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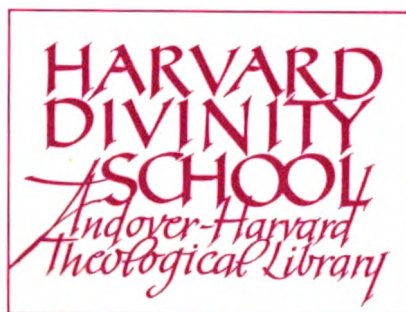
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The Christian.

NOTES ON THE PAST YEAR.

BY DR. CULROSS.

IF any one will take up and examine a volume of *THE CHRISTIAN*, or any similar periodical, for 1874, it will seem to him that he is among rich materials for an uninspired sequel to the Acts of the Apostles. Every month of the twelve has been made memorable by blessing from the Lord. To look back over the year, and mark the grace with which it has been filled, is calculated both to awaken gratitude, and to inspire hope for the future.

It is impossible that any single journal should record the Christian work that goes on steadily and earnestly, and without intermission, from year to year, throughout our land. Let the reader think of individual Christian lives with all their manifold influences, of Christian homes, of Christian schools and colleges, of Christian churches and societies of various name, of colportage and home missions and Christian visitation, of Bible-classes and Bible-readings and fellowship-meetings, of the influence of Christian employers among their workmen, and Christian doctors among their patients, and Christian servants in the families in which God has placed them—and so on, in a list which, probably, no man could complete, and it will become evident that, of this steady work, pursued in the spirit of faith from year to year, it is absolutely impossible to form a just estimate.

But, beyond the ordinary, the columns of Christian journals during the past year have recorded a vast amount of extraordinary effort and blessing; so that perhaps no year within living memory stands out more markedly as a Year of Grace. The present number of *THE CHRISTIAN* could not contain even the baldest outline of the work that has been carried on by many workers in many places, and the blessing which the Lord has vouchsafed. If we single out the American brethren, Messrs. Moody and Sankey, it is in no spirit of man-worship, but as observers of the Divine power. Their marvellous usefulness has been in part because they have been of the same mind with Peter and John, "Why look ye so earnestly on us, as though by our own power or holiness we had done these things? The year 1873 closed with

A GREAT INGATHERING TO CHRIST

in the North of England. Since then Scotland has received mercy in every county; lethargy has largely disappeared; Christian people have been quickened and refreshed; well-known truths have been vitalized; preaching has become in many cases more direct; and there has been a profound conviction that the Holy Ghost is at work. The accounts from Ireland correspond, with just such differences as might have been expected beforehand. And at this moment, it is no exaggeration to say, thousands are rejoicing in a present salvation in some of the large towns of England; while thousands in London work on in prayerful expectation. This expectation of blessing is a noticeable fact—expectation on the part of the preacher and the hearer both. No doubt some go to

the "revival meetings" out of mere curiosity, and some even to gather matter of reproach and ridicule, and are reached by the word of the Lord and subdued; but it is also the case, very largely, that men go with hands open and held out, expecting blessing, and the Lord fills them as full as they can hold. It is the revelation of a great truth, worth laying to heart. Let a man go into the humblest barn or gospel-hall, where one who knows and loves the Saviour, tells of Him; if he will but hold out his hand, open instead of shut, he will carry away a blessing vaster and more precious than he can measure.

The past year has given fresh demonstration, if demonstration were needed, that the gospel is still the power of God unto salvation. Men who professed themselves to be wise, said that the power was gone; and even Christian people in some instances played into their hands by talking as if the advance of science had rendered a revision of the gospel necessary. Afresh it has been shown—by numerous conversions—what God has shown so fully in every age—that if we will lay aside our "excellency of speech" and our "wisdom of words," and be content to utter from the heart "the testimony of God," the power of God will still be with us. One great lesson to preachers has been that instead of preparing sermons, it is better still to prepare our hearts; and of all preparation of the heart, that is best which consists in personal study of the Word under the teaching of the Holy Spirit, with ear opened to hear what God the Lord will speak to ourselves.

STARTLING AND TERRIBLE EVENTS

have again and again burst upon us in the course of the year—disasters by sea and by land—human beings hurried in hours or even moments through scenes of awful terror into the unseen, lending present emphasis to the charge, "Whatever thy hand findeth to do, do it with thy might." If a gospel of terror could be constructed, there have been materials in abundance for the purpose in these recent months. But of nothing is the effect more slight and evanescent than terror; and nothing is sooner forgotten than the resolutions made, and the vows uttered, under its influence. "Preach the word" these disasters say, by their very unavailingness to change the current of men's lives: "Preach the word; be instant in season, out of season."

Attention has been drawn to a subject of vital moment to the Christian Church, the subject of

PERSONAL HOLINESS.

No one can read Scripture without seeing what stress is laid on this subject there. Not only is its importance marked throughout Scripture; it has been felt by Christian men and women from the beginning. It would be impossible to count the books, great and small, and the chapters of books, which have holy living for their theme. There has been no breathing more universal among the true followers of Jesus than the breathing after holiness. The subject is not the private property of any particular church, or of any particular school of thought; it is not a new subject, but as old as the gospel; a holy life is the vision that dawns, in unutterable beauty, upon every soul that is truly converted to God. But preachers, in many cases, have come to see that they were one-sided in their preaching; that, in their eagerness to persuade men to accept pardon, they

were forgetting, or keeping in the background, what God says about holiness; and many hearers have come to see that they have thought too much of a "ticket" to the celestial city, and too little of the gospel call to glory and virtue; and others, that they have been living far beneath what the Lord had called them to, and rendered possible.

The subject has its own dangers, owing to the tendencies that exist to become self-complacent, instead of sensitive to purity; and there is demand for solemn, calm, prayerful, discriminating study of the Word, that there be no falling into any of those practical mistakes that have been so disastrous in former ages.

Only one thing more is there space to note—

THE INCREASE OF UNITED PRAYER

during the past year. There was much of it before, but the Lord has greatly increased it. It is the Lord's will that He should be inquired of concerning his promises by his people *unitedly*. It is not to be done only by leaders, or by a few solitary suppliants here and there, who for Zion's sake will not hold their peace, and for Jerusalem's sake will not rest, but is to be a general thing. God *has* answers for single believers, praying almost solitary and alone. We cannot tell what we owe to these solitary wrestlers—many of them lowly men, kneeling on earthen floors, and poor bedridden sufferers, waking to pray in the watches of the night. God hears, really hears, the single, solitary cry that goes up to Him. But it is his will, clearly expressed, that, for the extension of his kingdom his people should be united, and offer up joint petitions. Where there is united desire, the oneness will naturally show itself in our coming together into one place. Of course we must not fancy that a hundred people have more power with God if gathered together in one house, than if they prayed for the same thing in a hundred separate closets. Our being side by side may be nothing to the Lord; but (like the shutting of the closet door, or the bowing of the knees) it is *something to ourselves*. It is something as a sign. And it is something, too, as means towards an end—even that brotherly unity, upon which "the Lord commandeth the blessing, even life for evermore." There is vast and mighty promise awaiting fulfilment; and the Lord's voice to his people is like that of old, "For this will I yet be inquired of by the house of Israel, to do it for them."

EVANGELICAL SCHOOLS AT PISA AND CISANELLO.—It having been stated that the friends conducting Christian work at Pisa and Cisanello employ Roman Catholic teachers in their schools, and this statement having reached England, we are requested to state that the teachers are both members of the Evangelical Free Christian Church in Italy, the master having been often pointed at in the street as the "Protestant master," and children occasionally withdrawn on the expression of their being evangelical schools.

COMMERCIAL TRAVELLERS' CHRISTIAN ASSOCIATION.—The second annual meeting of this Association was held at 165, Aldersgate-street, when the chair was taken by Mr. George Williams, in the unavoidable absence of Mr. Henry Lea, of Reading. The report stated that the committee felt assured that the progress of the Association had been satisfactory in the increase of its members, and in the substantial nature of its results. 513 members had been enrolled since the formation of the Association, and 238 during the past year. The library fund had been greatly augmented. The president of the Association, Mr. Henry Lea, had already given 100 guineas, and had promised 150 guineas more in six instalments. Twenty-one libraries had already been sent out to the commercial rooms of hotels in different parts of the country. The chairman delivered an excellent address upon the work and prospects of the Association, in which he warmly commended it to the support of the employers, as being conducive to their interests.

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A MODEL SUNDAY-SCHOOL.

BY REV. THEO. L. CUYLER, BROOKLYN, U.S.A.

I have just returned from a visit to the most remarkable Sunday-school in America—perhaps the most so on the globe. If you doubt my opinion, our friend, Mr. Moody, will confirm my estimate of "Bethany Sunday-school," in Philadelphia. It was founded about ten years ago by Mr. John Wanamaker, now the proprietor of the *Sunday-school Times*, and the best known worker among the younger class of our Christian laymen.

Brother Wanamaker began with a dozen poor children in a small out-of-the-way room, and in a portion of Philadelphia corresponding to the neighbourhood of Surrey Chapel, London. He called the new organization by the hallowed name of "Bethany," and it is well named, for Jesus oftentimes comes thither to be with his disciples. The school now numbers seventeen hundred scholars! And that whole army of children are controlled on the Sabbath with the precision, the promptness, and the perfect drill of a British regiment. But the glory of the school is not chiefly in its numbers, its beautiful order, or its thrilling music, but in its thorough Bible training, and the spiritual success that keeps it in a constant glow of Pentecost.

Yesterday was observed as the annual day of fasting and prayer by the teachers of Bethany school. From half-past seven to half-past eight in the morning there was a meeting for confession of sin. At noon there was another gathering, in which the foremost thought and aim was a "re-consecration to Jesus and his work." From three to four there was a "Bible-reading on the Holy Spirit," followed an hour later by a "praise and promise meeting." In the evening the annual reunion of the teachers came off at the beautiful residence of the superintendent, Mr. Wanamaker.

When I arrived, I found the parlours and hall of the mansion densely crowded with teachers. There were flowers, music, joyous faces; best of all, the dear Master was there, and the alabaster-box brought by more than one loving Mary, filled the air with "the odour of the ointment." The only guest from without whom I recognized among the crowd of teachers was our excellent friend B. Pearsall Smith.

The exercises began with singing some of the Moody and Sankey hymns; then came silent devotion, and a series of brief, earnest prayers. Each prayer had a point and a purpose; it was praying "at a mark." After an hour of devotion, the teachers all broke up into six divisions, and, going off into six different rooms, were drilled by a competent leader in the study of the Bible-lesson for next Sunday. By a happy coincidence, the lesson for study was, "The anointing of Jesus at Bethany." The ringing of a bell summoned the company of teachers back to the large drawing-room, where two minutes were allowed to each leader to give us the main points he had gathered from the lesson.

One of the pithiest addresses was made by Mrs. Needham, a lady who bears some resemblance in her style of speaking to our friend Sarah F. Smiley.

When the discussion of the Sabbath lesson ended, I delivered the annual address to the teachers, my theme being, "The life more abundantly."

A new joy was imparted to our meeting by the good tidings from brother Moody, and we remembered him and his work in London at the mercy-seat.

This morning brother Wanamaker took me to see the new Bethany Sunday-school building, which will be completed by Christmas. It is the grandest edifice of its kind in the world. Measuring 100 feet front by 140 feet width, it will accommodate comfortably *three thousand* children. And all will be within full view and hearing of the superintendent.

In front of the superintendent's desk is the main auditorium, filled with seats for classes. Beyond this are twenty-four class-rooms; and when their glass doors are lifted, these twenty-four rooms become a part of the great audience-room. The infant class-room is on one

side, and on the other the adult Bible-classes. Behind the desk is a lecture-room, communicating with the main room by glass doors. In the basement are, a reading-room for young people, a parish library free to all, a dispensary of medicines for the poor, a kitchen for tea-parties, etc., and small rooms for class prayer-meetings. The whole number of rooms in this model edifice is *forty-eight*.

When the whole building begins to hum with busy Christian work, it will be worth a voyage across the Atlantic to see. The master-idea of its devoted leader is to bring souls to Jesus. There is nothing sensational in its method, but a certain sanctified common-sense has guided brother Wanamaker in all his planning and management of this wonderfully successful institution.

Will not some Christian philanthropist, of large heart and purse, construct such a Sunday-school building in great, crowded London? Perhaps there is another John Wanamaker waiting over among you, for the voice of his Lord—"Go, pasture my lambs."

It gives me more pleasure to send you this narrative of successful Christian work, because I have been reading my eloquent neighbour Dr. Talmage's powerful and scathing article in your columns on "The Need of Revivals." To his main idea I heartily subscribe, and thank him for his words of fire; but my own observation has not led me to take so discouraging a view of our American "Israel" as he does. In my own denomination, the Presbyterian, the actual increase by conversions during the year 1873 was 4020. This number is sadly small in comparison of what it might be—and would be, if every pastor were as earnest and faithful as my good brother Talmage. I rejoice in his burning appeal to the brethren of Britain, and pray that all London may be shaken this winter, as Jerusalem was shaken when the "power from on high" descended.

ANGLO-INDIAN CHRISTIAN UNION.

REV. A. N. SOMERVILLE IN INDIA.

Dear Sir,—I know you will be glad to have a few notes regarding the visit of the Rev. A. N. Somerville to Calcutta, as many of your readers are deeply interested in the important work he has undertaken in coming to India.

We had been looking forward with much pleasure and hopefulness to our dear friend's expected visit, and had made such arrangements as we thought most likely to give him a good opportunity for beginning work on his arrival in Calcutta. The pastors of the evangelical churches had a meeting early in November, at which it was decided to have a Christian conference on the morning of the last day of November, and the first two days of December, by which time our friend Mr. Somerville was expected to arrive.

It was also arranged that there should be an evangelistic service on the evening of each of the above-mentioned days, and that this service should be left entirely in Mr. Somerville's hands.

The conference began on Monday morning last, November 30, and our friend arrived a few hours before the evening evangelistic meeting. Our arrangements and his were thus found to suit admirably.

The conference meetings were very successful. Being the first meetings of the kind held in the city, some curiosity was manifested as to what sort of meetings they might be; but even at the very first meeting the Christian friends present entered as promptly and heartily into the exercises as if they had been quite accustomed to such gatherings.

The first day's subject, "Life in Christ," was introduced by the Rev. Mr. Goldsmith, of the Church Missionary Society, and the spirit of his remarks at once gave a thoroughly spiritual and elevated tone to the remarks of the speakers who followed him.

The subject of the second morning's conference, "Life for Christ," was introduced by Dr. Coates, Sanitary Commissioner for Bengal.

On the third morning, papers were read by Messrs. E. A. Andrews and C. Longhurst, on "The Conversion and Christian Training of the Young," and "How to Make the Sunday-class Interesting."

On each occasion the greatest interest was shown in the subjects, and in the remarks of the several speakers. The conferences were held in Union Chapel, and the evangelistic services in the Free Church.

A few hours after his arrival on Monday, Mr. Somerville addressed the meeting in the Free Church, which was filled by a large audience. The Rev. J. Ross, of Union Chapel, conducted the introductory services, and Messrs. Richards (Wesleyan), and Thoburn (American Episcopal Methodist), spoke a few words of cordial welcome to Mr. Somerville.

Mr. Somerville then gave a short but stirring address, in which he referred to the object of his visit, and his earnest desire to be used and made as useful as possible during the short time he was to be in Calcutta. He said he had come as the agent of no denomination, and desired to work freely with the ministers and people of all the evangelical churches in the city. At his time of life, he said, he could have no ambition but to be useful in gaining souls to the kingdom of Christ. That was his great desire, and the end of his efforts; and for this great work he besought the prayers and earnest co-operation of the people of God in Calcutta. He had been told by his friend Mr. Moody to make a start in work by securing the prayers and sympathies of the Christian people. If he succeeded in that, the work was sure to go on to success; but if he failed in getting the believers around him, he feared failure might be the result. He spoke also of his delight at finding on his arrival that the Christian pastors and their people had been praying for him and the success of his work; and that they had so arranged matters, that he was able to begin work immediately on his arrival. Their cordial and prayerful co-operation, and their brotherly welcome, made him feel strong and hopeful in his work.

On Tuesday evening the church was again filled by a large congregation. Mr. Somerville spoke with great force and earnestness on the words, "Mighty to Save." The Rev. Mr. Williams, of the Old Church (Church Missionary Society), also addressed the meeting.

On Wednesday evening the meeting was larger than on either of the previous evenings. Mr. Somerville spoke from the words, "And the hand of the Lord was with them; and a great number believed, and turned to the Lord." The address was most impressive, and many of the people were in tears.

Yesterday a wonderful meeting was held in the Scotch kirk; and though the meeting was not large, it was good for a beginning, and the friends are hopeful that it will gradually increase.

We trust we are on the eve of a great revival, which will reach all the churches in the city. In several of them there has been a good work going on since our former united meetings in June; and we are earnestly hoping and praying that our dear friend's work may be so fully blessed, as to be remembered in after years with gratitude by many souls.

Continue to pray for us. There are many sons of praying mothers here who have yet to be gathered into the fold of Christ; and we hope that those who are thus pleading for their dear ones in this distant land will hear of their being won to the Saviour. M.

Calcutta, Dec. 4, 1874.

LETTER FROM MR. SOMERVILLE.

Mr. Lockhart-Gordon, the honorary secretary of the Winter Mission to India, has received a letter dated Calcutta, Dec. 4, from the Rev. A. N. Somerville, intimating his arrival there on Nov. 30. The ship in which he sailed caught fire, but, thanks to the goodness of God, it was speedily extinguished, and his much-honoured servant's life and those of all in the ship, were thus most providentially preserved.

In his letter to Mr. Lockhart-Gordon, Mr. Somerville says:—"I found that every preparation I could

have wished for had been made by the ministers and friends here. My son had been very active, and had previously reprinted my original letter to THE CHRISTIAN regarding the Week of Prayer and Effort for Young Men, besides packets of the letter to several of these. A meeting had been advertised for the evening of the 30th, and I had my first service accordingly on that occasion. We had a full attendance. Stated services have been continued every evening, and the attendance alike as to number and character is quite such as I could have desired. We had our first daily prayer-meeting yesterday. My first inquiry-meeting took place yesterday evening, and I had the happiness of seeing one fine young man passing out of the gloom into the light of Jesus. The ministers and missionaries of all denominations have been most cordial, and have greatly assisted me. My work is already heavy. It will increase next week. On the Sabbath I shall have two assemblings of young men to address."

7, Adam-street, Adelphi, London, W.C., Dec. 30, 1874.

ANOTHER MISSIONARY TO INDIA.

Two weeks since, we stated that the Rev. Mr. Milne, of Auchterarder, had accepted a call to Calcutta. He is now on his way to India, and his many friends in this country will bid him God-speed. Previous to his departure, interesting farewell services were held at his church at Auchterarder, where he has laboured for the past sixteen years.

Mr. Milne addressed the converts in the Free Assembly Hall on Monday evening, and presided at the noon meeting of Tuesday, giving an appropriate address on "The Precious Things of God." Tidings were read of Mr. Somerville's first meetings in Calcutta, and Dr. Duff commended Mr. Milne in prayer. Those who have given themselves to God throughout Mr. Milne's private and public ministry in the North will not fail to remember both him and India before God.

AMONG THE ITALIAN PEASANTS.

I.—WHAT POPEERY HAS DONE.

The following graphic picture of the ignorance and moral degradation that still surrounds the peasantry of one of the fairest lands under heaven, comes to us from Mrs. WALL, wife of the well-known missionary in Rome. In these days, when strenuous efforts are being made to revive the Popish system in this country, it is well to be told, on such reliable testimony, what are the results of priestly domination, when it has the field entirely to itself. We pray that God may deliver this land from ever being exposed to its withering blight, and we are thankful that the pure and strong light of the gospel is revealing Romanism in all its naked enormity in many lands where it has long flourished. Next week we shall give the concluding portion of this deeply-interesting paper:—

In the spring, the work here (Frosinone), met with such resistance from the priests, that the meetings ceased to be frequented, and the life of the evangelist who labours here was threatened. Under his windows, a number of fanatics would assemble, tear up some copies of the Scriptures, and howl, "Death to the Protestant!"

On one occasion, while walking through the street, a man came behind him, and threatened to split his head if he cried out, or looked back to see who thus insulted him. Several persons were arrested, and judgment is still pending; but those who attended the meeting were so intimidated that they came no more.

I came to Frosinone with two Italians, in the hope that the work might be raised again. I found that the priests had done their work well. Every one seemed to shun us; even the *liberals* seemed to stand aloof, while those who some months since had received the word with joy now thought there was no hope of any success. Frosinone is the capital of a province, having a population of 12,000 souls. It has a railway-station three miles from the town, a strong police force, a court of justice, two or three hundred soldiers, a few friars,

perhaps thirty priests, and no bishop. The last bishop resident at Frosinone, in a popular tumult, was thrown through the window of his palace, in consequence of which his successors feel themselves more secure at Veroli, eight miles away. The streets are so narrow or so steep that carriages only bring you to the gate of the city.

Domestic architecture is scarcely known. The generality of the houses are something between the kennel and the stable. The one in which I write is one of the best, as may be supposed from the fact that the secretary of the *Sindaco* resides on the first floor. The ground floor, dedicated to the live stock, consists of stables, sties, and cellars, opening into a court, where the brutes assemble on the dunghill—the ass, the pig, the goat, the sheep, the cock, the rat, the lizard, and occasionally a snake. The first and second flats, composed of four rooms and a kitchen, have common brick floors, while the ceiling shows rafter and beam. There is no drainage.

The street was formerly the common sewer, where the pig and the child played together; now the *cloaca massema* is the yard above referred to, in which, in July, a fermenting mass of pollution distils fevers and small-pox, and prepares the way for the cholera in autumn. If such be the state of things in this house, you can easily imagine what it must be in the houses of the poor!

Things are now changing, but slowly. After all the efforts of the Government and municipal authorities, not more than five per cent. are able to read. The poor wear no shoes, but a simple sole of hide bound to the foot. The ancient tunic of the Roman slave, the long, rough sack (*saraga*), is still in use; the belt round the waist, and the cone cap, complete the clothing of the *ciottaro*.

At two or three in the morning he rises, and descends from the city, to labour on the plain, where fever comes with the dew at morn and eve. When hunger is felt, a large stone is heated in the crackling wood, and flour of Indian corn, mixed with salt and water, is converted into something which has the appearance of oil-cake. Water from the brook, and unripe beans, make up at this season the cotter's meal. He measures distances by the time it takes to travel them, and the hour of the day by its nearness to dawn, noon, or eve, by the morning masses, or by the Ave Maria. The year has for its landmarks the great feasts of the Church. Some do not know how old they are, or how long they have been married; and often, when they think they do, they answer the question by saying they have "four or five tens." In fact, I have been told by a jailer that many cannot count more than ten.

Those who are raised above the level I refer to are the victims of their ignorance in a thousand ways. They sell when they ought to keep—sell the corn often when in the ear—borrow money at fabulous rates of interest, and sign contracts which reduce them to something like slavery.

The women are no better off. Brought up in houses which resemble kennels, in a circle which reeks with superstition, and rings with blasphemy, of which you have little idea, she is accustomed to labour, washing up to her knees in the valley brook, to carry the great *comcha* of water from the stream, the corn from the field, the sack to the mill. She is the dupe of the priest. At earliest dawn she is at church, often in the confessional. She brings the flowers for the altar, the oil for the lamps, the silver offerings to the shrine. Without her, the lamps would soon be quenched, the altar naked, the shrine deserted. And what has the Church done for her? Kept her in barbaric servitude, gilded the chains of her slavery, and consecrated her social ruin. Often in the winter these poor women live on the roots of grass, or the leaves of trees. Many never see bread in their houses for months together. Thousands have sold their children to the slave-owner of London and New York, who live on the blood and bones of the little organ-grinder.

One feels all the more interest in this people because of their latent power and dormant faculties. Instead of a population which is the condemnation of Vatican crime, this region, well cultivated, this people, educated and civilized, might have been the paradise of Italy. Physically, the type is the finest. The men sit for painters in Rome as models, not only for all the heroes of classical antiquity, but for the prophets and apostles, angels and archangels, of Papal churches. The women are worshipped in the Madonnas of the greatest painters, and, in their extraordinary strength, splendid forms, complexion alive with richest colouring, and eyes glowing with wild fire, one recognizes the justice of their selection.

Still, it is not in the adult, but in the child, that one sees the true nature of the *cicciara*. The boy of six, leaping and shouting from morn till eve, or standing in that rag of a shirt on the steps, against the darkness of the doorway, through which I see the timid foal of an ass, is equal to any mother's son on the face of the earth; and yet, in five-and-twenty years, when that ass is old and decrepit, you will find in its eyes a meekness which will awaken sympathy, and almost command a tear; but that little boy will have become the silent man, suspicious and suspected, repulsive and repelled—alone, with the Madonna round his neck, and social and moral perdition in his face, the brigand of the South!

THE GOSPEL IN FRANCE.

My dear Brother,—We have recommenced our work amongst the military. They are so dispersed that it is beginning over again, and though up-hill work, they begin to understand us, and, with the blessing of God, we are winning their attention. They delight in friendly sympathy and words of love. It is interesting to see their progress from astonishment at the Anglais mode of address, and the simplicity of the way of salvation, to real interest in the familiar illustrations of the truth, and at length succumbing to home thrusts, and the influence of the hymns over them as they sing them. However, we have some old *habitués*, an old *galoné* and his young comrades, whom he watches over with fatherly care. These are the fruits of our labour at M—. Another, a poor invalided soldier, who brought us a card model of a fort, in token of gratitude. One dear man came from a distant fort to see us, making ten miles' walk for the purpose.

How well the mature sappers listen; so, too, the musicians, who are proud to assist the singing; and the marines are wonderfully docile and respectful. I hailed in about thirty out of the streets the other evening to form a meeting at A—, nearly all Protestants, perhaps not the better hearers for that, for there are Protestants and Protestants, but some very nice men among them.

We heard a busy hum as we entered one of our outlying stations last week. The room was filled—musicians, sappers, sergeants, corporals, privates, all calling out for books of our gratuitous lending library; then we had to resort to all sorts of expedients to seat others who came in afterwards. It is so pleasant to see how soon they make themselves at home, their shakos hung up, their swords unbuckled, and a pleasant look of recognition. One soldier going out said he wished the meetings were every night. Another young soldier, on whom the truth has been telling, says he sits up till one o'clock to read his New Testament, one we furnished him with from a small grant of the British and Foreign Bible Society. Our friend, D—, will be a little astonished to hear that as he entered our meeting at A—, to take part, he was taken for the curé of the adjoining barracks; but on looking more narrowly, they remarked, "No, it is not our curé, but it is very like him."

Oh how we long for the Spirit's power to work amongst these dear people!

REVIVAL IN FRANCE.

How wonderful are God's ways! For six years we have been seeking for a special blessing upon France. These prayers are being answered in his own time and way. It has pleased God to make use of an American to bring it about. Mr. R. Pearsall Smith on arriving in Paris in June last, found hearts prepared by the Lord, and the meetings he held there led to French brethren visiting England and obtaining great spiritual blessing at the meetings at Broadlands and Oxford. They on their return brought the fire with them, and meetings held at Paris, Montmeyran, and Geneva, have served to spread the flame of divine love and power all around.

It was sweet to see French and German hands clasped in brotherly love at Oxford, and to hear French and German hymns rising up to the throne of God, from the same platform. Now we have a *Pathway of Power* in English, French, and German. France is putting forth a new challenge to Germany by means of her Christian children—not, however, to a struggle on the field of battle, but to an entire and undivided consecration to God.

Christians are being quickened here in France, and are singing as in the days of their youth. Prayer-meetings fill the chapels, and the influence of the Spirit of God is felt in their midst. Fresh warmth and life are being realized. As the result, conversions are taking place in towns and villages. Old pastors lamenting over so much of life misspent, are girding on their armour anew. Old established Christians are finding a renewal of their first love, and opening their hearts with joy to the breath of life which is blowing on others. Other brethren are learning the secret of an effective ministry, and their voices are channels of a living power to their hearers. They go straight to the conscience. Many are waking up, and, in simple faith and childlike confidence, are looking for greater things from the Lord. Conversions are being looked for, and not only looked for, but obtained; and every one who knows what Protestantism in France is will understand the significance of this. Many are looking to be filled with the Spirit, yea, "with all the fulness of God."

The *Mission Interieure*, which was started for evangelistic work several years back, on the principle of "every Christian a missionary," has at length found what it so ardently desired—an agent for the whole of France, to go forth and stimulate Christians to a life of active service to Christ. Mons. le Pasteur Theodore Monod, whose ministry was so acceptable in Oxford, and who has taken the lead in the meetings in France above referred to, has accepted the invitation of his brethren, and was solemnly ordained to this special ministry by the imposition of hands at Montmeyran on November 27.

Oh, thank God for the tide of spiritual blessing which is rising in France! Let us not cease praying for it, but renew our entreaties for a large manifestation of the blessing which is being enjoyed in England.

Many of your readers are aware of the great facilities on the Continent for the circulation of books by post. My friend, Mons. Dardier (The Oratoire, Geneva), has 4500 New Testaments for distribution by post in France, but has no means in hand for posting them. They cost twenty-five cents each. If any friend can assist him towards this £45, he will be able to put them in the hands of persons who can only be reached by this means.—I am my dear brother, yours affectionately,
GEO. PEARSE.

Paris, Dec., 1874.

BRISTOL NOON PRAYER-MEETING.—God is answering prayer in the revival of the spirit of prayer and unity. On the 11th of January, if the Lord will, the Noon-day Prayer-meeting will be recommenced, conducted by a committee of ministers and gentlemen, representing nearly every denomination of evangelical Christians.

MESSESS. MOODY AND SANKEY IN SHEFFIELD.
FROM A CORRESPONDENT.

On Thursday afternoon, our beloved brethren, whose visit has been looked forward to with much earnest desire by the Lord's people here, arrived from Manchester, and held their first meetings, the same evening, in the Temperance and Albert Halls.

Considerable excitement was manifested, a few days ago, when it was reported that the clergy of the Church of England had withdrawn from the executive committee, and that, in consequence, Messrs. Moody and Sankey had refused to pay their expected visit. It is, however, a matter of deep thankfulness to God that this difficulty has been overcome. The clergy have rejoined the committee, and everything is working smoothly. I am glad to be able to state that the difficulty was only one of a mere technical kind, arising from a proposed scheme of house-to-house visitation which interfered with parochial boundaries; and in their letter of withdrawal, the clergy stated that their only motive in doing so was to remove the hindrances to the visitation, and that their feelings and sympathies were unchanged as regards Messrs. Moody and Sankey's mission. When, however, it became known that, in consequence of their action, Mr. Moody had declined to come to Sheffield, the visitation scheme, which formed a part of Messrs. Moody and Sankey's personal work, was abandoned for the present, and the clergy, as I have said, rejoined the committee, and are now working most heartily with the ministers of other denominations, for the furtherance of the one blessed object of leading perishing souls to Christ.

The Temperance Hall, which seats about 1500 persons, was pretty fairly filled when the first service commenced at nine o'clock, the great proportion of the audience being men. Mr. Moody gave a very stirring address to Christian workers, which was listened to with the deepest interest throughout. His theme was courage and perseverance in the work of the Lord, and the address seemed to sound a key-note full of hopefulness of coming blessing in the meetings in this city.

At the conclusion of this first meeting, it was time to go over to the Albert Hall, which will probably hold about 3000 persons. The meeting here, which did not commence until eleven o'clock, and was continued until past midnight, was a most solemn and happy one. At the close of his address, Mr. Moody offered an earnest prayer, expressing a fervent hope that, as the old year was about to roll away, so their sins might leave them, that they might enter upon the new and blessed path of peace and holiness. At his suggestion, the vast assemblage here engaged in silent prayer. It was an impressive scene. Every knee was bent, and every face covered; and the silence was only broken by Mr. Moody, who requested that, if any person wished to be prayed for, he might stand up. A man rose; and then one by one, about six got up from their seats.

Almost immediately after twelve o'clock had struck, and whilst the bells were ringing in the new year, the Rev. R. Green offered prayer for a blessing on the labours of Messrs. Moody and Sankey, and Mr. Moody prayed briefly in a similar strain. During the whole of this time the large audience were engaged in silent prayer, and with the exception of an occasional sob, not a sound was to be heard. The heads of the vast assembly were reverentially bowed, and with the exception of those who had risen at Mr. Moody's invitation, not a face was to be seen. A more impressive scene it is impossible to conceive, and until the audience was asked to rise and sing the Doxology, scarcely a movement was made. The hymn of praise was sung enthusiastically, and the meeting was concluded by the Rev. P. Whyte pronouncing the benediction.

FROM OUR OWN REPORTER.

Sheffield, Jan. 1, 1875.—The work of the two American evangelists has opened here most auspiciously; the two

meetings held on New Year's eve were crowded, and the impressions produced were most solemn.

The first meeting was held in the Temperance Hall at nine o'clock. Mr. Sankey sang a new hymn written by Dr. H. Bonar expressly for him, "Rejoice, and be glad! the Redeemer has come." The air, which has been set to these words, is peculiarly appropriate, a bright, joyous melody.

The impression produced by his singing was very striking; those who had been merely curious or altogether indifferent, seemed attracted, and earnest attention and even, in some cases, silent weeping, took the place of carelessness. Mr. Moody spoke on the subject of "Work," dwelling chiefly on Isaiah vi. 8: "Here am I; send me." His address was well fitted to stir the Christians of this town to be up and doing. In concluding he appealed to all to come forward heart and soul, "and let us have a fortnight of faithful, prayerful work for God." The watch night service was particularly solemn. The Albert Hall, where it was held, was crowded, many having stood before the doors an hour before they were opened, in order to make sure of admittance.

Messrs. Moody and Sankey were accompanied on to the platform by a large number of ministers of all denominations, amongst these were the following: the Vicar (the Rev. Rowley Hill), Rev. R. Stainton, Rev. J. Smith, Rev. B. Poole, Rev. R. Green, Rev. J. Flather, Rev. P. Whyte, Rev. J. Calvert, Rev. H. H. Wright, Rev. M. Washington, Rev. G. J. Watts, Rev. W. Cobby, Rev. B. Trotter, and many others. The Vicar offered up a fervent prayer for the Divine blessing on the work in Sheffield.

One most interesting feature in this service was Mr. Sankey's singing of "Jesus of Nazareth passeth by." It might be the novelty of his style, or the associations naturally arising at the near approach of the new year, but I certainly have never seen such an effect produced. I have heard him in all the towns they have visited in Scotland, and also in Manchester; but I never heard him sing so pathetically, more especially in the last stanzas:

"Too late! too late! will be the cry,
Jesus of Nazareth has passed by."

Mr. Moody spoke from Luke xix. 10, "For the Son of man is come to seek and to save that which was lost." As illustrating this verse, he graphically narrated the two stories immediately preceding his text, that of the opening of the eyes of blind Bartimeus, and the conversion of Zaccheus. It was only a retelling of the stories, but given in that way peculiarly Mr. Moody's own, making his listeners part and parcel of the story, as if the whole thing were enacted just in the Targate, and Jesus were just passing the hall-doors. He connected the two stories by throwing out the thought that as Bartimeus was on his way home to tell his wife, Zaccheus met him. "Why, isn't that the poor blind beggar—it's like him; but it can't be he, for his eyes are open."

"Yes, it is I."

"What has made your eyes open?"

"Jesus of Nazareth did it."

"Where is He? I must see Him."

"He's just on the road to Jericho."

Away Zaccheus runs; and because he is a little man, he gets up a tree, to see well. Jesus stops, looks up, calls him, "Zaccheus, come down." This was one instance of sudden conversion. Some don't believe in sudden conversion; but here Zaccheus was not converted when he went up the tree, yet he came down a converted man. We are told he received Jesus gladly. From these incidents, he proved how willing, how eager Christ is to save all. What have we to do? Nothing! blessed be God. If we had, we would never do it. Only accept. What had Zaccheus to do? Only come down, only obey.

He concluded by drawing the attention of the audience to the fact that the old year was fast dying—only a few minutes—and what if the new year should arise and find us where we were—lost! Oh, let each of us

take it, the offer is here; will you have it? Salvation—ay, even before this year is closed you may be saved. As there are only a few minutes of this year remaining, let us finish the old and begin the new, on our knees.

The whole audience then sank on their knees, and the new year found them bent in silent prayer. Mr. Moody asked that those who were unsaved might stand up, that they might be prayed for. For a time none were willing to do so, but on Mr. Moody's asking a second time "if there were none in the hall wishing salvation," a few stood up, and the Christians were asked to pray for them.

Just then the bells began to ring in the new year, and the Rev. E. Green engaged in prayer for an outpouring of the Holy Ghost on the town of Sheffield, and most particularly on the special meetings to be held. Mr. Moody also engaged in prayer. This was one of the most solemn scenes I have ever been privileged to witness. While the audience were bent in prayer, the most intense stillness prevailed, broken only by an occasional sob. After singing the Doxology, the meeting separated.

The streets were made lively after the meeting with vigorous singing of hymns, as bands of Christians wended their way home.

New Year's Day.—The noon-day meeting was held in the lower Cutlers' Hall. It is a great pity this hall is so dark and confined. The platform is nothing but a mere box. It is to be hoped the ensuing meetings will be held in some hall more suited for speaking. Mr. Moody chose as his subject, "Faith," as illustrated by the healing of the leper and that of the man sick of the palsy, in the fifth chapter of Luke. He concluded by calling on all, not only to believe and find Jesus themselves, but to ask, and ask in faith, for their friends. Mr. Sankey engaged in prayer, and also sang his beautiful solo, "Whosoever a man soweth that shall he also reap."

FRIDAY EVENING MEETING

was also held in the Cutlers' Hall. After the opening hymn, "Free from the law, O happy condition!" had been sung, the Rev. F. Kellet engaged in prayer. Mr. Sankey sang "The ninety and nine;" before singing it, he asked that whilst he was singing Christian friends might pray for the salvation of those who were wanderers.

Mr. Moody's address was on the "Gospel" (Mark xvi. 15): "Go ye into all the world, and preach the gospel to every creature." He said, although this command has been obeyed, although the gospel has been preached all over the world, yet he was sure that there was no word in the English language so little understood as this. People thought it was some dry, stupid sermon, or something of that sort. What does the word mean? Why it is just, *good spell*, or *God's spell*—i.e., good news—glad tidings, and yet people think it is sad. In illustration of this, Mr. Moody mentioned that one of the London papers had referred to his coming visit to that city as "The Coming Tribulation." "What!" he exclaimed, "a tribulation because the good news is to be proclaimed!"

At the conclusion of the meeting, Mr. Moody said there would be a prayer-meeting for those who loved the Lord, and asked any who were in anxiety about their souls to go into the side room. He explained that an inquiry-meeting was simply to give an opportunity for a little private talk about salvation to any who wished it. He had found in all his experience that he could do more good in five minutes' private talk with a man, than in five hours' talk from the platform.

The noon-day meeting on Saturday was intended particularly for parents and children. It was held in the Temperance Hall. Mr. Moody spoke the truths of the glorious gospel in such a simple style that the youngest child could not fail to catch his meaning. He kept their attention fixed by judicious questions, such as, "What did Jesus come to this world for?" "To save us." "Who did He come to save?" "Sinners."

"Are there any sinners here to-day?" "Yes." "Are there many?" "Yes, we are all sinners." "What will take away our sins?" "The blood of Jesus."

In this way he interested the little ones, and at the same time his address must have been most impressive to all present, more especially to those who were parents, as he dwelt very strongly upon the duty of seeing that the children were led to Jesus in their youth.

Mr. Morgan made a few remarks, stating that one of the features of the present revival is the wonderful work going on amongst the children.

Rev. B. Stainton also made a few encouraging remarks, and engaged in prayer.

SUNDAY, JANUARY 3.

Truly this has been a day of blessing for Sheffield. The meetings have been attended with most blessed results.

The morning meeting for Christian workers was not perhaps so well attended in point of numbers as might have been expected, but the Christians who had come out at this early hour were right-down hearty workers. As Mr. Moody said, "He would rather have a moderately small meeting of such earnest Christians than have it packed with thousands of careless people." His address was on "Work" (Mark xiii. 14): "To every man his work." Faithfully and earnestly did he lay it before his audience, that there was for each one some appointed work, and if we neglect it we must answer for it. He also showed the joy of working for the Lord, and its reflex effect on our souls in building up and comforting our hearts.

At the afternoon meeting, the Albert Hall was densely packed half-an-hour before the time; the lower Albert Hall was thrown open for the overflow, but even then many had to go away disappointed.

Mr. Moody addressed this large gathering from Rom. ii. 23: "For there is no difference." Many must have been startled by the plain way in which he put this truth before them, that all are alike in God's sight. He does not divide by classes or ranks, rich and poor. The only division before God is saved and unsaved.

Many were evidently struck to the heart; some whom we heard scoffing at the commencement, were in tears at the conclusion of his address.

When Mr. Sankey followed by singing, "Free from the law, O happy condition!" it seemed to produce a deep impression.

The Sunday evening meeting was glorious. The hall was again densely packed. Mr. Sankey sang his solo, "There were ninety and nine." Mr. Moody then gave his address on "Regeneration," from the words "Ye must be born again" (John iii. 7.) His thrilling words must have gone to the heart of many grieved ones who had been awakened by the former address to a sense of their lost condition. He exposed the fallacy of those who will not believe regeneration because they cannot understand it, and made a moving appeal to make themselves sure of being born into the kingdom of God. The result of the whole proceedings in Sheffield since the coming of our dear brethren, must be considered highly satisfactory, and as affording great cause for thankfulness.

Sheffield has been cold and indifferent to religious matters, but we hope that now when it has been shaken the blessed result of this work will be a new zeal for the service of the Lord, and a desire to win souls for Christ.

FROM ANOTHER CORRESPONDENT.

We had wonderful meetings here yesterday in the Albert Hall. The attendance at the early morning meeting for Christian workers was not large, but the power of the Lord was present, and the numbers of Sunday-school teachers, tract distributors, and other workers in the Lord's vineyard, who were there, seemed greatly stirred up and refreshed; many seemed to have difficulty in restraining the audible expression of their

feelings, as Mr. Moody in his own graphic and forcible way pressed his exhortation to more zeal and faithfulness in the Lord's service home to the hearts and consciences of his hearers. In the afternoon and evening Messrs. Moody and Sankey held services in the same building, which although the largest hall in Sheffield, was only able to accommodate a small portion of the vast crowds who sought to gain admission. After the hall was crowded to excess, the street outside was literally choked with those who were unable to gain admission. The whole town seemed stirred, and I trust and believe there will be a great ingathering of souls to the kingdom of God this week. Mr. Sankey's singing was listened to with the deepest attention and evident delight by the audience. Mr. Moody's address seemed in more than usual power and earnestness, and I am sure a very deep impression was produced, although from the crowded state of the building it was not possible to get into conversation with those who might have wished for it.

THE WORK OF GOD IN MANCHESTER.

FROM REV. W. RIGBY MURRAY.

Our honoured friends, Messrs. Moody and Sankey, left us for the present at least, on the afternoon of Thursday, the last day of 1874. For four weeks, in the darkest, coldest, and dreariest season of the year, have these men of God toiled among us with an amount of diligence and zeal such as I never saw equalled, far less surpassed; and what has been the result? That is the question that shaped itself in my mind. A complete answer to it would cover page after page of this journal. Only eternity will disclose the amount of good that has been done through their instrumentality. To speak figuratively, we have had summer in the depth of winter. The Sun of Righteousness has shone forth most brightly and genially, even while the material sun has been hid from view amid fog and darkness. From the lips of hundreds the song might have been heard, "Lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land."

In speaking of

DEFINITE RESULTS,

so far as these can be ascertained, I may be forgiven if I begin with the ministers of Manchester. If one class has been blessed more than another during these four past weeks, it has been the regular Christian ministry. I am sure I speak the sentiments of all my brethren, who have thrown themselves heart and soul into the movement, when I say that we have received nothing less than a fresh baptism of the Holy Ghost. Our own souls have been quickened. Our faith in the adaptation of the glorious gospel of the blessed God to the wants and longings of the human spirit has been deepened. Our sense of the magnitude and responsibility of our offices as heaven's ambassadors, charged with a message of reconciliation and love for the guiltiest of the guilty, and the vilest of the vile, has been greatly increased. We have had demonstrated to us, in a way that at once startled and delighted some of us, that after all, the grand levers for raising souls out of the fearful pit and the miry clay, are just the doctrines which our so-called advanced thinkers are trying to persuade the Christian world to discard as antiquated and impotent. These are—the doctrine of the atoning death of Jesus Christ; the doctrine of a living, loving, personal Saviour; and the doctrine of the new birth, by the Spirit and the Word of Almighty God. One of our ablest ministers, at the noon prayer-meeting, on the last day of the year, solemnly declared that, whereas the first of these cardinal verities had not been fully realized by him before these services commenced, he now felt it to be a spring of joy and satisfaction to his soul such as language could hardly express. And then how shall I speak of the gladness that has filled our hearts when we heard, as we did almost from day to day, of conversions in our con-

gregations, of parents rejoicing over sons and daughters brought to Jesus, of young men consecrating their manhood and strength to God, and of converts offering themselves for any department of Christian service.

If our dear friend, Mr. Moody, had accomplished nothing more than the quickening of the ministers of this great centre of population, and stirring us up to greater devotion to our glorious vocation as "labourers together with God," his visit would not have been in vain. Give us a revived ministry, and we shall soon see a revived church.

Next to the Christian ministry, I believe the great army of Christian workers have shared most largely in the blessing. Perhaps the most remarkable, in every respect, of all the services held by the evangelists during their stay here were those on Sunday mornings, in the Free Trade Hall. With the exception of one of these mornings, the weather was as severe as any we have had in this exceptionally severe winter, and yet the vast building was densely packed, at the early hour of eight, with audiences presumably composed of Sunday-school teachers, tract distributors, district visitors, missionaries, evangelists, etc., drawn not only from the city and borough, but from the whole surrounding district. The fruits of these wonderful meetings are already apparent. I question if there be a single Christian agency in all Manchester that has not been the better for them. From that one meeting, as from a great fountain-head, streams of blessing have flowed, are flowing still, and, I believe, will continue to flow, that will spread life and beauty over the whole field of Christian work, such as we have not witnessed here before. Teachers went straight from the hall, in many instances, to their classes, with their souls fired with love for their scholars. Missionaries received fresh impetus and courage for their peculiarly difficult work of going from door to door, knocking for admittance in the name of Jesus. Visitors of tract districts felt stimulated to greater diligence in the discharge of their important duty, as the bearers of those silent monitors from house to house that have so often brought "light into the dwelling." Above all, drones felt rebuked, and ceased to be drones. Recruits in large numbers were enlisted in the name of our Lord and King. Many who had been languidly sighing out, "My leanness, my leanness!" were constrained to cry out, "My laziness, my laziness!" and to add in all seriousness, "Lord, what wilt Thou have me to do?" In short, could our American brethren repeat these addresses in that great hall once every year, they would do for our various Christian organizations what requires to be done periodically for the machinery of our mills and factories—overhaul them completely, renew and improve much of their belting gearing, and render their operation at once more vigorous and more productive.

THE NOON PRAYER-MEETING

has also been largely blessed. Like some old Eastern well, it has been daily visited by hundreds, who have refreshed their souls with the water of life, and returned to their businesses and their homes feeling that the "sweet hour of prayer" was the sweetest of all the hours of the day. And the requests for prayer that have been presented, who shall number them? who shall even classify them? Above all, who shall say what revelations they afforded of the yearning solicitude, the agonizing supplications, the impassioned cries, that exercise the souls of immortal beings, in every relation and condition of life, in this world of distance and darkness? Whatever some may think of this novel feature in the mode of conducting a prayer-meeting, I feel sure, from observation and experience, that it has imparted new life and interest to a much-neglected institution. These requests have given reality and intensity to the prayers that were offered. They drew out our sympathies towards our fellow-Christians, in connection with trials and wants such as never entered our minds to conceive. They made us feel that "one touch of Nature makes the whole world kin," that "as in water, face answereth to face, so doth the heart of man," that

we are all members of the one family called by the one name of Jesus Christ. They did more than that—they gave us glimpses of the fulness that is in our Redeemer, out of which so many thousands may draw, "and grace for grace"—"enough for all, enough for each, enough for evermore." And, in hundreds of cases, they have not been in vain, if we may judge by the fact, so frequently brought out at these meetings, that thanksgivings have been publicly made for abundant answers to them, sometimes vouchsafed in very wonderful ways. Parents have stood up and given thanks for the conversion of their children, and children for the conversion of their parents—brothers for the conversion of sisters, and sisters for the conversion of brothers—teachers for the conversion of their scholars, and ministers for the conversion of some even of their church-members. "And now, O Lord, we thank and praise thy glorious name!" "Not unto us, O Lord, not unto us, but unto thy name, be praise, for thy mercy, and for thy truth's sake!" "Praise the Lord, O Jerusalem; praise thy God, O Zion, for He hath strengthened the bars of thy gates; He hath blessed thy children within thee!"

THE AFTERNOON BIBLE-READINGS

have been greatly relished by thousands. At these Mr. Moody surprised and delighted many of us ministers by his wonderful acquaintance with the Word of God. Whatever the subject in hand, whether the blood, confessing Christ, the Holy Spirit, grace, faith, or assurance, he proved himself to be a very giant in Bible knowledge; and though the immense audiences, comprising some of the best of our citizens, did not come provided with the Book so generally as they might have done, I have reason to believe that in hundreds of cases they went home to it with souls hungering after righteousness, and determined to become better acquainted with the word of life.

THE EVANGELISTIC MEETINGS.

What shall I say of these in closing? They have been blessed to vast numbers. In the inquiry-room, I have met with many who stated that they had never had the way of salvation so plainly put before them as by Mr. Moody. In not a few instances, too, Mr. Sankey's beautiful and touching solos, especially, "Jesus of Nazareth passeth by," "Almost persuaded," and "Prodigal child," have proved to be arrows of conviction, entering the heart in the most unexpected manner, and leading to conversion. And what shall I more say? for the time would fail me to tell of all the blessed fruits, already apparent, of the extraordinary efforts of these dear men of God. Suffice it to say, in a sentence, that all classes of the community—old and young, rich and poor, learned and ignorant, ministers and laymen, masters and servants, teachers and scholars—have received a large blessing from the religious services conducted by the American brethren, and are deeply sensible, I trust, of the mighty debt of gratitude under which they have been laid. The Lord bless them, and make them blessings, wherever they go!

Victoria Park, Manchester.

FROM ANOTHER CORRESPONDENT.

The closing week has been the most joyful of all. The tide of blessing, which has been steadily rising, has this week reached its flood; the earnestness of the preacher and the eagerness of the people have seemed alike to intensify, and the unconverted have been called to take refuge in Christ with a vehemence of entreaty which has exerted a mighty influence on the assemblies. During these five weeks God has answered the prayers of many years, and we cannot but feel that what has been going on in the city has made Manchester peculiarly interesting to the dwellers in heaven.

At nine on Wednesday evening, about 2000 men reassembled in the hall, to hear what Mr. Moody had to say on the subject of the Young Men's Christian Association. Mr. Herbert Spencer occupied the chair, and gave a brief address, intimating that it was in contem-

plation to buy the Museum for the Young Men's Christian Association, for £30,000. Mr. Moody delivered an inspiring harangue, in which he enlarged on the spiritual advantages of the Association, and urged the straining of every effort to reach the young men of Manchester, and to secure the building in question for the Association. A collection towards the object, made at the close, realized £1800, £1000 of which was given, I believe, by the chairman. This amount, with what has been received before, including £500 given last week by Mr. J. Stuart, makes a total, at present received or promised, of £3000.

On Thursday morning, Mr. Moody addressed a crowded meeting in the Higher Broughton Presbyterian Church, and then came on to the noon prayer-meeting in the Oxford Hall, where he read and commented on the earlier part of the 103rd Psalm. He said he had to bless the Lord for what He had done for him. It had been the best year of his life. He had been more used by God than in all the seventeen preceding years. He did not know of one sermon he had delivered, that had not been blessed to the conviction or conversion of some souls. It was a delightful meeting. Every word uttered was set to the tune of "Bless the Lord, O my soul!" When one minister rose to say, "I have to praise God for the conversion of the brother of dear friends of mine, who have prayed for him twenty-five years; for the conversion of the sister and of the servant of another friend; for the salvation of three persons in my own congregation; for the dispelling of the doubts of a young man who travelled 150 miles to these meetings—all which blessings have been given in the course of the present week;" when another minister rose to say he had never met with so much of scriptural teaching concerning the way of salvation, and the clear direction of inquirers to Jesus, as in Mr. Moody's addresses; and another to say that the last ten days had been the happiest of his life—that he had derived an inspiration, had discovered how to preach Christ, had enjoyed sweeter communion with Jesus, and felt like a man whose chains were broken;—they only uttered what many could have endorsed, as a description of the blessings they themselves had received.

Our beloved brethren left in the afternoon for Sheffield, whither our prayers follow them. They are to return, however, for Friday and Saturday, January 8th and 9th, and then we hope not only to have a repetition of the blessings we have so abundantly received, but to hear glad tidings of similar grace bestowed on the neighbouring town.

FROM ANOTHER CORRESPONDENT.

Of the impression made upon the multitude of unconverted people surrounding our churches, it is only possible as yet to form a rough estimate. No meeting has been held up to this time for new converts, nor has any attempt been made to obtain their names and addresses. The number of inquirers at the various after-meetings cannot have been less than three thousand; but some deduction must be made for those who came forward twice, or even three or four times. There is no doubt, too, that the great majority of the anxious had been previously under religious convictions. Almost all of them were members of Bible-classes, congregations, or even churches. To find an inquirer belonging to what are called the lapsed masses, or even from among those who have separated themselves from all religious influences, has been so far a very rare experience. The very success of the mission, indeed, has been, with regard to this part of the work, its hindrance. The great masses of Christian people who have assembled, have kept out the unconverted. These, feeling less interest in the meetings, have naturally come last, and have been either shut out, or placed in some remote part of the building, where they have heard with difficulty, and their attention has been but imperfectly secured. The difficulty is one which must be felt in every great centre of population, and seems especially to require the

attention of those who will be called upon to make arrangements for the approaching services in the metropolis.

The work in Manchester, it cannot be too strongly urged, should only be regarded as in its beginnings. We have not reached yet those who most need our help; perhaps we scarcely see yet the means by which we are to reach them. One blessing has come to us, however, very largely, if not mainly, through the visit of our friends. Besides the impulse which has been given to ordinary church work, a spirit of unity has been called forth among the different religious bodies such as was never known before. Surely, when we think of the vast numbers of our Christian workers strengthened thus, it is not too much to hope for the great result which has so often been placed before us during the past five weeks, "Manchester for Christ!"

[See also Mr. Badcliffe's Letter, p. 18.]

STRAIN EVERY NERVE, O LOVE!

A POEM FOR THE NEW YEAR.

Strain every nerve, O Love!
The world, it wants but thee!
'Tis nought below, and nought above,
And nought beneath the sea,
Nor jewels rare, nor guerdon fair
It craves, but only thee!

Much hast thou done, O Love!
Yet more remains to do.
Would'st thou thy lineage prove,
And be to conscience true,
Freely outpour thy honey store,
Like God's o'er-spreading dew.

Ye who have freely given,
Give on—not ONLY gold!
Give on, give on like heaven;
'Tis no time to withhold!
Give out the heart, its warm best part,
Lest it wax dull and cold.

The tears Love wipes away,
As it some ruin stems,
Grow at the last great day
Into bright, lustrous gems,
Which ever shine, with gleam divine,
In saintly diadems!

The victories Love has won
Be further, further push'd!
For still each setting sun
Sees many a woe unsh'd,
And thousands still, by every ill,
To crime and want are crush'd.

Wax stronger, then, O Love!
Be not great efforts rare;
No empty symbol prove
The cross that Christians wear.
Let every grief meet great relief,
And Love each burden share.

Love must the chasm span
That sunders rich and poor;
No law of fellow-man
May form a bridge secure,
But love can trace in each wan face
A brother evermore.

The rushing torrent strong
Fear not, O Love, to meet:
Turbid it flows along,
Yet breaks around Thy feet.
While yet is time, melt woe and crime,
With care and the gospel sweet.

Give Life's serenest years
To minister and bless!
Give wealth of love and tears,
And patient thoughtfulness;
With noble waste, and eager haste
Outpour your tenderness!

And ye whose life runs low,
Give sympathy and prayer!
Forth to the work to go
Your best beloveds spare;
Not wealth to gain, nor fame attain,
But for the lost to care.

Strain every nerve, O Love!
Thou knowest not thy power!
How is it thine to move
Colossal with the hour!
Dauntless arise with beaming eyes,
Exhaustless life thy dower.

E. A. W.*

* Author of "Hymns and Thoughts in Verse," HUMR, Holles-street; "Imauddeen," NISSET & Co., Berners-street, W.

CHELTEMHAM CONFERENCE.

DECEMBER 16—18.

In attempting to give you a short account of the Conference recently held here, two thoughts are uppermost in my mind. The first is one of *praise*; the second of *surprise*. "The Lord hath been mindful of us." Of course He did not disappoint his waiting people, but give them his own rich blessing. "He satisfieth the longing soul, and filleth the hungry soul with goodness." Many have testified to the blessing they received, and I believe there are many more who have been blessed, though we have not heard of them.

The speakers were the Rev. Canon Hoare, of Tunbridge Wells; the Rev. Evan Hopkins, of Richmond; the Rev. G. R. Thornton, of Nottingham; and the Rev. Webb-Peploe, of King's Pym.

We were taught by the light of God's Word and of his Holy Spirit how far many of us were living below both our privilege and our duty. We were not told that there was any danger (if I may so put it) of our becoming perfect; but rather, in the presence of our heart-searching God, we discovered what were our sinful imperfections. Then we were so clearly pointed to the all-sufficient Jesus, and learnt much of God's own purposes concerning Him and concerning ourselves in Him. And need I say that we were led to seek and expect an outpouring of the Holy Spirit, according to that faithful word, "Ye shall be baptized with the Holy Ghost" (Acts i. 5, and xi. 16)? Many, I trust, were thus baptized, and learnt to praise the Lord, so to speak, "with other tongues."

As to numbers, it will be enough to mention that though the weather was unfavourable, yet on the two last evenings a second large hall was filled with the overflow of those who could not find room in the first. There was evidently great readiness to hear the truth.

It does fill me with surprise to see how graciously the Lord is working. When we reflect upon the numberless imperfections in the midst of which our meetings were carried on, may we not marvel at his condescending goodness in granting us so large a blessing? And does not this conclusion force itself upon us, "What would He not do did we but let Him have it all his own way?"

May the Church of the living God awake more and more throughout the world to this solemn fact, that she has been "limiting the Holy One," who is in the midst of her. We talk of imperfections as if we were proud of them, whereas are not many of them just so many *sins* which ought to be confessed and forsaken? We make excuses for our unbelief, and call it presumption to trust God! Have we not too much lost sight of this, that true faith and true humility are inseparable, and that he who trusts the Lord most is he who has least confidence in self? These are some of the thoughts which arise in one's mind after such meetings as our Cheltenham Conference. The Lord seems to be saying to his redeemed people very lovingly in these days, "Open thy mouth wide, and I will fill it."

WEEK OF PRAYER FOR YOUNG WOMEN.—A correspondent, urging the need for the proposed week of prayer for the young women of our land, speaks very strongly on the unhappy practice of educating English girls at Roman Catholic schools on the Continent. She speaks from experience, and relates the case of a lady and gentleman residing in India, who placed five daughters in one of these establishments, and on meeting one of them in London a short time since, was told they had all five been baptized into the Romish Church the previous week. May we not be suffering now from such a line of action in the past? and are not facts of this kind a call for earnest prayer on behalf of our children in continental schools?

FOR THE YOUNG.

"TWICE RESCUED."

"Katie is just gone to sing among the angels. Your welcome flowers are now in her hand. She said, 'The next song will be in heaven.'"

Such was the message that told us of the flight of one of our dear little Home-birds to the happy land.

Will you go back in thought a few weeks, and try to picture to yourself an upper room at the Refuge? There, on a little bed, lies a small child, ten years old she looks in size, but with an old, old face, for Katie has known sorrow early, and that, you know, brings wrinkles on the forehead, and hunger and cold pinch the cheeks, so that they lose their roundness as well as their roses. She is but thirteen; and only five weeks before the time we write of, was brought to the Home very, very ill. Now, she is in bed, propped up with pillows, a little flannel jacket round her shoulders, her hair done up in two funny little plaits.

Katie can no longer run about like other children, for Jesus has taken her aside to teach her some sweet lessons she would not have otherwise learnt.

When you are sick, mother lets you nestle your tired little head upon such soft, cozy pillows; but dear Katie cannot do this, for she has a terrible cough, which prevents her ever lying down night or day, though her head throbs with pain, and she is too ill to eat anything but a few grapes.

Isn't this a very doleful picture, darling? No wonder it makes the big tears come into your eyes as you think of it; and doesn't it make great hot tears burst from our hearts when we know that this is only what happens to hundreds of little perishing children, who, while you are tucked up so snug and warm in your little beds, are every day, and all night long, exposed to the cold, and rain, and the hunger, and nakedness, which sap away all their strength of body, and never let them know the joys of childhood.

But now come and look at a brighter side. Kissing the fevered little cheek; we remark—

"How hot your face is, darling, and your little hands are so cold!"

"Yes," she answers, "I am often like that. Sometimes my feet are dead cold, and then I gets in such heats! It was just cold after cold I took, tramping about with father, and now they say it's consumption. My hands and all are wasting away."

And sure enough the tiny hand is a mere skeleton.

"Well, dearie, your pains are nothing to what the dear Lord Jesus bore for you, are they?"

"Oh, no," she replies, quickly, with such a sunny smile.

"What message shall we give the school-children from you, Katie?"

"I don't hardly know, unless you will tell them that Jesus loved me, and died for me, to forgive me my sins."

"How long have you known this, dear? And who taught it you?"

"Only since I came here, five weeks ago; Mrs. Merry told me, and I just believed it. And it made me so happy; I don't know now what it is to be down-hearted. The girls come in sometimes, and say, 'Why, Katie, you are always laughing!' And so I am; for I don't know what it is to be down-hearted. How could I bear all this pain, without Him always near me?"

A few weeks longer the little one lingered, often suffering intense agony, but bearing it so sweetly and patiently, and her little face shining with such perfect peace, and joy, and rest in Jesus, that to every one in the Refuge she was a wonderful testimony of God's great love to a little child, showing how even such a young life could bring great glory to his name, by bearing pain uncomplainingly for Him, and living to the last in simplest faith on Jesus.

Was it any wonder that, three nights before her death, she said to Mrs. Merry, "I have been twice rescued"?

She sent word to Miss Macpherson, "Tell her I will ask Jesus to fill her full of Himself."

For another friend who had sent some sweet violets she left a message—"I shall thank her at home."

One night, just before the last, when very ill, she said often to the lady who was tenderly watching her—

"Oh, is He not long of coming? I thought of being home before morning. What time is it?"

"Two o'clock, dear. Maybe He will come by cock-crow."

When asked when that was, she opened her large eyes, and said—

"It is four o'clock in the country; but it will be just when He likes, in his time."

The following days were spent so completely resting in Jesus; then the last morning came; and after the hymn, "Safe in the arms of Jesus," had been sung to her, she lay quiet a little; then looked up, and sang—

"My Father calls me; I must go,
To meet Him in the promised land."

Her agony was so inexpressible, she begged them to pray for her release, but said, "I will not grumble; I will wait till He comes. He said He would, so He will; but I want Him to come now. Come, do, dear Jesus!"

These were her last words on earth. The loving Shepherd gathered his tired little lamb to rest in his own bosom.

We have still her four little sisters to care for through the winter. Katie said, "Pray for them; Jesus can save them."

Dear little child, do you know the wondrous secret which made wee Katie so happy? It is all contained in those five words, "And I just believed it," and it is such a blessed reality.

E. A. H.

Home of Industry.

ANNIE MACPHERSON'S HAPPY NEW YEAR

TO HER FELLOW-HELPERS THE WORLD OVER.

My beloved Friends,—During these long, quiet evenings in this Canadian Cottage Home, surrounded on every side by far-stretching snowy carpetings, it has been sweet to review the work we have accomplished in the happy location of so many precious youthful lives.

You will be all glad to know that the time of broken health through the great strain of sleeping in the midst of the work at Spitalfields has passed away, and again I am able to romp, teach, write, read, and toil, for the welfare of the little precious ones; all these joys to me for weeks had to be looked at as no longer to be mine here, but the rest of the "little white" to be one of suffering.

It is a denial not to be among the widows and match-box makers at this season, dispensing your love-gifts as in the years that are past, to those who have few of the comforts you and I have around us.

Again in the bright spring-time I hope to return, and be introduced to all the mournful little family Mrs. Merry is now rescuing one by one in the name of our loved Lord Jesus.

Oh could you but see the boys and girls, so changed! I often weep for very joy, scarcely believing my own eyes, and shout, "Praise the Lord for his great love!" Beggar boys on London streets indeed! they are but hidden jewels to exercise the saints, and see whether they are willing to show forth the fruits of the Spirit, and take the low place the Saviour took; having their bowels moved with compassion, and rivers of life flowing through them to others.

Daily, hourly, I thank God for the self-denial ye youthful lovers of our Lord have had in giving up anything of time, ease, sweets, garments, or money; you have laid it up in a treasure-house that is bringing forth fruit to his praise in honest, industrious lives.

To carry out a fresh burden the Lord has laid upon me, I need £1000; for, wonderful to relate, there is a

house to purchase 200 yards from this, that would house fifty orphans this spring.

The right-hearted, practical Christian women have always been my greatest difficulty when fresh burdens have been pressing upon me; but the blessing of the Lord at Toronto during the visit of Mr. Varley has issued in offers of help in aid of the work of the orphan and destitute.

During the month of November my faith was exercised by the drying up of funds, showing that this burden might be going before the Lord. Mr. Merry, our faithful cashier, wrote from Spitalfields that our whole fund was £67 7s., but not a debt. Here, also, we were reduced to a few dollars, thirty in family, bread bill owing, the year's taxes to pay, children needing each a warm winter suit, etc. After a few days of looking beyond the clouds, believing that the sun was shining still, from a woollen manufactory there came a whole web of cloth, enough and to spare. Six dear little girls unknown to us were toiling for several months, then held their bazaar in the Y.M.C.A. rooms, and sold all, so sending us seventy dollars. Then the town of Galt determined, we hear, to present one hundred dollars yearly in lieu of the taxes. After this the English mail arrives, and tells of love-offerings from the Gairloch and Cannes, and many other places. Who could doubt such a faithful, loving, ever-pleading Jesus, who just lives in us and joys in us, making us his friends, the very objects of his choice, to work in us to do his will. Oh! beloved young friends, look right out of yourselves, and never think you can do enough for Jesus.

Just read how the web of cloth got changed. The ladies associated here announced a "bee." Imagine me, accompanied by our sewing-machine, joining these thirty kind Dorcas, where three machines were already busily at work; such a stitching and striving who would do most, and, for the credit of the Mission, I did try to put in nineteen stitches to the dozen.

Was I not right glad to be able to go back upon my early Scotch training, proving how necessary for all young ladies it is to be able to cut out, shape properly, and put together every plain garment. These are accomplishments which, if learnt in youth, are sure to be useful in after life, and only add gracefulness to those other adornments that enable us, as women, to fill the whole house with the odour of the life we live out for Jesus.

Dear young friends, cultivate also the habit of letter-writing in early life. Just imagine how I would pay you with sleigh-rides and skating on the river in the field below, if you were here helping me, and my young nephews and other lads home from college, in writing two thousand New-year letters! My desire before the Lord is to do well what He has given me to do. My longing is that many of these converted young men and women, now with hale constitutions, should become missionaries. Waiting his time and his call to service, we toil on, joyfully dedicating our all upon the altar.—Yours, beloved young friends, in sweet fellowship of service,
ANNIE MACPHERSON.

OTAGO, NEW ZEALAND.—A minister at Dunedin, Otago, in a letter to a friend in this country, writes:—"I saw your letter to —, and read it with great interest. The awakening is evidently widespread, and has been the means of adding to the church numbers of the young of both sexes. Would that we had a similar outpouring of the Spirit in this region! Our young folks and our old prosperous folks get the notion that religion is only necessary for old, unhappy, dying people. I do not mean to say that we have not many here of all ages who fear God and love his cause, but only that we have a large number whom prosperity is rendering somewhat indifferent to the truth as it is in Jesus. We have had meetings in Dunedin, and in our (the Presbyterian) churches generally, for a week or end, or longer, with results more or less gratifying. As the rule, the attendance was good; and I think that, in many instances, sinners were awakened, and the people of God quickened. The Oamaru meetings were very genial; — assisted at them for a week with good results. Last week they held meetings in Tokomairiro church; and — writes me, in a letter just received, that, as far as attendance was concerned, they may be pronounced successful; but I hope they were successful in a higher sense."

WATCH-NIGHT AT THE AGRICULTURAL HALL.

Our readers will have seen the announcement of a Conference on Scriptural Holiness to be held in the Agricultural Hall, Islington, during the entire month of January. Its proceedings, however, commenced on the last night of the dying year, lasting from seven o'clock p.m. till the advent of 1875. The attendance was very small, about fifty persons being present at the opening, while the number did not at any period of the evening exceed 200. This was not much to be wondered at, considering that the metropolis was enveloped in a dense and penetrating fog, and the frost was most intense, besides which watch-night services were held in many of the neighbouring churches. The interest and value of the proceedings, however, were felt by those present to be far out of proportion to the numerical strength of the meeting. It was a season of much refreshing, and we doubt if any of the watch-night services held in various parts of London will yield better results to those who attended them than the one we now speak of. There was a sense of reality and definiteness of purpose pervading the meeting that one does not always find in larger gatherings.

The Rev. John Allen, of Tonbridge Chapel, who has been chiefly instrumental in originating and organizing the Conference, presided throughout, and Mr. Boardman and various other ministers were present. We were told at the outset by the president, how this Conference grew out of a letter written by him to THE CHRISTIAN, and how the way had been marvellously opened and made plain by the good hand and guidance of God. Mr. Allen said he had simply followed where the Lord had manifestly led, and every difficulty had been removed.

The Rev. Mr. Mountain followed the chairman with a cheerful and hopeful address. He spoke of how he had been led to attend the Conference at Euston-road, full of grief and care, and some prejudice. Twenty attendances convinced him that there had been much alloy in his previous service for Christ, and that what he needed was an entire giving-up of himself. This he was enabled to do; and since then he had preached more earnestly, studied more deeply, and loved the Saviour more tenderly. The Bible was now flooded with light to him; and although he had learned no new doctrine, he had realized the grand old truths more fully.

Others followed in the same strain, whose names we did not learn. Before the interval for refreshments, an American visitor—who had come to this country to attend this and similar conferences—hoped that before the close of the evening, some one would state clearly what the object of the Conference was, in order that people might explain it to their friends, and induce them to attend. This suggestion had the effect of producing a most excellent and valuable address by Rev. W. E. Boardman, at a later stage of the meeting.

A young clergyman, in the audience, said he could understand what was meant by a complete surrender; but he was not so clear about what it was to be "dead to sin."

This elicited a further reply from Mr. Boardman, who, in the course of his remarks, gave the following very happy illustration:—A little girl, who had a very violent temper, fell into the hands of a wise teacher, who had learnt the secret of victory over sin. The teacher told the child that she could never cure her temper herself, but that the Lord Jesus could do it for her if she would trust Him. The girl replied she could not believe that. God had given her judgment and reason, and she would govern herself. She tried it, and, like everybody else, failed. In her despair, in one of the bursts of temper, she ran to her teacher, and said, "It is coming; can you help me?" "Look to Jesus." She did look, and the fire was quenched at once. She soon learned that that was the way of death to her besetting sins. By-and-by, the teacher asked her how it was she did it. She opened the book in her hand, and marked

a circle on the upper right-hand corner, and said, "That is Satan." She then drew a circle on the lower side of the book, "That is me;" another circle on the left-hand corner—"That is Jesus." "When Satan comes to me," she said, "I fly to Jesus; so that when he comes, I am gone. When Satan came to me, I used to begin to fight him, and when Jesus spoke to me, I could not hear His voice." That is the secret of it, said Mr. Boardman, and his interrogator replied that he now understood it.

After a few timely words from Rev. Mr. Smith, we discovered that 1874 was well-nigh gone, and the chairman improved the occasion by a tender and earnest appeal to all to be ready for the coming of the Bridegroom. Then the whole meeting bent their knees, and raised their hearts in silent supplication to God, and as the old year went to its account it carried with it many an earnest petition for a blessing on its successor. Presently the low notes of the harmonium broke the stillness, and all joined, still kneeling, in a song of consecration,

"My body, soul, and spirit,
Jesus, I give to Thee;
A consecrated offering,
Thine evermore to be."

Lord Radstock read an appropriate passage of Scripture, and the Doxology closed the long service.

The watch-services throughout the city and its suburbs have been of a more than usually solemn character. The overshadowing of recent calamities, and the glimmer of the light of joyful and Scriptural anticipations of "good things to come," have by their united action produced a subdued, dependent, and yet trustful spirit in God's people, which we hail as the promise of a happy and blessed New Year. R.

UNION IN PRAYER.

Dear Brother,—In the hearts of many hundreds of Christians a blessed soul-thirst has been put, such as is described in Psa. xlii. 1, 2. We are singing with deep meaning—

"My all is on the altar;
I'm WAITING for the fire;"

and, fully persuaded that the Lord will not disappoint us, we are expecting a fulfilment in our own souls of Mal. iii. 1—3.

From Acts ii., etc., as well as from the experience of many beloved brethren and sisters now living, we find the usual way in which the Lord manifests Himself to such consecrated and expectant souls is, when met together with one accord and in one place. Witness the mighty outpouring given at the conference in Canada, as described in the December number of *The Christian's Pathway of Power*. Note also the wonderful blessing vouchsafed at Oxford last autumn.

I suggest that arrangements be made for a series of meetings at Cambridge, after the Mildmay meetings of 1875, when the long vacation will have commenced, and apartments will be available. Cambridge is also very accessible.

Begging space for this in an early issue, I remain, faithfully yours,
ROBERT ADCOCK.
Bracondale, Norwich, Dec., 1874.

THE FRENCH POOR IN SOHO.

The wants around me are the same as before, and perhaps they are greater; for that such agents as want of work, failures, advance in years, and disease, are ever busy among men, and that for many they bring poverty in their train. I would therefore feel exceedingly grateful to the benevolent for aiding me, my missionary, and my Bible-woman, to give to our poor, not only that which is good for their soul, but also the first necessities of life. One shilling cannot possibly be minded from many a purse. If two or three thousand of your readers would kindly send me that shilling each, they would add to their present joys the satisfaction of knowing that even the foreigner among them has not been forgotten by them.

J. DU PONTET DE LA HARPE, Pastor.
French Parsonage, 16, Kildare-gardens, Baywater, W.

"COME AND SEE."

(JOHN I. 35.)

A NEW YEAR'S MUSING.

AH, Master, patient Master! I would ponder on the way
Thy gentle hand has led me since the well-remembered day
When first, as "Lamb of God," Thou wast presented to my soul,
Whose blood should take away my sin, and freely make me whole.

Yes, hearing, I would follow on to know that heavenly love,
Of which the name of Jesus speaks, fresh flowing from above;
And Thou didst turn (how swift to hear the steps that follow
Thee!)

Didst cast Thy sweet, attracting glance to welcome even me!
"What seekest thou?" Ah, Master! well Thou knowest every heart—

Knowest the thrill that voice awakes, the love it must impart;
How kindly to the seeking one Thy heart goes forth to meet!
No smoking flax was ever fanned by breath so soft and sweet.

I do not ask to walk with Thee for just the passing day,
As travellers may chance to meet and part on life's highway;
But tell me this, "Where dwellest Thou?" Oh, grant me this request,

That I may know Thy dwelling-place, and there with Thee find rest!

O gracious voice! O gentle Lord! Thou dost accept my plea,
And, binding love around my heart, dost answer, "Come and see!"

Drawn by that cord so sweet, so strong, that promis'd sight im-
I seek to tread Thy footsteps, or to travel by Thy side.

In that sweet company I thought a pleasant path to find;
No valley dark, no desert drear, no mountain-steep to wind;
But valley, desert, mountain, all, my loving Saviour passed,
Still pointing to His dwelling-place, which we should reach at last.

Once, on a mountain-top, I saw a glory bright and fair,
I thought it was His dwelling, and I fain would linger there;
But through a cloud o'ershadowing, which made the brightness dim,

I heard a voice, "This is my Son, my well-belov'd; hear Him!"

And then, in sweet and solemn tones, He tells me of the cross,
Of love so strong which brought Him here to bear my grief and loss,

Tells how the path to His bright home must pass beneath its
No other leads to that fair land, whose flowers never fade.

Then, when I ask about His home in yonder realms of light,
Of all the joy and glory stored for happy angels bright;
He says, "Not only angels bright, but sinners, such as I,
Shall see Him as 'the Lamb,' once 'slain,' upon His throne on high."

And as He calls, I follow on, for well I know His voice,
In tones of love and tenderness He bids my heart rejoice;
His word of sweet encouragement still echoes, "Come and see!"
"For where I am, there also shall My faithful servant be!"

"Come!" With the invitation kind, is guidance, help, and strength,

Provision for the journey, and a "Welcome Home" at length;
"See!" Who can paint the glory comprehended in that word,
"See" Home, "see" Heaven, "see" Jesus, "see" my Master and my Lord!

Yes! Jesus is preparing, in His Father's mansions blest,
A place for all His loving ones who, serving, yet shall rest,
There, all His ransom'd family, within "a little while,"
Shall gather in their Father's house, and share a Father's smile!

FACTS BETTER THAN ARGUMENT.

When a man feels the power of the Holy Spirit, or the power of the inner life, he does not care to argue; he has a homespun philosophy of facts which answers his purpose better. Though others may round upon him and say, "You are not learned," he feels that it does not need learning to prove that which is a matter of personal consciousness, any more than we need proof that sugar is sweet when we have a piece in our mouths. Do you doubt the gospel? Try it. The men who speak against the Bible as a rule have never read it; those who rail against Christ do not know Him; and those who deny the efficacy of prayer have never prayed. Nothing is more convincing than fact. Get out of the realm of word-spinning and wind-bag-filling into practical Christian life, proving personally that these things are so, and you will soon be convinced by the blessed witness of the Spirit, the water, and the blood.—*Spurgeon, "The Three Witnesses" (No. 1187).*

THE GLAD NEWS TO EVERY HOME.

In regard to the plan for visiting the homes of Manchester which has been carried on during the fruitful labours there of Messrs. Moody and Sankey, letters have come in from Scotland and other places, and I would venture to suggest that the Scotch towns to which our American friends have already been, might all accomplish a similar house-to-house visiting.

Your readers will be glad to hear that it is probable both Birmingham and Liverpool (the next towns our friends go to) are likely to be doing as Manchester did.

On Monday, 11th inst., we expect to meet in conference the visitors of Manchester; and this conference may be attended also by deputations from other towns, to which it may be desired to extend the plan.

The heartiness with which the visitors in Manchester went to work during Mr. Moody's visit was most striking, and the result of their labours we shall know more of at the proposed conference.

May we venture, then, to ask special prayer for the towns named, and that right couples of Christian men and women may be found willing to go forth throughout the land, and that their labours may be greatly blessed. It needs good men full of the Holy Ghost and of faith.

The hymn and tract prepared by our American brethren can be had at 6s. a thousand of the Y. M. C. A. 57, Piccadilly, Manchester in large quantities, but where used it should be only as an introduction.

REGINALD RADCLIFFE.

23, Fenwick-street, Liverpool.

AMONGST THE FRIENDS.

The Rev. W. E. and Mrs. Boardman attended last week the two meetings of the Society of Friends, held on Sunday, at Stoke Newington, and delivered impressive and interesting addresses, which were very favourably received. Mr. Boardman dwelt upon the importance of every believer yielding up everything belonging to him to the disposal and service of the Lord, including his family, his property, his time, his talents, and his energies. Mrs. Boardman dwelt clearly and forcibly upon the nature of sin. She said that at one period she was dangerously ill and likely to die; but the prospect did not dismay her; on the contrary, she derived comfort and assuring hope, from a feeling of her moral life hitherto, her freedom, as she thought, from any particular sin. Unexpectedly she recovered from her illness, and subsequently was brought to see that although her life had been moral and respectable, yet it was impressed upon her that a comparative indifference to Christ's precious blood, and an absence of deep, lively gratitude to the Saviour, did in itself constitute a sin of the very worst description, however secret from the knowledge of men. In fact, such a sin is that spoken of, in awful terms, by the apostle as practically "counting the blood of the covenant an unholy thing."

The address was followed by a remarkable amount of religious utterance by the Friends. Sixteen exhortations and prayers were spoken altogether at this Sunday morning meeting, and a number more in the evening. It was a very unusual circumstance that some half dozen very young Friends on this occasion publicly acknowledged their religious impressions and their consecration to Christ.

PROTESTANT SCHOOLS, PARIS.—The Rev. Horace Noel requests us to draw attention to a Protestant girls' school at Paris, under the superintendence of Mons. Auguste Fisch. Established some three years ago in connection with a missionary work among the Roman Catholic population of Les Batignolles, a district of Paris not far from the terminus of the Rouen and Havre Railway, it is now, owing to a change of locality and consequent expenses, heavily burdening M. Fisch. Being in the immediate neighbourhood of Mr. M'All's last-opened station, where the attendances of men is more than usually numerous, it is specially desirable that there should be evangelical schools for the little ones.

LONDON ASSOCIATION FOR FEEDING THE AGED, SICK, HALT, BLIND, DEAF, DUMB, ETC.—Dinner at the Baptist School, Dalston Junction, Jan. 15. Speakers are needed.

H. RUMBOLL.

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NOTICES OF BOOKS.

HANDBOOK OF REVIVALS; for the use of Winners of Souls. By HENRY C. FISE, D.D. *Passmore and Alabaster.*—The publication of this book is a sign of these times of blessing. It treats of the History of Revivals; Objections to them; Indications of them; How Hindered and How Promoted; Singing; Personal effort; Treatment of Inquirers, and Training of Converts, etc., etc. We have not had time to do more than glance through it; but that is sufficient to justify us in saying to our readers, Read it yourselves, and pray God that it may help you to be a wise winner of souls.

THE SPIRIT OF LIFE; or, Scripture Testimony to the Divine Person and Work of the Holy Ghost. By E. H. BICKERSTETH, M.A. *Religious Tract Society.*—A valuable text-book on the very important subject of the personality, work, and attributes of the Holy Ghost. The subject is treated of in eight chapters, and the entire testimony of Scripture laid before the reader, from the remarkable words, "The Spirit of God moved on the face of the waters," to the last Apocalyptic vision granted to the beloved disciple.

THE RENT VEIL. By DR. HORATIUS BONAR. *Nisbet.*—Passing over the preface, which is controversial, and which we regret—we hail with thankfulness the twelve chapters of which this book consists. They are expository of the most prominent passages of the Epistle to the Hebrews, and are most valuable as showing the full provision Divinely made for a sinner's peace and a saint's walk with God. Apparently the book has been the result of a desire to combat the claim to sinlessness, which some are supposed (we think erroneously) to make. Nevertheless, we are thankful for its teaching, and pray that it may be made profitable for doctrine, for reproof, for correction, for instruction in righteousness.

THE SAINT'S TRAVEL TO THE LAND OF CANAAN. By R. WILKINSON. *Trübner.*—A new edition of an old book, in which the author discovers to his readers "seventeen false rests short of the spiritual coming of Christ in the saints, together with a brief discovery of what the coming of Christ in the Spirit is." The "seventeen" might have been seventy; for every rest short of God in Christ is a false and insufficient rest. It is a very searching book, and to those who are living a merely external life, and, indeed, to all professing Christians, it presents many profitable considerations for self-examination whether we be in the faith. But it is as much too exclusively subjective, as a great deal of modern teaching has been too exclusively objective. Prophetic Scripture is uniformly "spiritualized," and consequently that which is future is described as present. The following is from the last page:—"What the saint now comes to enjoy is an everlasting dispensation of God in him, which cannot wax old or decay, so that he is made to live unchangeably therein." This describes a condition in which one could hardly say, "Not as though I had already attained, either were already perfect." Nevertheless, the book is well worth reading, and therefore we recommend its perusal, while we do not endorse all its contents. The Editor seems to be unlike Barnabas, who saw, doubtless through much failure and ignorance, the grace of God among the converts at Antioch; for he can see nothing in the movement Godward which is now making so many hearts glad, but "advanced forms under which religious Adam puts forth his hand, and appropriates what seems good and pleasant to the eyes," "numberless inventions," and "sentimental fleshly excitements."

FOREIGNERS IN LONDON.—A large number of this somewhat neglected, and sometimes forgotten, class of our London population, were entertained to a friendly meal, a few evenings since, at Craven Chapel School, at the expense of Mr. George Moore and Mrs. Moore. The gathering was a deeply interesting one, though, unfortunately, the kind entertainers were unable to be present. After a substantial supper, the chairman, the Hon. A. Kinnaird, read a letter from Mrs. Moore, referring to the work of relief carried on in Paris during the siege; and a Quaker lady, Christine Allsop, gave an interesting narrative of her experiences in connection with the same Mission. Addresses suitable to the company were afterwards given by Professor Leone Levi and Rev. Mr. Bryan, and were evidently appreciated. The meeting, we trust, will have helped to ameliorate the condition of many of those sojourners in a strange land.

CAUTION.—We are asked to caution our readers against a begging-letter impostor writing from London under the name of ANNE WYND.

A DOUBLE NUMBER NEXT WEEK.

Our next issue will contain full Reports of the Meetings during the Week of Prayer, at Willis's Rooms, London Tavern, and Freemasons' Hall. It will therefore be

A DOUBLE NUMBER, PRICE 2D.

In order to prevent disappointment, our readers are requested to order, without delay, whatever extra copies may be required.

**CENTRAL NOON MEETING,
MOORGATE-STREET HALL.**

The following are the subjects for the second week in Jan. —

DATE.	SUBJECT.	SPEAKER.
Mon., Jan. 11.—	Reports.—“What hath God wrought!”	Rev. C. Skrine.
Tues. „ 12.—	The Rent Veil.	„ C. Bailhache.
Wed., „ 13.—	The Prayer of Jabez (1 Chron. iv.)	„ F. Eldridge.
Th., „ 14.—	“Laying aside every weight” (Heb. xii. 1.)	„ Dr. Edmond.
Fri., „ 15.—	Buying and Selling (Prov. xx. 14; Amos viii. 5.)	„ G. Bowden.
Sat., „ 16.—	Boys and girls playing in the streets of Jerusalem (Zech. viii. 5.)	„ T. J. Meyer.

DAILY TEXTS.

“BEHOLD, I MAKE ALL THINGS NEW.”—REV. XXI. 5.

Thurs. Jan. 7.—“If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.” “As newborn babes, desire the sincere milk of the word, that ye may grow thereby.”—2 Cor. v. 17; 1 Pet. ii. 2.

Fri. 8.—“I will give them one heart, and I will put a new spirit within you.” “Make you a new heart and a new spirit: for why will ye die?”—Ezek. xi. 49; xviii. 31.

Sat. 9.—“Thou shalt be called by a new name, which the mouth of the Lord shall name.” “A new name written, which no man knoweth saving he that receiveth it.”—Isa. lxii. 2; Rev. ii. 17.

Sun. 10.—“Sing unto the Lord a new song.” “He hath put a new song in my mouth, even praise unto our God.” “They sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by thy blood.”—Psa. xcvi. 1; xl. 8; Rev. v. 9.

Mon. 11.—“Ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of Him that created him.” “It shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary.”—Col. iii. 9, 10; Ezek. xlvi. 12.

Tues. 12.—“A new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh.” “He is the Mediator of the new testament.” “In that He saith, A new covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.”—Heb. x. 20; ix. 15; viii. 13.

Wed. 13.—“A new commandment I give unto you, That ye love one another.” “Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened.”—John xiii. 34; 1 Cor. v. 7.

“I SAW A NEW HEAVEN AND A NEW EARTH: FOR THE FIRST HEAVEN AND THE FIRST EARTH WERE PASSED AWAY.”—REV. XXI. 1.

The Christian TRACT FUND.

APPLICANTS FOR TRACTS.

The following will be thankful to receive tracts for gratuitous distribution from friends able and willing thus to help —

- H. T. Hatton, Beekeepers' Lye, near Stourbridge.
- Mrs. Rawlinson, Chowbent, near Manchester.
- Y.M.C.A., Britannia Fields, 93, Packington-st., Islington, N.
- William Stubbs, Eldery-lane, Rookery, North Staffordshire.
- Joseph Johnson, 7, Grant's-walk, St. Austell, Cornwall.

“CONSTANT READERS.”—Central Noon Prayer-meeting, Moorgate-street Hall, Moorgate-street, is all that is necessary.

- Communications received with thanks.—S. H. C.; Anon.; W. B. S.; W. S.; T. H.; J. C.; E. A.; O. B. K.; A. McA.; M.; L. F. P.; T. W. S.; M. E. L.; F. S.; E. B.; J. S. P.; J. J. L.; B. A.; Miss A. T.; J. E. B.; R. H.; K. P. E.; A. S.; H. R.; H. J.; G. L.; R. H. H.; L. G.; F. W.; G. C. D.; L. K. S.; C. R.; S. J. W.; C. J. M.; H. D.; E. W.; C. K.; R. E.; A. E. W.; A. P.; J. E.; W. C. I.; K. S. M.; T. P.; S. E.; J. B. T. T.; J. W. W.; C. A.; G. S. E.; W. J. H. B.; B. D.; E. S.; F. J. T.; Nazareth.

WEEKLY PRAYER-MEETING, ST. GEORGE'S HALL.—This meeting continues to be attended with considerable interest, and by goodly numbers of the Lord's people, notwithstanding the severe weather of the past few weeks. Some striking answers to prayer have been vouchsafed in connection therewith. Christians in the West-end will do well to look in every Wednesday at twelve.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.—For answered prayer in the salvation of souls at Ripponden.

PRAYER.—For a medical man in Linlithgowshire, that he may be constrained to confess Christ before men.—Special prayer is asked for a young man desiring to go as a foreign missionary, that he may be given health and strength for the work, and God's Holy Spirit to guide him.—That God would “strengthen my hands.”—For a young officer, who is in sore domestic trouble and affliction, that wisdom and guidance may be vouchsafed him.—For guidance in New Year's letters to awakened souls.—For sleep, and that eyesight may be preserved and strengthened.—A young clergyman in a large Yorkshire parish asks prayer, that at the outset of his ministry the Lord would use him.—For a Christian young man, about to undergo a strict examination at one of our universities, that he may have physical and mental energy for his work, and that success which will tend to the Divine glory.

PLACES.—On behalf of the West-end Wesleyan Mission House, Sowerby Bridge, during the fortnight's special religious services, commenced on Jan. 3.—The prayers of Christians are earnestly requested that God would bless the efforts of the Church missionaries of the Punjab, to the stirring up of Christians, both European and native, to a higher life, and to greater holiness, and also to the conversion of many Mohammedans, Hindus, and Sikhs, during the time of the Missionary Conference, which will be made a Mission-week, at Umritsar, the Punjab, North India, from January 3 to 10.—For Kingstown, near Dublin, during the week of special services, to be held from January 4 to 10, all denominations joining.—Special prayer is requested for the Mission to be held (D.V.) at St. Margaret's Church, Brighton, January 10 to 20, the Rev. W. Hay Aitken, Mission-preacher.—On behalf of a week (the first week in the New Year) of united prayer alternately at the three Dissenting places of worship in the town of Bishop's Stortford, for an outpouring of the Holy Spirit's influence, and for a revival of pure and undefiled religion in this town.—For Birmingham, that the expected visit of Messrs. Moody and Sankey may be greatly blessed to the good of the town.—For a series of meetings to be held in the Free South Church, Elgin, commencing January 10, and that, in connection with special services, the Sabbath-school children may be particularly remembered.—That the ministers and churches of Jamaica may be blessed with a richer baptism of the Holy Spirit.—For God's blessing on five days' special services, to be held in Trowbridge on January 10 and four following days, by Messrs. Opie Rodway, T. D. Marshall, and Somerset Gardner.—For a blessing upon the proposed Mission to be held in Cork, from January 16 to 23, inclusive, and specially on the work among the soldiers of Ballincollig Barracks.—For special services being held this week at Lisbury, by Mr. Opie Rodway.—For Sidmouth, during a week of special services, the first week in February.—For the Mission-services to be held in the Scottish Episcopal churches during the beginning of January.—For two or three weeks' special services at Newcastle-on-Tyne, to be conducted by Ned Wright.

CONVERSIONS.—For a gentleman living only for this world.—For the young men in Barnes, that the Lord would draw their hearts to Himself.—For my father, mother, and five brothers and two sisters, all dead in “trespasses and sin.”—A mother almost paralyzed with anxiety about an only son, who has long wandered in forbidden paths, asks prayer.—For one who has long been seeking Jesus, that she may soon find Him.—For a young man addicted to intemperance, the son of a distinguished scholar.—On behalf of one who wishes the salvation of himself, his wife and family, that God will show them His way.—For a lady, the daughter of a most devoted Christian, now with the Lord. She is entirely given up to the world, and has just recovered from a most dangerous illness, but as gay and careless as ever.—For a much-loved only brother, prayed for for many years.

FORTHCOMING SPECIAL MEETINGS.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Spiers proposes to hold services at Hanley, Jan. 11 to 16; Congleton, Jan. 18 to 23; Ledbury, Jan. 25 to 30; Newark, Feb. 1 to 5; Monmouth, Feb. 5 to 12; St. Helen's, Feb. 15 to 19.

Children's Evangelistic Band.—Mr. E. Arrowsmith, at Strand School, Grove Park West, Chiswick, Sunday, Jan. 10, at 3; Jan. 11, 12, 13, at 7. Mr. Hill, at Wesleyan Chapel, Sevenoaks, Jan. 11, 12, 13, at 7. A series of Special Services at Moorgate-street Hall, on Saturday afternoons, commencing Jan. 23, at 3.

BRUGHT FORWARD £106 4 4

CONFERENCE HALL, Mildmay Park.—Sunday, Jan. 10.—Mr. G. Kirkham (second of a series of Lectures on the Book of Daniel), at 3.30; Mr. Finlay Gibson, at 7.

LONDON CHRISTIAN CONFERENCE, on Scriptural Holiness, Agricultural Hall, Islington, to be continued every day during January. Each Thursday the meetings will be specially for Christian workers.

EAST-END CONFERENCE HALL.—Mr. John Vine, every Sunday during the month of January, at 6.30; Wednesdays at 8.

AGRICULTURAL HALL.—Sunday, Jan. 10, Dr. Oswald Dykes, at 3.30; Rev. C. B. Sawday, at 7.

“THE EDINBURGH CASTLE,” St. Paul’s-road, Rhodeswell-road, Limehouse.—Sun. at 11 and 7; every week evening at 8.

MISSION HALL, 272, Whitechapel-road, every evening at 8; Sun., 11, 3, 6.30. A Meeting for the Promotion of Scriptural Holiness, Wednesdays, at 8.

WEEKLY NOON PRAYER-MEETING, St. George’s Hall, Langham-place, W.—Every Wednesday, from 12 to 1.

SPECIAL SERVICES, Sunday, Jan. 10.—

Britannia Theatre, Rev. J. F. Sargent, M.A., at 7.

Pavilion Theatre, T. J. Croggon, Esq., at 7.

Philharmonic Theatre, A. F. Gurney, Esq., at 7.

Victoria Theatre, Rev. E. A. Dothie, B.A., at 7.

Royal Amphitheatre, Rev. H. E. Stone; at 3.30; Rev. G. Mather, at 7.

Royal Alexandra Theatre, Ned Wright, at 3.30; J. H. Lydall, Esq., at 7.

Greenwich Theatre, at 7.

Town Hall, Shoreditch, Rev. J. Ellis, at 3.30.

Burdett Hall, Limehouse, at 7.

South London Palace, Rev. J. Friedberg, at 7.

Exeter Hall, A. Gliddon, Esq., at 7.

Moorgate-street Hall, Ned Wright, at 7.

St. George’s Hall, Mr. J. Denham Smith, at 7; Wed., at 12.

St. James’s Hall, at 3 and 6.30.

Foresters’ Music Hall, Mile-end, Joshua Poole, at 7, and every Sunday till further notice.

Oxford Music Hall, Oxford-street, Mr. C. R. Hurditch and others, every Sunday evening, at 7.

Kilburn Hall, Mr. J. P. Larkins, at 7; Wed., at 7.30.

DAILY PRAYER-MEETINGS.

CENTRAL CITY NOON PRAYER-MEETING, Moorgate-street Hall, corner of London Wall, 12—1.

Y.M.C.A., Stafford Rooms, Titchborne-st., Edgware-rd., 12—1.

MILDMAI CONFERENCE HALL, Mildmay Park, at 12.

No. 59, LOMBARD-ST., Mon., Tues., Thurs., Sat., at 1; Wed. and Fri., at 12.30.

EAST-END CONFERENCE HALL, Carlton-sq., Globe-road, at 12.30.

WOOLWICH, 14, Thomas-street, 12 to 1.

SUSSEX HALL, Leadenhall-street, at 1.

SUNDAY-SCHOOL UNION, 56, Old Bailey, at 1.

PEOPLE’S HALL, 272, Whitechapel-road, at 1, except Saturday.

WHITEFIELD MISSION-ROOM, 148, Drury-lane, at 1.

GOSPEL HALL, Osborne-place, Brick-lane, Spitalfields. No. 19A, Great Portland-street, at 3.

DEPTFORD PEOPLE’S HALL, 188, High-street, 1—2.

BELMONT HALL, near Vauxhall Station, 12—1. Thursdays for sick only.

GREEN-LANES WESLEYAN CHAPEL, N., every morning, at 7.

VESTRY OF ST. JAMES’S CHURCH, Pentonville, 12.30—1.

PECKHAM EVANGELISTIC MISSION, 116, Hill-street, 12—1. Mon., Tues., Wed. only.

TOTTENHAM BAPTIST CHAPEL SCHOOLROOM, 12—1.

BESSBOROUGH MISSION-HALL, Bessborough-place, Grosvenor-road, 12—1.

EYEB ARMS Small Assembly Room, St. John’s Wood, 12—1.

Donations received by Messrs. Morgan and Scott, to Saturday Morning, January 2nd, 1875.

Special Gratuitous Circulation of “The Christian” among Ministers—P.B. £1; J.J.S.G. £1..... 2 0 0

Gratuitous Circulation of “The Christian”—F.B. £3; G.L. 12/-; C.L.D. £2; M.S. 6/6; C.G. 3/-..... 5 1 7

“The Christian” Tract Fund—Mrs. S. 2/-; F.B. £2; E.M.B. 5/-; H.W. 3/2..... 2 10 2

Miss Weston’s Home—Brussels, £2; E.M. £30..... 52 0 0

Miss Weston’s Work in Royal Navy—Mrs. H. 10/-; J.McA. 5/-; Lifeboat Hall, Devonport—Brussels, £1; A.C. 5/-; G.L. 6/8; E.A. £1; E.M.E. and D. £1/0/-; In Response to A.N.D.—A.D. 12/-; Bowden Derra, £5; Breakfast-table Collection, 11/4; E.V.M. £1; Admiral O.C. £5; Collected by Miss C. £5; E.M. £20; T.P.H. £5; In Loving Memory of P.W.P. £40..... 108 0 7

Miss Leigh’s Young Women’s Home, Paris—Brussels, £1; E.T.M. £1; J.McA. 5/-; W.R.D. £2; Collected by J.M.H. £27/-; E.D. £1; F.T.E.H. £3; Thankoffering, £5; L.C.L. £3..... 16 12 0

TOTAL £106 4 4

Friendless and Fallen—Brussels, £1; J.McA. 10/-; E. and E.P. 5/-; B. 6/-; A.E.V. 3/-; J.O. 3/-; Thankoffering, £5..... 7 7 0

Rev. R. W. McAll’s Work, Paris—A.M.B. 2..... 2 0 0

Destitute Children’s Dinner—S.J.C. 5/-; M.M. 1/-; F.B. £5; Mrs. D. 10/-; E.H. 10/-; S.S. Birmingham, 1/-; B.M.B. 5/-; E.R. £1; F.J.S. 2/6; Home Family, 16/-; E.P. 10/8; Major F.H. 10/-; E.P. 3/-; L.E.B. 10/-; C.A.S. £1..... 11 12 0

Dinners for Aged Sick and Poor—M.J.M. 10/-; B.S.B. 1/3; F.B. £3; F.W.R. £1/19/-; E.L.L. £1/10/-; A.C. 5/-; E. and E.P. 5/-; R.M.B. 5/-; E.B. 10/-; School, 3/8; M.A.W. 2/8; Anon. 3/8; C.B.T. £1; M.S. £2; P.L. 12/8; J.M.K. 3/8; A Friend, 3/8; J.C.S. 2/8; E.P. 10/8; J.H.P. £1/8/8; C.A.S. £1..... 16 12 6

The Christian Mission—A Lady, 2/8; B.S.B. 1/3; F.B. £2; E.H. 10/-; C.L.S.Y. 10/-; G.D. £1; J.A.C. 2/8; Mr. M. £1; Thankoffering, £5; H.K. 2/8; E.S.C. 10/-; E.M.E. and D. 9/-..... 14 7 9

East End Juvenile Mission—Mrs. S. 2/-; Freddy and Alice, 15/-; G.S. 1/8; B. 7/8; W.R.D. £2; C.L.S.Y. 10/-; S.H. 2/8; School, 2/8; C.L.D. £1; E.E.S. 10/-; E.M. £20; J.J.S.G. £1; Mr. M. £1; A.B. £2; H.E.H. 10/-; Major F.H. 10/-; Mrs. E. £1/18/2; S.E.C. 10/-; Boys—M.B. 6/-; S.S. Birmingham, £1; A Friend, 10/-; E.S.C. 10/-; A.K. 9/8; Girls—F.B. £5; E.S.C. 10/-; E.M.E. and D. 11/-; Girls’ School—C.B.T. £1; Cottages—Little Cecil, 5/-; Training Ship—E.M.E. and D. £1..... 53 15 10

Home of Industry—M.B. 6/-; M.K. £1; Mrs. D. £1; C.L.S.Y. 10/-; B.S. 1/-; C.L.D. £1; E.M. £20; Dr. E.C. £2; A.B. £2; S.E.C. 5/-; Girls’ Home—F.B. £5; Little Matchbox Makers—F.J.S. 3/8; Mrs. C.’s Pupils, £1/4/8..... 48 9 0

Miss Cole’s Home—M.K. £1; S.S. Birmingham, £1; A.B. £2; Thankoffering, £5..... 9 0 0

Miss Mittendorf’s Home—M.K..... 1 0 0

Miss Drury’s Home—M.K. £1; F.B. £3; E.M. £15; Thankoffering, £5..... 24 0 0

Midnight Meeting Movement—F.B. £5; E.L.L. £1; J.McA. 5/-; L.L.S. 5/-; A.K. 9/8..... 6 19 8

Endell-street Medical Mission—F.B. £5; E.H. 10/-; E.L.L. £1; R.M.B. 5/-; B.S. 1/-; C.B.T. £1; Thankoffering, £5..... 12 16 0

Miss Lee’s Home, Plaistow—P.B. £3; C.L.S.Y. 10/-; Thankoffering, £5; Mr. M. £1..... 9 10 0

Miss Broughton’s Home—F.B. £3; E.H. £1..... 4 0 0

Miss Bramwell’s Home—F.B. £3; A.B. £3; E.S.C. 10/-..... 6 10 0

Miss Sharman’s Home—F.B. £3; R.S. 1/-; E.M. £15..... 18 1 0

Christmas Treats for Poor—F.B..... 3 0 0

Mrs. Ginever’s Home—F.B. £3; S.E.C. £1/3/8..... 4 3 8

Mrs. Mason’s House of Rest—E.H..... 10 0 0

Cow Cross Mission—E.H. 10/-; C.L.D. £1; C.A.S. £1; Dinners—S.S. Birmingham, 10/-; E. and E.P. 5/-; E.P. 10/8; E.K. £1..... 4 18 6

Paralysed and Epileptic—E.H. 10/-; Major F.H. 10/-..... 1 0 0

Working Men’s Christian Institute, Parker-street (Winter Needs)—E.L.L. £1/10/-; Soup, etc.—M.O. £3..... 3 10 0

Bristol Orphan House—J.McA. £1; C.L.S.Y. 10/-; B.S. 1/-; E.P. 10/8..... 2 1 6

Scripture Readers, Ireland—J.McA. 5/-; J.J.S.G. £2; W.S. 5/-..... 1 10 0

Pascoe’s Work in Mexico—Thankoffering, £5; Printing—J.T. £5..... 10 0 0

Drury-lane Mission—E.H..... 0 10 0

George-yard Ragged Schools—E. and E.P. 5/-; J. 2/-; E.A.C. £2/10/-; School, 3/8; Anon. 2/8; C.B.T. £1; C.L.D. £1; P.L. 10/-; A.B. £2; Thankoffering, £5; Major F.H. 10/-; C.A.S. 4/-..... 13 6 0

Evangelisation Society—R.M.B. 5/-; J.J.S.G. £1..... 1 5 0

Mission Hall, Lingfield..... 0 1 0

St. Giles’ Christian Mission—R.M.B. 5/-; B. 6/-; G.D. 13/3; L.L.S. 5/-; Major F.H. 10/-; E.S.C. 10/-; A.D. 3/-; C.A.S. £1..... 3 12 2

Rev. Stanton’s Work—C.A..... 0 2 6

New Channel of Doing Good—J..... 0 1 0

Miss de Brou’s Work in Paris—J. 1/-; E.S. 1/-; A.H. £1/10/-..... 1 12 0

Southern Freedmen’s Aid Society—B..... 0 6 0

Mr. Cohen’s Work among Jews—B..... 0 3 0

The Cripples’ Home—B..... 0 2 0

Whitefield Mission—Free Tea—F.J.S. 3/8; J.E.H. 15/-..... 0 17 6

The Rescue Society—E.A.C. £3/10/-; C.L.D. £1; B.C. £2..... 6 0 0

French Schools, Soho, La Harpe—School..... 0 2 6

Special Theatre Services—E.R..... 1 0 0

Golden Lane Mission—E.R..... 1 0 0

Spitalfields Gospel Mission—C.L.D. £1; E.S.O. 1/-..... 1 10 0

Refuge for Homeless, W. Williams—C.L.D..... 1 0 0

Protestant Educational Institute—C.L.D..... 1 0 0

Tower Hamlets Mission—L.L.S..... 0 5 0

Home for Aged Poor, Notting-hill—L.L.S. 5/-; J.J.S.G. £1..... 1 5 0

The Orche, Stepney—F.B. £2; E.H. 10/-; J.McA. 10/-; E.E.G. 1/-..... 2 10 0

South London Mission—Mr. M. £1; E.S. 10/-; Teas—M.O. £3..... 2 10 0

Homes of Hope—Mr. M..... 1 0 0

Hoxton Gospel Hall—B.C..... 2 0 0

Day Nursery, Angel-alley—Little Cecil..... 0 5 0

Field-lane Mission—P.L..... 0 13 6

Free Gospel and Medical Mission—Thankoffering..... 5 0 0

Poor ye have—A.L. £2; Dr. J. 10/-..... 2 10 0

Home for Little Boys, Farningham—E.P..... 1 1 0

Hospital for Women, Soho-square—A.M.B..... 0 4 0

South-Beast London Mission—Chapel—Anon..... 0 1 6

Jews in Whitechapel—E.R. 5/-; D.W. 5/-; H.M.W. £1; A.C. £1/1/-..... 2 11 0

Lamb and Flag Ragged Schools—C.A.S..... 1 0 0

Batchwell-street Schools—£10..... 10 0 0

£213 13 2

Miss Weston’s Lifeboat Hall—In Response to A.N.D.—[Mrs. Acton (per), £10; Miss Wintz (per), 14/-; Miss Baynes, £10/-; Mrs. Lowndes, £5; Mrs. Conrell, £5; Mrs. Gladstone, £25; Mrs. Brewin, £5; Miss Ling, 15/-; Miss C. Parker, 5/-; Mrs. Cropper, £5; T. Matherson, Esq., £5; Miss Marcorer, £3; A.L. and J.L. £2; Mrs. Matravers, £5; A Friend, £5; Mrs. Harrison, £5; Miss Gibby, £1/1/-; Mrs. Gell, £2.]

Discharged Female Prisoners’ Aid Society—[F.T. 5/-]

Home for Working and Destitute Lads—[F.A. Beator, 7/8; F.T. 5/-; M.S. 10/-; Anon. Wakefield, £5; J.E.E. £3/2/-]

Paralysed and Epileptic—[Z.V. 5/-]

South London Mission—[E.B. 10/-]

The Christian.

THE WEEK OF PRAYER.

THE Week of Special Prayer for 1875 is now over. A report of the London meetings will be found in this number of THE CHRISTIAN. It is not that we are now to have silence, looking up, and waiting to see whether God will answer our requests or no. Men ought always to pray, and not to faint. The special meetings that have been held are to be regarded rather as the kindling up of fires which are to burn throughout the year. The right sequel to the meetings will be a record like this concerning us, "These all continued with one accord in prayer and supplication," and were "of one heart and of one soul."

Having presented our requests, however, we expect an answer. Our *continuing* in prayer does not indicate anything inconsistent with such expectation. We have the assurance of an answer, of the best answer, both from our Saviour's own lips, and from the writings of the apostles, whom the Holy Spirit, according to promise, guided into all the truth. The answer must be a large one; for He to whom we pray is able to do exceeding abundantly above all that we ask or think; and his love is equal to his power. Personally I believe that true prayer, the prayer of faith, is always answered, and that in the best way; and that the difficulty is not to make up a book filled with answers to prayer, but to discover a single true prayer that has *not* been answered, or to which no answer is to be expected. Empty envelopes bring no reply, but the prayer of faith does. Our confidence in the certainty of an answer may be deepened if we afresh consider the reason why the answer comes. The reason is manifold. For example:

"For Christ's sake." So we commonly conclude our prayers. By this expression (which, although not found in the Bible, is in keeping with its teaching) the petitioner renounces all idea of merit or deserving on his own part, and hangs his hope on the merit and acceptance of the Lord Jesus, who is Himself the reason of our being heard, and in whom all fulness dwells. A lower case may help us to understand the higher. There is a certain thing that you need, and have not of your own, and greatly desire to obtain; you know who could give it, but you cannot venture to apply to him for it in your own name. A friend of yours, who is acquainted with your case, says, "*Go and use my name;*" you do so, and get for the sake of another what you could not have ventured to ask on your own account. So, if we would see the reason why prayer is answered, we must think of that most wonderful thing in revelation—what Jesus is to the eternal Father. The answer is given for his sake; and that is why the answer is so sure, and full, and blessed.

"That the Father may be glorified in the Son." Mark how the reason is found, not in our fervour, or earnestness, or importunity, or perseverance, but quite outside of us. Here is a transaction between the eternal Father and the well-beloved Son. I go in felt unworthiness, and bring my request before the mercy-seat, opening it out, and saying, "*Jesus bade me ask this;*" and in due time the answer comes, "That the Father may be glorified in the Son."

"The Father himself loveth you." We are his children; He has Himself graciously brought us into this relationship in Jesus. His regard corresponds; he is "our Father who hath loved us." That love of his is reason why He hears us. "If ye, being evil, know how to give good gifts unto your children, how much more"—who can measure that "HOW MUCH MORE"?—"how much more shall your Father who is in heaven give good things to them that ask Him?"

Once more, "He that searcheth the hearts knoweth what is the mind of the Spirit; for He maketh intercession for the saints according to the will of God." All true prayer is inbreathed in our hearts by the Holy Ghost. Man may put right words into the lips of his child or his fellow-man—well-arranged and very beautiful words; but he cannot put the corresponding desire into the heart. It belongs to the office of the Holy Ghost to do that. He is the Spirit of grace and of supplications. He kindles within us desires after those things which it will glorify God to give, and which it will bless us to receive. *How* He does it we know in part, without being able fully to explain; only we are sure of the fact. Now, it is inconceivable that the Holy Spirit should inspire petitions which are not according to the will of the Father, or that the Father should refuse to grant the petitions which the Spirit inspires. That would be for God to be divided against Himself. We may not know the full meaning and compass of our own desires; they may take the form of broken, ungrammatical words or inarticulate groanings; but "the Searcher of hearts knoweth what is the mind of the Spirit;" and, knowing, will grant to the full those requests which his Spirit has created—one would almost venture to say, "dictated."

Such being our grounds of confidence, what may we not expect at the Lord's hand in answer to the "large petitions" which have been brought before Him at this season? "O my soul, hope thou in God; for I shall yet praise Him, who is the health of my countenance and my God."

SCRIPTURE READERS' SOCIETY FOR IRELAND.—Collectors, subscribers, and donors are particularly requested to kindly send in their contributions without delay to the offices of the above Society, 27, Lower Pembroke-street, Dublin, as the accounts for 1874 are about to be closed forthwith, all names being required for the forthcoming Annual Report.

THE ORPHANAGE AT NAZARETH.—We are requested to state, with much thankfulness, that the necessary funds for the erection of the Protestant Orphanage at Nazareth have been received, and a large portion of it in small sums from the readers of THE CHRISTIAN. All that is now required is the simple furniture, which can be obtained at little cost on the spot.

BIARRITZ.—A correspondent writes:—"I have for some time wondered whether, if the spiritual need of Biarritz were made known in THE CHRISTIAN, some of the Lord's people, able to hold drawing-room meetings, etc., might, be led to pass the winter here. A large number of English and Americans are at present resident here; and though there is an English church, there is little gospel, and no teaching. I think with longing of Lord Radstock's visit to Russia, and pray that the Lord may send a like faithful witness to Biarritz."

CHANNEL FLEET MID-DAY PRAYER-MEETING.—We are truly glad to be informed, by a Portsmouth correspondent, that some eighty officers and seamen belonging to the Channel Fleet, joined by the resident chaplain at either Malta or Lisbon, met on Sunday, December 20, for prayer on shore, and resolved to offer mutual prayer each day from twelve to one. We commend our brave seamen, and their mid-day meeting, to the sympathy and prayers of our readers. Some of them will be, perhaps, praying while aloft, on the "look-out," others down in the hold, and others while walking the deck. How they seem by their very calling to demand the prayers of God's people! "Brethren, pray for us."

REV. A. N. SOMERVILLE'S MISSION TO INDIA.

There are just twelve days since Mr. Somerville landed in our midst. During these days his labours have been most abundant, varied, and unwearied. He has addressed twenty-nine or thirty different meetings in Calcutta during these twelve days, besides presiding at a large number of committee business meetings, about as trying to him, and as occupying of time, as his public appearances. And always he has manifested the same zeal, earnestness, and energy in the cause of God and of man. God's glory, and the salvation of man—man the sinner, and Jesus the Saviour—have been put before the Christian public in tones of singular earnestness and power; we believe, to the rousing, refreshing, and vitalizing of many sleepy Christians, and to the conversion, we hope, of not a few who hitherto had only a name to live. Mr. Somerville has also been to us a living sign, witness, and epistle of the great work of mercy which has been going on in Scotland and Ireland, and to some extent in England also.

Previous to Mr. Somerville's arrival, a Committee of Pastors, representing the English and American Episcopal, the Free and Established Scotch, Presbyterian, and the English Wesleyan, Baptist, and Independent churches of Calcutta, arranged for a Conference on Christian life and work, for the mornings of Monday, Nov. 30, and two following days, to be held in Union Chapel (Congregational); and an evangelistic meeting, to be conducted by Mr. Somerville on the evening of each of these days, in the Free Church, as most central, and in every way most convenient.

Mr. Somerville arrived on the first of these days, and was thus just able to be present at the first of these meetings. Rev. Mr. Ross, of Union Chapel, presided as convener of the Pastors' Committee; and Rev. Mr. Richards, Wesleyan minister, as senior minister and missionary, in a few happy words introduced Mr. Somerville to the meeting, and at the same time gave him a very cordial welcome in the name of the pastors and Christian public of Calcutta. Mr. Somerville then ascended the pulpit, thanked God for the cordial welcome and warm sympathy which he had received, explained the nature and objects of his mission, and gave a glowing address to the sympathizing multitude before him. Every evening throughout the week the Free Church was full—sometimes to overflowing—in a way which it had never been before, save at the June meetings this year.

At the same time a mid-day prayer-meeting was commenced in St. Andrew's Church (Established), in the business quarter of the city. Here the meetings were not so large; and it was found that the church was too large, and otherwise unsuitable. So at the beginning of this week, the mid-day prayer-meeting was transferred to a large room belonging to the Old Mission Church (Episcopal), in the neighbourhood of St. Andrew's Church. In this room the mid-day prayer-meeting is likely to be continued for some time, as it seems to be growing in numbers, earnestness, and power; and the evangelistic service was transferred from the Free Church to St. Andrew's, but not with any advantage. Next week, we are to try a monstrous tent, which is being erected on the Maidan, or park, as likely to prove more suitable than any of the churches that are accessible to us.

Besides these daily meetings, there have been more special meetings in a third quarter of the town, in Union Chapel, from eight to nine in the morning for inquirers—some for men only—and also Bible meetings. I have not been able to be present at these, but I have been told by those who were that the Bible meetings have been very refreshing to Christians, and the meetings for inquirers encouraging to Mr. Somerville.

On Sabbath morning, between eight and nine, he had a meeting for young men in the Free Church; and though the meeting had been first advertised for the Dalhousie Institute, which was afterwards found to be unsafe, yet was it, even as regarded attendance, very

encouraging, considering the difficulties that exist in Calcutta in the way of such a meeting. The heartiness with which the hymns were sung, the rapt attention with which all listened, and the cordiality with which they responded to Mr. Somerville's offer to meet them again on Thursday evening, were very promising of future success. On Thursday evening the meeting was still larger, numbering between 220 and 250 men, and, if possible, heartier in wishing to meet Mr. Somerville on Sabbath morning next.

I think Mr. Somerville's work among the young men of Calcutta is very promising at present, and second in importance only, if indeed second, to his stirring up, strengthening, increasing the spiritual devotedness of the Calcutta Christian ministry and Christian workers. His example, his life, his zeal, earnestness, and unremitting labours of love in the Master's cause, must tell very powerfully for good on his Christian brethren in the ministry, and on other Christian labourers in the Lord's vineyard throughout India. His address to the ministers and missionaries (some thirty in number) of the Calcutta Missionary Conference, on Tuesday last, was exceedingly impressive and instructive. After having spoken with great power for half-an-hour or more, he submitted to be questioned and cross-questioned with regard to the great work going on in Scotland.

There was another field of labour opened for Mr. Somerville, to him altogether novel, and presenting points of special interest of its own. I refer to his work among the English-speaking Bengali population. During the past week some 2200 native young men were being examined for admission into our University, and 500 candidates for the first examination in arts, or the "Little Go," as it is called. A large number of these were assembled in the Senate Hall day after day throughout the week. On Thursday, Mr. Somerville looked in, and advertised a meeting for them in their own quarter of the town, in the General Assembly's Institution, for Sabbath evening. Sunday evening soon came round, and Mr. Somerville and 400 Bengali gentlemen, students and ex-students, B.A.'s, M.A.'s, M.D.'s, M.B.'s, and L.B.'s, in large numbers, were met in the large hall of the Institution, and met too in much sympathy with one another, as manifested by the bright, upturned, intelligent-looking faces, fixed in rapt attention, mixed with amazement and awe, on the venerable looks and the snow-white locks of the servant of God before them, and by the bursts of applause that sometimes were given utterance to by the assembled young men. At the close of the address, they responded most heartily to Mr. Somerville's offer to address them again on Sunday evening next.

Oh that God, in his mercy, in answer to many earnest prayers offered up of late here and at home in behalf of Calcutta, would be pleased to pour out his Spirit in rich abundance on this great and important heathen city, the capital of all Asia, and rouse it to a sense of its sin and danger, as Nineveh of old, the great heathen capital of Asia, in his day was roused under the preaching of Jonah, to cry in agony of conviction of sin, "Who can tell but God will turn and repent, and turn away from his fierce anger, that we perish not?" when to my mind, a "revival" took place more astonishing and extraordinary than any of which we have any record in ancient or modern times! Oh that Mr. Somerville may prove a Jonah to this modern Nineveh of Asia! And in the cases, few in number as yet, which have come before him in the after-meetings (not counted in the thirty to which I made reference above), we hope we have the first drops of a great shower that is to fall on us.

K. S. MACDONALD.

Calcutta, Dec. 11, 1874.

STRETFORD, MANCHESTER.—A correspondent states that a good work is going on in this suburb of Manchester. Two week's special services are being held, commencing with a united Communion service on Monday week. Will the Lord's people pray for Stretford?

THE LORD'S WORK IN MANCHESTER.

FROM REV. T. H. GILL, M.A.,

RECTOR OF WHALLEY RANGE.

I have been requested by the Editor of THE CHRISTIAN to contribute a paper respecting the work of Messrs. Moody and Sankey in Manchester. I comply with the request willingly; the more so, perhaps, because I was one of those who, before the visit of the American evangelists to our city, had my misgivings about the work. With any and every real work I have always endeavoured, to the utmost of my ability, to sympathize and, where possible, to co-operate. And the question with me concerning this particular work was, Is it *real*? Some declared that it would all prove evanescent; that sudden, spasmodic, and fitful action in the Church is invariably succeeded by languor and deadness. Some decried any irregular work; some denounced all excitement; some rebelled against the idea of two men coming from America to evangelize England. For myself I cared little for any of these things. I felt certain, as I feel now, that—whether the work were regular or irregular, spasmodic or continuous, whether accompanied by some amount of excitement or not, and whether the workers were American or English—if the work were *real*, in other words, if the men were genuine, and the words of their mouth the truth of God, then that God's blessing would rest on their labours and their work abide.

With these feelings I went to the Free Trade Hall, resolved to "try the spirits whether they were of God." The first meeting did not convince me. I went again, and again, and again. Each time I was more satisfied, and I have now no hesitation in avowing my conviction that the men have been raised up of God to do a marvellous work; and I would just venture, in passing, to say to those who have not yet heard them, Don't form your judgment upon a single hearing. There are special reasons in this case why you should not do so. We are all more or less prejudiced against the men. They are American: this is against them. "Why don't they stay at home? Plenty of work for them there," says one. "Are we so destitute of the means of grace that men must come across the Atlantic to teach us the way of salvation?" says another; and our pride is up. Then Mr. Moody is not what the world calls an "educated" man; his diction is not elegant; his style is thoroughly homely, colloquial, familiar; it is, too, unmistakably American; this is against him. Then his utterance is rapid, and, until you get accustomed to his voice, you lose much that he says if at a distance from him. Then he uses exceedingly plain language; he comes at once to the point, and thrusts home hard and fast. This, with the world, is against him. Yet, notwithstanding all this, there is that in the men, if you but give them a fair hearing, which carries you out of, and over, and above, all these drawbacks, until you are thoroughly delighted with them. As you listen and watch, you cannot resist—even the man of the world has been unable to resist, the conviction that the men are thoroughly *in earnest*, that they are *real*. This was testified in a remarkable manner recently, in one of our theatres. Mr. Moody has never spared the theatre; day after day in the most uncompromising terms has he denounced it. Yet when an actor at the "Prince's" ventured to apply to him the epithets of "sham" and "cant," the enraged audience would not rest until they had hissed the man off the stage. Manchester is convinced that the men are *real*, and in that one word I would find, humanly speaking, the secret of their success. There is no conventionality about them; no artificiality. There is an utter absence of all unreality, no trace of affectation, no assumption, but that which comes of a thorough-going belief in their message and their work, nothing put on. There is neither self-consciousness on the one hand, nor timidity on the other. Their behaviour is that of men who have a work to do, and who are conscious of no reasons whatever—no im-

pediments, whether in themselves, or arising from their audience—why they should not do it.

Yet it would be a mistake to suppose that there are no human elements of attraction in the movement. Mr. Moody has undoubtedly many of the necessary qualifications for an orator. His diction may be rough, his grammar faulty, his manner bad, but his words are full of life; they burn; they bite they go home. His illustrations are abundant and apt. He tells a story admirably. He complies with the requirements of the *Ars Poetica*, "*Si vis me flere*," etc.—"If you want me to weep you must first weep yourself." But in so doing he still seems to be genuine; his tones sink, his voice trembles, but you are convinced that it is because he *feels* what he is narrating. Then he is master of his subject; like Apollos of old, he is "mighty in the Scriptures." He provides, too, a "platform" for the degraded, the self-condemned, the lost, such as they rarely find elsewhere. He extends a warm, strong, loving hand to the poor outcast in a manner that can scarce fail to attract, to beget confidence, and to inspire with hope. And, lastly, you have the attraction which always resides in earnestness. Earnestness even in a questionable cause attracts; much more in a good one. And the sight of men labouring three or four times a day, morning, noon, and night, and week after week—not from the love of greed, but from a love of souls—is almost irresistibly attractive. Mr. Sankey's singing, too, is very enjoyable. Possessed, naturally, of a voice of great power and compass, and having a most distinct enunciation, his singing, if lacking in culture, is yet exceedingly attractive.

But when we have said all that can be said for the human elements of attraction, we feel that they are utterly insufficient to account for the success of the movement. When we have exhausted the whole catalogue of reasons which have been given for the flocking, during the past three or four weeks, of thousands and tens of thousands of all classes to the great halls of our city, we feel that the matter is yet unexplained. Had we been told a short time since that an angel from heaven would draw four or five thousand Manchester folk daily to morning and afternoon religious meetings, and that for weeks together, we should have doubted it. And the only intelligible explanation of the phenomenon we have witnessed is this, that *it is God's doing*. To this we are shut up, and this I do not hesitate to avow is my own conviction. Messrs. Moody and Sankey are the *agents*, but the *work* is God's.

So satisfied was I of this, that I cordially invited the evangelists to my own parish. The parish church was, of course, closed against lay ministrations; but having a large iron church—one of two outposts which we have planted down in rapidly-increasing suburbs—I placed this at their disposal. They accepted my invitation, and held their meeting on Monday, Dec. 28, at four p.m. The church seats 650: we issued 800 tickets. The announcement of their coming had not been made many hours before every ticket was gone; and had there been four times as many, they would all have gone. As it was, the crowd round the door was immense, and we admitted something over 1100 people. The meeting was a delightful one, and, if it had no other effect, it certainly removed every trace of prejudice against our friends from minds that before were prejudiced against them.

One of the most noteworthy features in the movement has been the Sunday morning meeting for workers. Three Sundays running I have made my way into the Free Trade Hall, to this meeting; and I must say it was a sight which I could scarcely realize, to see—on these bitterly cold, dark, foggy mornings: the streets all frozen, and walking almost dangerous—to see the people stealing by twos and threes, and by fours and fives, out of the back streets and courts, making their way to a religious service! And still more strange was the sight, when long before eight, the hour for commencing, one saw

that vast hall and its galleries crowded in every part!

The inquiry meetings, too, were not a little remarkable. One pictured them in imagination as scenes of great excitement—crying and shouting—groaning and wailing. On the contrary, in those to which I went, I witnessed nothing whatever of the sort. All was calm and sober. The inquirers, who towards the end of the movement came to the inquiry-room by hundreds, sat each one talking quietly to some Christian minister or lay worker, or kneeling with them in prayer, and then retiring noiselessly, one after another, from the room. One could not resist the conviction that the work here, too, was real, and that the more we had of such meetings the better.

As to the actual results of the work, under God, of Messrs. Moody and Sankey in Manchester it is, of course, difficult yet to speak. If we talk of what *appear* to be the results, we are, perhaps, met with a shrug of the shoulders and the old adage, "Time will tell." Well, we believe time *will* tell, and tell a tale of much real and lasting good. That in this, as in every other great and religious movement we have ever witnessed, there are camp followers and hang-ons, and curious folk, and folk who like Simon Magus have "neither part nor lot in the matter," hypocrites and professors, as well as self-righteous and self-applauding Pharisees, we do not for a moment deny. But we fully believe the day of judgment will reveal many, many true conversions to God as the result of it. We believe too, that more notably, the Christian people who have attended these meetings will be found to have been stirred up to more earnest, active, zealous work for the Saviour than they have ever yet known. And lastly, it is undeniable that one result of this movement has been to bring together, as they never were brought together before, the various sections of the Christian Church. The clergy of the Established Church, and the ministers of all Protestant denominations, may now be seen working together for Christ, to an extent which, a few weeks since, we should have declared simply impossible. Well may we exclaim, "What hath God wrought!" To Him be all the glory.

FROM A CLERGYMAN.

"Thank God for 1874!" Such was one of the messages read out a few days ago at our noon prayer-meeting, a message in which hundreds, if not thousands, will heartily join. The last four weeks of the past year will be remembered with thankfulness and joy, by large numbers who reside in and near Manchester.

Since its erection, many and large have been the gatherings in our spacious Free Trade Hall, but never have its walls witnessed such immense crowds assemble together three times a day, and for such purposes—for prayer, praise, Bible reading, and to listen to Mr. Moody's powerful and heart-searching exposition of God's Word.

The services have attracted to the hall all classes of the community. I have seen there the wealthy merchant, and not far from him working-men, with dirty hands and faces, come direct from the workshop, lest if they went home to change their attire, they might not, on reaching the hall, be able to obtain a seat, or even standing room.

Those who have attended the services will not soon forget the effect produced by 5000 persons joining in singing the sacred songs, as well as the solemn and sometimes awful silence with which the requests for prayer were read, and the telling anecdotes of Mr. Moody were oftentimes listened to. The scenes which were nightly witnessed in the after or inquiry meetings were most interesting, and frequently very affecting. There sits a merchant, well-known for his liberal gifts of charity, pleading earnestly with a young woman; here is a clergyman giving counsel to a man and his wife, the face of each clearly indicating great anxiety respecting their spiritual welfare; within a few yards of them is Mr. Sankey, with Bible in hand, describing to a group of

young men the gospel plan of salvation. In yonder corner are five soldiers listening to the word of life from the lips of a Wesleyan minister, while at the door stands Mr. Moody, speaking a few words of loving counsel to inquirers and Christian workers as they pass in and out of the room. Surely over such scenes the angels have many a time rejoiced.

Many are asking, what are the results? and to this question there are not wanting those who reply, "Oh, it is only a temporary excitement of religious spirit which will not last long—in a few weeks or months it will come to nought." Even if such predictions should be verified—and I firmly believe they will not—I, for one, much prefer the excitement on such subjects, if lasting only for a month, than the indifference and lukewarmness which are too prevalent.

It would be easy to fill the pages of THE CHRISTIAN with details of results, which prove that the visit of Messrs. Moody and Sankey to this city has been a time of refreshing from the presence of the Lord. A union of Christian workers, both clerical and lay, of various denominations, has been brought about, the like of which has, perhaps, never before been seen in Manchester; pleasant Christian friendships have been formed; believers have been edified; the half-hearted and almost persuaded have decided for Christ; those who before were too shy are now bold to stand up and speak for Jesus; reconciliations have taken place between persons who, from various causes, had been estranged, and very many who, before these meetings, could not, can now say with joyful hearts—

"Oh happy day, that fixed my choice
On Thee, my Saviour and my God!"

"Tis done, the great transaction's done;
I am my Lord's, and He is mine."

Great must have been the joy among the angels over repenting sinners in Manchester. Many are the jewels which have been added to the Redeemer's crown, and many are the names inscribed in the Lamb's Book of Life. No wonder, therefore, that many should say "Thank God for 1874!" W. R.

FROM DR. H. P. ZIEMANN.

One of the most cheering features of the Lord's work in this city is the indication of growing oneness of thought and sympathy amongst Christians.

On Monday (28th ult.) as many as 300 clergy and missionaries met for a conference, and forgetting every party spirit, resolved to stand together in the present revival as workers in the same holy cause, as servants of the same gracious Master. I met Mr. Moody just coming from this conference. "I rejoice like a bridegroom," he said, with one of his happiest smiles, "for to-day there has been a wedding." And so did many more rejoice. This was especially felt at the noon prayer-meeting. The Free Trade Hall was crowded in spite of the most unfavourable weather. There was a wonderful sense of the spirit of joy and praise prevailing. God had put a new song into the mouth of his people, "Behold how good and pleasant it is for brethren to dwell together in unity."

We trust that this union is not a mere sitting together on one platform, or meeting in one conference-room. We had some tokens during the past week that it is the work of the Holy Ghost. The same power which has stirred this city, and led hundreds to the feet of the Saviour, has searched the hearts of God's servants. In many cases there was a humbling before the Lord, a treading upon pride, a breaking up of altars with our own names—not I, but Christ; not my position, but Christ's glory! One could not help noticing from prayers and remarks, and even in private conversations, that such has been the soul's experience of many during the past few weeks. Said a leading minister to me, "I am ready to preach in any room or in any pulpit; I have learnt that I must preach for the salvation of souls and not for my church." Such a spirit must be a mighty impulse for new life and new activity, and will carry a

rich blessing wherever it goes. May God grant that this happy spirit to-day pervading the brethren will not cease.

I have not been able to attend the evangelistic meetings during the past week, but I hear that the crowds which besieged the Free Trade Hall for hours to hear the "gospel preached," were something unparalleled in the history of this city; and friends told me that the power which accompanied the word increased from night to night. The result was to be seen in

THE INQUIRERS'-ROOM.

One evening I dropped in at a late hour. What a stirring sense of the reality of spiritual life; what a hallowed season of Zion's travail, birth, and prosperity. I think nearly eighty inquirers were in the room, and outside as many more, anxiously waiting to be admitted; so anxious to "seek the Lord," that neither the intense cold of the night, nor the fear to be seen and be stared at, could move them from their place. One picture in the inquirers'-room has especially impressed itself on my memory. A young husband with his wife—she carrying in her arms a dear little baby—were eagerly and longingly listening to the words of a young lady, whose face spoke clearly that she knew the God of happiness. Happy child! where could it be safer than in its mother's arms on the way to Jesus. I heard afterwards that both man and wife found that evening the Saviour, and surely He will not forget the little lamb! A friend, who has been continually working in the inquirers'-room, told me another touching story; he saw there one evening a sweet little girl, about ten years of age; she seemed to be in great distress; did she wish to be saved? Oh, no; she knew the Lord, and loved Him; but there was her father sitting next to her, and he was still unsaved. "Please speak to him," she said, imploringly, "and I will go on praying." But the child's faith was tried: the father left the room with an unchanged heart.

The blessing has come to my own house. Two of my servants came a fortnight since from one of the meetings, telling us that they had given themselves to the Lord; and I have had, since, no cause to doubt their profession. What was it that had roused them? I asked. Nothing that Mr. Moody said; but while sitting in the meeting they felt deeply impressed that they were not Christians. The thought made them uneasy, burdened; and when, after the address, a lady spoke to them of the love of Jesus Christ, their hearts were just prepared to receive Him who can save to the utmost.

We learn in this movement more and more of what importance it is to speak pointedly with persons, and to lay much stress on conversion and on *immediate decision*; while on the other hand one would be very careful not to speak of all who professed anxiety, and then spoke of finding peace, as certainly converted to God. We shall have to look for fruits. Still, there has been much to encourage hope, and very much indeed to rejoice in. One thing which struck me in the meetings was the

ABSENCE OF THE LOWER CLASSES.

Meeting them daily in my mission dispensary, I found that amongst fifty, hardly ten knew anything about these meetings, or understood what they meant. Perhaps the brethren in Liverpool and London will take this hint, and make arrangements to draw the outcasts in, or to get up some meetings for Mr. Moody right in their midst. This great want here has now, however, been in a measure remedied by the

HOUSE-TO-HOUSE VISITATION,

set into operation by our dear friend, Mr. Reginald Radcliffe. Our visitors have been exceedingly encouraged in their labours of love; their reports prove how much there is still to be done, and how much real good would be done if Christians would love to go after the outcasts and lost ones; if they would go boldly in the strength of the Lord, and conscious that they bring good news.

FROM SPECIAL CORRESPONDENTS.

On Friday morning, Mr. Moody came to Manchester, in accordance with his promise before leaving this city.

The noon prayer-meeting was held in the Free Trade Hall, and, although not so largely attended as it was when Messrs. Moody and Sankey were here before, there was a good deal of interest.

Mr. Beith, who had just returned from Glasgow, gave a most encouraging account of the Lord's work in that city. One of the leading men there (Mr. Miller) had assured him that the blessing in the meetings, instead of diminishing since Messrs. Moody and Sankey left, had actually increased, and the whole tone of society is more or less pervaded by the good impressions resulting from their visit.

Mr. Midwood stated that, as the result of the late meetings in Manchester, all the surrounding country districts had been stirred up to new life and earnestness in divine things. Persons coming in from these outlying districts had come to the Manchester meetings, and been themselves quickened, and then gone to communicate to others the good they had received. Thus the glorious work spreads and multiplies itself again and again! Rev. Mr. Mitchell mentioned that the people of Halifax having failed to get Mr. Moody and Mr. Sankey to their town, had asked for a deputation from Manchester to come and give them an account of the Lord's work. In consequence of this invitation, the Rev. Mr. McGregor and he had gone to Halifax, where there was a crowded assembly to hear their account of the Lord's work. Ministers of all denominations were on the platform, and the meeting was quite enthusiastic.

At three o'clock in the afternoon there was another meeting in the Free Trade Hall, at which Mr. Moody gave a very impressive address on "Excuses." The hall was crowded; and, when at the close of his sermon, Mr. Moody asked "who would accept God's invitation to the marriage supper of the Lamb?" the cry came in response from all parts of the building, "I will!" "By God's grace, I will!" It was a most solemn and impressive scene. A large room in the adjoining Museum was soon filled with anxious inquirers, many of whom will doubtless date their spiritual life from this afternoon. At the close of the inquiry meeting, Mr. Moody had a conference of clergy and ministers, to consider what day would be best to hold the meeting for young converts. It was agreed that next Friday week would be the best day, if it can be managed; but that is not yet certain.

The meeting in the evening was announced as exclusively for "those who wish to become Christians," and the admission to be only by ticket.

At the appointed hour the hall was filled to overflowing, and Mr. Moody gave a very solemn address on deciding for Christ. The vast audience listened with breathless interest to the close. The Spirit of God was working mightily, and Mr. Moody invited all who wished to decide for Christ that night to go over to the Museum, where the meeting for inquirers was held. No person was allowed to go in except those who were anxious about their souls. Yet the large room (holding about 400) was crowded, most of those present being evidently in deep concern of mind. After the meeting had been opened with prayer, Mr. Moody announced that, as the number of inquirers was too large to have personal converse with each, he would ask two or three witnesses to stand up and tell these anxious ones how they might find rest.

The first who stood up was the Rev. Mr. McDonnell, who in a few simple words told the story of his own conversion through the text, "Whosoever shall call on the name of the Lord shall be saved." He was followed by Mr. G. Beith, who pointed the inquirers away from self and feelings to the person and work of the Lord Jesus as the true object of faith. Then Rev. Mr. Mitchell related a conversation he had with an inquirer whom he had led up, in spirit, to Mount Calvary, and asked him to look up into the face of the great Sufferer,

as He hung between the two thieves, and say to Him—
"O Christ, Thou canst not save me."

The man replied—

"I dare not say that."

"Then," said Mr. Mitchell, "look up into his face and say, 'O Christ, Thou wilt not save me.'"

"No," said the man, "I dare not say that."

"What will you say then?"

The poor man saw the truth at once. He believed that Christ was both able and willing to save him there and then, and went on his way rejoicing.

Mr. Moody then said a few words and asked all those who would accept Christ and trust in Him, to stand up. The greater number stood up, not as a mere matter of form, but evidently realizing what the act expressed. Those who still remained seated were then spoken to individually while the rest retired. It was a wonderful night of ingathering to the kingdom of God. To Him alone be all the glory!

On Saturday there was a large meeting of parents and children at the Free Trade Hall, at which Mr. Moody presided. Short addresses were given by Rev. Mr. Robinson and others.

As the Albert Hall in Sheffield cannot be had on Wednesday next, Mr. Moody has decided to return to Manchester, and hold two meetings there on that day.

THE YOUNG MEN'S MEETING.

Owing to the difficulty of getting a suitable building, the preoccupation of Christian workers, and many other causes, the work among the young men during the time that Mr. Moody and Mr. Sankey were in Manchester was very unsatisfactory. For a fortnight a small band of Christian young men struggled bravely on in spite of many discouragements. It seemed almost as if no response was coming to their many prayers, and as if the great blessing which had fallen upon the young men of other towns was to be withheld from them. But God put it into their hearts, even though they were a little heavy sometimes, to labour on and wait. And God was waiting too. A little more patience, a little more faith, a little more lifting up of the eyes to heaven, a little more casting of care upon Him, and was He not sure to come? And now it is our privilege to report, that already we have heard the rushing of the wheels of the chariot. The sword of the Spirit could no longer hang silent in its sheath, and God has at last begun a work amongst the young men of Manchester, which is growing day by day in strength and influence, and which shows every prospect of developing into a great religious movement.

On Sabbath night the work began in earnest. The audience, of course, was exclusively confined to young men, and there was a solemnity about the meeting, and an earnestness about the few inquirers who remained at the close, that inspired all the workers with gratitude and hope. The meeting has been continued from eight to nine every night since, in the Museum—the building purchased a few weeks ago by the Young Men's Christian Association, for £30,000, and which has already been the scene of many a decision for Christ. It is situated just where a young men's meeting ought to be, in the thick of the vice of the city. In a leading thoroughfare in the heart of Manchester; on either side, a theatre; exactly opposite, a circus; with a perpetual stream of young men constantly passing its doors; no better ground could have been chosen in England on which to unfurl the banner of the cross.

Every night about 7.30 a small crowd of young men emerge from this building, each with an armful of handbills of invitation to the meeting. Taking their stand in the adjoining streets and about the theatre doors, they distribute these little tinted notices in thousands to the young men lounging about the streets, and accompanying them generally by a courteous and kindly verbal invitation to "drop into the Young Men's Meeting for a little if they have half-an-hour to spare." The result is, that when eight o'clock comes, there are

some hundreds of young men, and most of them literally gathered off the street, awaiting the opening of the meeting.

The conspicuous feature of the meeting itself is its entire want of formality. There is always an *interest-iness* about it which gives even to the careless the desire to come back again; and at the same time there is a certain element of manliness and earnestness about the speakers which often inclines the scoffer and the sceptic, who are always largely represented in the audience, to think better things of religion. After the short opening services, the chairman generally throws the meeting open, and anyone is invited to occupy five minutes with a few brief and pointed remarks. The bulk of the speaking is generally in the hands of those who have just newly found Christ. The young converts rise one after another, and tell in simple, trembling, burning words, "how it all happened;" how they were living away in the far country, how tired they had got of the husks, and how God, who is rich in mercy, saw them a great way off, and called them to Himself. There is a reality and freshness and power about these personal narratives which those who have never heard them cannot understand. There is no eloquence like the eloquence of sincerity; and if the test of oratory be that it stirs a man to the depths of his being, there is no oratory in the world like those simple stories of the living love of Christ. Some one has beautifully said, that those can best speak of Christ who have last been to the cross; and there is nothing will break down the unregenerate heart more quickly than the broken utterances bubbling up out of the fulness of the young Christian's heart.

It would be obviously unwise to quote individual cases, but the following may be introduced as a sample of the kind of work done at these meetings: On Monday night, immediately on the meeting being thrown open—we had just sung, "Jesus loves even me"—a young man, about four-and-twenty years of age, rose from the centre of the hall, and, without lifting his eyes from the ground, began slowly to speak. Every eye was fixed on him in a moment, and the attention was breathless as the measured sentences escaped reluctantly from his pale lips, as though wrung from him by some unseen power.

"My brothers," he said, "it has been for a long time my earnest desire to love Jesus. I have tried to love Him. I have often tried—again, and again, and again. I have failed. I have always failed. Oh, I cannot do it! One thing hinders me. One terrible curse hangs over everything I do—the *curse of strong drink*. I am *its slave*. Oh, young men! will you—will you—will you pray for me—that God—may save—save my soul!" The rest is drowned in a flood of tears. He buries his head in his hands, and falls upon his seat in an agony of despair.

Is there one in that meeting, be he enemy or friend, who is not thrilled through and through by these fearful words? Is there one who does not feel a hatred of drink and sin which he never felt before? And is there one who does not respond from the depths of his soul to the earnest prayer which rises spontaneously from one of that hushed and broken crowd that God will bless that poor prodigal, and snap the fetters which are dragging him down to death? No one who can realize that scene could ask if that prayer was real, if that prayer was heard? Yes, thank God, there is a sequel to the tale. Next night, the chairman observes the haggard, emaciated face once more amongst the audience. The meeting is half done, but the interest is so deep that he cannot refrain from asking the young man, "Has he nothing to say to-night?" There is a pause, and the young man rises once more to his feet. He can almost look you in the face this time, and you almost know before he has uttered a syllable that it is well with him; and as your heart beats out its silent gratitude to God, he tells with kindling eye that the Master Himself has met him, and spoken peace to his weary soul.

His story is briefly told. He has lived a lifetime in

these past few hours. The night, he says, was the most dreadful he hoped he should ever know on earth. Hour after hour he tossed about, his pillow wet with remorseful tears, wrestling with God in despairing prayer. At last he can bear it no longer. He rises, heartbroken, wakens his young wife, and beseeches her to join him in calling upon God to help. Together they kneel in prayer. He who slumbereth not is near them, and just at the blackest moment of that night, the Sun of Righteousness bursts into the sin-stained soul, and the prayer is changed in a moment into praise, that "the darkness is past, and the true light now shineth."

It may readily be imagined that such a case as this could not fail to have produced a profound impression upon any young man present. And a course of meetings with testimonies similar to this occurring almost nightly, would only require time to become a powerful means of blessing in a community of young men. We believe that there is a great future for this young men's meeting in Manchester. The work, it is true, has only begun. There has been nothing there yet anything like the great work among the young men in Glasgow, Belfast, Dublin, and other cities; but the Manchester work has about it all the elements of success, and though these be not yet fully developed, there will yet doubtless be a great harvest of souls.

Mr. Reginald Radcliffe desires us to say that the Conference of house-to-house visitors at Manchester has been unavoidably postponed from the 11th to the 18th. The Lord is wonderfully blessing this work. Many cases have come to light of good received as the result of the personal house-to-house visitation.

MESSRS. MOODY AND SANKEY IN SHEFFIELD.

FROM SPECIAL CORRESPONDENTS.

Our hearts are filled with praise and thanksgiving to God for the marvellous display of his grace which we have seen in Sheffield this first week of the new year. When the large assembly was bowed in prayer in the Albert Hall, during the closing moments of the old year, a united cry went up to God, from many hearts, that, as 1874 had been a year of rich and exceptional blessing, the year 1875 should see a still more wonderful display of the mighty power of God in the salvation of souls.

Already we see the beginning of the answer to that prayer in the meetings which have been held this week. Day after day the hall has been thronged with eager crowds of listeners, while hundreds have been unable to gain admission. There is most wonderful and blessed unity amongst the various sections of the Church of Christ represented on the platform. It seems to be the desire of each of the dear servants of God, that Christ alone may be exalted, and his name be glorified in the salvation of souls. This oneness of heart and purpose is the real secret of the power which is seen in the meetings. It is this that gives such unction in the noon prayer-meeting, and such point and effect to the word preached and sung by our beloved brethren.

A telegram arrived from Liverpool during the hour of meeting on Monday, asking prayer on behalf of the friends of the three men (two of them mere boys), who were executed in Liverpool that morning for murder. Drink was the cause of it all. And also prayer for the one young man who has been respited.

At the afternoon meeting on Tuesday, Mr. Moody said his heart had been very sore the last twenty-four hours, since he had received that telegram, yesterday morning, about the fathers and mothers of the three young men who had been executed in Liverpool. Feeling thus, he devoted this hour to a most impressive address to parents on their duties towards their children, urging on all to see that they brought their children to the Lord in the days of their youth.

At the noon-day meeting on Wednesday, Mr. Moody

again dwelt on the subject of Prayer; as this is the week of special prayer, he is dealing with this important subject in all its aspects. To-day he was largely insisting upon our asking great things, as long as it was for spiritual blessings for ourselves and others; but he warned us to be careful in asking temporal things. From the examples of Moses, Elijah, and Paul, he showed that men who were mighty with God in prayer, when they came to God for personal blessings, failed. Moses asked to get into the promised land, he failed to get an answer; Paul asked to get his thorn removed, but God did not hear him. They got something better than they asked—grace; and thus it is, we must be willing to take for ourselves whatever God sees best to give us. And let us all come boldly to the throne of grace, seeking mercy and grace, and God will hear this prayer and answer it. "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you."

As in the towns he has previously visited, Mr. Moody is determined to get at the young men.

Since Sunday the interest and results of the meetings have increased every day! There have been three meetings daily in the Albert Hall; the noon prayer-meeting, Bible-reading at three, and preaching at 7.30. Besides this there have been meetings for inquirers at the close of the afternoon and night meetings; and on Wednesday night there was a meeting for men only at nine o'clock. The public meeting closed that evening at about 8.30, and then, when the inquirers had removed to the lower room, and the hall had been cleared, the doors were again opened, and an immense crowd of men which had been gathering in the street rushed in *en masse* and filled every corner of the large building in a few minutes. It was a very remarkable meeting. The word was in great power, and in concluding his address Mr. Moody gave some most interesting details of the work amongst young men that is at present going on in Glasgow, Belfast, Dublin, and other places, and invited all who wished the meetings for men to be continued nightly, to stand up. The greater part of the audience stood up at once, and it was arranged that a young men's meeting should be held every night in the Temperance Hall. On Thursday Mr. Drummond came over from Manchester to take charge of these men's meetings, and at the appointed hour the Temperance Hall was crowded, and there were many inquiring the way of life at the close of the meeting.

On the morning of the same day, Mr. Moody, referring to Isa. xii., "Declare ye his doings among the people," gave some further details of the wonderful work in other places amongst young men; yet, he said, in none of these towns had there been such a meeting, at the outset, as there had been in Sheffield that night. The Lord is working and working mightily in this town, and woe be to those who let such a day of grace go by; to them will be addressed the solemn words, "The harvest is past, the summer is ended, and ye are not saved."

The meeting in the Albert Hall, on the same evening, was one of the most remarkable I have ever been present at. The subject was the latter part of Luke xvi., and there was a solemn awe over the large assembly crowded into the building which was almost painful at times. The speaker was himself deeply affected, and near the close of the address persons were sobbing in uncontrollable emotion all over the hall.

When the meeting was over, the inquirers flocked down into the lower hall by scores, to be spoken with personally. It was indeed a most memorable night, and will not easily be forgotten by those who were there.

As Mr. Moody had to be in Manchester on Friday, it was arranged that the noon prayer-meeting would be conducted on that day by the Rev. Rowley Hill (the Vicar of Sheffield), who takes a deep interest in the present movement; and several ministers were appointed to conduct the evangelistic meeting at night. Mr. Sankey agreed to remain in Sheffield, so as to keep up the interest at the meetings.

FROM THE "TIMES" AND "DAILY NEWS."

The *Times* of Monday says:—"The services held by Messrs. Moody and Sankey at Sheffield, yesterday, were more largely attended than on any previous day. Albert Hall was crowded in the morning long before the commencement of the service, and hundreds were turned away from the doors. It had been arranged to hold in the afternoon a special service for women, and the multitude assembled was greater than in the morning. Every available space in the saloon, the orchestra, and the galleries, was occupied. There was an immense crowd of women outside, who despaired of ever being able to hear the men whose reputation had probably drawn hundreds of them to the doors day after day. The disappointment was, however, reserved for those who succeeded in gaining admittance; for, when Messrs. Moody and Sankey ascended the platform, the former announced that he purposed holding a meeting in the parish churchyard, considering that so many found it impossible to find places in the hall. Mr. Moody proceeded to the churchyard, where he and the vicar held an open-air service."

The *Daily News* gives substantially the same report, and adds:—"The Albert Hall was crowded in the evening, as the special service for men commenced an hour before the appointed time, in consequence of the building being filled then. We learn from another correspondent that, shortly after six o'clock, Mary Ann Burlinson, a respectable shopkeeper, aged fifty-five, residing in Pearl-street, Sheffield, left home for the purpose of attending the services at the Albert Hall. When she arrived there was such an enormous crowd, and so much excitement, that she could not gain admission, and had to go away. She had not gone far before she fell in the street, and was dead before she reached a neighbouring surgery. The cause is supposed to be disease of the heart."

Sunday was one of the most glorious days for the work of God ever seen in this town. The day commenced with a crowded and enthusiastic meeting of Christian workers in the Albert Hall. At eleven there was a special service for those who are not in the habit of attending any place of worship. Admission by ticket. It was evident that the greatest part of the audience consisted of the class whom it was desired to reach. In order to reach as large a number of persons as possible, a meeting for women was announced at three o'clock, and a meeting for men at 7.30, but the Hall was crowded to excess long before three o'clock, and the streets outside were thronged with thousands who were unable to obtain admission. Mr. Moody announced that he would preach in the parish churchyard, which is only a few minutes' walk from the Albert Hall, and in the very centre of the town. Very soon there was an immense crowd of probably not less than 10,000 persons gathered round the large raised tombstone, which served Mr. Moody for a pulpit; Mr. Sankey remained in the Albert Hall, which was quite full; so that altogether they had the largest number of persons as yet reached by them in this country at any one time. It was most impressive to see that very vast crowd of human beings listening with breathless interest, as the speaker pressed one appeal after another home to his hearers, using the solemn associations by which they were surrounded, with telling effect.

The men's meeting commenced an hour before the time announced, as the hall was crowded to excess at that time. The thousands outside the hall who could not get admission were gathered into groups, and addressed by several ministers in the open air, and Mr. Henry Drummond conducted another meeting in the Temperance Hall. The day will, we believe, be remembered by hundreds, as the day of their new birth into the kingdom of God.

A meeting had been announced at eleven o'clock, for those who do not attend a place of worship. Tickets had been issued, and means taken to secure that these tickets should find their way into the hands of those for

whom the meeting was intended. The result has been eminently encouraging. The hall was densely packed, and the vast majority were evidently of a class little accustomed to the sound of the gospel. This meeting had been made a matter of special prayer, and the Lord answered. The Holy Spirit was very manifestly present. Mr. Moody's subject was just the "Gospel" in all its glorious fulness and freeness. He sought first to remove the false impressions so many had of this gospel, as a sad, dreary thing; showed what it was in truth—glad tidings. What it could do for all—set them free—free from death, free from sin—and concluded by a most solemn appeal to all, no matter how lost, how fallen, how sinburdened, to accept, and be set at liberty. The effect of this address was most astonishing; everywhere could be seen strong, rough men bent in sorrow, tears streaming from eyes that had evidently been long strangers to such feelings. The inquiry-room was crowded with men and women, all with the one question—What must I do?

THE WORK IN EDINBURGH.

FROM MRS. BARBOUR.

Many places of worship besides the hall where the noon-meeting is held, have been open during the Week of Prayer. Brethren of all denominations have taken part in the services held in the churches of the Established Church of Scotland. The Scottish Episcopalians began a Mission week on the 10th inst. Earnest missionaries of all shades of opinion are to address these meetings. Father Benson and Father Maturin, of the Evangelist Fathers of Oxford, otherwise called the Cowley Brothers, are to conduct the Mission services of All Saints, where there will be communion at 6, 7, 7.45, and 8.30 a.m. every day, and, also daily, a lecture on "The religious difficulties of the day," with other services.

The mothers' meeting was most interesting. A mother who led it, dwelt on "The Touch of Jesus," as being the point where the healing power meets the unhealed sore and works the cure. Not in our prayer must we rest, not in our hopes and expectations, but in the touch of Jesus. The healing of Jairus's daughter was the subject: the woman whom the many physicians could not heal, "touched Jesus," and health came. Jesus took the little maid's hand, and life returned. The Rev. Mr. Morgan, of Viewforth, in the noon-meeting, said lately, "The unresting, unhurrying Christ," does not come before the right moment. Another mother begged prayer for a young married lady, not likely to recover. Another told of one of our number who had passed away joyfully into the presence of the King last week. Another asked prayer for a lady and gentleman at Edinburgh, who had just lost all their children, of three, five, and seven.

It was proposed by a lady who had just returned from England, that we should follow a plan which she had heard of in Liverpool. Before next meeting she is to prepare a large sheet, on which requests, coming with this note, "To be continued till further notice," shall be inscribed. The sheet will lie on the table at each meeting, and be presented in faith whether there be time to read over its contents or not. "A joyful work it will be," she said, "to erase name after name as the notices of answered prayer come in." A believing relative sent a request for a little orphan. She had lately watched the burning-out of the taper of its young mother's life: she had read through the dark winter's night, in her ear, the promises of Jesus. The novel she had been reading lay open in the drawing-room; the pack of cards lay scattered on the card table; the only child slept in her cot. In the death chamber the ear carried the words of promise to the mind, but the heart well-locked gave no reply. Bitter self-accusation ended in "Down to hell: down to hell!" There was no later word. These particulars were not of course given at the meeting, nor can any have any clue to them. They came from the well-known hand of the believer who sent the request; none

overheard that interview. Young mother, who are putting Jesus far from you, you little know what may lie between night and morning. These chill winds of last Christmas do not always blow, but the unwelcome messenger may come to you as surely on the zephyr of the midsummer morning.

MESSES. MOODY AND SANKEY'S VISIT TO LIVERPOOL.

The large building for these approaching meetings is being proceeded with, and will be ready by the 1st of February. It will hold 8000 or more.

Many prayer-meetings have been held to ask the Lord's blessing on the efforts about to be made.

The "union meetings" for prayer and praise, have this year been largely attended, and much prayer offered for an outpouring of the Holy Ghost.

Meetings for united prayer are held every Tuesday evening, at eight o'clock, in the College Hall, Shaw-street, and the Liverpool Institute, Mount-street; and at seven o'clock, on the same evenings, and at the same places, there are meetings for the practice of sacred song, preparatory to Messrs. Moody and Sankey's visit.

The following circular has been issued with respect to the approaching visit of Messrs. Moody and Sankey to Liverpool:—

"Dear Sir,—It has now been arranged that the American evangelists, Messrs. Moody and Sankey, will visit Liverpool for the purpose of evangelizing, in the month of February next, remaining the whole of that month.

"At a conference held on the 5th inst., attended by about a hundred gentlemen, including a large proportion of clergymen and ministers who had joined in inviting them to come to Liverpool, the necessary arrangements for the proposed visit were fully considered. Mr. Moody was present also, and gave the benefit of his great experience to the meeting.

"After full deliberation, and in view of all the circumstances of the case, it was unanimously resolved to proceed with the erection of a large wooden structure capable of holding about 8000 persons. This course was deemed necessary in consequence of the large numbers who have come together in other places, and it is not unreasonable to anticipate a similar interest will be felt here.

"The plan and specifications have been carefully revised and approved by the architects, Mr. T. D. Barry and Mr. W. Parlow; and the contract has been made with Messrs. Haigh & Co., to erect and remove the building after two months' use for the sum of £23390. The site is in Victoria-street, immediately behind the Municipal Offices, and is held on a nominal rent from Her Majesty's Board of Works.

"It is intended to hold meetings in this Central Hall for preaching the gospel every evening in the week, and on Sundays at such hours as will not interfere with the morning and evening services of divine worship in the town. We hope and confidently expect that a great blessing will attend this effort, but we would point out that such will only be in answer to the earnest and united supplications of God's people.

"It is obvious that a large expenditure must be incurred beyond the cost of the building. The Committee consider that in order to cover all at least £4500 should be provided, and they suggest that subscribers might arrange to pay one-half on or before the 8th January next, and the remainder at a later date, as required.

"It is hoped that no general solicitation will be necessary for this object, but that all who desire to have a part in so important a work will heartily, and, it may be added, promptly send their contributions to any of the undersigned; or to any of the banks named below. Clergymen and ministers of Christ, who are interested, may have opportunities of placing the matter before their people, and they are respectfully requested, in such manner as they deem best, to call forth their free-will offerings.—We are,

THOMAS MATHESON, Chairman.
GEO. ROBINSON, M.A., Vice-Chairman.
C. E. DIXON, Treasurer.
D. M. DRYSDALE, Secretary.

"Liverpool, Jan. 1, 1875.

"Secretary, D. M. Drysdale, Esq., Regent-road, Liverpool. Treasurer, C. E. Dixon, Esq., 9, Bamford-place, Liverpool. Bankers,—Commercial Banking Co.; Bank of Liverpool; Union Bank."

[Here follow the signatures of eighty-five ministers of various religious communities.]

LONDON CONFERENCE ON HOLINESS.—The meetings of this Conference continue to be held in the Agricultural Hall every evening, and so far, they have been seasons of power and blessing. The attendance has been steadily increasing. Christians of all denominations would do well to avail themselves of the privilege and profit of attending the meetings.

TO OUR READERS.

The lengthy and deeply-interesting reports which we publish this week respecting the work of Messrs. Moody and Sankey at Sheffield, and its results at Manchester, oblige us to defer to our next several of the addresses delivered during the Week of Prayer. But as we should not be able to provide for them in our ordinary issue, our next Week's Number will contain the same quantity of matter as the present, at our usual price, one penny.

THE WEEK OF PRAYER.

MEETINGS AT WILLIS'S ROOMS.

MONDAY.

On Monday morning the opening meeting of the series for the West-end of London was held at the above rooms; and the hymn commencing—

"Heavenly Father, to whose eye
Future things unfolded lie,"

having been sung, a few moments were devoted to silent prayer, after which the Chairman, the Rev. JOHN RICHARDSON, led the supplications of the meeting that the blessing of God might rest upon the united and universal Week of Prayer upon which they were just entering. As illustrating the authority they had for the step they were taking, he read Luke xi., from verse 5 to the end.

The following subjects for prayer were then read:—
"THANKSGIVING AND CONFESSION. Review of the past; prayer for grace to express gratitude, not only with the lip but in the life; humiliation for personal and national sins; prayer for the riches of mercy; and power to overcome temptation."

Mr. Matheson and Rev. S. Shoolbridge then offered prayer.

Rev. JOHN RICHARDSON remarked that he thought the key-note of the meeting had been struck in the word, "Thanksgiving." What a blessed thing it is to have the spirit of praise and thanksgiving! How happy we should be in acknowledging God's great grace and mercy! There are many things for which we should specially thank God in the present. In looking back at the origin of these meetings, when a few missionaries in a far-off country suggested that there should be, early in every year, a week of united supplication upon the part of the whole Church of God in all climes, and noting the small beginning, albeit the conception was grand, and then to perceive how gradually the meetings grew to be more numerous all the world over, I think we have special cause to thank God, and to feel how abundantly He exceeds above all we can ask for or can think of. In our thanksgiving it is not mere lip but life service we should display. Let our object this morning be to stir up a more consecrated life, more personal effort in the Christian Church. Christian people have been sorely wanting in times past in their *individuality*, in individual action. The body of Christ has not put forth its full powers, because all the individual members have not been in healthy action. If we can only raise ourselves to this higher life, we shall have abundant cause to thank God for the fulness of his grace to us and to his people.

Admiral Fishbourne and the Rev. F. E. Andrews then followed in prayer.

Another hymn, followed by another prayer by Rev. Mr. Boinville, after which the meeting closed by the singing of "Arm of the Lord, awake! awake!"

TUESDAY.

On Tuesday, the Rev. DONALD FRASER presided, opening the meeting by the singing of a hymn, and after the customary interval of a few moments for silent prayer, led the supplications of those assembled to the throne.

Psalms ii. and xcvi. were then read in connection with the topics of the day, "NATIONAL OBJECTS FOR PRAYER— for kings and all in authority; for soldiers and sailors; for the rich and the poor; for prisoners and captives; for the afflicted and bereaved; for the persecuted and oppressed."

The Rev. Mr. Sugden and Rev. R. Johnson then offered prayer, and after another hymn had been sung.

The Rev. DONALD FRASER, in reference to the special objects for prayer that morning, observed: We have met to pray specially for national blessings, not only blessings to our own nation, but to all the kingdoms of the world. A

celebrated heathen once said, "Nothing that is human I count foreign to myself;" much more should a Christian say it, who is a servant of Christ, who desires that none may perish, but that all may come to a knowledge of the truth.

The Holy Scripture does not limit the judgment of man in regard to the forms of civil government; but it is always the kingly government we read of in the Bible. Men are left to their own experience, but the Holy Scripture unite with our own best reason, and says nations must have a government, and Christian people are to set an example in the honouring of such, not because this or that party of Christians gets any particular favour through it, but on principle, for conscience' sake. The government of the world is not becoming easier. As the nations grow in intelligence, wealth, and *wilfulness*, it becomes a more and more difficult thing to govern them, all the more so as we rise above the early, coarse, physical mode of managing nations by the sword of the strong, and prime ministers require more than ever firmness and wisdom. There are wonderful things said about the possibilities of rule in the Bible, and however much the difference of opinion amongst Christians, it is undeniable that rulers might be of great service to the cause of God as nursing fathers and mothers. On the other hand, tremendous mischief may be done, and terrible things are said in God's Word about rulers giving their power to the beast instead of to the Lamb!

We are asked to pray for the soldiers—the trained guardians of national interests and lives; and for the sailors of whom we hear so many heart-rending things at this time—the messengers of civilization, and promoters of international intercourse. I find a difficulty in my mind of praying for particular national objects in detail. I do not know what is best on the whole for this world, how nations would best be conducted, or national strength increase or fall. But in all this I have a joy in knowing the Lord reigns. All my prayers for the earth and its nations are included in this, "May the Lord Jehovah reign." All power is given unto Him who reigneth for ever and ever; upon whose shoulders rest the reins of government. And so we can rejoice, and see a joyful time coming over the earth. Jesus comes to reign, but He is also reigning now. "Will Jesus come to me now in my sorrow?" asks one. Yes, He is coming. Although I know that Jesus reigns, and is coming to reign, yet I see a great many things that make it difficult to believe. People say, "You Christians are no better looked after than other people; you commit as many blunders, suffer as many losses. How is it possible that Jesus reigns? He does not take any care of his people?" My answer is, "You must understand what Jesus promised to do for us. He never promised to keep his disciples out of mishaps and calamities. On the contrary, He said, "I send you into tribulation." He requires us to guard against mishaps and losses, by a proper attention to the natural laws for the preservation of life and property. But what does He do? He so governs as to make all things work together for good. It is not one thing that will do good, but the combination of all things. It is quite an error when we say that everything is plain. Clouds and darkness are all about us. We have to go on looking up to the throne with clouds and darkness all about it; but, thank God, none on it. It is that which makes us strong, to go on believing in a reigning God in the midst of darkness.

All human progress is through conflict, difficulty, and sometimes turmoil; and religious life is just the same. It goes on through conflict, difficulty, and perplexity, and the looking up to a throne surrounded with darkness, but in Him is no darkness at all, for righteousness and judgment are the habitation of his throne.

My joy is of my faith, not of my understanding. The understanding cannot penetrate the clouds. Faith alone does it, and sees the righteousness and judgment which are the support of the throne. At present we see righteousness fighting with unrighteousness upon the earth. A sore battle is waging between truth and error, spirit and flesh, holiness and sin. By-and-by, when the Lord shall reign, and Satan shall have been bound for a thousand years, righteousness shall reign upon the earth, but not be the only thing. Unrighteousness still exists upon the earth, and has a fearful outbreak at the end of the thousand years. But what is behind that? We look for a new heaven and a new earth, where there shall be no unrighteousness and sin.

Let us pray that God may guide the nations to do what seemeth best in his sight. He casts down and raises up. All these things come forth from the Lord, who is wonderful

in counsel, and excellent in working. God has not left the political course of the nations to his people, but the grand policy of the reign of Christ; that Christ's word may dominate, that Christ himself may come, and that righteousness may abound. "Rejoice in the Lord, ye righteous, and shout for joy all ye that are upright in heart." Light is sown for the righteous. A sweet and happy figure! What God sows is sure to come up, and He has sown in this time of darkness, light for his righteous ones, and gladness for the upright in heart. His people shall be all righteous, they shall be made upright in heart, and shall enter into the joy of their Lord.

The hymn, "Look, ye saints, the sight is glorious," was sung, and prayer offered, which specially pleaded that the persecution of God's children now raging in Turkey might be speedily removed. Another hymn was sung, and the meeting closed with the benediction.

WEDNESDAY.

The address was given, after the usual exercises, by the Rev. C. DALLAS MARSTON, who presided. He read Gen. xviii. 17, Ephesians vi., and opening verses of Matt. v. 21, and, after the singing of a hymn, spoke as follows:—

The subject of this morning is one that touches us very closely. It has reference to our children, and has been specified thus: "OUR CHILDREN at home, in business, and abroad; for tutors and guardians; for universities and colleges; for the Christian ministry and Sunday-schools." When one looks at the condition of society in which we are placed, no thinking mind can deny that the dangers and temptations which are thrown in our children's way are many more than they were even a generation back. Intercourse is such a common thing, literature is so cheap, and the land is so flooded with it, and withal a spirit of restlessness and frivolity prevail so widely, that children are peculiarly exposed, and it behoves us to be more anxious and persistent in our waiting upon God for them.

The first danger is that of *literature*. Our boys and girls can pick up novels anywhere at so cheap a price that they may at any time unwittingly buy harm that will stick to them for years. We shall do well to put our children upon their guard against this, and inspect ourselves the literature that is brought into our houses. There is a horrible substratum of evil in much of it, and all the more pernicious because robed in the guise of good, a kind of religiousness that has nothing to do with the religion of the Lord Jesus. This kind of thing makes the literature of the day full of danger to our young people. We may detect the error, but a boy or girl cannot do it.

Another danger is that of *amusements*. I frankly declare I know not what to say about this. It is an increasingly difficult subject to deal with. We find such a latitude of opinion upon this matter, that it is excessively difficult to draw the line. What need there is for prayer that we may be guided aright. I think he would be a very rash man who attempted to draw a line: I don't attempt it. But one point is very clear, and that is, if we have a conscience void of offence and rightly instructed of God in these matters, we have nothing to do with future consequences. I was talking the other day to a friend of mine, and he put to me this question, "What shall I do about my boys? They are beginning to grow up, and are wanting to go to this and that place. I am afraid if I draw the line too tight that when they get their own masters they will break away altogether, whereas, if I take them myself and show them the dangers now, this may be avoided." I believe this is a mere piece of casuistry. I am sure that if a father brings up his sons, or a mother her daughters, on the understanding that the whole regulation of the family is done by love, the boys and girls will respect their parents' feelings, and that you as parents will have nothing to fear. What we parents have to do with is the duties of to-day and not the chances of to-morrow. The duties are ours, but the results belong to God.

Just one word to parents. We read just now, "Ye fathers, provoke not your children to wrath." I believe many parents do this. They are so fidgety, so odd and queer in their ways. My friends, do remember you were young once, and that there are many things which you have outgrown, and so will your children. Do not forget there are animal spirits in the young. Aim at keeping them close to yourselves by the sweet bonds of love. God does not provoke his children to wrath, and what a sweet study is that of God as a Father! Time forbids that I dwell on these topics longer. I have only endeavoured to throw out

a few imperfect hints. In conclusion, he exhorted the obedience of children to parents, and prayed that God might bless the words spoken.

Mr. Ellis and the Rev. John Manners then followed in prayer, and the meeting concluded by singing another hymn.

THURSDAY.

The meeting was better attended than the previous ones, and was opened by the Chairman, Rev. MORLEY PUNSHON.

“FOREIGN OBJECTS FOR PRAYER.—The extension of religious liberty throughout the world; the prevalence of peace among nations; the increase of harmony, sympathy, and service among Christians of all lands; the subordination of international intercourse, and the increase of commerce, and of science, to the spread of Christ's kingdom.”

Rev. Mr. PUNSHON then addressed the meeting, remarking that at some period of that week it was right that their attention should be drawn to, and sympathies awakened on behalf of, what are termed, for convenience sake, “Foreign Objects for Prayer,” but to those whose catholicity is as wide as the heart of Christ, there can really be none foreign. We feel in Christ for all as brethren. There is, however, sometimes a danger lest, with our own deep and wide-spread consciousness of personal need, we become engrossed with our own cares and fortunes. There are but few, I dare say, who have not been subject to temptations of this kind. We cannot wonder at it, when we consider the manifold necessities that press upon us in the battle of life, and yet to absorb our devotions within our own circle is really practically to defeat their object. When we exemplify universality in our petitions our sympathies are expanded, our thoughts enlarged, and our desires made more after the fashion of Christ's; therefore, a personal blessing may more reasonably be expected by us. Surely if it is into a thankful heart God delights to pour the riches of his grace, then here can be nothing that is so well calculated to work that gratitude in the hearts of believers than a lifting up of themselves into sympathy with Christ's great work in the world. There is a subtle philosophy in this, as well as a matter of daily experience. All the objects we pray for to-day are necessary and needful at the present time; everything relates to the present and daily wants of the Church of Christ. Everywhere we need to pray for religious liberty, for there are places where it is yet imperilled, a spirit of enmity is let loose against some portion of the Church still, and although the restraints of society have tended to restrain persecution, yet it is nevertheless true that all who would love Christ are liable to persecution.

Then we have to pray for the increased harmony and co-operation of Christians all over the world; that there may be no additional stumbling-blocks placed in the way of the conversion of the heathen; that those who have been won by the fellowship of saints may not be driven into a terrible recoil from divisions and dissensions; that there may be mutual recognition and assistance given by all the host which Christ has summoned to the conquest of the world. Then we have need to pray for the subordination of international intercourse, and the increase of commerce, to the extension of Christ's kingdom. There never was a time when it was more needful to pray for these matters than now. With the increase of communication there is a danger of the importation of the vices of other nations; and in the extension of commerce, a ministering only to selfishness and luxury. We who believe that there is one King reigning over heaven and earth, have need to pray that the time may speedily arrive when legislation may be purged of its impurity, literature of its substratum of evil, and science of its pride; when all days shall be Lord's-days; daily labour daily service; one flock and one Shepherd; and God all in all. Nothing will bring this but a rich baptism of the Holy Spirit. If the churches were united as they should be in earnest supplication for the descent of the Holy Spirit upon every ordinance and agency, depend upon it we should have a flood of blessing, the like of which has not been seen before. The set time for blessing is when the people are ready. Let each heart give itself afresh in more complete surrender, and then there can be no doubt that the kingdom will come, and mightily overpower the kingdom of darkness and sin.

Further prayer was then offered, and the meeting closed with the doxology.

FRIDAY.

The Rev. D. MULLENS, of the London Missionary Society, presided. The subject for prayer was for THE CONVERSION

OF THE HOUSE OF ISRAEL; for the spread of the gospel in heathen lands; and for the deliverance of nations from the yoke of superstition.

After the hymn, “Oft in sorrow, oft in woe,” Mr. Shool-bridge and Mr. Willis led the assembly in prayer.

Dr. Mullens had previously read Acts xix., remarking the difference of area in the missionary field to what it was in the year 1800, and reviewing the different agencies at work at the present time. He now continued, and said he thought the first thought in our minds to-day was one of devout gratitude for the progress which the kingdom of Christ was making all over the world. “I know,” he said, “there are some at times who are doubtful when they see the vast amount of wickedness still in our own country, but for all that I think great and rapid strides are being made.”

Dr. Mullens then referred at length to his visit to Madagascar, telling what a hold Christianity seemed to have taken there, how visible it was in the private and social life of the natives. He then brought forward proofs of how it was becoming nationalized in many parts of the heathen world, and spoke encouragingly of the general progress of missionary work.

The greater part of the hour was spent in prayer, the meeting being thrown open for that purpose.

SATURDAY.

The concluding meeting of the series at Willis's Rooms was presided over by the Rev. JOSEPH ANGU, D.D. The objects announced for prayer were, The condition of the Churches throughout the world, for their increase in zeal, spirituality, and devotedness; and for a clearer witness for the truth among them.

The Chairman read part of Isa. xlv. and Joel iii., and noted that the blessing is always represented as beginning with the Church; and from thence spreading to the outside world. Then, referring to the topics of the day, he observed that the theme of the morning was one which might more appropriately have been selected for the first of the meetings, because, upon our quickened life depends largely the blessing we have been seeking. But there was also an advantage in placing it last, because of the permanence of its lessons. The term “religious revival” is a better one than that sometimes used in its place—the higher Christian life. All Christian life is higher, and there is a danger in using this term, that there may gradually creep in a different lower life in kind, whereas the only difference is in degree and intensity. Before we can know the meaning of the revival of Christian life, we must first know what the Christian life is itself. This involves, at least, four things: 1st, The cancelling of our sentence of death, including deepening of the conviction and a waking up to holy feeling, desire, and consecration; 2nd, Regeneration; 3rd, Christian activity in the regeneration of the world; 4th, An abiding sense of peace and joy. With a full realization of these points our usefulness will increase, and our capabilities for labour abound more and more to the glory of God.

The meeting closed with prayer, asking of God a rich and permanent blessing as the result of the week's meetings.

FRENCH IN SOHO.—For the last eight years, we have given at Christmas times to our Sunday-school children, and to the poor French of Soho and St. Giles's, specially those attending our meetings, a good, substantial tea, with Christmas-tree and gifts. We intend doing so this year again, and we appeal to our friends to give us the means to do a little good to these poor people. Last year we had more than 300 of them assemble.

10, Charlotte-street, Portland-place, W. GEO. BARBINE.

MANCHESTER.—Wood-street, Deansgate, one of the most wretched and vilest neighbourhoods of Manchester, has in it a Mission-hall and Boys' Home. The building, erected twelve months ago, is the result of six years' hard work. We have a band of thirty workers, who go out every Saturday evening, in the vicinity of “gaffs,” theatres, flaring gin-shops, and to the masses; give tracts, handbills, books, etc. Thus 3000 to 4000 are sent out weekly. We appeal for help, being quite without funds for the purchase of tracts. Must this vast work stop for want of tracts? We send a cry for help through the country. The people of our Mission are in earnest, and mean work. We shall be glad to forward reports of our movements, also pamphlets on the work, to any who may be desirous to know more. During the last twelve months some scores have received good, and gone on their way rejoicing. Our work chiefly lies amongst the thieves and loafers of the city. ALFRED ALSOP.

Boys' Home and Mission-hall, Wood-street,
Deansgate, Manchester.

APPROACH TO GOD.

REV. J. G. GREGORY, AT LONDON TAVERN.

I think for this opening meeting we cannot have a more appropriate subject than "Approach to God"—our right and title to approach, and the manner of it.

Let us take our start from the Word of God—Heb. x. 22, "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Wonderful privilege! we may draw near as children, as needy, thankful ones.

What is our *right*? We find it in the context. "This Man, after He had offered one sacrifice for sins, for ever sat down on the right hand of God." Jesus has done the work. He has wrought out our title, the ground of our assurance. We may draw very near, because the work is done, and Jesus, our Forerunner, has taken his seat at the right hand of power in our humanity. He bears no sin of ours now, does no substitutionary work there above. It terminated on the cross. There is no more offering for sin. The way is clear; justice is satisfied. Therefore we have boldness and liberty. We have a right to enter into the holiest by the blood of Jesus Christ—by the *newly slain* and *LIVING* way. Wonderful combination! Not by a dead, but a living Christ—through the death, but in the life; through the work, but in the Person.

Here is our right; we cannot have a higher or a more blessed one. There is no flaw here, no lack. Our acceptance is perfect. Who shall question it? Where our Forerunner hath entered, thither we may wing our way; yea, in heart and mind *now*, thither we poor sinners may ascend, and with Him continually dwell in the intercourse of blessed fellowship, that all the powers of hell shall not set aside or injure.

Now as to the *manner* of our drawing near. "With a true heart." God has dealt with us, and does deal with us, in *reality*, and He will have from us *reality*. No pretence, no formalism. All outward work goes for nought, unless there be *reality* in the heart. It is the heart God wants, and will have.

Let us pause a moment, and ask if that is the way we have been drawing near. Doubtless we are all religious here—Christians by name, or we should not have come here. But what about this matter of *reality*? Will our approach bear the heart-searching eye of God to rest upon it? Oh, those deep chambers! Is there no need for the eye of God to search them? Look into the why and wherefore of our religious actions, our prayers, our praises, our attendance on the ordinances; Lord God, search them!

Perhaps we have not been entering into the blessedness of real communion with God. Why? We have confessed our sin, and offered our prayers, attended the ordinances, consorted only with the children of God, yet we have this want of communion. Is it not because we have some deep, dark chamber in our hearts, and the door has been closed, and we have deceived even ourselves with reference to it? We have not unlocked it. Let us enter this day into the presence-chamber of our God, and pray Him, cost what it may, to give us true hearts. What is it to cut off a right hand, or pluck out a right eye, when fellowship with God is the matter before us? Let us be true to God, and deal honestly as in the day, remembering that it is only when we "walk in the light, as God is the light," that we "have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

"In full assurance of faith." Does this stagger any of us? What is it? Simply taking God at his word, as you men of business will be taken at your word. That is faith. How offended you would be if one took you not at your word. Are you not honest and truthful? Have you not a right to be believed? So the Lord, who is faithful in his integrity, will be taken at his word.

"Having our hearts sprinkled from an evil conscience." How? By the blood. Let not that man who just rests on his morality, day by day, say he has a good conscience. Nay, nay! But ask that man, whose eye is on the fully-perfected work of atonement, whose trust is in the precious blood—ask him concerning his conscience. He points to the living Jesus, and tells you of oneness with Him. He has a peace that the world knows not of. He has a foretaste of the joys of heaven as he makes progress thitherward.

What more? "Our bodies washed with pure water." Remember how the priests that ministered in the sanctuary

washed themselves. This was typical. What are we but priests—kings and priests unto God? What an exalted office we have! We have been bathed in the precious blood, but what about the body—the hands, the feet, the ears, the lips? There must be a thorough washing with pure water—by the Spirit of the living God, in union with Christ, the risen, living Saviour. Here is the word, "I beseech you, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Shall we take this for our rule of approach? Shall we thus draw near to-day? We have seen our title and the manner of approach. Shall this be our way of drawing near during the year on which we have entered? If so, God shall be glorified in us, and we shall be knit together in the bonds of love. If it be thus, then we shall know how to ride over every trial, and, consecrated to the Lord, shall taste of heaven's joy, and begin even here to sing that song in which we shall rejoice before the throne in yonder glorious heaven where He is gone.

SONSHIP AND SERVICE.

LORD RADSTOCK, AT LONDON TAVERN.

"And it came to pass, the selfsame day, that the Lord did bring the children of Israel out of the land of Egypt by their armies" (Excd. xii. 51). But a day before they had been slaves under their taskmasters. Their cry went up to God. They had yearnings after something better; but these aspirations seemed hopeless because of the cruel bondage in which they were held. Struggle was useless, and left them still captive. But God said, "I do hear their cry, and I am come down." He came down to deliver them, and also to bring them into relationship with Himself. The result was that they were able to walk through the wilderness, bring water out of a rock, get bread from heaven, and the little ones—for they only were to triumph—could overcome the giants, and take the land flowing with milk and honey, and live there with God.

Let us ask ourselves—do we remember that God has come down in our midst to bring us out of the state of hopeless groaning that every one of us is in when the first ray of light comes into our soul? He has come to bring us to Himself.

What is the meaning of our meeting here to-day? To meet God. But, is it as beggars who come to get a crust thrown out from the palace, and then go away and eat it at a distance, and come back again because they cannot get anything elsewhere? I believe it is often so with us. We only come to God when we cannot get anything from anybody else. Or, do we come as servants, only to get something; as long as we fulfil the duties of our service we shall have our wages, and if we do not do our service properly we shall be turned out of the house and never see the King's face again? Or, do we come as dear children, whose birthright it is to live in the house and to have the King's portion. Yes! it is not as a matter of favour, or of chance, but as a matter of right. We come to take possession of that wonderful inheritance to which we are born heirs. We who bear the name of Christ know we are the children of God by faith in Christ Jesus; and if children, then heirs, heirs of God, and joint heirs with Christ. I am sure there are many thus coming.

Let us ask ourselves, further, being children, what next? Is it to be happy in our sonship, and continually congratulating ourselves, and stop there? It is well to be always thanking God for this grace given, but, you remember the Divine Master, being a Son, went on to something else. He took on Him the form of a servant. Sonship was the starting point for service, and so we read in 2 Tim., God has "saved us and called us with a holy calling." If we understand our relationship this morning, I believe that as God sees us, He sees a halo of glory round the head of everyone who has confessed the name of Jesus. He says to the feeblest saint here, "Your body is the temple of the Holy Ghost."

God has identified us with the blood. The children of Israel were identified with the blood of the Lamb, and "that same day" they were brought up out of the land of Egypt, the land of uncertainty and bondage. More than that, rebellion was almost a necessity. It may be there are some of God's people here groaning by reason of their bondage, who feel that they are entangled with the affairs of this life. It

may be their business or family relations, or their own individual circumstances, and they can only say, "When I would do good, evil is present with me."

"Who is sufficient for these things?" You say, "Look at my circumstances, at my relations in business. How is it possible?" It is impossible with man, but "with God all things are possible." God knew the difficulty when He said to Abraham, "I am the Lord God Almighty; walk before Me, and be thou perfect." "Almighty!" Will you trust God to break the chain? You want to be soldiers. I speak now to some who are not yet consciously soldiers. If there are any thus situated, I would say, Look to the blood of the Lamb, put it outside the door. It is God's business to bring you out. The children of Israel did not get out by striving, but the self-same night, when they put the blood outside the door, God brought them out. The responsibility is with Him.

I remember, many years ago, when the question came to my mind whether I should take a public stand, I thought, How can I do it? I shall be expected to live like a saint, and I cannot. But, I thought, what am I called to? To be a follower of the Lord; the power is his. We call Him Lord, and so He is. It was the Father's purpose to bring many sons to glory, and therefore He made the Captain of our salvation perfect.

This year has opened, perhaps to be the most magnificent year in the world's history; perhaps to be the final campaign between the hosts of God and darkness, for aught we know; perhaps when Christ is coming to summon his saints to follow Him into the great battle-field. Is it not worth while applying the axe to these entanglements, to break this alliance? Said the king of Israel, "What shall I do for the hundred talents of silver?" "The Lord is able to give thee much more than this." Oh that God would move us by the power of the Holy Ghost! He is moving; it is we who are holding back. We want thousands of labourers, and millions of money. We see our great buildings, and we say, "This one belongs to such-and-such a firm; they ought to have such a building." What ought God's building to be? In the middle ages they showed their zeal for God by erecting great stone buildings; let us show it by being living stones, polished for the Master's use. If the Lord calls a man to give up a business that may give him £10,000 a-year, and to serve the Lord on £50 a-year, what a precious gift to put on the altar for Him! I do not say we are all called to do it; but what a magnificent service it is!

Are we all on the Lord's side? If the angel of God came down to put a mark on the forehead of every thorough-going servant of God, would it be on your forehead? Do you know what it is, like the apostle, to have borne the prints of the nails on your hands? Are you as a man that has been crucified with Christ? Why not? Because you have not believed his love to you. God has given the gift, but you have not taken it. It is for you, believing God's testimony, to take Christ, the living one, as your Lord. Then you can say, "I have set the Lord always before me; He is on my right hand." And in another picture you will be seen as "coming up out of the wilderness, leaning on the arm of your Beloved."

"MARCHING ORDERS."

REV. W. HAY CHAPMAN, AT LONDON TAVERN.

The position of God's people at the present time appears to me to be very similar to that of Joshua of which we have heard this morning from the Word of God. This servant of God had received very great and precious promises, "As I was with Moses so will I be with thee." He had experienced God's faithfulness. The Lord had brought him and the hosts of Israel safely over the river Jordan. And now they were brought face to face with a great difficulty. There was the key of the position to be taken, the city of Jericho. And it appears that Joshua realized his position, and felt the necessity of the directing hand of the Lord Himself. But it is important for us to notice that the Lord would not direct his servant until matters had been put quite straight between Him and his people. Before the Israelites were allowed to advance, the reproach of Egypt had to be rolled away, and the Passover had to be kept.

This is a very important point in reference to God's people at the present time. If we are to make any advance, and to get a blessing from the Lord, we must look to our own

condition in his sight. Are there any duties that have been neglected? Are there any sins to be confessed, any commands to be obeyed? You remember the people were in a panic-stricken condition when the passage of the Jordan had been made, and as long as they were in that condition they were not allowed to go forward; the rite of circumcision had to be observed and the Passover kept.

When these things had been done Joshua realized the necessity of receiving orders as regards the future, and so we find him alone, meditating on his position. It is a very good thing for us from time to time, when there is any great difficulty before us, or any great work to be undertaken, to withdraw and be alone with God. There is no surer test of a man's spiritual condition than that he can go straight and be with God alone. Joshua looked up and beheld the Lord Himself. He saw that in his hand there was a sword, and that the sword was drawn. You remember what the effect was—he fell flat on his face on the ground. He took his right position. He asked for the directing hand of his Master, "What saith my Lord unto his servant?" When he receives his orders they are directly carried out.

I want this morning, for a little, to consider what is our position. We too, have "exceeding great and precious promises." We too, of late, have seen the wonders of the Lord in our midst. Are we willing to deal honestly with ourselves as in his sight, to remove everything contrary to his mind, and simply receive from Him the commands as to our future? There is a great work before us all, and how is it to be undertaken? Each one of us must learn the absolute necessity of being alone with the Master, and receiving our orders from Him. It is just as you can be alone with the Lord Himself, and have a clear and distinct view of Him as the "Captain of the host of the Lord," and see in his hand the sword drawn, that you will have the assurance of his leading the host to the battle Himself, and the victory will be yours.

It is comforting and encouraging at the present day, when there are so many difficulties before us, and so many enemies around us, to have this clear and distinct view of Him who is the Lord of hosts. Joshua was not certain whether He was for or against him; but He is not merely one who is going to take a part, He is going to take the command, and his sword is drawn ready for the work.

Beloved brethren, at this time we want to see the Lord Himself. And it is the work of the Holy Ghost specially to glorify the Lord Jesus, and it is for you and me to see that the work is his work, and that He has taken the command Himself. I am sure it is our comfort to know that the sword is in His hand, not in the hand of his servant. And it is just as you can see it in his hand, and trust Him to wield it, that the work will be done.

Now are we prepared thus to separate ourselves wholly, and keep the eye of faith simply fixed on the Lord Himself? Are we prepared to lie low at his feet, putting away our own notions, to look up and say, "What saith my Lord unto his servant?" It is as you can take your right place that you will receive your orders. You must not allow anything to come between you and Him, so as to shut out the full view of Him. You must not allow anything to close the ear which will hinder the command coming straight from Him. With the eye fixed, and the ear opened, there will be the heart set at liberty, so that we may run in the way of his commandments. Joshua must have felt a great sense of relief when he received his commands. Up to that time, doubtless, he felt a certain amount of anxiety as to how the great city was to be taken; but when the Lord told him how to do the work, he felt quite confident that it would be done. And if you and I are to do any great work—and we look for it at the present time—we must be willing to do the work in the Lord's own way.

And remember that it was not merely that certain persons were to take a part in the work, and that the priests were to blow the trumpets, but the whole host was to shout. And so it must be with this work that is before us. We must, every one of us, be willing to do our part. Then the city will be ours, and the Lord will give it to us. It is simply as we, each one of us, obey the command of the Master, that we shall have the blessing. It is a very solemn thought that one disobedient servant brought about a tremendous defeat. Therefore it is for every one of you to be in that attitude of trust which will enable you simply to obey the order when it is received. It matters not whether it is in reference to your family—and some of us know what anxiety children cause to parents—or in reference to the

youth of this country, with the terrible temptations to which they are exposed on every side; or in reference to the ministers—the one thing needful for us is to have a clear view of the Lord which will enable us to trust Him for the special work we have in hand.

I am sure it is only as we honestly and thankfully rest in the Lord himself, and see Him who is invisible, that we can listen to his voice, and follow Him where He leads. There are so many Christians who allow the Lord to be, as it were, at a distance from them; they have no clear view of Him, because their hearts are not wholly with Him. It is impossible to see the Lord as long as there is anything between you and Him. There must be an entire surrender of self to Him, and a simple acceptance of Him. Then there will be obedience to that which He commands.

Let us, at this time, whatever the position we may be called to occupy, endeavour to ascertain honestly what part we are ready to take. Is there any hanging back, any fear of man? Do you know in your own souls the blessedness of being able to look straight at the Captain of our salvation? How glorious to feel that we are under his banner, and that we are prepared to fight manfully against his foes! There is a stronghold to be conquered, perhaps in your own heart. How is it to be done? There is some tremendous evil you have been fighting against, perhaps, for years, and has been a source of weakness in your Christian life. Remember that the Captain, with his sword, only has the power to gain the victory for you. There may be some great difficulty connected with your family, or some trouble in your house, or you may be called to some special work, or, with others, you are looking forward to a great work in this enormous city, this stronghold of Satan. If we would be encouraged for the battle, and would undertake the work, it must be by each one of us having such a view of Him, seeing that the work is in his hands, and never venturing to go to it without Him, or take a step in it alone. Whenever we have attempted anything in our own strength, we have failed; but when the eye has been on Him, and there has been obedience to his orders, whatever the difficulty has been, it has vanished; the walls have fallen down, and the Lord of hosts has given us the city.

FOREIGN OBJECTS FOR PRAYER.

REV. H. S. PATERSON, M.D., AT THE LONDON TAVERN.

The subject for this morning is both large and limited. First, as to its limitation. Missions to the Jews and to those nations who are still involved in superstition, are excluded to-day, to be embraced to-morrow. Next, as to its largeness. We are asked to pray for the maintenance and extension of peace in all lands, for religious liberty, for the true essential unity of the Church of Christ, for the subordination of all secular interests to the advancement of Christ's kingdom. Need I say that these things can best be done when we ourselves are sincere and simple in our faith towards God.

We have read what the Jew prayed in the olden time, "Lord, be merciful unto us, and bless us, and cause thy face to shine upon us, that thy way may be known on the earth, and thy saving health among all nations." Depend upon it, it is in proportion as we ourselves receive the power and blessing of God that we can wing our prayers to heaven, or make our efforts successful for the extension of Christ's kingdom through other lands. The Jews of old had entrusted to them the oracles of God. Their special duty was, in the first instance, to keep the ordinances, the worship and the will of God, as revealed to them in the Word. I believe, secondly, they were designed to make known that worship and will through all lands. But certainly, with us, on whom the ends of the world have come, the main and paramount duty is the dissemination of the gospel of the Lord Jesus Christ; and we cannot expect to be blessed individually or nationally, if we are not constant and earnest in our efforts for the diffusion of the truth. To that end we must be true ourselves, giving full homage to the Lord.

London, in many respects, is the centre of the world; certainly, commercially, it occupies a position second to no other city. We cannot estimate the blessed influence for good that this city would exert on the whole earth, if our merchants—who are princes as well as traffickers—were true and sincere in their love to the Lord, and would subordinate all their concerns to his will, and the advancement

of his kingdom. It is a short-sighted and foolish policy to divorce our Christian work from our ordinary secular work, and to arrange in two different partitions the things that belong to the Lord, and the things that belong to our duty in the world. We ought to serve God as well as to love Him, with our whole body, soul, mind, and strength. There is no department of our life from which we can exclude his searching eye, or neglect his all-powerful and all-embracing Word. Let us lay this to heart.

There is one principle that embraces all the objects that are commended to us for prayer—"Be careful (anxious) for nothing; but in everything, with prayer and thanksgiving, let your requests be made known unto God." We may think of many things, but we are not to be troubled about anything. We know the Lord God omnipotent reigneth, and He will do all his pleasure. The nations of the earth may rise up against Him, and rumours of war may reach our ears, but let us remember the promise, "All things are yours, whether life or death; for ye are Christ's, and Christ is God's." "In everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God." That is our warrant for embracing the wide earth. Christ said, "As the Father hath sent Me, so send I you... Go and preach the gospel to every creature." So we pray for all kinds and classes of men.

We are asked to pray for the extension of

RELIGIOUS LIBERTY.

"He is the freeman whom the truth makes free, and all are slaves beside." What a strange commentary on these words history gives! Men have never gained freedom except through the gospel; when they have tried it in any other way, they have only sunk into deeper degradation than before. It is only when we know the love of God in Jesus Christ that we walk at liberty.

Then we are to pray for peace, twin sister to wisdom. This peace we believe to be only had and secured by the prevalence of the gospel of Christ. Some say this is a Utopian idea, but let them be good enough to tell us some other and better method of bringing it about. Commerce? I believe it is one of God's laws for the well-being of humankind, but it has proved abundantly useless for the establishment of peace, even within our own memories. Wars have often been embittered by men's commercial selfishness.

Then, with regard to the increase of harmony among Christians, are we not all one body? I do not mean to say that a man should not contend for his view of the truth. I claim my liberty to do this, and I give the same liberty to others. I suppose we must differ; but, after all, if we have the Lord Jesus Christ, and making all allowances for these differences—if we love Christ, and are in sympathy with Him, and seek to honour his name, and establish his kingdom on the earth, we have enough to draw us and keep us together, striving for the faith of the gospel.

I think it is Dr. Moffat who writes in one of his books that, during his missionary travels, he observed a number of animals crowded together on an island in the midst of a great flood. They were exposed to a common danger, and they forgot, for the time, their animosities and antagonisms, and were willing to be helpful to each other. May it not be that God will drive us together in these times, and compel us to unite in opposing the various forces of the devil; so that we may stand shoulder to shoulder, heart to heart, hand to hand, for the one gospel of Jesus Christ? How much better to come together to fight against sin—to come to the help of the Lord against the mighty! What an object for prayer this is!

Again, we are asked to pray for the "subordination of international intercourse, and the increase of commerce and of science, to the spread of Christ's kingdom." I believe commerce can be overruled abundantly to this end. We have our missionaries to the heathen, but there are thousands of missionaries who are not accounted for in the statistics of our missionary societies. Some of these are missionaries of evil and not of good, servants of Satan. Still they are our missionaries, and go forth from this city to foreign countries, and return thither again; meanwhile they exert their influence, whether for harm or for blessing. I do not know, but more might be effected by means of these, unordained, unrecognized missionaries, than by those who go out with the benediction of our truest and noblest churches. If our men of commerce, traders, soldiers, sailors, clerks, and labourers who go to our colonies, were all to be imbued with the love of Christ, and showed what that

love can do, what a power for good, that God might use to the conversion of many thousands of souls, would be exerted.

Sometimes we are a curse to other nations, especially to the weakest and the lowest. We take shame to ourselves. But if our men were to go forth loving Jesus, seeking to do good work for Him, how much might be done. Pardon me if I say to business men that while looking out for those to whom they give the conduct of their affairs abroad, they ought not to neglect thinking of those who could exert a Christian influence. If they have got common sense and common skill in them, combined with the love of Christ, they will make most valuable servants for their employers, as well as good servants for the common Master.

One word as to the increase of science. I am not afraid of science, either false or true: of true, because it is the truth of God; of false, because it is a lie of the devil. Whatever is true will stand, and I have no fear for the discoveries that are made concerning God's works. I have no hesitation in saying that the present attitude of so-called science is ominous—not to the cause of Christ, anything but that—but ominous to those who are led away from the principles of the profoundest philosophy and the truest science. The outcome of the science of the present day seems to be *materialism*. What is the teaching of that philosophy? "Eat and drink, for to-morrow we die." I defy the promulgators of materialism to draw any other logical conclusion, though I know they disclaim it. But the science teaches it whether they do so or not, and the world cannot stand such teaching. It will speedily bring about its own destruction. Men cannot live on husks, and the day is coming when men will understand that there is something besides matter, that there is something which they call *force*, but which we call *God*—the God and Father of our Lord Jesus Christ, who hath by Him revealed to us his love!

LOOKING BACK.

OPENING ADDRESS BY E. BAXTER, ESQ., AT ST. JAMES'S HALL.

We meet here, after twenty-five years of intercession with the Lord for the outpouring of his Spirit, and a revival of his work in our country. Our dear friend, Haldane Stewart, for more than ten years held forth the testimony in the invitation to join a concert of prayer for the outpouring of the Holy Ghost on the New Year's Day. This was followed up by the present Week of Prayer, continued now for about fifteen years, and so we have been at the footstool crying, yearning, and waiting for blessing, and, through God's mercy and faithfulness, do we not find the blessing? We come for the power of the Holy Ghost to be manifested in the midst of us; first in the conversion of individual souls, turning them from darkness to light, and from ignorance to Jesus; and as we look abroad and see the wide preaching of the gospel up and down our land, and throughout the world, and mark how few take on the profession of the Lord compared with the multitudes to whom the gospel is preached, may we not well plead to God that He would vouchsafe an even larger measure of his blessing? We thank God for the restraining power of his Spirit; we thank God for the higher moral tone which the preaching of the gospel gives; but we look for the life, the spiritual life, the quickening of the soul into the risen life of Jesus. This is what we look for to change the man's heart, life, and character, and make him a new man in Christ Jesus. Again, we look for the deepening of the work of grace in the souls that know Christ. Oh, dear friends, when we see the congregations of thousands filling the churches of our land, and also the churches on the Continent, and then inquire how many workers for the Lord there are in the midst of them, we are astounded, and we are cast down in amazement at the few workers compared with the many hearers. Ay, and not only that, but the few workers compared with the many converted souls that are in the midst of those congregations. Oh for that deeper life which shall lead to the consecration of soul, of life, of thought, and of heart to Christ, and then, when from the midst of our congregations the people of the Lord go forth to work, to witness, to win souls together, we shall see the power of the Holy Ghost working mightily, we shall see not only the life, but as our Lord adds, "the more abundant life."

This is what we long and pray for; and, dear friends, what do we see? Looking back twenty-five years ago, and

marking the state of the churches in our land, and the churches on the Continent, may we not say the good hand of God is upon us, now awakening the careless, converting the unconverted, reviving his work in the midst of the churches, and bringing forth his servants on every hand? Up and down the country the work of conversion to those who pass up and down it is most marked, most manifest, most blessed. You look at the efforts of the churches, and the revival of life there, and see the same signs—a moving, rising, awakening, and stirring in the midst of us which we have not hitherto known; and now as we see in every special effort where the people are gathered to plead with God for the presence of the Spirit, for the power of the Holy Ghost, for the conversion of souls, and for the edification of his people, God is so manifestly in the midst of them, that it is as though the Lord were come back in the power of the Holy Ghost, into the midst of his people, that they may be bowed down before Him, to seek the blessing, to know that He purposes to give his blessing. And his presence among them and his power upon them are tokens that the times of refreshing from the presence of the Lord are come. Looking at the work throughout the country, may we not say a wave of blessing is passing over our land? And may we not say a wave of blessing is reaching to the Continent? May we not say that the Lord has heard, and the Lord is answering? Yes, we may. Ah! dear friends, the many special meetings and conferences, and the many individual servants that offer themselves for the work of the Lord, both men and women, is a matter of deep thanksgiving to God, and encouraging to us to believe that the Lord hath a blessing in the midst of us. And then the meetings for prayer are multiplied and deepening. We have been twenty-five years pleading at the footstool of grace; we see the answer in some sort; we long for the fuller answer yet. We wait upon the Lord, believing, trusting, encouraged. Let it be in the spirit of prayer, waiting in continual prayer, looking to the Lord, and we shall find the Lord will be good to us beyond all we can ask or think, and come, as the Word saith, and "open the windows of heaven, and give us such a blessing, that we shall not be able to contain it."

It is well for us to give thanks for what we see, to be encouraged yet more to praise, and plead, and wait upon the Lord, assured that He will both hear, and will continue to give us the answer as we wait for it.

"FAINT, YET PURSUING."

NEVILLE SHERBROOKE, ESQ., AT ST. JAMES'S HALL.

We have got for our subject this evening the words, "Faint, yet pursuing," and it seems to me that at the beginning of a new year like this, such words may be true—nay, should be true either in part or in whole of each believer. Some of God's dear children may be faint and cast down because of the way, yet pursuing; and oh! if we are not faint, if God has given us success, has cheered our hearts, and shown us that his work which He has enabled us to engage in has not been in vain in the Lord; still may it be true of every one of us—yet pursuing.

It has been said that the child of God sees the New Testament precepts and promises, and by faith grasps those precepts and promises, and then, under the teaching of the Holy Ghost, looks back into the Old Testament, and finds pictures and representations of those things. It seems to me that such is the case with the statement before us now, "Faint, yet pursuing." It seems to be a sort of illustration of "patience," because we find in the Epistle to the Hebrews where we are urged to be "followers of those who, through faith and patience, inherit (or lay hold of, as I believe the original means) the promises." They are our inheritance, and it is our privilege and our right to grasp them, through faith and patience. And hence in looking back at this sentence, "Faint, yet pursuing," let us see, as I think we should, an illustration of the fulfilment of that precious word. Let us look first at the man of whom these words are spoken, and I think we shall find here comfort for the fainting ones, encouragement to those who, perhaps, have been hanging back; and I think we shall find too, in those circumstances that are here narrated, a word of warning for some of God's people. And, dear friends, we have come here for blessing, have we not? We have come here looking up to the Master, and we expect Him to give us all something. Oh! that He may give each one the word that is needed.

The first thing that we notice with reference to this

sentence is, I think, this—two great classes of people. We look back into the Book of Judges, and find in chap. vi. that there were two classes of people. There were the Israelites and the Midianites, and those two were fighting the one against the other. There were the Israelites, the people of God, and there were the Midianites, the enemies of God and of his people. It is the same thing in these days. There are the two classes—the true Israelites, the people of God, and the enemies of the Lord, or those who are not yet reconciled and forgiven, because it is their own fault, and because they will not come unto Him that they might have life and be reconciled.

But notice, the Israelites sought to slay the Midianites. God's children do not seek to slay unconverted ones, but they want to win them for Jesus. They want, by God's grace, to be the means in his hands of winning them, so that they may no longer be enemies, but become reconciled ones, and pass from death unto life.

And, now, who is the leading character of whom these words, "Faint, yet pursuing," are spoken? That character is Gideon; and I think, when we come to look into this character, we see the feeble representation of the greater, the greatest Captain, the Lord Jesus Christ. We notice first about Gideon that he was called from a very humble, lowly position, but called to a great work—called to do God's work, to save Israel from the hand of the Midianites; and, dear friends, our Jesus was called from the manger to go and do a great work, to do his Father's work, the work of saving souls.

We notice another parallel between Gideon and the Lord Jesus. Gideon offered a sacrifice, and we see that sacrifice accepted on the altar of Jehovah-Shalom, "The Lord send peace." And has not our Captain, the Lord Jesus, offered a great sacrifice? And has not the sacrifice been accepted? And has not the altar been erected? "The Lord send peace." And it is in that confidence, it is because our Gideon, our Jesus, has offered this great sacrifice, that we can go forth and proclaim peace to poor, perishing souls. We can tell them of a peace already made. And oh! should there be one here who has not yet had peace with God, it is our privilege to tell you that Jesus has made peace through the blood of his cross, and there is pardon for you.

We find another thing about Gideon. We are told in chap. vi. 34 that "the Spirit of the Lord came upon Gideon," or, as translated in the margin, "clothed" Gideon. Ah! our Jesus was indeed clothed with the Spirit; He was filled with the Holy Ghost.

Again, we see Gideon assembling a large number of persons to go out and fight, and he put himself at the head of them. He went out as their captain. So it is with our Jesus. Yea, now He is calling to his people, to the true Israelites, to come under his banner, and go forth to fight under his guidance and his direction, against the enemies of the Lord. Oh that many may hear the call of Jesus to-night! But that has been already alluded to by the Chairman—amongst the people of God, how very few there are who are really working for Him! Oh that the love of Christ may constrain us; so that, as He gave Himself for us, we may also give ourselves to Him!

You may remember that Gideon set to the three hundred men who were with him an example—perhaps an imperfect example; but our Jesus is a perfect example. None ever could fully and literally say, "Do as I do." The Apostle Paul could say, "Be ye followers of me, even as I am of Christ," but Jesus could indeed say, and does say, "Do as I do." May we be followers of Him!

And now let us look at those who were fighting with Midian, and I think we shall see a picture of God's faithful people. How many were there? There were about three hundred; and notice that they were all Israelites, although they came from different tribes. If we look at chap. vi. 35, we shall see this. So it is in these days. People come from different nations, families, and denominations, but the true Israelites are called to go forth under the guidance of their Captain, and to fight for the Lord.

And now I want to notice the testing of those three hundred. In chap. vii. you will see that there was a double testing. We are told that there were in the first place thirty-two thousand men who went out with Gideon, but only three hundred of them went as really the followers of Gideon in this battle against the Midianites. And how were they tested? First of all the proclamation was made that those who were faint-hearted might return, and twenty-two thousand out of the thirty-two thousand did so. Ah, dear

friends, what a lesson there is for us here! These faint-hearted ones voluntarily did this, and alas! how many of God's dear children in this day do the same? They voluntarily take the place of the faint-hearted ones, and stand back.

But there was a second testing, which was more the Lord's testing than the first one. Gideon was told to take those who remained, to the water, and those who knelt down on their knees to drink, were to be put on one side, and those who lapped with the hand were to be put on the other. Three hundred did the latter, and were chosen to go with Gideon. What lesson may we learn from this? I do not say, What does it actually mean? but what spiritual lesson may the children of God draw from this? I think it is this: Water was necessary, was it not? And there are many things in this life very necessary for us, but oh! we are not to be hindered and kept back by them. We are told that we are to use this world as not abusing it, and, dear friends, how many of us are kept back by what we call "the necessaries of life." Oh! the Lord teach us to use this world, remembering that it is merely a passage to another. It is a mere battle-field. We are not to dwell here, but like these three hundred men who were so intent on going to the battle, let us take as much water as is necessary, and proceed on our way as they did. They went forward, and how were they armed? We are told that they had to take three things with them—victuals, trumpets, and pitchers with lamps within them. Just notice those three things as representing the necessaries and the arms of God's children—of those who are fighting for the Lord. Not trumpets first, or lamps and pitchers first, but victuals first. These men had to strengthen themselves first; and what a lesson is there here for us—that if we are to be used in God's service, we must be feeding ones. We must be strengthened in the inner man. There must be a feeding upon the living bread if we are really to fight for God. Our own vineyards must be looked after if we are to seek to win souls for the Lord.

It reminds one of a verse in the New Testament, where we are told that God gives "seed to the sower and bread to the eater," and he who sows the seed must also eat the bread. And so, whilst we take the trumpets, and the lamps, and the pitchers, may we not forget to eat victuals which our Father gives us. That was for their strength.

I can fancy that, if the Midianites had known how their enemies were armed, they would have laughed. And, dear friends, the world laughs at God's people; but they do not know what a power there is in the trumpet of the gospel. They do not know what a power there is in the light which God has put into our hearts.

Now what may the trumpet represent to us? I think, the gospel of the Lord Jesus; and it is because the trumpet has been giving a certain sound for some time past that God has been giving blessing. God's people have been pleading for power, and the Lord has given power. The Lord has enabled them to blow the trumpet with simplicity and clearness, and He has given blessing, and the slain of the Lord have been many.

And now let us press this matter home. Most here are, perhaps, workers for God; but when we are teaching or exhorting, does our trumpet give a certain sound? Are we simply trying to make people a little better than they were, or are we telling them of the dying Jesus, and the living Jesus, that we have been hearing about to-night?

But oh! there was another weapon which we must not pass by. They took pitchers with lamps in them, as well as trumpets, and we are told that they had to break these pitchers, and then the lamps shone forth, and the Midianites were frightened. They blew the trumpets, and the Midianites were conquered. Does not this remind us of the verse in the New Testament, "God, who commanded the light to shine out of darkness, hath shined in our hearts"? Praise God for it! But we further read, "We have this treasure in earthen vessels." In this mortal body of ours we have the treasure of Christ; and why? "That the excellency of the power may be of God, and not of us." May the pitcher be broken, may the earthen vessel be broken, and then may the glorious light of a living Jesus shine forth, and there will be power within! Dear friends, why is it our trumpet has been blown over and over again, and there has been no blessing? Is it not because our lips say one thing, and our lives something else? And if this is the case, how can we expect blessing?

We are further told that Gideon's little band were to shout; and it seems to me that that shout was not so much

to have an effect upon the Midianites, as upon themselves. And when we go forth fighting for the Lord, whether in public or private, may we shout in our hearts! There is a dear friend who, when praying before he is about to preach, always thanks God for the blessing that is going to be given. It seemed as though he laid hold of God with such power and faith, that he went with full expectation, and was able to shout even before the victory was given. If we go forth in this spirit, our Father will really honour us for trusting Him. And now, doing all this, we are told that these men were "faint, yet pursuing." Oh that we may really pursue, and not be cast down by difficulties and hindrances!

I want you next to notice the great hindrance that arose at this time. The men of Ephraim complained that they had not been summoned to the battle when Gideon went out to fight, and they chode with him sharply. There is a lesson for us here. These Ephraimites were true men. They had done good service in the field, capturing two of the princes, but they complained that they were not called earlier. How many of God's children are there who have got this spirit of the Ephraimites. They are not satisfied with the position that the Lord has given them, or that particular work to which God has called them, but they are the chiding ones—what I may call "the jealous Christians." Let us eschew this spirit, and do the work, faithfully and well, that the Lord has given us to do. How did these 300 men deal with the difficulty? They didn't deal with it at all, but left it to Gideon, and, dear friends, may we just leave our difficulties to our Gideon. Yes, when we meet with fault-finding and chiding Christians, and with those who are jealous, may we just leave the whole matter with Jesus. He knows how to deal with it. But how did Gideon deal with it? He remonstrated with them; but how lovingly does Jesus speak to his quarrelsome, jealous, and envious ones! He knows how to give the soft answer which turneth away wrath. Now, we are further told that when these 300 men who were "faint, yet pursuing," came to Succoth, they appealed to the men of the city for help, and were refused, chiefly, as it seems, because it was even yet doubtful to which side victory would finally incline. How much does this conduct represent that pursued by many Christians. "We are not quite sure," they say, "that the movement will be popular, and we do not like to risk our money or our own character in anything that we are not quite sure of. When we see that the movement is popular, and that you are on the winning side, then we will cast in our lot with you, and not before."

Is not that what many of God's saints are saying now? They are just hanging back, and waiting till the cause of Christ is popular, and you will wait a long time if you wait till then. The religion of Christ was not popular when He was here. It has not been popular since, and I believe it never will be in this dispensation. No, no! You must not mind being unpopular if you want to be a servant of the Lord.

How did Gideon deal with the men of Succoth? They laughed at Gideon, and in this they represent another class of Christians, who try to throw cold water on the schemes of other labourers. It is said in chap. viii. 16 that he taught the men of Succoth with briers and with thorns, and destroyed the tower of the city. Our Jesus can deal severely as well as speak tenderly, and He knows exactly what each one needs. If any one of us is hanging back, and afraid to come out decidedly for God, take care that the briers and the thorns are not sent to teach us.

We read in the book of Psalms, "I will guide thee with mine eye." That is the guidance that the Lord prefers to give to his people; but if we do not consent to be guided with the eye, let us look out for the bit and bridle; and if we are not willing to cast in our lot with the Lord, if there is some tower of pride, self-seeking, or worldliness, the Lord will break it down, and send the briers and the thorns to teach us, and those lessons are very bitter. Let us remember it is said, with reference to God's people, "our God is a consuming fire," and our God can consume our towers.

What was the end of "faint, yet pursuing"? Success. Yes, believers, pursuing onward, upward, homeward, heavenward, we shall conquer because of our Gideon, because of our Jesus.

We are further told in this chapter that the enemies of the Lord were defeated, and so our God will give us success. We need not be cast down. We shall be more than conquerors through Him that loved us; and you may notice a contrast here. These Israelites asked Gideon to reign over them, and he refused. Our Jesus will reign over us for

ever and ever, and we shall reign with Him up there in glory, and that is what we are looking forward to. Let each one of us ask ourselves these questions, "Am I a true Israelite yet? Am I one of the Lord's own people? Am I a saved one yet? Have I been born again of the Holy Ghost?" and if by God's grace I can say "Yes," to these questions, then let me ask another, "Am I one of Gideon's three hundred? Have I surrendered to the Lord, and am I just willing to follow Him, for Him to lead me, and for Him to use me? Am I a pursuing one?" If so, we may look forward to victory!

"PLEASING GOD."

MR. S. A. BLACKWOOD, AT ST. JAMES'S HALL.

You will find the words from which I purpose addressing you in Col. i. I suppose, dear Christian friends, that to please God is the very highest ideal of Christian life—one which all who profess and call themselves Christians profess to be aiming at, and, with more or less perseverance, follow after. Whenever we think of pleasing God, we can hardly help instinctively thinking of the only One who ever did please God perfectly on this earth in the past 6000 years, and who said, "The Father hath not left Me alone, for I do always those things which please Him;" and concerning whom that Father said, "This is my well-beloved Son, in whom I am well pleased." And then, when we think of that perfect example of pleasing God, and look upon our own deep imperfections, we are disheartened. I speak, I am sure, the experience of many who, after repeated efforts, think it impossible to do it, and in a kind of disappointed hopelessness postpone to the future and to another world the happiness which every true child of God longs for, and which to every heart that really loves his Father would be a very heaven upon earth.

And yet at times the testimony of some fellow-pilgrims, perhaps departed, or some passage of Scripture like the one I have read, the life of some fellow-traveller still in the flesh, the fragrance which comes from a life which is evident to us as that of one who pleases God, makes us again ask the question, "Is it quite impossible for us to please God?" There comes, wafted to us over the waters of the flood, 4000 years ago, some savour of the still fragrant life of one of whom the Holy Ghost has left this on record, that Enoch, before his translation, had this testimony, that "he pleased God."

Coming later down the stream of time, we hear of another speaking by the Holy Ghost, and writing to those to whom, if untrue, his words would have been a pretentious boast—"Whatsoever we ask, we receive of Him, because we keep his commandments, and do those things which are pleasing in his sight." There we have two grand testimonies, Enoch before and John after the flood, both testifying to the fact that it is possible in the body to please God. And we have many statements in the Scriptures to the same effect. We are told that "when a man's ways please the Lord, He maketh even his enemies to be at peace with him." The Lord spoke by the prophet Isaiah of those who chose the things that pleased Him. We read again that "the Lord taketh pleasure in those that fear Him, in them that hope in his mercy." We find the apostle writing to these Colossians that they should "walk worthy of God, unto all pleasing;" and to the Thessalonians that, as they received the Lord, they ought to walk, and to please Him, so that they should abound more and more. Thus we find scattered up and down Holy Writ passages bearing on this subject, and many testimonies that it is possible to please God. And so, though our experience has in the past contradicted this, yet we find everywhere recognized, even in the words we use so frequently in one of our collects, the possibility of the task—"Grant the help of thy grace, that in the keeping of thy commandments we may please Thee both in will and deed, through Jesus Christ our Lord."

The testimony of our Scriptures, the language of our collects, the utterances of our prayers, the witness of men departed and alive, and the deep, unsatisfied yearning of our own hearts, all bear witness to the fact that it is possible to please God.

I speak upon the possibility of it, because I am sure that a very great burden rests upon many hearts from the fancied impossibility, and that the enemy of souls, and the accuser of the brethren in that way is most successful in bringing, as it were, a cloud of estrangement between the heart of the child and the face of his Father which is in heaven. I

want, by God's grace, that cloud, if it exists upon any of our hearts to-night, to be removed by the power of his Spirit. I cannot conceive of anything more wretched than the life of a Christian who is continually weighed down by the thought that he is displeasing the One whom he loves above all others. What a depressing weight it is (to take even one illustration) for the servant to know or feel that, with all he can do, he cannot please his master; or the child, with all he can do, cannot please his parents. Just such a wretched life must be that of the Christian who feels that he is condemned, so to speak, by his temperament, his circumstances, or temptations, to a life of continually displeasing God. Oh, dear friends, it is possible to please Him, and He has left a record in his holy Word of how we ought to do it. One way is by *trusting* Him. "Without faith it is impossible to please God." Do not you like to be trusted by those whom you love? And do not our Father and our Redeemer like to be trusted? God is glad when we trust Him. Perhaps there may be one here to-night who has never trusted Him. Well, it is in the power of such an one to please God to-night. How? By accepting his great gift to you—Jesus, the Son of his love. You never can please God till you have taken Christ, in whom He is well pleased. That is the beginning, and you must begin at the beginning by taking and trusting Jesus, in whom all fulness dwells. God has given Him to you. He will never give Him a bit more than He has, never; but He beseeches you to take that Christ, and in Him obtain the title-deeds of glory. And when you take Him, what happens then? Oh, look at the picture Jesus our Lord himself has given! He tells us that, when a sinner repents, there is joy in the presence of the angels of God; and the angels get every spark of their joy from God. Whenever one sinner is saved, then the angels are glad. If we begin to please God by trusting Him, a life of faith also pleases Him.

I should say, then, in the second place, that we may please God in a very simple way, by giving Him our company; and that is what Enoch did. We read that Enoch walked with God, and that he pleased God. Oh how easily God, then, is pleased! He is not a hard Master. He is not a Father who is always scrutinizing to find out something displeasing. No; He loves to look upon those things which delight Him, and nothing delights Him so much as to walk with Him. Why, there are repeated exhortations in the Bible to this effect. If you will walk very close to Him, you will not displease Him. Oh what a blessed thing to think that our Father is so easily pleased! Why, my little child of three years of age, when she takes my hand, toddles round the garden: that gives me pleasure; and "like as a father pitieth his children, so the Lord pitieth them that fear Him."

Then there is another way in which we may please God, and that is by coming to Him. He comes to us first, and then He asks us to come to Him; and when we do so, He is well pleased. It is the burnt-offering that pleases God. We read in Psalm li, "Then shalt Thou be pleased with the sacrifices of righteousness, with burnt-offering and whole burnt-offering, upon thine altar." God is pleased when you give Him yourself, when you give Him your heart, when you give Him your life, when you say, and realize it—

"Just as I am, Thy love unknown
Has broken every barrier down;
Now to be Thine, yea, Thine alone,
O Lamb of God, I come!"

"It is more blessed to give than to receive." God says so. It is more blessed to give yourself back to God than even to receive God's gift. The life that goes on giving and yielding itself up to God, that finds increasingly how blessed a thing it is to give—that life pleases God.

Remember, then, dear friends, these three things—it is pleasing God to trust Him, to walk with Him, and to yield ourselves to Him; and then we shall find it true that whatsoever we ask we receive of Him, because we keep his commandments, and do those things which are pleasing in his sight. If you find these difficult things to do, just cast yourself upon God. We read, "It is God that worketh in you, to will and to do of his good pleasure." And, again, in Heb. xiii. we have it still more clearly stated—"Now the God of peace make you perfect in every good work, to do his will, working in you" (you cannot work it in yourselves) "that which is well-pleasing in his sight, through Jesus Christ." God certainly is able to please Himself, and He pleases Himself in the persons of his people, first by giving to them Jesus Christ his Son, then by filling them with his

holy Word, and then working in them that which is well-pleasing in his sight.

The speaker closed with a fervent appeal to his hearers to consecrate themselves during this year, on the threshold of which they now stood, to the blessed privilege of pleasing God.

FELLOWSHIP WITH GOD.

REV. J. G. GREGORY, M.A., AT ST. JAMES'S HALL.

The subject which is placed in my hand whereon to speak to-night is one of paramount importance. It is the subject of the prayer of our dear Lord—"Fellowship with God." Do we who believe in the Lord Jesus Christ realize that fellowship? Are we living in the true recognition of it? Are we living in the power of it? Do we understand anything of it? Is it ours? There is not, there may not be, a believer who is not in free union with Christ, and if he be in union with Christ, he is in union with God. It is not mere fellowship or companionship; it is a fellowship of actual union. What a mystery this fellowship is. I, a poor sinner, abiding here in the midst of a sinful world, and yet in actual union with the King of kings, the Lord of truth, the very God of holiness. Mystery of mysteries, marvel of marvels, manifest love of loveliness! Oh, what a God is our God! We have said this fellowship was a subject of our Lord's prayer as given in John xvii., and I will ask you just to note a point or two in our Saviour's recognition of his fellowship as there put before us. The twentieth verse of that chapter says, "Neither pray I for these alone." Not only for these my disciples round about Me here, "but for them also which shall believe on Me through their word." Dear friends, it is for you and for me. Now mark the burden of the supplication, "that they all may be one." You see the marvellous oneness here—the mystery of mysteries—"As Thou, Father, art in Me and I in Thee, that they also may be one in us." Shall we speak of security here? Let us rather keep to the wonderful love. The power also is spoken of—"That the world may believe that Thou hast sent Me, and hast loved them as Thou hast loved Me." The great future fellowship is spoken of—"And the glory which Thou gavest Me I have given them, that they may be one, even as we are."

And now note further: "I in them, and they in Me, that they may be made perfect in one." Now the power given: "That the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me." Oh, this is not a mere doctrine, a mere beauty of Scripture truth to be talked about. No, it is a reality of heavenly power which will tell upon the world around us. It is a reality of heavenly power which manifestly distinguishes God's people from the world, which marks them out as his, and more than his, as abiding in his very presence and his very power. Yea, as more than that, as having within themselves an abiding Deity of God moving in them, through them, and using them, and keeping them by his own Almighty power. Mystery of mysteries! Have we noted well this power of our Saviour? If we have, oh! have we been living in the power which is here spoken of? Have we dealt with the words of the Lord as if He had been praying in vain, as if He had been dealing in his supplication to his Father with unrealities. And oh, if we have noted this passage of our dear Saviour, have we not been living in the joy of this wondrous mystery of fellowship? Have we not laid our hands upon the words which tell of it so blessedly, and gone on our way praising and blessing our God day by day? Oh, if not, how have we been reading this precious word of our God's truth? And yet the Spirit was not given. A fresh mystery there was concerning this fellowship and darkness, and in apprehension concerning it when Jesus uttered this prayer. It was a prayer concerning those who, in the gospel days in which we live, should believe on Him through his apostles' word. It belongs to us. All was mystery, then, and wherefore? None could apprehend this fellowship in its power, in its reality, and in its rejoicing, excepting there was the union it spoke of established by the mighty power of the Spirit of God, and that union could not be established until the grand centre of the union should be manifest, and until from the dead, Christ should arise in mighty power, that the whole of the Church quickened together therewith might stand forth in the blessedness of its light, and show to the world that evidence of a living Christ which should make it believe that God had sent Him, and had loved his people as He had loved that Son of his eternal tenderness.

If we turn from the words of the Saviour to those of Paul in the Ephesians, the fact of the fellowship is there dealt with. What is the great burden of the Epistle but the subject of fellowship? It is all about the fellowship. It deals with the effect, the work, the advancement in the grace thereof, with the light and joy thereof, and with the responsibility thereof. The first chapter gives you a sketch of the mighty effect of the fellowship, and it bursts forth, as it terminates, into the blessedness of a prayer which reaches higher than the highest heaven, and it tells the believer that the fellowship is abiding. It goes down to the veriest depths, and tells that the love of God visited the believer there, took him from thence, brought him into union with the living Christ, influenced there the power and the reality of the fellowship, and led him on from grace to grace, and glory to glory, and filled him with blessing. But mark. The apostle speaks of a mystery. He had told us of the grand fellowship, the precious blood bringing those who are afar off into the closest contact with God; and then he tells us how the mystery of the power of this doctrine of a risen Christ was hidden from ages and generations among the things which even angels desired to look into; and then he brings forth the Church as the instrument in God's hands, not for instructing only the world around concerning the fact, but instructing angels too, that unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God. All concerning the mystery of the fellowship, or the "fellowship of the mystery," as the apostle rather calls it. But it is the fellowship of the mystery of the love. It amounts to the same thing, whether we call it the mystery of God's marvellous dealings and love in the fellowship, or the fellowship of union with Christ, and with one another in Him, according to God's marvellous love.

But do we, in a word, want to find the excellence of this fellowship? I think we may find it in the 1st Epistle to Timothy, third chapter and last verse. Remember, he had been speaking about the Church—the pillar and the ground of the truth—the pillar and the ground standing upon the foundation, Jesus. No pillar, no ground, without that; because of the finished work of the Lord, because of the shed blood, because of the complete sacrifice, because of the entirety of the justification, because of the risen Saviour having advanced to the highest post of glory in the heavens, there to be the grand Centre, to which the people of the Lord, by the power of the Spirit, should flock. Therefore, and therefore only, the pillar and the ground of the truth. Having spoken concerning this, he adds, "And, without controversy, great is the mystery of godliness." Godliness, in the sense of actual life, and our actual standing in the position which God has given us. "Without controversy great is the mystery of godliness."

God—or rather we will not use that word here, because scholars tell us very plainly, and now it is perfectly evident, that the word God does not occur in the original; it is either *who* or *which*: *which* will refer to the mystery; *who* will refer to the mystery which is Christ. "Great is the mystery of godliness" manifest in the flesh of Christ; justified, proved in the spirit of Christ. Now mark! This mystery is the union, the fellowship, the Church, the pillar, the ground, and the truth based upon Christ, in union with Him—its power, life, righteousness, holiness—all. "Great is the mystery of godliness" manifested in the flesh, justified in the Spirit, seen of angels, who wondered as they beheld, and who wonder as they behold it now preached unto the Gentiles. Believed on in the world; and when the last saint from out the world is gathered in—what then? The whole mystery, the wondrous union with Christ, the entire Church gathered in the embrace of Christ, life and righteousness, and received up into glory. "The glory Thou hast given Me, I have given them, that they may be one as we are one, I in them, Thou in Me," to the intent and glorious end that they may be made perfect in one. Oh! glorious mystery!

Shall we take one passage more from Revelation? The 4th and 5th chapters bring before us most glorious truths. Let our eyes be exalted for a moment to the centre of the throne. There, exalted far above even the angels, sits a Lamb as it had been slain, in the midst of the throne. So read we; but what read we in chap. iv. 6? "Four beasts in the midst of the throne, and the Lamb in the midst of the throne." The four living creatures and the Lamb occupying the same place. Who are these occupying the self-same place as He who sits far above the angels? Whom do they present before the eyes and the understanding of

the Church? Let us see. The book was taken and opened by the Lamb in the midst of the throne, for none other was found worthy to do so. The other passages in this very book of Revelation prove to us that this reading contained in the 7th and three following verses of this fifth chapter, is right.

"Thou hast redeemed us," is the song of these four living creatures together, "out of every nation, and kindred, and people, and tongue; and hast made us kings and priests unto God thy Father." Oh, yes, dear friends, we are here, the redeemed out of our England. Here we are the monuments of the power of the atoning blood. Here we are poor sinners. God of his great mercy loved us when we were dead in sins; and whom He hath quickened together with Christ, and raised up together, He hath made to sit in heavenly places with Him. There is no doubt about it but that it is we who are meant. Wondrous glory! Oh! the fact of the fellowship. It is no ordinary matter. It is no matter just to be spoken of and passed away. No, dear friends, it is far more. It is a reality of everlasting oneness with the Son of God's love, as now He abides in the resurrection of the life and glory—overlasting oneness with Him, though He sits upon the very throne at the right hand of the eternal power. What then?

Have we only the fact of the fellowship to deal with. We have far more. We must speak about the power of this fellowship. Here, indeed, many of us stand still. We talk about the fact. Oh! thousands of Christians have their lips full of glorious assertions about the fact of the fellowship. They can and do follow us in ordinary conversation. They speak of the way in which we have been led, but when it comes to the matter of the life, that the world may know that God has sent Christ, and has loved the Church redeemed by his blood as He has loved his Son, then it is another matter. When it is recorded that God, who commanded the light to shine out of darkness, to shine in our hearts, should be therein abiding, that we may show forth the brightness of his glory in the person of Jesus Christ, there is a silence. This is what we want to come to. This is the matter for our day—living in the power of the living Saviour, as if that fellowship were not a mere letter-word, but as if it were a matter in which the Holy Spirit of the living Christ had his daily and hourly interest in every heart. My friends, how is it? I put it to those who believe in the Holy Ghost. How is it that we have the Spirit of the living God in our midst—dwelling in us? Is it not because we are in union with Christ? Is it not just simply dependent upon the reality of the fellowship of which we have spoken? Even so, "Know ye not that ye are the temple of the living God, and that the Spirit of God dwelleth in you?" And what is the temple of the living God but the body of the living Christ. "Destroy this temple, and in three days I will raise it." A mighty temple raised up that it may be to the glory of God. Who would not inhabit it, that glorious possession; that power of eternity? Now, let us lay hold of that. Ye are the temple of God, and the Spirit of God is in you. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own, but ye are bought with a price;" therefore, let this be your work. It may be. Oh! wondrous as it seems, it may be, and it is your privilege, as it is your work. "Glorify God in your body and spirit, which are God's." Are we living up to this? We are getting far beyond doctrine. We have got into that which is for manifestation in the hearing and of exhibition in the life, which tells its tale of oneness with Christ before the world, and cannot be silent; that speaks forth with a mighty power and heavenly love; which tells the wondrous things which the world knows nothing of, and can know nothing of; carrying this blessed stream beside the wickedness that surrounds us, and leading on to the beauty of holiness, to adorn the doctrine which tells of the love of Christ.

I ask again, Are we living in the power? Oh, my dear friends, what should be too great for the believer? What can you ask Him that He will not fulfil? What mountain of difficulty shall there be which the believer now cannot overcome? What hindrance shall there be which shall prevent his going onward, yea, from glory to glory, until he enters with that abundant entrance into the kingdom of God's wondrous light? Oh how apt we are to shrink back from little cares, and troubles, and difficulties, and say, "I cannot meet them!" How apt we are just to shrug our shoulders, and turn aside, and say, "Nay, but this duty is too great for me, and this care is too crushing for my poor, weak soul; and

this is a heavy burden, that I cannot bear." Leave the "I" out of the question. "Know ye not that your body is the temple of the Holy Ghost?" Is not the Holy Ghost God? Is not that the very body of Christ? Does not the Holy Spirit signify manifested power, though it be in earthen vessels, that the excellency of the power may be evident as of God, and not of you and me? Oh leave the "I" out! Dear brethren and sisters in Christ Jesus, these are days of work, but how should we work? Not by bringing our poor puny powers into the battle-field, or into the place of labour, but by resting on the Lord in a calm, abiding faith, taking Him at his word, grasping his hand, looking into his face, beholding it meeting ours, following the guiding power thereof, until, led onward and onward, we glorify Him, and the cup is full with the joy of his beloved.

One word upon the joy of the fellowship. "The glory Thou hast given Me I have given them." Oh, blessed be God, there is that before us, and a Christ ever with us, and a God at our right hand, yea, with us, yea, in us, and we in Him! Behold the twofold union! Oh it is so blessed to realize that—"I in them, and they in Me, that they may be made perfect in one, that they may be made one in us." A twofold view so mighty, so blessed, so enduring, who can snap the wondrous chain? Who can sever us from a God like this? Who can point to a care, and say, "That is thine." Nay, it is the Lord's. Who can point to a temptation, and say, "That comes too hard upon Thee!"? It comes upon the Lord; it is not upon me. "I have been crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me; and the life I now live in the flesh, I live by faith in the Son of God, who loved me, and gave Himself for me"; and now, He having given Himself to me, I may lay my hand upon Him. He is ours—a power, a righteousness, a holiness, a life, a glory, a blessed prospect, a passing from glory to glory, until, in the full blaze of eternal light, we enter where He is, and sit with Him for ever and for ever.

"Rejoice in the Lord always; and again I say, rejoice," and let your joy be full, oh, full of Christ, and your hearts be full of the rejoicing which tells of heaven! And begin the new song, which is all joy, and sing it lustily, and with a good courage, amid all your cares here; for the Lord is your power, and with the Lord you are, and He is in you of a truth, and ye in Him, and your fellowship is that which never can be severed by any power of earth, of man, of hell, of Satan.

God give us the blessing of his fellowship, for Christ's sake!

PRAYER.

MR. BROWNLOW NORTH, AT ST. JAMES'S HALL.

Our Lord tells us in Luke xviii. 1, that "men ought always to pray." My subject, then, to-night is prayer—in this Week of Prayer surely a suitable one. Man is a wanting animal, a needy animal. He comes into the world in want, and the first thing he does is to begin to pray. The little child, as soon as it is born, begins to cry to get its need supplied. It is a needy little thing, and it begins to pray, and so man goes on praying, praying, praying all through his life for that which he thinks he wants. You are all praying people. Prayer is not the mere saying of words. Many people profess to pray who are the biggest impostors that ever existed, who never uttered a prayer in their lives, and yet they said prayers from the time they were little children. But prayer is a conduct. The prayer of a man's heart is that which he lives to try and get. What do you live to try and get? That which you find, that which you desire most, and that which you seek after habitually, from day's beginning to day's end, and from year's beginning to year's end. No sooner do men get one thing than they begin to pray for something else, and then again for something else. Can't you remember when you prayed for a little cart and horse in a toy-shop? I can; and I can remember when I got it I saw a bigger cart and horse at the same toy-shop. I didn't then care about the little one, but went to my mother and told her I knew of a better one, and I prayed to her for it, for she was my god, and she granted my request. And then it went on to something else. So it was with you, and if it has never been witnessed of you in heaven, "Behold he prayeth" (because none of these are registered as prayers in heaven), your god is an idol, and you will live a wanting animal to the end of time, and through all eternity, even though you get, one after another, everything you set your heart upon.

Now, who is your god? This is a week of prayer. You all come up professing, by the very act of coming, that the God and Father of our Lord and Saviour Jesus Christ is your God, and that you want to pray to Him, don't you? But do you pray to Him? You have put yourself into the attitude of prayer since you came into this hall. Do you think it has been witnessed of you in heaven, "He prayeth"? If it has not, it has been witnessed of you in heaven, "Behold, he blasphemeth." You have either prayed, or taken God's name in vain. I do not believe there is greater blasphemy goes up from this earth into the ears of God than that which goes up from people who put themselves in the attitude of prayer, take God's name into their lips, and do not pray one bit. We have just heard of the Mystery of mysteries. We have had a pastor to feed us. Methinks (if I have any sphere in the Church of God) mine is not the office of a pastor. It is the office of one who goes to those—of whom there are so many—who would not go to heaven if they were to die, and to tell them that there is a Saviour, and a prayer-hearing God, and to direct them, God helping me, to seek his Spirit, and to believe in his salvation. Do you believe you have honestly and truly asked Jesus Christ to forgive you and sanctify you? and does your own life prove to you that you so believe in the Lord Jesus Christ, that you are seeking first the kingdom of God and his righteousness? You know perfectly.

People talk about not knowing whether they are saved or not. You know whether you live for heaven or earth. You are getting on in life. It once seemed very long to you till you would be as old as you are to-day; but it has come, and just as to-day has come, and the beginning of this 1875 has come, so the particular moment in time will come when you will be standing before God, to have your everlasting portion fixed. Are you now praying, and proving to yourself that God is hearing your particular prayer by the Spirit which He has given you, that you may have a home in heaven?

There are several things absolutely necessary to true prayer. First of all there is only one way to come to God, for the Lord Jesus Christ says, "No man cometh unto the Father but by Me."

We will take private prayer. I want you to examine yourselves whether you think you have ever prayed. There are many people very high up in doctrine; but when it comes to the life they seem to come short. I believe there are many people who are exceedingly deep in spiritual things, so far as consecration goes, and yet many of these have never had it witnessed of them in heaven, "Behold, he prayeth." Assume your own chamber, assume your door shut, and yourself going to prayer as you did before you came here, for a blessing on your own soul, a blessing on the speaker, a blessing on the people; of course you did. Did you?

The first thing, I hold, we have to do, is to remember we are going to God. What am I going to do? Going to God. How can I go? Through Jesus Christ. What do I mean by "through Jesus Christ"? Well, my sins had made a barrier between me and God; so that I might have been as anxious as possible to go to God and pray, but I could not get there; but Jesus Christ put away sin by the sacrifice of Himself, and made a door, a way through the rent veil of his own flesh, by which I and you, and any poor sinner, can go to God. I think of the first. How did I go to my room? Through the door? How am I to come to God? Through Jesus Christ. Literally, you cannot get to God in any other way. What am I going to God for? To ask Him for things that I require. It is useless to pray for what you do not require. Multitudes go and pray for the Holy Spirit, but you know perfectly well, if there is a man or a woman here who has not got the Holy Spirit witnessing with his heart at this moment that he is living for heaven more than earth, that God will give that man and woman the Holy Spirit; but they will not ask. A person will ask Him, "O God, give me thy Holy Spirit." God says, "I give Him to you, but you won't have Him." He comes and knocks at the door of your heart, and you say, "I want Him to go that way," and you insult Him; and practically you said, "Get thee behind me, Holy Spirit," if I may so speak, and "Come world, come flesh, come devil." Now there can be no true power without you really and truly want the things that you profess to ask God for. It is little more than twenty years ago since I first bowed my knees in prayer; and a very short time after it came upon me never to ask God for anything I did not want. I remember a friend sitting with me some five or six weeks after, and asking me if I ever prayed for the coming of Christ; and I said, "No;

I should be afraid. Suppose He were to come, I should be in a dreadful fright." "Well," he said, "you are told to do it." We talked, and he showed me that it is a most positive command to pray for the hastening of his coming. I was on my knees soon after, and came to the end of my prayers, and he said, "Pray for the coming of Christ;" and I said, "Do I want it? It is hypocrisy to pray for it if I don't." He said, "Pray God to make you wish it. Tell Him the truth." My thought was, "I have accepted his atonement; I have put on his burdens; if I am not saved now I never can be. Come, Lord Jesus." And I prayed, for I wanted it.

So in the same way ask yourself if you want it. As sure as there is a God, prayer is the greatest weapon to prevail with God that God has put into a poor sinner's hand. I do not believe there is a saint on earth who has any conception of what God has given to man when He gave him prayer. Either there is no God at all, or it is a real transaction, a real speaking to a real Person, who can do not only what we ask, but exceeding abundantly above all that we ask or think. Ask, then, through Jesus Christ; and before you put up your petition, ask, "Do I wish it?"

It is absolutely necessary to true prayer that there should be two people. There can be no such thing as praying by yourself. It is absolutely necessary that there should not only be the person who prays, but the Person who is prayed to. "Without faith it is impossible to please God; for he that cometh to God must believe that He is." Now when you put yourself in the attitude of prayer, do you by faith see the Lord beside you? Never put yourself in the attitude of prayer again without laying hold of this great fundamental truth: "The Person I am going to speak to is present. He made my eye, and He made my ear; and He can hear, and He can see." You pray for what you really desire to have; and when you have asked Him, do not look at what you feel about it, but look at what God says about it.

You who are unsaved, you have not Christ; you have no reason to believe in your own heart of hearts that you are a member of that body which is the temple of the Holy Ghost. You know you have not. You do, in a sort of dreamy faith, profess to believe that, if you die as you are, you will be lost; but your soul cleaves to the dust—you love sin. You would take Christ this minute if you could keep sin as well. If sin could only be retained and Christ secured there would not be an infidel in this world; but you know the thing is impossible. Go and tell God this if it be your real feeling, and when He speaks to you, take his answer for his word. Does He say He will forgive you for Christ's sake, or does He not? If you can put your finger on the chapter and verse (and it is in the Bible), do so; but if you cannot, give no sleep to your eyes till you have found it. Put your finger on the spot and plead it, and try if you cannot do that thing to-day and to-morrow which you could not do yesterday. Through Jesus Christ only ask for what you want. Tell your diseases in the same way to God as you would tell your natural diseases to your physician, and then, when you speak, remember that when He who made the ear hears you, that He is present. More than that, that He has given you his answer, and that that answer is in his Word, and that you are to take your answer from his Word according to what He says, and what you say. I pray God, and I know He hears me—that He will bless the few words that I have been trying to speak to you, exceeding abundantly above all that I ask or think.

THE JEWS IN WHITECHAPEL.—An earnest and laborious missionary to the Jews has for fifteen years worked in the neighbourhood of Victoria Park, amid many difficulties, and comparatively little encouragement. After an earnest appeal for his beloved people, he says: "Now in this cold winter, I want clothing for them. Will not Christians send me their left-off apparel and any help which is needed to keep up a Mission-hall and a workshop? There are so many Christian householders, is it too much to ask that they should encourage me with the doing of the general repairs, such as glazing, painting, paper-hanging, etc.? At present we are doing very little for want of funds and materials. Let me not any longer apply the words of the prophet, 'They are not grieved for the affliction of Joseph.' Any help can be sent to D. C. Joseph, Bonner-road, Victoria Park; Rev. Gordon Calthrop, M.A., Highbury; Dr. W. H. Rule, Croydon; Messrs. Bevan, Barclay, and Co., 54, Lombard-street, City; or to the office of THE CHRISTIAN.

TO be strong in faith two things are needed—a very low esteem of ourselves, and a very high esteem of Christ.

NEW YEAR'S EVE IN THE DRILL-HALL, GLASGOW.

BREAKFASTS AND DINNERS FOR THE POOR.

The meeting on Hogmanay night, in the Drill-hall, Greendyke-street, was one of the most remarkable that has been witnessed in our city. The supper-hour was ten o'clock, but long before then the hall was filled with the expectant guests, while large numbers who could not find admission thronged the entrance. The company consisted mainly of those who have been attending the Sabbath morning breakfasts, who, on one of these meetings, when 1900 came together, were supplied with tickets. In addition to these, 400 tickets were distributed through lodging-houses, among the frequenters of the kilns, and persons attending Sabbath and week-evening meetings in the Drill-hall.

While the large company were assembling in the Drill-hall, the singing, by the choir of ladies from the Ewing-place meetings, engaged the pleased attention of the audience, but was interrupted for a little through a somewhat amusing incident. One of the workers had discovered a small bottle of whisky in the possession of one of the men, and without much persuasion induced him to part with it, when it was passed along to the platform, to Mr. James Scott. Mr. Scott held it up, when it was greeted with great cheering, as some spoil taken from the enemy, and afterwards put away where it could do no harm.

The assemblage was one suggestive of mingled thoughts to the spectator. About one-third were females, and two-thirds males, including a large proportion of boys. The poor folks varied much in their appearance. Some were ill-clad, with pinched features and sad expression of countenance; others were more comfortably attired, and seemed to have known better days. There were not a few intellectual-looking faces and foreheads among the men, while ignorance, want, and vice were traceable in others. The most touching sight, however, was that afforded in the young people, amongst whom, in a setting of rags, was seen many a sweet face, indicative of good qualities that might be developed by proper care and training.

The supper consisted of large plum-puddings, of which there were 281, weighing 1337 pounds, which had been made by different lady friends, and forwarded to particular residences, appointed as depôts, from which they had been removed to the hall in the course of the day, and re-heated.

The scene was one of much animation and interest, rendered still more so by the ready way in which so many lent a hand, doctors of divinity and venerable elders voluntarily assisting in the operations. The crowded hall, as respects temperature, was a wonderful change from the atmosphere outside. Without, the air was piercingly cold; within, there was tropical heat; but all seemed to enjoy themselves notwithstanding. While the puddings were being served, the choir sang, "The Lord will provide;" followed at intervals by "There is a fountain filled with blood;" "Hold the fort," and other hymns. Dr. McEwan subsequently offered a brief and impressive prayer. There was some difficulty in maintaining due quiet in such a gathering, but all things considered, it was wonderful how well they behaved.

A second service of tea and cake followed. "Come to the Saviour," one of several hymns, the words of which, in large letters, were on sheets suspended behind the platform, was then sung, succeeded by "I am so glad," "When He cometh to make up his jewels," and other pieces, into the singing of which the company, as they had formerly done, entered with great heartiness, some of the little folks noticeably being familiar with the words of all the hymns, and joining in them with much strength of lung.

It was now near twelve o'clock, and brief prayers were offered by Dr. Wallace and the Rev. George Stewart, in which reference was made to the goodness of God during the closing year, and a yearning desire expressed that He would wake this, the last night, the crowning night of spiritual blessing. As soon as twelve was reached, and the hands of the clock marked the commencement of the new year, Mr. Scott earnestly prayed, seeking pardon for the past, and grace for the future. Every one present seemed to feel the solemnity of the occasion.

After a few words of Christian counsel, founded on the last clause of the text on the admission card, "Come, for all things are now ready," Dr. Wallace mentioned that on a recent Sabbath he had taken with him to an evening meeting in his church one of the breakfast jugs used at the

Drill-hall, and exhibiting it to his hearers there, had expressed a wish that they would put some money into it for the breakfast fund. An opportunity was given for the people as they dismissed placing their contributions in the jug, when £8 was deposited, which was divided between the Drill-hall breakfasts and Mr. Quarrier's Home. Dr. Wallace lifted one of the jugs in which the tea had been served, and a hint which he good-humouredly gave, that it might be filled like the other, was taken up with much spirit. A gentleman threw in a £1 note, other subscriptions followed, and with what was simultaneously collected by one of the lads, the sum of £9 6s. 2d. was raised in a few minutes.

The interesting proceedings were brought to a termination about half-past twelve, by Mr. Keay pronouncing the benediction. At the close, it was found that fully 200 had no place of shelter for the night. All the young men who sleep more or less regularly at the kilns were there, and petitioned that they might be allowed to sit in the hall till morning. As the night was very cold, it was considered dangerous to turn them out to the streets, especially as they had for hours been sitting in a warm atmosphere. One or two gentlemen remained to keep them company. A corner was cleared, and seats put close together were used as beds. After prayer, they got into position as soon as possible. It was a considerable time before many got off to sleep, incessant coughing of a considerable number, who evidently have not long to brave the storms of life, being very disturbing. As the Drill-hall cannot be utilized for sleeping purposes, the committee have resolved to do their utmost to secure sleeping room for all who are houseless during this inclement weather.

Yesterday, by nine o'clock, about 1400 assembled for breakfast, whilst about 1200 were supplied with soup at mid-day. As breakfast will be provided for about 2000 every morning, and dinner for 1500, the committee will feel obliged if missionaries, Bible-women, etc., will give the hint to the very poor with whom they come in contact.

The committee, encouraged by the liberal contributions already received, mean to establish organizations of the same kind in other needy districts of the city as soon as suitable halls can be secured. As the work is so extensive, and involving daily attendance, they cordially invite the co-operation of all Christian workers.—*North British Daily Mail.*

FROM E. H. HUNTER.

It is cheering to know that these meetings are not only being used to relieve the temporal need of the poor, but the gospel in all its simplicity, being ever kept before them, many, who came for the bread that perisheth, have gone away the happy possessors of the Bread of Life, and are now seeking by their lives to show that they have indeed passed from death unto life. In visiting the low lodging-houses, and among the poor of the city, I am constantly meeting with those who have attended the breakfast meetings, and nearly all express their gratitude, not only for the bountiful provision made for their wants, but for the simple loving words which are constantly spoken to them. One case was that of a poor woman; she had been brought up a Roman Catholic, but in her distress she went to the morning meeting, enjoyed her breakfast, and afterwards listened to the gospel, as she confessed, *for the first time*. It seemed a strange tale to her, but she believed it. The same evening she came to another meeting, and there was enabled to cast herself entirely upon Christ as her Saviour, and went away rejoicing.

The children are not forgotten either; every Sunday at two o'clock they are gathered together, and enjoy a jugful of good hot soup and a piece of bread. It is a most painful sight to look round upon so many hundred of these poor children, who, alas! are brought to this state, not by their own folly, but by the sins of their parents.

OPENING OF A NEW MISSION-HALL IN BRISTOL.—“Hitherto hath the Lord helped us” for the past; “My grace is sufficient for thee” for the present; “The Lord will provide” for the future. We purpose opening our new gospel-hall (D.V.) on Friday, Jan. 15, with a social tea for believers at five, and a public meeting at seven, to be followed by a week of special services, in which the various ministers and others of the city are expected to take part. Since the gale of Nov. 29, which blew down our tent, the congregation have had no place as a substitute to gather in. We are now about to take possession of the shell, which will accommodate about 600 or 700, and wait upon the Lord to send in what will be needed to erect galleries, vestries, class-rooms, and schools. J. A. VICARY.

GREAT MEETING IN HALIFAX.

On January 7th, a great gathering of all evangelical denominations was held in the Mechanics' Hall, Halifax, for the purpose of stirring up, by prayer and fellowship, the spiritual life of the churches of the town. The spacious hall was crowded to excess, at least 1200 being present, and ministers in great numbers were on the platform, representing all the churches in the town. The excellent Mayor of Halifax, E. Crossley, Esq., conducted the meeting.

After singing a hymn and prayer, the Rev. W. J. Townsend explained the circumstances that had led to the calling of the meeting; after which interesting intelligence was given by Revs. D. Macgregor and B. Mitchell, of Manchester, respecting the work there and in other places. Various other addresses were given by local clergymen.

Such a meeting, perhaps, was never held in the town; it was a gathering of the best life of the Churches, and a powerful devotional feeling pervaded the assembly. The tears ran down many cheeks as the affecting cases of conversion, which had occurred in Manchester and elsewhere, were related. The singing was characterized by great feeling and heartiness; and a unanimous determination seemed to animate the assembly to seek a higher spiritual life and the realization of Divine power in the Churches.

GULIELMUS.

THE LORD'S WORK IN WATERFORD.

During the recent visit of Messrs. Moody and Sankey to Dublin, the ministers representing all evangelical denominations, and others who went up to be present at the convention, on returning, agreed to hold united special evangelistic services, and for that purpose secured the use of the Protestant Hall, which is entirely a non-sectarian building. For four weeks the meetings have been held every Tuesday evening, and have been well attended. Many have professed to have found peace in believing, and are now rejoicing in the Lord Jesus.

The after-meetings for inquiry and prayer have been most refreshing, the Spirit manifestly blessing the anxious souls. A united prayer-meeting is also held every Monday evening, at which a great many requests for prayer are read out, and thanksgiving has been returned to God for many answers received. During the coming week a prayer-meeting is to be held every day at noon, and in the evenings several special evangelistic meetings. We believe the united efforts of God's people to exalt Jesus only will be accompanied with the power of the Spirit, and result in a great ingathering of precious souls.

B. D.

Waterford, Jan. 2, 1875.

CENTRAL NOON MEETING,

MOOGATE-STREET HALL.

The following are the subjects for the third week in Jan. :—

DATE.	SUBJECT.	SPEAKER.
Th., Jan. 14.	“Laying aside every weight” (Heb. xii. 1.)	Rev. Dr. Edmond.
Fri., „ 15.	—Buying and Selling (Prov. xx. 14; Amos vii. 5.)	G. Bowden.
Sat., „ 16.	—Boys and girls playing in the streets of Jerusalem (Zech. viii. 5.)	T. J. Meyer
Mon., „ 18.	—Reports.—“They went to their own company and reported” (Acts iv. 23)	Rev. G. T. Flindt.
Tues., „ 19.	—Jonathan's victory. The effects of one man's faith (1 Sam. xiv.)	Rev. David Jones.
Wed., „ 20.	—A soft answer (Prov. xv. 1)	Rev. E. D. Wilson.

The Committee of the Noon-day Prayer-meeting having offered Moogate-street Hall for Saturday afternoon children's services, Mr. Hill and other members of the Children's Evangelistic Band will (D.V.) hold the first service on Saturday afternoon, Jan. 23, at three o'clock. If any ladies would volunteer to make the services known in the neighbourhood, I should be glad to forward them a supply of small bills, but I hope also that many friends will bring children and young people from some little distance.

There must be a number of boarding-schools in Islington, etc., within an easy walk, and some Sunday-school teachers may be able to collect the children of their classes on the Saturday afternoon, and come with them. We ask that much prayer may be offered for a special blessing on this new effort on behalf of the young.

T. B. BUSKOP.

71, Thistle-grove, West Brompton.

DAILY TEXTS.

"THY RIGHT HAND, O LORD, IS BECOME GLORIOUS IN POWER :
THY RIGHT HAND, O LORD, HATH DASHED IN PIECES THE
ENEMY."—EKOD. XV. 6.

Thurs. Jan. 14.—"Look on every one that is proud, and
bring him low; and tread down the wicked in their place. Hide
them in the dust together; and bind their faces in secret. Then
will I also confess unto thee that thine own right hand can save
thee." "In the synagogue was a man whose right hand was
withered."—Job xl. 12—14; Luke vi. 6.

Fri. 15.—"And it came to pass, as her soul was in departing
(for she died), that she called his name Benoni (son of my sor-
row); but his father called him Benjamin (son of the right
hand)." "A Man of sorrows, and acquainted with grief."
"Ye shall see the Son of Man sitting at the right hand of
power."—Gen. xxxv. 18; Isa. liii. 3; Mark xiv. 62.

Sat. 16.—"Herod will seek the young child to destroy him...
Then Herod sent forth, and slew all the children that were in
Bethlehem... from two years old and under... Rachel weeping for
her children, and would not be comforted, because they are not."
"Thus saith the Lord, Refrain thy voice from weeping, and
thine eyes from tears: for thy work shall be rewarded, saith the
Lord; and they shall come again from the land of the enemy."—
Matt. ii. 13—18; Jer. xxxi. 16, 17.

Sun. 17.—"Why withdrawest Thou thy hand, even thy right
hand? pluck it out of thy bosom. For God is my King of old,
working salvation in the midst of the earth." "Let thy hand
be upon the Man of thy right hand, upon the Son of man whom
thou madest strong for thyself. So will not we go back from
Thee."—Psa. lxxv. 11; lxxx. 17.

Mon. 18.—"And of Benjamin he said, The beloved of the
Lord shall dwell in safety by Him; and the Lord shall cover
Him all the day long, and He shall dwell between his shoulders."
"But thou, Bethlehem Ephratah, though thou be little among
the thousands of Judah, yet out of thee shall He come forth
unto Me that is to be Ruler in Israel; whose goings forth have
been from of old, from everlasting."—Deut. xxxiii. 12; Micah
v. 2.

Tues. 19.—"Who, being the brightness of his glory, and the
express image of his person, and upholding all things by the
word of his power, when He had by Himself purged our sins,
sat down on the right hand of the Majesty on high."—Heb. i. 3.

Wed. 20.—"Let us run with patience the race that is set
before us, looking unto Jesus the Author and Finisher of our
faith; who for the joy that was set before Him endured the
cross, despising the shame, and is set down at the right hand of
the throne of God."—Heb. xii. 1, 2.

"I WILL REMEMBER THE YEARS OF THE RIGHT HAND OF THE
MOST HIGH."—Psa. LXXVII. 10.

* Christ is the true Benjamin. The mother represents the
human nature; the father, the divine nature. The mother calls
Him Benoni and dies; the Father calls Him Benjamin, and raises
Him, perfected through suffering, to his own right hand for ever.

CORRECTION.—In our issue of Jan. 7, it was stated that
amongst the contributions to the purchase of the Museum for the
Y. M. C. A., Manchester, was one of £500 from Mr. J. Stuart.
It should have been £5000.

BLACKHEATH.—Every Tuesday morning from nine o'clock
to half-past, a few Christian friends meet for prayer in one of
the small rooms in the Alexandra Hall. This prayer-meeting
began some years ago, but from deaths and the removal of fami-
lies, the number of friends has been reduced. The meeting is
strictly undenominational, and praying people are invited.

LONDON ASSOCIATION FOR FEEDING THE AGED
AND SICK POOR.—A dinner of roast beef and plum pudding
will be given to 1200 or 1300 people on Tuesday, Jan. 19, in the
large rooms under Mr. Spurgeon's Metropolitan Tabernacle,
kindly lent for the purpose. Tickets may be obtained by any
interested in missionary work, of Mr. Dean, Boyson-road, Wal-
worth. Two hundred portions will be sent to the homes of the
sick. H. RUMBOLL.

88, Mildway-park, N.

MR. JOHN ASHWORTH.—The annual Tea was given
lately at the Chapel for the Destitute, Rochdale; but our
readers will be sorry to hear that for the first time for sixteen
years Mr. Ashworth was absent through serious illness. A
letter was read from him, and a feeling of deep sympathy was
expressed for Mr. and Mrs. Ashworth under their affliction.
His closing words were:—"For many years as your minister I
have presided over this, your annual meeting, but now all active
labour in the vineyard of my Lord seems ended; the Master
calls—I bow in submission to his will. On the day of my de-
parture, if I shall not be able to say with Elisha, 'The chariot
of Israel and the horsemen thereof,' I shall be able to say with
Paul, 'There is laid up for me a crown, and not for me only but
for all that love His appearing.' I commend to you Mr. Calman,
long my fellow worker amongst you, and now my successor;
him receive in the spirit of charity and love, and may the smile
of heaven more and more rest upon the chapel and school for the
destitute.—Yours in heavy affliction, JOHN ASHWORTH."

The Christian TRACT FUND.

To Donations received	By Grants to 11 Dis-
to Jan. 9 £2 13 2	tributors, etc. ... £2 13 2

NOTICES.

RICHARD WEAVER has removed from Fallbroome to 19,
Green-street, Ardwick, Manchester.

H. INGLIS.—The postage to South Anstralia for each copy of
THE CHRISTIAN is one penny.

DUNGARVAN.—Address of Secretary to Theatre Service:
Mr. Sawell, London City Mission, Bridewell-place, New-bridge-
street, E.C.

F. HUGHES.—We are unable to give you the information
asked for.

Communications received with thanks.—J. H.; A Friend;
R. S.; Dr. H. P. Z.; R. C.; H. R.; K. M.; M. F. B.; E. J.;
T. J. H.; G. D. D.; A. L. N.; H. F. D.; B. B.; T. L. C.;
Rev. T. De W. T.; A. A.; S. N.; S. A. S.; G. E.; D. E. McN.;
D. C. J.; W. A.; Rev. W. E.; P. B.; H. van H.; E. H.; H. B.;
C. A. D.; A. W.; Mrs. B.; A. S. W.; H. D.; G. K.; D. M. D.;
T. H.; W. J. T.; S. C. G.; T. P.; G. S. R.; S. C. G.; R. J.;
J. S.; J. A. V.; J. E.; D. D.; W. T. B.; W. D.; H. U. W.;
Katie; E. H.; S. N.; W. E. C.; T. H. E.; R. U.; W. C.;
J. E. S.; J. M. G.

REQUESTS FOR PRAISE AND PRAYER.

PRAYER.—For a dear son in the Royal Artillery, who sails
for India on the 15th inst.—On behalf of a dear father, who
was some time since a confirmed drunkard, but has been by
God's grace kept from it lately. He is now showing a wish for
it again.—For two dear boys, who once loved the Saviour,
that they may be brought back early this year.—For a mighty
blessing on the reading of the Pocket Testaments which have
been given, through the kindness of Christian friends, to all the
Metropolitan Fire Brigade men and Salvage Corps.—On behalf
of a young man whose besetting sin is intemperance, that he may
be persuaded to give it up, and become a Christian.—For a young
man, suffering from a dreadful disease, accompanied by mental
despondency.—For one who was converted between six and
seven years ago, and is now engaged in missionary work in one
of the worst parts of London, but who has not assurance.—
For three dinners to be given to many hundred poor on January
15, 18, and 19; that God may meet with many souls and bless
them.—By a Christian mother for grace to resist a sore tempta-
tion, and for more light in her dwelling.—For one who has
long been sorely distressed by sinful and miserable thoughts, and
who earnestly prays God to grant her a speedy deliverance from
them.—For a father whose light no longer burns brightly,
through habits of self-indulgence.—For a child of God, in
physical weakness, and great mental distress, that if it be God's
will, both may be removed.—For the restoration of a young
mother, long laid aside.

PLACES.—That God would revive his work in Barton
and neighbourhood.—That there may be a manifest token of God's
blessing attending the preaching of the Word at East Brent,
that the people may "come out" to hear the gospel.—For
blessing on a week's Mission at West Drayton, Notts, to be
held by Tom Jones, from January 17th.—For Cuddapah, India,
and for those engaged in preaching Jesus there.—For an
abundant blessing on a week's evangelistic meetings, to be held
in Roscommon, Ireland, by J. George Watson, from January
18th.—For an outpouring of the Spirit during the stay of the
squadron at Gibraltar, that the meetings held by officers and
men may lead to the conversion of many souls, and that the
daily mid-day prayer meeting may continue.—For God's bless-
ing upon a new place lately opened in Naples, for preaching the
gospel every night.—That the visit of Messrs. Moody and
Sankey to Birmingham may be blessed to the spiritual good of
its inhabitants.—For an awakening at Woolston, Southamp-
ton, amongst saints and sinners.—For a fit man to be chosen
to fill the vicarage of St. Paul's, Sheffield, just become vacant.
—For blessing upon children's services about to be held in
Congleton, by Mr. Spiers.

CONVERSIONS.—For an aged father in a false state of peace.
—For a Bible-class commenced on the first Sunday in this
year, that a large room may be filled, and that the teacher may
be filled with the Spirit.—For an aged relative past eighty, in
very delicate health, who, it is greatly feared, is not prepared to
die.—For two dear youths, fifteen and seventeen years of age,
fatherless, and exposed in their daily occupations to great tempta-
tions.—For a widowed mother and her family.—For the
conversion of four elder girls in a Sunday-class, who are very
ignorant and thoughtless.—For a widow and three children.
—For a husband, and a prodigal son who has not been heard
of for many years.—For prodigal sons and members of Chris-
tian families who have forsaken the God of their fathers.—
For one most sinful, and that one who visits her may be privileged
to point her to the Saviour.—For a son who has wrecked his
own prospects, but seems now anxious.—For a father, mother,
four sons, and one daughter, Roman Catholics.—For two vic-
tims of drink, lying at the point of death.—For a sailor, the
son of Christian parents, who has long been under deep convic-
tion, now in a foreign hospital.—Prayer is requested by

old man, aged seventy-two, on the point of death.—For the son of a praying mother, at one time a professing Christian, but now a sceptic, and the associate of the ungodly.—For a lady who has sought the Lord for nearly twenty years, that she may be aroused from the indifference which is creeping over her.—A young convert asks prayer for her parents, who are much opposed to the truth, and whom recent affliction has only hardened.

FORTHCOMING SPECIAL MEETINGS.

CONFERENCE HALL, Mildmay Park.—Sunday, Jan. 17.—Mr. G. Kirkham (third of a series of Lectures on the Book of Daniel; sub., "The Three Heroes, and their Fiery Trial"), at 3.30; Mr. B. C. Morgan, at 7.
Fri., Jan. 15, at 3 p.m., Miss Weston will narrate her seven years' work in the Royal Navy. Capt. Moreton in the chair.
LONDON CHRISTIAN CONFERENCE, on Scriptural Holiness, Agricultural Hall, Islington, to be continued every day during January. Each Thursday the meetings will be specially for Christian workers.
BROCKLEY-ROAD CHAPEL, New Cross.—Special Meeting of Christian Workers, to seek a more abundant outpouring of the Holy Spirit, and more consecration to God's service, Fri., Jan. 15. Afternoon meeting, 3.30; Tea, 5.15; Prayer and Conference, 6; evening meeting, 7.
HOME OF INDUSTRY, Commercial-street, Spitalfields.—Meeting of Christian Workers for prayer, praise, and conference, Wed., Jan. 20. Tea at 6. Meeting at 7.
EAST-END CONFERENCE HALL.—Mr. John Vine, every Sunday during the month of January, at 6.30; Wednesdays at 8.
19A, GREAT PORTLAND-ST.—Special Meetings for Children and their Friends, on Saturdays, at 3.
AGRICULTURAL HALL.—Sunday, Jan. 17, Rev. I. Bevan, at 3.30; Rev. Thain Davidson, at 7.
"THE EDINBURGH CASTLE," St. Paul's-road, Rhodeswell-road, Limehouse.—Sun. at 11 and 7; every week evening at 8.
A meeting will be held on Wednesday, Jan. 13, Mr. T. B. Smithies in the chair, to commend to God three young missionaries about to leave England for Africa, Burmah, and India. Tea at 6. Public Meeting at 7.30.
MISSION HALL, 272, Whitechapel-road, every evening at 8; Sun., 11, 3, 6.30. A Meeting for the Promotion of Scriptural Holiness, Wednesdays, at 8.

SPECIAL SERVICES, Sunday, Jan. 17.—

Britannia Theatre, Rev. J. Burgess, at 7.
Pavilion Theatre, Rev. Thornley Smith, at 7.
Philharmonic Theatre, Rev. Z. Woffendale, at 7.
Victoria Theatre, Rev. W. Gibson, B.A., at 7.
Royal Amphitheatre, Rev. H. E. Stone, at 3.30; Rev. W. M. Briggs, at 7.
Royal Alexandra Theatre, Ned Wright, at 3.30; Mr. T. Barnes, at 7.
Town Hall, Shoreditch, Rev. J. Ellis, at 3.30.
Burdett Hall, Limehouse, at 7.
South London Palace, Rev. W. Butters, at 7.
Exeter Hall, A. Gliddon, Esq., at 7.
Moorgate-street Hall, Ned Wright, at 7.
St. George's Hall, Mr. J. Denham Smith, at 7; Wed., at 12.
St. James's Hall, at 3 and 6.30.
Foresters' Music Hall, Mile-end, Joshua Poole, at 7, and every Sunday till further notice.
Oxford Music Hall, Oxford-street, Mr. C. R. Hurditch and others, every Sunday evening, at 7.
Kilburn Hall, Mr. J. P. Larkins, at 7; Wed., at 7.30.

DAILY PRAYER-MEETINGS.

CENTRAL CITY NOON PRAYER-MEETING, Moorgate-street Hall, corner of London Wall, 12—1.
Y.M.C.A., Stafford Rooms, Titchborne-st., Edgware-rd., 12—1.
MILDMAY CONFERENCE HALL, Mildmay Park, at 12.
No. 59, LOMBARD-ST., Mon., Tues., Thurs., Sat., at 1; Wed. and Fri., at 12.30.
EAST-END CONFERENCE HALL, Carlton-sq., Globe-road, at 12.30.
WOOLWICH, 14, Thomas-street, 12 to 1.
SUSSEX HALL, Leadenhall-street, at 1.
SUNDAY-SCHOOL UNION, 56, Old Bailey, at 1.
PEOPLE'S HALL, 272, Whitechapel-road, at 1, except Saturday.
WHITEFIELD MISSION-ROOM, 148, Drury-lane, at 1.
GOSPEL HALL, Osborne-place, Brick-lane, Spitalfields.
No. 19A, Great Portland-street, at 3.
DEPTFORD PEOPLE'S HALL, 183, High-street, 1—2.
BELMONT HALL, near Vauxhall Station, 12—1. Thursdays for sick only.
GREEN-LANES WESLEYAN CHAPEL, N., every morning, at 7.
VESTRY OF ST. JAMES'S CHURCH, Pentonville, 12.30—1.
PECKHAM EVANGELISTIC MISSION, 116, Hill-street, 12—1. Mon., Tues., Wed. only.
TOTTENHAM BAPTIST CHAPEL SCHOOLEROOM, 12—1.
BESSBOROUGH MISSION-HALL, Bessborough-place, Grosvenor-road, 12—1.
EYRE ARMS Small Assembly Room, St. John's Wood, 12—1.
FRENCH PROTESTANT CHURCH, Westbourne-grove, 12—1.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Spiers proposes to hold services at Hanley till Jan. 16; Congleton, Jan. 18 to 23; Ledbury, Jan. 25 to 30; Newark, Feb. 1 to 5; Monmouth, Feb. 5 to 12; St. Helen's, Feb. 15 to 19.

Children's Evangelistic Band.—Mr. Rowan and Mr. Lidstone at Foresters' Hall, Andover, Jan. 18 to 22. A series of Special Services at Moorgate-street Hall, on Saturday afternoons, commencing Jan. 23, at 3.

WEEKLY NOON PRAYER-MEETING, St. George's Hall, Langham-place, W.—Every Wednesday, from 12 to 1.

UNION HALL, Carlisle-street, Edgware-road, W.—Thurs., Jan. 14, Tom Jones, the engine-driver, at 8 p.m.

Donations received by Messrs. Morgan and Scott, to Saturday Morning, January 9th, 1875.

Table listing various donations and their amounts, including entries like 'Gratuitous Circulation of "The Christian"', 'The Christian' Tract Fund', and 'Home for Aged Poor'.

£265 17 10

Home for Working and Destitute Lads—[Isabel, Mary, and Winnie, 18/6.]
Lifesboat Hall, Devonport — [A.N.D.'s Percentage on Contributions of others, £48/2/-]

The Christian.

WHAT IS TO BE DONE FOR THE UNSAVED MASSES?

I HAVE but little time at my disposal, but I cannot help laying the grave question which heads this paper before the Christians of Britain, with the earnest prayer that they may once more give it their most urgent attention. I cannot presume here in any way to answer it, but for the last week or two it has lain so heavily on my heart, that I am unable to refrain from asking God's people to join me in solemnly facing this dark and terrible problem. Some say this is just the old story of religious destitution, the old appeal on behalf of home missions, which everyone knows about, and is sick of. But I venture to say that very few of us know anything about the story, old and sickening as it is. My friends, there is a spiritual famine in this Christian land of yours that I for one had never even dreamed of. Here, for instance, in this town of Sheffield, I am told that there are 150,000 people who not only never go near a place of worship, but for whom there is actually no church accommodation provided, even if they were willing to take advantage of it. Thus there are in all, say, 80 churches and chapels, which, allowing an average of 1000 seats to each, give accommodation for 80,000 people. Supposing each of these to be three-fourths full, you have 60,000 church-going people out of a population of 260,000. It leaves thus a very wide margin to say that there are 150,000 souls in this one town without even the *possibility* of the means of grace. A moment's reflection upon the appalling state of things revealed by these figures—and I am told that England generally is in much the same condition—is enough to make every one of us who names the name of Christ humble himself in the sight of God. And it seems to me that if there be upon God's earth one blacker sight than these thousands of Christless and graceless souls, it is the thousands of dead and slumbering Christians living in their very midst, rubbing shoulders with them every day upon the street, and never as much as lifting up a little finger to warn them of death, and eternity, and judgment to come. Talk of being sickened at the sight of the *world's* degradation! Rather let those of us who are Christians hide our faces because of our own, and pray God to deliver us from the guilt of the world's blood. I believe that if there is one thing which pierces the Master's heart with unutterable grief, it is not the world's iniquity, but the Church's indifference.

But this is a mere re-stating of the difficulty. Let us pass round the question. What is to be done for the masses? Let us pass it round from city to city, from village to village, from heart to heart; and let us all contribute to the answering of it, and contribute in deeds as well as in words. Let every man and woman feel that the question is not for ministers, and elders, and deacons, but for *them*! Especially would I lay it upon those who have never worked before, to ask God to show them their own personal duty in this solemn matter. It is not enough that we give our means; we must give our-

selves. I may hire a man to do *some* work; but I can never hire a man to do *my* work. Alone, before God, I must answer for that; and so must we all. It is not enough that you say "My work has been to hire another man's work"; for that hired man's work is, after all, only his own work, and you have helped him to do it better; and his work is counted to his own account, and can never be registered on yours. To help another man to do God's work is well; but it can never take the place of your own work for God; and are there not hundreds of Christians whom God has blessed with wealth and influence sheltering their consciences to-day under the purchased labour of a hired substitute? We think it is cheap service—paying a missionary to live for us his short-lived life in the deserts of India; or a couple of Bible-women to do our work in the hovels of the poor at home! But oh! it is very, very dear if it take the place of the work which God has given to "every man" to do. "*Every man's work* shall be made manifest, for the day shall declare it, because it shall be revealed by fire, and the fire shall try *every man's work* what sort it is." It is a great truth that the world is saved by the substitution of Christ for sinners; but it is likewise a very solemn thought that the world is being lost by the substitution of one Christian's work for another's.

Next to this great evil of employing substitutionary labour instead of our own, there exists a grievance scarcely less injurious to the spread of God's work among the hearts of the people. Many a man, without neglecting his own work in the least, has the means of employing others in addition, and for this purpose it is no uncommon idea that *anybody will do!* For work among the masses, it is argued, there is nothing like selecting those who have themselves been born and bred within the sphere of the masses. Now this is a fatal mistake. God's servants ought to be the flower of the land. They ought to be chosen from amongst the best that a nation has; and one of the main reasons why the masses are as yet almost untouched by the power of the gospel of Christ is, that we send the wrong men to reach them.

I have just one more suggestion to make—for my writing now is more with the intention of once more throwing down the gauntlet at the door of all true Christian hearts; and my own contribution to the question can be but a very humble one.

After good men, it seems to me that we want good methods. Above all, we want new methods. Not at all, however, that the old methods are bad, but simply that they are old. The best old methods are, perhaps, as good as, or better than, any new ones; but they are *old* methods, and that is enough. The world has got tired of them. It will not have anything more to do with them—the worse for the world, perhaps, you say, but that cannot alter the fact. Men are crying out for novelty. Perhaps a better word would be "variety." Well, let them have variety. They want it; in everything else they get it; why not in this? If we cannot win the people by old, plainly enough the only reasonable line of action is to try new means; and if the new bait does not succeed, let us try again; and if that does not do, let us go on trying till we find a bait that does.

My friends, in a work like this we are bound to succeed. It may indeed require a long, long struggle, but God will give each one of us who begins it grace enough to pursue it. And let those who are in ear-

most about it begin now. Let there be no waiting till some other man takes some other step in some other town. This is one of Satan's tricks for casting responsibility off the shoulders which should bear it. And let us be silent about our inability. If, as humble followers of the Master, we are really willing to take up this work, God will take care to stand by us. Only let us be earnest, and self-sacrificing, and single-eyed for his glory. Otherwise it is useless to begin. He can excuse weakness, and work through it; He can excuse blunders, and overrule them for good; but with half-heartedness, and lukewarmness, and indifference to the value of immortal souls, we may as well make up our minds that He can do nothing. So if we mean to take up this solemn question for ourselves, let there be no half measures. Let us count the cost honestly, not in the poor light of this shadow of a life of ours, but with the great measure of eternity; and if, after all, God pleases to lay the burden of these poor souls upon our threshold, let us fall upon our knees and say, Amen.

My friends, it is no melancholy duty. It is no misfortune to find out that God wants us. Those who have this idea of it will be little use to Him, and they will not be long in discovering some means of getting out of it. The excuses which Satan puts into the sinner's heart for rejecting Christ are *nothing to those with which he tempts the Christian to abstain from Christian work*. We have thousands and thousands of Christians who can tell you in a minute why they are not doing anything for Christ. The excuse has been lying there for years all ready formed, and by this time they are perfectly satisfied upon the subject. At the beginning of their Christian life, Satan told them some little lie—"they were too inexperienced for work" perhaps, "they had not the gift," "they might just spoil matters," "they must wait for better openings," and "a fitter frame for service." And so this matter of work has been hushed up. And God's people are slumbering on the faith of such miserable subterfuges, while souls are dying in hundreds at their very doors! God only knows what a fearful revelation it would be, if He were to challenge these excuses this day, and expose their hollowness to our barren and fruitless lives! It is high time we were waking out of sleep. Let us rise and examine ourselves in the sight of God, and see what is to hinder us from entering the vineyard of his Son. And if we see it to be His will that the God-like work of winning souls should fall into these unworthy hands of ours, let us accept with humble faith the holy privilege, and count no earthly sacrifice too great if it is to help even one of these poor souls to reach its eternal rest.

Sheffield, Jan. 16th, 1875.

D. L. MOODY.

VISITATION OF THE PEOPLE AT HOME.

We are making an enormous place, as you are aware, in Liverpool, for Mr. Moody and Mr. Sankey, and we pray that very many may be gathered in by the public preaching; but what a mighty ingathering there might be if at once thousands of God-sent men and women would go to every home of Birmingham and Liverpool, and especially to every home of those towns to which Mr. Moody has been obliged to refuse to go. And why should we not pray that the homes of all England should this spring be so visited? Truly yours,

REGINALD RADCLIFFE.

23, Fenwick-st., Liverpool, Jan. 15, 1875.

P.S.—The visitation of Liverpool is to commence next week, and we believe some of the neighbouring towns will follow shortly.

An important meeting of those who have taken part in the house-to-house visitation in Manchester, was held, as announced last week, on Monday evening, and in our next issue we hope to give a report of the proceedings.

ITALIAN PEASANTS.—We are sorry to be obliged, by the pressure of matter, again to postpone the continuation of Mrs. Wallis' interesting communication, of which the first paper appeared in our issue of the 7th inst.

ALL-DAY MEETING IN BIRMINGHAM,

JAN. 26, IN BINGLEY HALL.

Now that Messrs. Moody and Sankey are within three hours' ride of the metropolis, we would ask especial attention to the subjoined announcement. An All-day Meeting at Birmingham affords an admirable opportunity for the ministers of Christ in London to see and take part in one of the leading features of the work of our brethren whom God has so signally used, not only in the salvation of souls, but in arousing the churches to a deeper sense of their responsibility to God and man, and in drawing Christians together in united action to fulfil the purpose for which the Church of God exists on earth—to win souls for Christ.

We earnestly hope, therefore, that from London, and other cities and towns, the ministers of Christ will, in large numbers, take advantage of this All-day Meeting in Birmingham, to see for themselves the character of the work which God is doing in our midst by our American brethren.

Bingley Hall, in which the meeting will be held, will accommodate 12,000 persons.

PROGRAMME.

- 10 to 11.—Service of Praise, led by Mr. Sankey.
 11 to 12.—Lecture on Works, by Mr. Moody.
 12 to 1.—Prayer-meetings, and how they should be conducted. Mr. Moody will open.
 1 to 3.—How are the masses of the people to be reached?
 3 to 4.—Question Drawer. Questions on practical subjects will be answered by Mr. Moody.
 Mr. Sankey will have charge of the singing. Mr. Moody will preside all day.

Tickets will be sent to Ministers, on application to the Convention Committee, 30A, Paradise-street, Birmingham.

MESSRS. MOODY AND SANKEY IN SHEFFIELD.

FROM OUR OWN CORRESPONDENT.

The past week has been a time of pentecostal blessing in Sheffield. The town has been stirred to its depths; more, perhaps, than any of the towns in England the evangelists have yet visited, considering the short time they have been here; and the Spirit of the Lord has been manifestly working in many hearts that have hitherto been strangers to his power. Messrs. "Moody and Sankey" have been the subject of common conversation; and while, no doubt, much of it has been nothing more than curious talk, yet there remains a large and solid substratum of good, and, I trust, lasting, result. The local press have reported and commented on the meetings in a very fair and generally appreciative spirit; and there has been a large demand for those papers that contained sketches of our honoured American brethren; and yet there does not appear to be any disposition unduly to magnify the human agents in the work. The mouths of those who do not sympathize with the movement have been wonderfully silent; and the overshadowing presence and power of God have revealed themselves, even in this respect.

A new publication, the *Sheffield Methodist*, of Saturday, devotes a large proportion of its space to a record of the meetings, and says, in a sketch of Mr. Moody:—

"Some say that the secret of his success is to be found in Mr. Sankey's music and singing. Some say it is to be found in that tact which draws large numbers of the most Christian ministers and laymen around him. Our impression and belief is this: he is full of the love of Christ and true gospel simplicity; is filled with the Holy Ghost and with faith; fears nobody, loves everybody, has full confidence in his plan of working, and in a deep and well-developed Christian experience; carries in his own bosom that divinely-written commentary on the truth of God, which causes him to

pour forth streams of spiritual light over the minds of his crowding auditors. The consequence is, the hand of the Lord is with him, and multitudes believe and turn to the Lord, both men and women—yea, and children also.

"We have been told that some of Mr. Sankey's hymns are rather childish. Our answer was, that the older, wiser, and better we grow, the more childlike we become. Praise God for sweet hymns, in which both very old and very young Christians can happily join."

The *Sheffield Independent*, of Saturday, reports several of Mr. Moody's addresses at considerable length; and this, though no doubt acceptable to its readers, is peculiarly unfair to Mr. Moody himself, as he must, perforce, give the same, or nearly the same, addresses in other towns; and after they have been read, they do not come home to the hearts of the listeners with the same freshness and power. Of course, the burning earnestness and homely bluntness of his delivery, or the wonderfully moving charm of Mr. Sankey's singing, cannot be reproduced by any verbal description; and these will always attract the multitude, both careless and Christian, although the words used may be familiar.

The meetings on Monday and Tuesday of last week do not call for any special notice. They were crowded—sometimes to excess—and in every way indicative of most hopeful results.

On Wednesday, Mr. Moody and Mr. Sankey were both at Manchester, and on Thursday, as the Albert Hall was engaged for a ball in the evening, the evangelists did not hold any public service, but from three to ten o'clock p.m. a special meeting for inquirers, in the Temperance Hall, was attended by a constant stream of anxious ones, who were pointed Christward, there, as I trust, to lose their burdens.

Mr. Moody spoke no less than four times on Friday, on each occasion with much power, and with signs following. It need scarcely be added that Mr. Sankey's solos, including such favourites as "Only an armour-bearer," "Dare to be a Daniel," "Whiter than snow," etc., deepened the influences produced by Mr. Moody's impassioned discourses. Indeed, it is made more and more manifest that the special gifts of each evangelist have been most happily wedded together for the common purpose they have in view.

At the closing service in the evening there was no diminution either in the attendance or the interest. It was chiefly intended for the young converts, who were admitted by ticket, and crowded a large part of the area of the Albert Hall. Both the galleries were also crammed long before the hour of commencing. It was a glorious and inspiring sight to look on such a vast sea of human faces, all lit up with eager expectation, and all assembled to hear the simple story of the Saviour's grace and power. The scene was more impressive still when, at the appointed hour, Mr. Moody and Mr. Sankey having quietly crossed the front of the platform, and taken their seats, the whole assembly rose and joined in singing the hymn,

"Ring the bells of heaven, there is joy to-day,
For a soul returning from the wild."

and afterwards, in that jubilant old hymn that used to be sung at revival meetings fifteen years ago, and is ever fresh and new:—

"O happy day! that fixed my choice
On Thee, my Saviour and my God;
Well may this glowing heart rejoice,
And tell its raptures all abroad."

After Mr. Sankey had sung "Whiter than snow," Mr. Moody spoke with his accustomed pungency, simplicity, and power, chiefly addressing the young converts. Surely they will never be able to forget his words of affectionate encouragement and caution, as he pointed out the dangers that would inevitably come to them in their Christian life, and the unfailing source of strength amidst them all. Then came his parting words, evidently painful alike to speaker and hearers. "I have learned to love you," said Mr. Moody, and the earnest gaze and

tearful eyes before him testified, more loudly than words, how his love was reciprocated, and his labours and counsels prized. I was forcibly reminded by the scene of Paul's farewell meeting with the elders at Miletum. I verily believe the many hundreds of young converts would, one and all, have fallen on Mr. Moody's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more. One little fellow, at the close of the meeting, came to me in great distress when he found that Mr. Moody had left without having given him a shake of his hand.

Before the meeting was dismissed, Mr. Sankey sang a parting hymn to the tenderly pathetic tune of "Home, sweet home," and the vast crowd lingered long in the hall where Christ had won so many sons and daughters within the past two weeks.

The work among the young men has been taking root during the week, and now that the counter-attraction of Messrs. Moody and Sankey's services is wanting, it is believed that the meetings specially for young men will be largely attended and much blessed. Mr. Drummond remains in Sheffield during this week, to assist in consolidating the work among this important class of the community. It has been a "Happy New Year" for Sheffield, and the faith of the Lord's people prompts them to hope that "still there's more to follow."

Upwards of eighty—clergymen of all the evangelical denominations in the town, and the other members of the committee—met Messrs. Moody and Sankey at breakfast in the Imperial Hotel, on Saturday morning, to bid them farewell. Reporters were excluded, but I understand that the unanimous expression of the company was one of gratitude to the evangelists for their untiring and successful labours in Sheffield, and for the spirit of cordial co-operation among the various divisions of the Church that their visit had so blessedly generated. Practical as he always is, Mr. Moody used the occasion to urge upon the committee the necessity of rearing a central and suitable building in the town, where all those interested in the continued success of the work could meet on neutral ground, and carry on the meetings. An influential committee of laymen was appointed to take immediate steps for carrying out the suggestion, so that the good work may go on.

Messrs. Moody and Sankey left for Birmingham on Saturday afternoon, attended by the prayers and good wishes of hundreds in Sheffield whose hearts have been made glad, and whose lives have been illumined through their instrumentality. May our loving Father in heaven have all the praise!

"WORK THE TELEGRAPH."

BY MRS. MEREDITH.

Tuesday last, wet and miserable as it was, was a bright day in the hearts of many in Sheffield. Oh how the telegraph, that has its wire on earth, and its whole power in heaven, worked! I had to make vigorous efforts to get a few tickets of admission for the evening meeting. It was for unsaved persons only; and I longed to bring in some known to me, though their willingness to come was by no means certain.

"Work the telegraph," said a friend, as I was sending away the tickets. "Incidentally my prayer went up. 'Lord, call them in to hear the voice of thy messenger, and let the sound wake their dead hearts,' was my cry all the day long. A great many were employed in the same way.

Round the door of the Albert Hall was a crowd continually changing, but always great. Into it I pushed, and addressed myself to every one with whom I could get speech. Putting my question in different words to each one, I inquired if the ticket wanted was for personal use, and distinctly as a means of seeking peace through the teaching about Jesus. In some cases it was; but in by far the greater number it was

for others—husband, wife, child, son, daughter, neighbour, friend, who was not yet in Christ, and for whom anxious desire was awakened. It was a great intercessory effort.

"You pray, while you wait and strive, don't you?"

"Oh, yes, I've been many a year praying now for— This is a fine chance to bring matters to a point." So it was. "You may mention salvation to-day to any man in Sheffield, and not surprise him. He expects it; or, if he does not, he is stupid. It is the talk of the place, the preachers going about are waking up every one, whether they want to come or not."

"Every one gets the message somehow or other, and even if they don't answer it, it reaches them. They'll have to account for it."

A poor woman, carrying off quite a lot of tickets, said, "See, I have a soul for each of these, and I know that they will be saved. I'm praying all the way."

Working the telegraph!

I went into a shop, and sat down to take some tea. Three ladies, who entered directly after, joined me. We began to talk, and then and there united in prayer for those to whom we had been employed to carry messages concerning that evening's meeting. In the post-office, asking the best way to send a foreign letter, conversation began about such things.

One, who had information to give, having done so, added, "There are many ways to that place."

"But only one to our Father's heaven. Do you know it?" I said.

The confusion of face that told a tale, made the whole gospel come forth.

"This is the day of mercy in Sheffield."

"It won't end with the preaching of two men," said the hearer.

"Certainly not; but you have no authority for waiting until they are gone. The Lord always means that your time is *now*."

"Don't you think I may be saved to-morrow?"

"I know nothing about to-morrow. Don't dare to put off. You may die to-night."

The man walked at my side silently.

"Friend, believe. Jesus has borne the punishment due to your sin. You have salvation if you see this, and will never die."

"This is a message to me, I know; for I have been thinking all day that I must try and be saved."

"Only believe. Jesus did all for you. You need not try; it is done."

The man's sudden "Thank you," and abrupt turning away, left me in a very wet, slippery part of the steep, dark streets of this singularly ill-shaped town. I turned into a stationer's shop. The attendant told me that no notice of the meeting had reached her that day, and that she did not know what was going on in the Albert Hall. "People are going there to learn the way to be saved," I said. "If you go, you must give yourself up to Jesus. He will receive you."

I saw the same face, whose eyes looked at me rather scoffingly than otherwise as I spoke, in the hall later on, flowing with tears.

"Work the telegraph" was good advice. When I reached the hall, even standing-room was for that evening not to be had, except far behind, where no speaker's words could be heard. There, however, it was joy to be, and to continue the sweet service of prayer.

When the "inquiry time" came, with eager longing to see the birth of souls into our glorious household of faith, I passed into the room for the anxious. To some the light and liberty came softly and slowly. One grasped her "all" so quickly. "It is like a telegram," she said.

A young woman with whom I knelt burst out into joyous words, "Bless the Lord! O Jesus, how lovely! I see He is *mine*; I am his now."

Another kissed me warmly. "I can't help showing how glad I am, because He bought me with his blood."

A heavy, sad face lit up with a cry. "Now I know it. Christ said, 'Come unto Me.'"

How delightful it was to stand a moment, and to see the rejoicing groups, to look round on rapturous faces! "There were very few hard to be dealt with," was the report of many of the workers, as they retired from the harvesting-place. In the binding of the sheaves we may not number the ears of the gathered grain, but we shall know when He cometh how many of his jewels were rescued on the day we "worked the telegraph" in Sheffield.

Sheffield, Jan. 14.

P.S. I must open my letter to say that those tickets the dear Master sent through my hands have been used to bring in *one* soul, as I learned this moment while closing this paper for post.

MESSES. MOODY AND SANKEY IN BIRMINGHAM.

FROM OUR OWN CORRESPONDENT.

There is every outward indication that the wave of spiritual awakening and quickening, now passing over our land, is about to make itself felt in this very large and important centre of the world's industry also. Messrs. Moody and Sankey began their labours here on Sunday last, and they are to remain in the town for two weeks. Birmingham has been called "the toy-shop of the world," and its immense population—which amounts to nearly 400,000—is largely made up of the artisan class. Experience has shown that wherever the American evangelists have gone—though their services have been attended in some towns by numbers of those in the higher ranks of society, socially considered, and also by a sprinkling of the very poor and degraded—the bulk of those coming under their influence have belonged to what we are accustomed to call the middle classes. There is, therefore, a wide field in Birmingham for the efforts of our American brethren, and the meetings on Sunday were such as to encourage the hope of much success.

Their first meeting was held at the somewhat early hour of eight, but long before, just as the grey dawn was breaking up, streams of people were moving with hurried feet from all directions to the place of meeting, the Town Hall. By the time that Messrs. Moody and Sankey appeared on the platform, the fine hall was crowded, passages and all, with some 3000 people. The meeting was advertised for "Christian workers," but there did not appear to be any restrictions as to admission; and if the vast assembly was composed entirely of Christian workers, in the true sense of that term, I should imagine Messrs. Moody and Sankey's visit would be unnecessary.

But I suppose real Christian workers are not too plentiful in Birmingham, more than in other towns, and I would fain cherish the hope that those present on Sunday morning who have hitherto done any work for Christ, went away with a deeper determination to devote themselves to it, inspired by the stirring words of Mr. Moody, and constrained by the heart-melting tones of Mr. Sankey's sacred songs.

The whole audience joined heartily at the commencement, in singing, "Hold the fort," an evident proof that the hymns used at these services have now become almost household possessions. Then Mr. Sankey sang, amid the utmost silence, the rousing hymn, "Here am I, send me."

Mr. Moody's address was directed specially to workers, and was well fitted to awaken the slumbering energies of the Church. Mr. Moody is very careful in his addresses to lose his personality in his theme, but the characteristics of Christian workers, on which he insisted, are all remarkably apparent in his own character. They were "courage," "love," and "enthusiasm," and one could not fail to be impressed with the notion that he was speaking the things that in his inmost soul he knew and acted on. His wonderful magnetic power was shown when he related some of

his oft-told illustrations, which seemed to lose none of their wonted effect by repetition.

Numbers of the local clergy and ministers were on the platform, and the Rev. H. G. Thwaites, of St. Mark's, took part in the proceedings. The Rev. R. W. Dale, the well-known Independent minister of Birmingham, at whose chapel I attended in the forenoon, prayed most fervently in the course of his service for unity among all shades of Christians in the town, and for God's blessing on the special efforts of the next two weeks.

Half-past two was the specified hour for the afternoon service in the Town Hall, but I believe the building was surrounded by crowds waiting admission about midday, and when I reached the hall, some time before the hour, ingress was almost impossible. At the church which stands opposite, the ordinary service was going on, and it too was speedily filled with disappointed crowds, while hundreds went away. I succeeded in getting into the hall with much difficulty, just as Mr. Sankey was about to sing for a closing hymn, "The Ninety-and-nine." His few touching words before he commenced to sing, and the pleading tones of his rich, full voice, as he sang of the lost one brought back at such a terrible cost, evidently moved and thrilled many hearts, and after the benediction was pronounced, everybody seemed unwilling to depart.

Mr. Moody's theme, I learned, was "the old, old story" of the cross—the "good news;" and its effect may be judged from a remark made to me at the close of the meeting—by a Methodist local preacher and class leader, who, he said, had been converted thirty-five years,—that he had never seen such a service in Birmingham before.

After the audience had slowly filtered out, a large number of people who had been unable to gain admittance, rushed in, but as there was nobody apparently appointed to speak in such an emergency, and Messrs. Moody and Sankey had gone, they were obliged to retire. A precious opportunity was thus lost. It is to be hoped the committee will take care to prevent the repetition of such a circumstance.

One roughly-clad man, to all appearance a common labourer, who had come in after the meeting was over, seemed much disappointed. He had walked, in the rain, nearly six miles, in order to hear Messrs. Moody and Sankey, and arrived too late to gain an entrance. He said he had to walk back again and preach the same evening. He was somewhat relieved when he succeeded in obtaining a ticket for the workers' meeting next Sunday morning; but I suspect he will have to start from home before Birmingham is awake, if he is to make sure of getting inside the Town Hall.

Such a gathering has seldom, if ever, been seen in this town, as was to be witnessed in the Bingley Hall on Sunday evening. Birmingham has the reputation of being a hot-bed of political agitation; and on one occasion, I am informed, this stupendous building was filled to overflowing to hear John Bright; but it is a new thing for it to be crowded with 10,000 souls to hear the gospel preached and sung. There must have been at least that number inside the doors, and how many were excluded I cannot say; but the service was somewhat disturbed ever and anon by the clamouring multitude outside knocking at the doors for admission. It was a sight truly gladdening to behold, and never to be forgotten.

For an hour or so before Messrs. Moody and Sankey arrived, the time was occupied in singing hymns, and as soon as they reached the platform, Mr. Moody asked all to join in singing the doxology, "Praise God from whom all blessings flow." It was repeated at his request, with a more overpowering volume of sound than before.

Mr. Sankey sang "Jesus of Nazareth passeth by," and subsequently, "The ninety-and-nine," and his voice rang through the immense building with wonderful effect.

Mr. Moody delivered a powerful and affectionate

address on "The Gospel," in continuation of his afternoon's address on the same subject. He seemed as if he could never tire of dilating on the absolute freeness and fulness of the offer of salvation, and his illustrations, as usual, were very telling and appropriate.

Altogether it has been a memorable day in Birmingham. At none of the meetings, however, was any provision apparently made for inquirers; but this will no doubt be seen to as the necessity arises, which I trust and believe it will.

Mr. Moody announced that there would be services in Bingley Hall every evening except Saturday, at half-past seven o'clock, and a noon prayer-meeting every day in the Town Hall.

Thus the movement has taken root in Birmingham, and great and glorious results may be confidently expected.

It is asserted by some that in a town like this, where agitation of various kinds is almost the normal condition of things, there will not be such an abiding impression produced by Messrs. Moody and Sankey's visit as in other places. But we cannot thus limit the power of the Holy Spirit, or permit our faith and hope by such arguments to be turned aside.

SOWING AND REAPING.

Sow with a generous hand;
Pause not for toil or pain;
Weary not through the heat of summer,
Weary not through the cold spring rain;
But wait till the autumn comes
For the sheaves of golden grain.

Scatter the seed, and fear not;
A table will be spread;
What matter if you are too weary
To eat your hard-earned bread?
Sow while the earth is broken;
For the hungry must be fed.

Sow, while the seeds are lying
In the warm earth's bosom deep,
And your warm tears fall upon it;
They will stir in their quiet sleep,
And the green blades rise the quicker,
Perchance, for the tears you weep.

Then sow; for the hours are fleeting,
And the seed must fall to-day;
And care not what hands shall reap it,
Or if you have passed away
Before the waving corn-fields
Shall gladden the sunny day.

Sow; and look onward, upward,
Where the starry light appears—
Where, in spite of the coward's doubting
Or your own heart's trembling fears,
You shall reap in joy the harvest
You have sown to-day in tears.

Adelaide Proctor.

BLACKHEATH.—We have had a very blessed series of morning meetings, in connection with the Week of Prayer, at Blackheath. May the spirit of fellowship in Christ, which has characterized them not only last, but increase during the remainder of the year! The chairmen on the six days, from Monday, the 4th, to Saturday, the 9th, inclusive, were Admiral Sir C. Caffin, J. Holt Skinner, Esq., Lieut.-Col. E. Wilmot Brooks, G. Lidgett, Esq., Gen. Burrows, and C. H. Marten, Esq. When the chairman had opened the meeting with a hymn and prayer, a short scriptural address was given each day by a minister of the gospel, after which the meeting was declared open for prayer and praise. This manner of conducting a meeting was a novelty in the Blackheath Week of Prayer meetings, but few, if any, of those who took a part in our morning gatherings this year wish now to go back to the old system of pre-arranging who the leaders are to be. The addresses on the six days were given by the following ministers of the gospel in the order named:—Rev. James Bardsley, Vicar of St. Paul's, Greenwich; Rev. Joseph Beazley, late Minister of the Congregational Church, Blackheath; Rev. Robert Marten, Minister of the Baptist Chapel, Lee-road; Rev. E. N. Newton, Minister of the Wesleyan Chapel, Blackheath; Rev. C. H. Marriott, Assistant Minister of the Episcopal Church, Blackheath Park; and Rev. Rylands Brown, Minister of the Baptist Chapel, Shooter's-hill-road.—Faithful yours in Christ,
R. WILMOT BROOKE.

PAGES FROM DR. BARNARDO'S NOTE-BOOK.

VI.—ANSWERS TO PRAYER.

God's work is infinitely precious to Himself. Even the feeble and faltering faith of His servants is not always permitted to interfere so much as we sometimes think, with His gracious purposes. I look back now over a period of many years' happy service for Christ, and can recall unnumbered instances in which God has answered prayer. But even more frequent than these have been the times when He, in His kingly condescension, has given infinitely above and beyond all that we could ask or think.

In times of temptation and trial, answers to prayer, which have been noted in the most holy place of one's memory, are sweet resting-places for faith; for at such seasons may we not argue thus:—If God has interposed in such a way, and at such a time in days gone by, surely He will still deal with us after as gracious a fashion; and if our cry in the past has been heard, in its feebleness and weakness, by His loving ears, surely we may believe that, in the future, He will be equally quick to note the utterance of our needs.

For the encouragement of the faith of your readers, I recount one or two remarkable instances of prayer answered, and of help unexpectedly sent, at the very last moment, when necessity had almost become extremity.

Quite lately (within four months of the time at which I write) we were almost penniless. Some two HUNDRED children, entirely dependent upon our care, sent us continually to the throne of grace for even the daily needs. But although these were met, our bank account remained very low—in fact, so low, as almost to necessitate its being closed. Just at this time of necessity, an additional burden was placed upon us; for the weather quickly changed, and sharp and bitterly cold winds made us quickly change autumn clothing for the warmer winter dress. One morning I received from the matrons of our various HOMES a simultaneous request for more bed-clothing. "We must," said one, "have more blankets; the children are shivering and cold at night, and cannot sleep. Last night the little ones heaped upon their beds all their daily clothing, and were still cold, and some of them died in their sleep."

In much distress, I examined the state of our funds, and found we had no money, not even a pound in hand beyond what was absolutely required for our daily needs. Earnestly we implored our heavenly Father to help us. He who sent that bitterly icy wind could surely protect our poor wee bairns from its trying influences! So we asked the Lord to send us blankets for our family. But no money came that day; and next day, unable any longer to bear the thought of the little ones being cold, we went to the house of business at which we deal, and selected the kind and quantity of blankets required. They came to close upon £100; but as we had not the money, we simply selected them, and did not buy. *We felt that we must not incur debt*; and so again that day we spread before Him whom we served the pressing needs of the case.

Next morning at breakfast the daily packet of letters arrived, and a lady friend, who was our guest, was looking anxiously at the little pile at my side. I said to her, "If there were even £100 here, I could use it all in one hour for our little ones!"

The first letter we opened was from a clergyman in the south of England, enclosing a cheque for £100! The letter contained these words: "*To provide additional clothing needed by the inclement weather.*" Praise the Lord!" was all I could say. Reading the kindly-worded letter, I understood it in my inmost heart to be a messenger from heaven! Oh how quickly and gladly I wended my way again to the City, and paid down the sum which was to give our waifs the welcome and much-needed clothing!

Upon another occasion, very recently, I was much tried and exercised as to the result of a letter to the readers of THE CHRISTIAN, announcing our intention

to build COTTAGES at Ilford for the reception of neglected girls. As soon as my letter appeared, I became unusually troubled. Suggestions that I had not laid the matter sufficiently before God; that I was walking in advance of His guidance; that the responsibility of such a weighty step would be too much for me; these and many other thoughts akin to them, made my heart sad and sorrowful; and it was only when again I rolled the whole matter upon God, that I could realize the Psalmist's words, "They looked unto Him, and were lightened."

Whilst much occupied by the duties and responsibility of the work on my hands, an opportunity arose unexpectedly for two or three days' leisure from town; and hearing that there was to be a meeting at Oxford, for fellowship and consideration of God's Word, I resolved to go. Reaching the terminus a little before the time for the train to start, I met an old friend, a poor-rich man—poor so far as money and possessions go, but rich in faith, and in childlike confidence in God. In days gone by, he had often been the means of blessing to my soul; and his prayers and sympathy were always welcome and refreshing.

We entered a carriage, and found ourselves alone. Having conversed for a little while upon spiritual things, my friend asked me a few questions about our work, and feeling drawn out towards him, I opened my heart fully, and stated the difficulty and exercise I experienced. My friend asked me—

"Are you prepared, if the Lord were to show that you have taken a step in advance of His guidance, to publicly renounce your intention, as you have publicly announced it?"

A moment's consideration only was needed, and I answered truly—

"Yes, for if God be not in it, better a thousand times that all should fail, than that we should attempt this new effort."

"Then," replied my counsellor, "all is well; we will now commit it in simple faith to God in prayer, and as you are going down to Oxford with a view to refreshment and spiritual blessing, let us unite in asking God, if it be His will, to show you clearly before your return to town whether you are right or wrong in your purpose; whether you should abandon your design, or go forward, trusting in Him."

"Agreed," I said, the very suggestion seeming to take a burden from my heart; and in that railway-carriage we knelt and rolled our difficulty and desires upon the mighty and omnipotent arm of our Burden-bearer.

Reaching Oxford, my poor-rich friend came with me to my hotel for a few minutes, and again in my room we knelt down, and "left it all with Jesus." Then we sallied forth to one of the meetings. I think Pasteur Theodore Monod was speaking, when I entered, upon the words, "Trust Him." I listened eagerly to his clear and lucid exposition, and then, without speaking to any one, silently returned to the hotel, pondering much over and thanking God for the refreshing words to which I had listened.

Early next morning, whilst dressing, I heard rather a loud knock at my door.

"Who is there?" I cried.

"I want to come in," returned a voice.

"You cannot come in; I am dressing," I said.

"I MUST," was the equally decisive reply.

"If you *must*, then come in," and through the half-opened door I saw the head and shoulders of a gentleman, who asked—

"Your name is Barnardo?"

"Yes," I replied.

"You have got a Home for girls?"

"Yes," he was told.

"I understand," said the new-comer, still keeping at the door, "that you are about to build cottages?"

"I hope so, by God's help," was the answer.

"Have you got any money towards the undertaking?"

"Not a penny," was my reply.

"PUT ME DOWN FOR THE FIRST COTTAGE. Good morning."

He shut my door and went away. Quickly re-opening it, I ran after him into the corridor, and drew him back into my room saying, "Let us praise the Lord together." And so we did. We thanked God for His infinite love and mercy; and then the following little story, fresh proof of God's tender and gracious care, came out:—

This gentleman lost a dear child some time ago, and had resolved to do something to perpetuate her memory. He also wished to help the work of God in my hands, and one morning, while at breakfast, thinking how he could help me, a copy of *THE CHRISTIAN*, containing the very letter which had given me anxiety, was brought in, and laid upon the table by the servant. Opening it, his eye fell upon my article, and at once he decided to give the sum of £350 needed for the first cottage.

But although this was his intention he never communicated it. On reaching Oxford, however, the same night as myself, he came to the same hotel, and in the morning, while dressing, asked the attendant, who were the latest arrivals? My name was mentioned among others. Immediately he asked, "What is the number of his room?" Upon being told that it was No. 28, he came at once to my door, and knocking in the way I have described, gave me, just in the hour of indecision and waiting, a proof, beyond all doubt, that our God does hear and answer prayer.

Softened and subdued, feeling "surely God is in this place," I went down to partake of my morning meal, and while at breakfast my poor-rich friend of last night entered the room. I said nothing at first, but he looked at my face, and, I suppose, saw there the story, for he simply said, with confidence in God beaming from his eyes, and irradiating every feature, "BEFORE THEY CALL I WILL ANSWER, AND WHILE THEY ARE YET SPEAKING I WILL HEAR."

So the first cottage came. Since then, five others have been given or promised, and we have now no fear but that He who has laid it upon our hearts to care for these children, who has sent the children in many cases almost to our door, and has so far raised up friends to build these houses for their reception—I say we have now no doubt but that He means to continue, as ever, our "Pillar of cloud by day, and of Fire by night."

Will you praise Him, dear readers, with us? And if you have time to pray for us, will you just ask that He may keep us simply dependent upon Himself for all that is needed in His Own most precious work?—Yours by His grace,
T. J. BARNARDO.

*Home for Working and Destitute Lads,
18 & 20, Stepney-causeway, London, E.*

EAST GRAEME-STREET MISSION-HALL, DOVE-HILL, GLASGOW.—The friends in connection with this work of faith and labour of love, held a tea-meeting, on Saturday evening, Jan. 2, for those who had received blessing during the working of the Mission. Mr. Quarrier occupied the chair. There were present Mr. E. H. Hunter, Mr. William J. Stewart (his fellow-labourer), Mr. Bursen (from Canada), Mr. Caldwell, Mr. Ramsay, and Mr. Thomas Henderson. At the close of his address, Mr. Quarrier said: "And now we purpose building a Mission-hall; a Home for Working Lads, to accommodate 100 from fourteen to twenty years of age, and sixty children from two to fourteen years of age; a Dormitory for forty respectable young women, making in all 200! But we have no more funds for the future. What, then, shall we stand still? No! God's word to the children of Israel, through his servant Moses, was, 'Speak to the children of Israel, that they go forward,' and this, dear Christian friends, must be our motto. In reference to the Cottage Homes, we purpose to build ten cottages, to accommodate thirty children in each, with a father and mother at the head of every household. Each child will be taught to read and write, and also to work. For this branch of the work £6000 is required." On Monday evening, the hall was filled with a different class, viz., 400 casuals, gathered from the lodging-houses in the neighbourhood, to whom a good tea was given; after which the gospel was preached by Messrs. Quarrier, Hunter, Stewart, Ramsay, and Bursen.

FOR THE YOUNG.

LITTLE MARY.

Mr. Ross was an infidel, one of those men who say the Bible is not God's book. His wife became a Christian soon after her marriage, and loved the Bible, and tried to serve God; but Mr. Ross was angry whenever he saw a Bible, and would throw it into the fire, or out of the window.

His poor wife did not dare to let him know she had a Bible, or ever read one. But she had a little pocket Bible, and she kept it hid away in the bottom of her trunk, and when her husband went away on his trips down the great river—for he was captain of a boat—she would get it out and read it every day.

Three little children called her mother, and she spent much time every day in talking to them about God, and the Bible, and their duties, and told them to pray every day that God would make their father a new man.

The eldest of the children, little Mary, had evidently given her heart to the Saviour at about ten years of age, and loved to pray. She seemed to live near God, and to see Him as ever about her.

She continued this habit of prayer, and her father, as he returned from one of his trips, overheard her several times; but she was his pet, his idol, and he could not be angry with her, though he thought it was a childish whim, and she would soon get over it.

Calling her to him, one day, he took her on his knee, and asked—

"Mary, what do you go about praying for? What does a little girl like you know about prayer?"

"Father, I like to pray," said the child.

"But what do you pray for; what is it you are wanting?"

"I'll tell you what I pray for; but you must promise me something first."

"Well, what must I promise?"

"Well, father, if you will promise to go to meeting with mother and me to-night, I'll tell you what I pray for."

She put her little hands caressingly down his cheeks, and said, "Pa, I pray every day that God convert your soul, and make you love his Bible and Him too." With these last words, she put up her little mouth to his, and gave him an earnest, loving kiss; and as she did so he felt as if something struck him on the top of his head. He became faint, and trembled, and afterwards declared it seemed as if God had smitten him.

He said nothing then, but went to meeting that night; and his conviction of God's power increased, until he humbled himself as a sinner before Him, and was enabled, by faith, to trust in Christ for his salvation. How ashamed and sorry he was when he remembered how he had fought against the Bible.

He went away very soon in his boat. When he came back, it was dark as he reached the wharf, but, before going home, he went to a book-store, and bought a large elegant Bible, and carrying it home, laid it on his wife's table.

Mrs. Ross and little Mary were very happy in the change in his feelings; and ever since then he has led a Christian life, always thanking God for little Mary and her prayers.

GRAVEN-HILL CONGREGATIONAL CHURCH, BAY-WATER.—There was a large attendance lately at the usual weekly prayer-meeting, in the lecture-room of the above church (Rev. A. M'Millan, pastor), when an address was given by Mr. J. S. Morant, student of the Lancashire Independent and Owen's College, Manchester, embodying some interesting details of the evangelistic work of Messrs. Moody and Sankey in that city. The audience paid marked attention, and appeared deeply interested in listening to the clear and concise, although necessarily brief, statements as to the wonderful manner in which God has so graciously blessed the work of these evangelists, and the way in which his people, including many of the students, have been stirred up to assist in this glorious movement.

MR. HENRY VARLEY IN CANADA.

My dear Brother,—The close of another year has come, with its testimony of continued blessing. Surely our debt of mercy was never so great, our gratitude never so much, as now. Here again, "Ebenezer!" And may we, as Israel of old, make the word, not memorial of time only, but of victory, so much ground gained, and, with shouts of dependent praise, make our memorial stones fresh starting-points for future conquests.

Many of your readers have long been my helpers in prayer, and I would again thank them, and ask for future remembrance.

The past weeks in this Dominion have been marked by much solemn and faithful testimony in the preaching of the gospel; for herein is our chiefest work. In Montreal I was enabled to give a clear, faithful presentation of Jesus. Many were brought from death to life by the power of the living Christ, whilst hundreds of Christians were enabled to realize their position and responsibility more intelligently. I need scarcely say that I found very much sympathy, save in one or two cases of wealthy, worldly men connected with churches, who have more love for dollars than godliness.

From Montreal to Ottawa, where again I was most graciously permitted to preach the Lord Jesus. Many have been gathered into the churches there. The brethren received me heartily, and the days passed very sweetly in his presence who is Lord and King.

Thence to Kingston, where we had a most precious season of power. Here in a pre-eminent degree we shared the blessing of true unity, and all the Lord's servants helped me greatly. Hence we had Psalm cxxxiii. reduced to our daily experience, and from our exalted Aaron we shared the generous flow of holy love. Blessed be his name for ever!

From Kingston to Belleville, where I found myself too exhausted to work, and here I rested somewhat in the Marchmont Home. What a work of blessing is being carried on by the different Homes here! My soul has been greatly refreshed this Christmas in seeing some of the dear boys return to "Blair Athol," to spend a few days with our sister Miss Macpherson. The change in appearance, from London's hapless poverty and degradation, to this glorious clime—bright, rosy faces, full of laughter and fun, and yet deeply interested in the dear, loving Saviour, whose Spirit thus practically tells his own sweet story of love to their young hearts. One dear fellow specially delighted me. I was present as he was ushered in with his little brother, his eyes full of tears of gratitude and joy as he said to Miss Macpherson, "Please, miss, here's a present for you," drawing a large, fat, beautiful goose from under his arm, carefully packed. Excuse my adjectives, but I cannot help it, for I fairly loved the boys; and when I looked back but four years, and contrasted their hapless life (workhouse children) in one of our English provincial towns, my spirit was full of gladness, and I thanked God for these broad lands, and the untiring energy of the band of workers and friends who so intelligently and successfully save them from poverty, crime, and wretchedness, and, by change of position, sympathy, common sense, and Christian love, fit them for useful, prosperous lives here, and, by grace, for eternal glory yonder.

After some rest, I proceeded to Toronto, where your readers have already followed. I rejoice greatly in the work there, and can only say, "It is the Lord." Never did I more deeply feel my utter unfitness for his work. The hearty love of the brethren was most grateful, and here again we saw the great, the exceeding value of united effort and earnest prayer. The good work progresses with much ingathering, and increased spiritual life.

After a month's constant work, from morning till midnight, I was very much exhausted, for the fresh, clear air is very stimulating, and beyond strength it leads you; so that I am just paying the penalty of an over-wrought brain. I have been resting some days,

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and, with the amusement of the ice and plenty of exercise, feel already much refreshed.

There is here a wide and effectual door, and I go on Saturday to Hamilton and Brantford, for special work; but of these and St. Catherine's, where I spent a few days, and also Niagara, I will send you some information in a future letter, unless, indeed, work needs my return to London and home, when I will see you face to face.—Yours very sincerely in Christ Jesus.

HENRY VARLEY.

Blair Athol Farm, Galt, Ontario, Canada,

Dec. 31, 1874.

LONDON CONFERENCE ON HOLINESS.

"Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord and that thought upon his name." Here is an indubitable precedent for the numerous conferences, concerning the things of the Kingdom, that characterize the present day; and the words were forcibly present to my mind last Thursday afternoon and evening, when I attended the meetings of the above Conference in the Agricultural Hall, Islington. I saw no other reporters present, but I think the recording angel who takes notes for the "book of remembrance" must have been there, for, as far as I know the mind of the Lord, there was not a little said and sung and prayed that could not but be pleasing in his ears. The theme of the proceedings, from first to last, was that most delightful, most wonderful, most inexhaustible of all themes—JESUS and his love. If I were to condense the utterances of the various speakers into four lines, I should choose the refrain of the opening hymn, one of the most inspiring verses in modern hymnology—

"Sweetest note in seraph song,
Sweetest name on mortal tongue,
Sweetest carol ever sung—
Jesus, Jesus, Jesus!"

The rhyme may be defective, and not up to the standard of an exceedingly hypercritical correspondent of a religious contemporary last week, but there is a power in the lines to kindle the deepest and truest affections of the heart, that all the lexicons in the world could not put forth. And when the human soul hungers and thirsts after the Righteous One, what matters it whether there be a flaw in the finishing of the spoon that conveys the nourishment? But I am going astray from the Conference.

The key-note was struck by Mrs. Boardman, who presided during the ladies' hour, from 3 to 4, and read from Hebrews ii. 9—"We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour." She showed how the material forces of the world are now nearly all subject to man, but there are certain things that he is powerless to manage and subdue—chiefly sin, Satan, and death. Jesus has conquered them all. But the mass of professed Christians are not content to leave them in his hands; they think to overcome by their own striving, and the result is hopeless failure. How Christians are in bondage to self! Why do they not give up the fruitless task, and look to Jesus alone for redemption from the power as well as the penalty of sin? So Mrs. Boardman talked to us in the most unreserved and homely fashion, and I could not but regret that comparatively few of her sisters in Christ were there to hear. I hope I am within the mark in saying that there must be thousands of Christian ladies in Islington who are not above the need of such teaching. If any of them should read this page, will they forgive me if I seriously advise them, for their highest good, to strain a point, and be present at one or more of these ladies' meetings, to be held from 3 to 4, in St. Mary's Hall, every week-day this month? They will certainly not regret it.

Admiral Fishbourne took Mrs. Boardman's place at

4 o'clock; and the next hour was devoted to praise, prayer, and short addresses by Mr. Donald Matheson and Rev. W. E. Boardman. The latter gentlemen gathered up the thoughts of the previous speakers, pointing out the threefold way in which we are to look to Jesus. We see Him seated on his throne, as a pledge of our ultimate victory; we look at Him in order to have our love quickened and our hearts filled with admiration; and we look *unto* Him to go before us in the Christian race, and to remove the difficulties from our path.

After tea came the hour for conversation, towards the end of which the harmony of the meeting was somewhat disturbed by one of the audience, who could not agree with the views that had been expressed as to the higher life, and showed considerable impatience when a brother sitting near him complied with his request to quote chapter and verse. Some earnest prayer followed, and restored the devotional tone of the Conference, like oil on the troubled waters.

After further addresses, chiefly of testimony, the Rev. J. Allen, of Tonbridge Chapel, gave some earnest and wholesome counsel to Christian workers, as to what they must avoid, and as to the true source of power for service.

As I left the Hall with the dispersing audience of 250 to 300, I felt that the four hours had been very well spent, and that the numbers attending the Conference would be multiplied ten-fold, if the desire for greater consecration to the Saviour were as prevalent as it ought to be. G.

APPEAL FOR PRAYER

ON BEHALF OF MORE THAN 150 MILLIONS OF CHINESE.

There are nine provinces of China, each as large as a European kingdom, averaging a population of seventeen or eighteen millions each, but all destitute of the pure gospel. About a hundred Roman Catholic priests from Europe live in them, but not one Protestant missionary.

Much prayer has been offered on behalf of these nine provinces by some of the friends of the China Inland Mission; and during the past year nearly £4,000 has been contributed on condition that it be used in these provinces alone. We have some native Christians from these regions who have been converted in our older stations, and who are most earnestly desiring the evangelization of their native districts. Our present pressing need is of missionaries to lead the way. Will each of your Christian readers at once raise his heart to God and spend *one minute* in earnest prayer that God will raise up this year eighteen suitable men to devote themselves to this work. Warm-hearted young men, who have a good knowledge of business, clerks or assistants in shops who have come in contact with the public, and learned to gather the wants and suit the wishes of purchasers, are well fitted for this work. They should possess strong faith, devoted piety, and burning zeal; be men who will gladly live, labour, suffer, and, if need be, die, for Christ's sake.

There are doubtless such in the churches of the United Kingdom. May the Lord thrust many of them out. We shall be glad to hear from such.

J. HUDSON TAYLOR.

China Inland Mission, 6, Pyrland-road, N., Jan. 1875.

NUNEATON.—During the Week of Universal Prayer, much ground has been broken up, many who stood aloof now come forward. We have had such prayer-meetings as we have not had before for many years in regard to numbers and blessing. Our God is carrying on his own work in the hearts of his people. Greater earnestness, stronger faith prevails; and in regard to conversions, all the churches are feeling the results of this work in the accession of many new members. We have also to praise the Lord that the people of Coventry, having heard of our blessing, are going to have special services in a large hall, mid-day and evening next week. Surely God is going to do great things for us.—Yours in Jesus, S. C. G.

THE POOR FRENCH IN LONDON.

In a letter to Mr. George Pearse, Mons. Barbier writes as follows. We commend him and his work of faith to our readers' attention.

We have had many blessed testimonies of good wrought. Many of our poor countrymen from France have learned to love that gospel which they once hated. For the last five years they have had preaching four times a week, and you both well understand the class we have to deal with. Very many have returned to France, Belgium, Switzerland, etc., but those that remain in London are faithful to us. One aged man, a lawyer, who was an unbeliever, has only twice in six years missed coming to the meeting; also a woman, during five years, has only missed three or four times.

As we can no longer have Grafton Hall, formerly lent by our good friend Mr. Weatherley, we have managed to get a place in St. Martin's-street, Leicester-square; but it is small, low, and dirty, and we are continually worried by the children in the neighbourhood. Pray, dear friends, that I may get a corner on God's earth more fit for preaching the gospel of his grace.

Expenses augment each year, and there are miseries amongst these poor foreigners that have to be immediately attended to, and we cannot get into debt. Believe me, our faith is often tried.

Our Home for school teachers, governesses, and ladies'-maids, is another means whereby the gospel can be daily preached, perhaps to twelve or fifteen of them—my wife placing these in Christian families, after taking them in hand herself, has proved a blessing to many.

In the Sunday-school we have sixty children. When I hear these small voices singing the revival hymns, my heart leaps with joy. We have three humble, devoted persons to help us in that part of the business, for which I thank God. Our free reading library is famous—more than 150 volumes have been read within six months by these poor people. Our own library and the Home one are well liked. Yes, the Lord has done much for us; bless his holy name!

CONFERENCE OF MEMBERS OF THE CHURCH OF ENGLAND.

The Committee appointed to carry out the details of the proposed Conference of the Members of the Church of England, on the 17th and 18th of February, 1875, beg to announce the following arrangements:—

1. The meetings will take place at the Cannon-street Hotel; and will be held each day from half-past 10 to 1 in the morning, and from 7 to half-past 9 in the evening. The Rev. Prebendary Auriol will preside.

2. The subjects for consideration at the morning and evening meetings will be the following:—

- (1) Wed. morning, "The Believer's Standing" (Phil. iii. 7-10).
- (2) Wed. evening, "The Believer's Curse" (Phil. iii. 12-14).
- (3) Thurs. morning, "The Believer's Prospect" (Phil. iii. 20, 21).
- (4) Thurs. evening, "The Believer's Provision" (Phil. iv. 19).

3. The afternoons will be occupied with meetings on missionary work:—Wednesday, home; Thursday, foreign. There will also be a Bible-reading on each afternoon. These meetings will go on from half-past 2 to 5.

4. Admission will be by tickets; and application for these, accompanied by a stamped envelope, should be made without delay to Mr. James Pearce, 48, Great Marlborough-street, Regent-street, London, W., and not to any member of the committee. Applicants are requested to state distinctly for which of the meetings tickets are required. There will be a few reserved seats at half-a-crown each for each day.

EDWARD AURIOL,	JOSEPH HOARE,	} Committee.
F. A. BRYAN,	C. DALLAS MARSTON,	
W. HAY CHAPMAN,	J. G. SHEPPARD,	

THE EAST-END TRAINING INSTITUTE.—No one who is acquainted with the increasing work and responsibility devolving on Dr. Barnardo, in connection with his own more immediate work, will be surprised to learn, from the report in another column of a meeting at the Edinburgh Castle, that he has found it necessary to retire from the directorship of the Training Institute, in which he has hitherto been associated with Mr. Graitan Guinness, upon whom the sole directorate will henceforth devolve.

"STOP THE TRAIN!"

Few in this land have not had their hearts deeply touched by that terrible disaster in the neighbourhood of Oxford on Christmas-eve, which turned what was anticipated as a day of mirth into a day of mourning, and plunged so many, at a moment when they were least thinking of it, into eternity. The details of the dreadful carnage will not soon fade from the memory even of those who only read of them. My object in referring to them now is to recall one little incident recorded, which spoke to my heart with singular power a lesson which many besides myself, I fear, have need to learn.

It is recorded that among those who had the good fortune to escape on that terrible night, was one man who, finding himself safe, had sufficient presence of mind to remember that another train on the same line was almost due, and so, without a moment's delay he seized a red railway-rug for a signal, and rushed back until he met the advancing train, and stopped it, and so prevented a repetition of the awful disaster. One cannot hear of an incident like that without a feeling of gladness. Every one praises the man, admiring his thoughtfulness and promptitude. And every one rejoices in his success.

I felt rebuked when I read that; Christian reader, how is it with you? We believe in hell, don't we? We believe that if men and women reach a certain point unconverted, a fate awaits them, of which, after all, that which met the unhappy travellers in that doomed train, is but a shadow. I say again, don't we believe that—believe that every soul that passes into a Christless eternity passes into a state where, for ever and ever, there is weeping and wailing and gnashing of teeth. And how many all around us are rushing heedless to that fatal point! We find them everywhere, among our neighbours, among those with whom we transact business, among our own relatives, in the bosom of our own families. There is scarce a day but we come in contact with some one, regarding whom, as we look him in the face, we have to say, "There is a man who, if he dies as he now is, will be in everlasting burning." Oh, terrible thought! It makes us tremble the very mention of it. But it is a reality; God says it, and that is enough: "He that believeth on the Son hath everlasting life; but he that believeth not the Son shall not see life, but the wrath of God abideth on him."

Well, then, I ask, What are we doing? Will that man in his zeal to stop that train have to rise in judgment against us? He did that to avert a temporal calamity. What are we doing to avert the destruction of immortal souls? Oh, my readers, let us awake to the reality of things; and let our intercourse with the unconverted and unsaved be in harmony with the sense we have of their awful peril. Away with all frivolity! Let there be something more, too, than mere allusion to the subject nearest our heart. They may be offended at our plainness of speech now; but what of that? They will thank us by-and-by. Anyhow, let us not hold back or mince the truth.

Did any one object to this man that it was no work of his to interfere with the running of trains; he was not one of the regularly ordained officials of that company, whose duty bound them to work the signals? And will any one object to a man who seeks to warn another of his soul's danger, and point him to the place of safety, because, forsooth, he has had no official appointment to that important work? Surely the day is gone by when such a folly could be uttered. Ministers and other office-bearers of the church have their own special spheres, and they are spheres of high responsibility and honour. God but grant them to be faithful! And when one thinks how numerous they are—how every little parish and district in our land has its signal-posts more than sufficiently manned with them, what a blessing might our land enjoy, if every man but felt his responsibility, and sought grace from God faithfully to fulfil his commission, so that he could say, "We watch for souls as those who must give account."

But the question is not one of rights and responsibilities. It is simply this: these precious souls are in peril; in a little while they will be beyond the reach of help. What is to be done? Here is one deeply concerned about them. He knows the way of life; he has experienced it himself; he has been himself as a brand plucked from the burning. But must he hold his tongue, and let them hurry on to their awful fate, because no bishop or presbytery has laid hands upon him, and consecrated him to that work? Ah! methinks if these eyes of ours were but to get a true glimpse of their state who have passed the boundary-line, and begun but to taste the fierceness of that wrath which will consume them for ever, we would make short work of all such objections as these. Our cry would be, as we see those who are hastening towards the same end, "Stop them! stop them!" Ministers, if you can—if not, laymen—will you not haste to the rescue? Men, hoist the signal; women, lend your hand!—any one, any way! Only let them not come on to that awful fate. "By all means save some."

It was no objection to the man who stopped that train on Christmas-eve that the signal he used was not a very artistic one, not at all of the ordinary orthodox character. It was only a railway-rug; but it was the only thing he could get. And it was enough; it stopped the train. The passengers were saved. And many a soul has been saved by means as humble. Many a time a few stuttering words, uttered by an earnest heart, though in defiance of all orthodox rules of grammar and pronunciation, have been the means of introducing the light of God's glorious gospel into darkened hearts. If men are but in earnest, and will bring their talents, however humble, and put them, as the lad put his two loaves, into the hands of Jesus, they will be astonished to find to what a marvellous extent He can use them. God can dispense, if need be, with man's learning, and culture, and eloquence. Out of the mouth of babes and sucklings He can perfect his praise.

Oh, my brother, do not hesitate to utter the message God has laid as a burden on your heart, through fear it may grate on ears polite! Out with it, out with it, as best you may, and leave the issue with God! Are you to let these men around you perish because you cannot address them in correct phraseology or manner? Away with the thought! Up to them with such words as you can get; up to them with the message God has given you. Wave your signal, however rude. There is not a moment to lose. "What thy hand findeth to do, do it with thy might."

DAVID E. M'NAB.

Manse of Ardrossan, Jan., 1875.

DOVER.—Advantage was taken of the Week of Prayer here to hold a conference, not on the scale of the annual one in September, but with the object of promoting consecration, and helping to bring nigh those who are yet afar off. The meetings were held, afternoon and evening, in Christ Church Schoolroom, Rev. G. A. Rogers, vicar, presiding, and extended over three days. Many brethren from Shorncliffe and Sandgate were present. The subjects of conference were all of a practical character, and the addresses given were calculated to awaken and promote the desire for more thorough dedication to the Lord's service.

DESTITUTE AND NEGLECTED CHILDREN.—There are in London alone, in connection with the Reformatory and Refuge Union, sixty-two Homes, capable of accommodating 4000 such children. All these are entirely supported by voluntary contributions; and there are besides twenty-three other Homes, containing more than 3000 children, only partially supported by Government grants, and therefore relying to some extent upon the aid they may obtain from the Reformatory and Refuge Union. We need now £2500, to help for another year to rescue from poverty, destitution, and crime 4000 children, who are not only kept, and fed, and taught reading, writing, arithmetic, and habits of industry, but, what is of infinitely more importance, are being instructed in the saving truths of the gospel. The boys are taught carpentry, boot-making, tailoring, farming, printing, etc., and the girls trained for domestic service; while even for the cripples some suitable employments are provided. Any contributions towards this good work will be gratefully acknowledged by,

GEORGE HANBURY.

34, Parliament-street, S.W.

SPECIAL SERVICES IN THEATRES, ETC.

At a recent meeting in the metropolis, a speaker said that London for Christ meant the world for Christ. When we consider the influences that are ever, and in so many ways, being radiated from it, we are almost ready to acquiesce in the statement. The promoters of the special services in theatres and music-halls have just issued the report of their fifteenth series of services, which is replete with momentous facts, and the most encouraging details of their special work. In the preface to the report it is stated that London

"Has 117,000 habitual criminals on its police register, increasing at an average of 30,000 per annum.

"Has more than one-third of all the crime in the country committed in it.

"Has 23,000 persons living in its common lodging-houses.

"Has as many beer-shops and gin-palaces as would, if placed side by side, stretch from Charing-cross to Portsmouth, a distance of seventy-three miles.

"Has 33,000 drunkards annually brought before its magistrates.

"Has as many paupers as would more than occupy every house in Brighton.

"Has upwards of a million of habitual neglecters of public worship!

"Has sixty miles of open shops every Lord's-day!

"Has need of 900 new churches and chapels, and 200 additional city missionaries!

"Has an influence with all parts of the world, represented by the yearly delivery in its postal districts of 238 millions of letters!"

"The claims of such a city on the sympathy, prayers, and help of Christians throughout the United Kingdom, the Committee for these services consider to be self-evident.

"For the fifteenth time they again commend to public support their own small contribution to the great missionary-work which has yet to be accomplished in this great centre of the world's influence. It is far from them to underrate the importance of the ordinary and recognized work of the Churches of Christ; but they submit that so long as London is London, the focus and magnet of the three kingdoms, it will ever stand in need of such an agency as these services to gather into the fold of Christ the "waifs and strays," the "shipwrecked" and "lost," in the battle of life.

"During the past series the Committee are able to report that 367 services have been held, attended by about 231,700 persons, making in all, from the commencement of this effort, 2,815 services, attended by 3,119,600 persons."

From the interesting reports sent in by the missionaries labouring at the various theatres we extract the following representative cases of conversion:—

"In my special work, as a city missionary, I visit the police-station in Albany-street, Regent's-park, and when the theatre was opened I invited the men to come, and very many of them accepted the invitation and came very regularly, and when I visited the station I took every opportunity of speaking to them of the service, and asking how they enjoyed it.

"On the last Wednesday in November, one of the sergeants asked my opinion of theatres, and while replying to him a little group formed to listen, and when I ceased speaking one of the men called out, 'I saw you on the stage last Sunday, Mr. C——.' 'Then you were at the theatre?' 'I was so, and got my face well washed with salt water (tears), and ain't ashamed to tell it; the preacher touched me up, and a good many more; here's one, and he laid his hand on another constable. The little knot separated, as pay had commenced; but I sought out the constable and found him in a most happy condition of mind. He continued to attend as often as his duties would allow, and has now been a member with the Wesleyans the last three months. On New Year's-day I met him as he was on duty in Camden High-street, when I remarked on the change that he had experienced, and he answered, 'Lor bless you, sir, I'm so happy at times, I don't seem to know what to do to praise the Lord more.'

"A young person waited one evening to speak with me about her soul. She was dressed in a most expensive manner, but I soon recognized in her a prostitute of the highest class. She said, as I looked on her splendid attire, 'Oh, don't judge of me by these things. O God, what emptiness, what sin it conceals; Ch, sir, if you know me as God knows me you would hate, you would scorn me.' I replied, 'No, I would not; I would rather

help you if I thought you were sincere.' This case is too long for details. She vowed that night that she would not return to her evil practice, and that she would on the morrow leave her lodgings. I called the next day to see her. Happening to knock at the wrong house, a lady asked whether I knew the nature of the house I was seeking, and administered certain cautions relating to my character. I found the right address, and had an interview with the householder. Without any ceremony I stated the object of my visit. He flew into a passion, and said, 'Then you, sir, are the cause of Miss A—— leaving me in this manner? The Philharmonic Theatre, eh? That clears up the mystery. Well, sir, you will please leave my house at once,' etc. 'No,' I said, 'you invited me in, and I can't be turned out in that way. I haven't finished my business with you.' I remained with him half-an-hour, when his last words were, 'I'll attend your service next Sunday.' Miss A—— had fulfilled her vow. Her splendid residence has been exchanged for a single room in T——street, and her sinful life for an honest and upright one."

"Mr. E——, a commercial traveller, and evidently well-educated, had been led into evil company and very perplexing circumstances. He was about to rush madly out of the world, but accidentally dropped into the theatre one Sunday evening. What he heard filled him with dread. 'To rush out of this world would be to rush into the presence of an angry God. He could not do that, and in the agony of despair he asked me, What can I do? He had walked the streets one night without a home and without a friend. He was weak from hunger, and but thinly clad..... I got him food and lodging while his relatives were communicated with. His case was to all appearance genuine, and his sorrow real. For two weeks he was lodged and boarded by a poor Christian widow who attended my services, while a clergyman to whom I made known the case, provided another opening for him. During the two weeks he was constant at my Mission services, and begged me to give him work to do, that his mind might be diverted from his trouble. I found him a most willing worker, sometimes arranging music for my singing-class, or assisting in the cleaning of the Mission-hall, which was then being repaired. I have every reason to believe that he has entered life again a changed man. As we parted he said, 'Mr. T——, away from you I feel as a child..... Pray for me, that my new resolutions fail not.'"

"At one of the services—it was the last but one—March 22nd, Jabez Inwards, Esq., had preached a striking sermon from Rev. iii. 20, 'Behold, I stand at the door and knock.' I went towards the door, and I spoke to a young man dressed as a sailor, and he told me that he felt very miserable; that he had strolled up Waterloo-road, and seeing the door open, he came in, and 'I never felt as I have since I heard the preacher.' He gave me his name, J. B——, aged twenty, serving on a barge, 'George Francis,' loading at the wharf near Waterloo-bridge. 'Oh, sir,' said he, 'could you give me a Bible, for I want to read it?' I promised to bring him one. I provided a Bible and went to the wharf; he was on the look-out, and he at once recognized me, and came across several barges moored, and asked me to follow him. I was not accustomed to descend a rope-ladder, but I ventured, and soon set my feet on a barge, and then clambered over one and another, and then descended with him into the cabin. Here by our two selves I set the way of peace before him, heard his simple story, got him on his knees, and during prayer he sobbed aloud. I gave him the Bible, and wrote his name in it, and his gratitude was very hearty. He asked me for my name, and where I lived, and he said, 'When I see my mother I shall tell her all about you, and what I feel.' Concerning the services, he said whenever he was in London, and they were held, he should come."

"A Polish Jew, named B——, many years since attended theatre services, and for the first time became dissatisfied with Judaism, and every winter continued to attend these services; and for the last three or four years, when the theatre services were over, would attend a church. 'But,' said he, 'I like the theatre services, for they make things so plain, I can understand them; and then I can come to these services, and not look different from other people, as I can't make the appearance now as formerly; and when I go to church, I get into any corner where I can hear, but not to be seen, if possible.' After attending the South London Palace one evening, I asked him to come to my Sunday men's Bible-class. He came, but was at first very shy. I followed him up, and gained his confidence. He was then most anxious for instruction. After a few weeks, a converted Jew, a member of my Bible-class, procured for him a Hebrew Bible, and spent one hour with him in reading and searching the Scriptures which testify of Christ. At his own request, I introduced him to the Rev. W. Thomson as a candidate for baptism."

"A man was brought to the theatre through one or two of the little bills. He was, on Sunday morning, in Club-row, with a number of men that work under him; and wherever he and his party turned, they read on the bills, 'Come and hear Ned Wright;' and he told his companions, 'We must go and hear what this man has to say.' And they accordingly came, with the intention of having something to laugh and talk about dur-

ing the next week. 'But oh,' said he, 'after I was in the theatre but a few minutes, all my past life was brought to my view. I felt as though somebody had split upon me. In fact, my comrades thought I was taken ill; for I felt awful, and how I got out I cannot tell you.' Some of his friends went with him to tea at his house. The wife noticed that there was something very peculiar about him. She asked him what was the matter. He asked her if she could pray. The poor woman did know how to pray. Then he told her where he had been, and what was going on in his mind. They accordingly came in the evening again, and stayed to the prayer-meeting. After the service I entered into conversation with him, and invited him to come to the Tuesday evening prayer-meeting. It was at this meeting I got to know the history and case of the whole family. I am thankful to say they are now truly converted to God, simply by hearing the word at the Pavilion Theatre, and they were regular attendants at the theatre till the close. I then advised them to settle in some church or chapel, and they settled at Christ Church, Spitalfields."

"In conclusion, the Committee would once more remind their subscribers of the urgent need of some such efforts as these Services to Christianize the immense floating mass, nearer two millions than one, *lying outside the pale of the Christian Church*. The population of this great city is ever outgrowing the ordinary organization of the Church, and indeed, every other organization, municipal and otherwise, as well. The "back-work" alone to be done is indeed great; but if the responsibility of rising to the greatness of the work cast in God's providence upon the Christian Church in this great centre of the world's influence be onerous, the ultimate dignity and reward of being found equal to it, both to the Church and the State, will be proportionate. At the present time the whole of Europe is in commotion with the rising tide of conflict between the different classes of society, and little effort is put forth to throw upon the boiling waters the oil of gospel truth. Be it ours to lay the foundation of all moral and political greatness and welfare by seeking *individual* reformation, "a new birth unto righteousness," in the *homes of the people*."

CROSS-WEARING.

I am crucified with Christ—
With Him nailed upon the tree;
Not the cross, then, do I bear,
But the cross it beareth me.
Solemn cross on which I died,
One with Him, the Crucified.

Shall I take that blood-stained cross,
Cross of agony and shame,
Cross of Him who fought my fight,
Cross of Him who overcame?
Shall I deck myself with thee,
Awful cross of Calvary?

Shall I drag thee through the crowd,
'Mid the laughter that is there;
Whirl thee through the giddy waltz,
Bound upon my neck or hair?
Awful cross of Calvary,
Shall I deck myself with thee?

Shall I make that lowly cross
Minister of woman's pride,
Drawing eyes to me that should
Fix upon the Crucified?
Awful cross of Calvary,
Shall I deck myself with thee?

Shall I call this glittering gem,
Made for show and vanity—
Shall I call this gaud a cross,
Cross of Him who died for me?
Shall I deck myself with thee,
Awful cross of Calvary?

Dr. H. Bonar.

MR. TOYE'S ORPHANAGE.—I had the pleasure a few days ago of visiting Mr. Toye's Orphanage, and was delighted to see the happy faces of sixty little ones, whom the Lord has committed to his charge. I could not help feeling, and deeply too, what a work of patience and labour of love our brother is engaged in, for I know his faith has been for the past three months very sorely put to the test. There is great present need, and I feel sure it would be only for you to make this known through your valuable paper to enlist the sympathy of many of the Lord's people. The address is, George-terrace, Greenwich.

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THE EAST-END TRAINING INSTITUTE.

FAREWELL MEETING AT THE "EDINBURGH CASTLE."

The Directors of the East-end Training Institute held a farewell meeting last week, to commend to God and his work three of the students trained under their roof, and now about to depart to their life-work—one to India; another to South Africa, in co-operation with our beloved brother Major Malan; and a third to Burmah.

After tea, which was limited to the more immediate friends of the undertaking, the doors were thrown open, and the large hall speedily filled, showing that in the very east of London, there is, thank God! a genuine interest in missionary effort. Mr. T. B. Smithies presided, and many ministers and well-known gentlemen were around him.

Prayer was first offered by the Rev. Frank White; and, after singing, Mr. H. G. Guinness explained the deep need for such an Institution, viz., the immense tracts of country still utterly unevangelized in Asia, Africa, etc., with reference to which as yet the clear command to go and "preach the gospel to every creature" is practically ignored.

During the two years that the Institute has been established eleven young men have been sent forth, and numbers of applicants are still, spite of recent enlargements, waiting for admission. Two of the students then spoke—one a Hindoo, who has received the needed training in this land, and now returns to his own people to be, as we trust, an epistle of Christ "known and read of all men." A verse of the thoroughly-missionary hymn, "Here am I, send me," was sung between each address; and towards the close,

Dr. BARNARDO made an announcement which is important to all acquainted with the work from which he now retires. "Watching a ship some three years ago in process of building, I wondered the use or the need of a quantity of timber by which it was surrounded, and on inquiry found it was needed as a support and prop till she should be launched. I saw that ship again lately, starting with a large living freight; the timbers were gone, the props removed, she sailed unaided and alone. So it has been as regards myself and my position in reference to the East-end Training Institute. When, two years ago, my honoured brother and fellow-worker Mr. Guinness placed the scheme before me, I hesitated, for, much as I loved and honoured him, the sense of my own personal unfitness to take a leading part in such work was almost overwhelming, and, besides this, I even then feared that the duties connected with my own peculiar work would greatly engross my time. Nevertheless, after much waiting upon God in prayer, I felt it right to begin with him this most precious work, and for awhile, being then unmarried, I lived among the students as a kind of resident principal. I look back upon the hours spent with these dear young servants of Christ, and in connection with him who first of all designed the effort, as being some of the happiest in my life. Now, however, my own work has increased exceedingly, and I have felt that I must not be a divided man, and that the time for props is over for the Institute. The work, too, of the Institute has grown, and, like my own, will demand from those at its head the consecration to it of their entire time and strength. This I cannot give; and, therefore, reluctantly and with great regret, I withdraw from the direction and management of an effort than which I believe there is none more calculated to advance the glory of Christ and the extension of his kingdom. The object of the work is Godlike; the manner of it, in my judgment, as nearly perfect as it can well be for so initiatory a stage of its progress. I leave my position as a director only for the reasons already given, to remain, however, one of the warmest friends of the Institute, a member of the new council which Mr. Guinness is about to form, and, so far as in me lies, a true fellow-helper. In conclusion, let me add that all donations and subscriptions to the Institute, and all letters relating to its management, must in future be addressed to H. Grattan Guinness, Harley House, Bow, E."

An interesting address was then given by the Secretary of the Baptist Missionary Society. A young Chinese gentleman, studying law in England, added a few words; and Mr. Smithies made an earnest appeal to God's people to aid foreign mission work more liberally than they had done in the past, comparing the total of moneys contributed to missionary causes with that paid for the dog-tax, drink, etc.

This happy invigorating meeting will, we trust, be one of many such which shall assemble to say good-bye. "God be wi' ye," to heaven-sent messengers of Christ.

THE WEEK OF PRAYER.

CONFERENCE HALL, MILD MAY PARK.

In harmony with the invitation of the Evangelical Alliance, and with the custom established for several years by the late Rev. W. Pennefather, meetings were held morning and evening in the Conference Hall, Mildmay Park. They were well attended, and the spirit of prayer and supplication was manifestly present.

A considerable number of written requests were remembered in silent prayer at each meeting. Capt. the Hon. R. Moreton presided on each occasion, except Thursday morning and Saturday evening. At the former meeting his place was taken by Rev. D. Wilson, the venerable vicar of Islington. The subjects named by the Evangelical Alliance were read at each meeting.

The Rev. C. F. COBB, Vicar of St. Jude's, gave the address on Monday morning. Starting from Heb. x. 24, 25, he observed that if the meetings were to be profitable, they must be fruitful, having a combination of love and good works. To say to our Master that we love Him, and not keep his commandments, was mocking Him. To say to our poor brethren, "Be ye warmed and filled," and not give them those things they need, was mocking them. He then dwelt upon some of the signs of the near approach of the day of the Lord, viz., increased intercommunication of nations, and increased knowledge (Dan. xii. 4), the gospel preached for a witness to all nations (Matt. xx. 14), the want of faith (Luke xviii. 8), and the increase of superstitution (Rev. xvi. 13). Having spent some years in India, as a missionary, he dwelt touchingly on the need of increased labourers, and alluded to a petition sent in by Mr. Hudson Taylor for China, where there was a population of 150,000,000 of human beings without a single Protestant missionary.

In the evening, the Rev. Dr. H. S. PATERSON dwelt upon "Mercy and Judgment," as stated in Psa. ci. 1. After speaking of individual and national mercies, he dwelt on the sins of the nation, specially drunkenness and infidelity. Of the former he said we were bound, as Christian men and women, to lay it to heart. Till we were aroused as one man to direct our prayers and efforts to this one thing, little could be done. Of the latter, he said it abounded when there was deadness in the Church. The only effectual way to meet these doubts and denials was Christian living. Our agreement and God's almightiness could do anything. Let us confess and judge our sins, and put them away, so that there should be nothing in us to hinder the working of his mighty power.

On Tuesday, the Rev. Dr. OSWALD DYKES, minister of Regent-square Church, dwelt on the importance of prayer for kings and all in authority, from 1 Tim. ii. 1, 2. It had been objected that Christianity did not contain the element of patriotism. But he argued that as Christ taught his followers to love all, it certainly included their own land and people. Referring to our national blessings, he said if any had cause to bless God we had. How much we had to thank God for a pure Court! He had been specially impressed with this while reading the new life of the Prince Consort. As to the past year, what a bountiful harvest had been vouchsafed! Then think how wonderfully famine had been overcome in India, and our own nation preserved in peace, and spared the horrors of war. Social troubles, such as the agricultural labourers' question, had, in a great measure, been laid to rest. On the other hand, great calamities, like the loss of the "La Plata" and "Cospatrick," and the Shipton railway accident, reminded us sadly of our mortality, and called forth sympathy and prayer on behalf of survivors and sufferers. There were also features in our national life which indicated danger, and might well produce humiliation and shame. Our national prosperity threatened to breed the vices attendant upon luxury, and to lead to senseless display. We might well pray for these dangers to be averted, and the nation made wiser by what had befallen other nations.

In the evening, Mr. W. T. PATON delivered a stirring address, on the encouragements to prayer contained in Luke xi. 9, 10. He noticed, first, who was the Teacher, "I say unto you." To his mind, that was our answer to all the philosophical objections to prayer. If He says, "I say unto you," does not He know all the difficulties? He next noticed the spirit in which prayer is to be offered—the spirit of a child; and the privilege we have in prayer—coming to a Father. He then dwelt upon the three promises, wrapped

up in three precepts—"ask," "seek," "knock." Asking implied a sense of need; seeking implied a sense of loss; and knocking implied a sense of exclusion.

On Wednesday morning, the Rev. HENRY E. BROOKE spoke on "The outpouring of the Spirit." The address was an exposition of the seven verses (Isa. xliii. 27 to xlv. 5), taken connectedly. This connection was shown to be most important to the right understanding of the passage, and it is generally missed by the division of chapters, which here mars the sense.

In the evening, Mr. FINLAY GIBSON read portions from 1 Chron. xvi., and dwelt upon the testimony of the Word of God as to answers to prayer in connection with faith—"Whatsoever things ye desire when ye pray, believe that ye receive them, and ye shall have them"; in connection with *pleasing God*, "Whatever we ask we receive of Him, because we keep his commandments, and do those things that are pleasing in his sight" (John iv. 22); in connection with *work*, "Speak unto the children of Israel, that they go forward"; and in connection with the *glory of God*, "Let it even be established, that thy name may be magnified for ever" (2 Chron. xvii. 24).

On Thursday morning, the Rev. G. F. HEAD, Vicar of St. Mark's, Tollington Park, spoke on Eph. i. 19, 20. The mighty power of God as exhibited, first, in raising Christ from the dead, and seating Him at his own right hand, and then as exhibited in raising believers from a death of sin, and giving them the new resurrection life of holiness. The analogy was carefully traced step by step, and dwelt upon with much freshness and force.

In the evening, the Rev. M. GUY PEARCE, Wesleyan minister, expounded Acts ii. 41-47, and applied it to the present time. First, he noticed a great contrast between the early Church and that of to-day. Then (1) people were *actually saved*, three thousand in one day; (2) the work was *seen*, and it was *continuous*, "The Lord added to the Church daily such as should be saved." Next he dwelt upon the *great Revivalist*, "The Lord added," etc.; and finally upon *the Church*. He described it as (1) a *believing Church*, "They that steadfastly believed"; (2) a *living Church*; (3) a *happy Church*, "They that gladly received the word," etc.; (4) a *united Church*, "Continued steadfastly," etc.; and (5) a *praying Church*.

After the large meeting in the hall, a second meeting was held in No. 6 Room, for those who desired to make a full surrender of themselves to the Lord. This was repeated again on Friday, and was found to be a time of refreshing to many.

On Friday morning, the Rev. GORDON CALTHROP, Vicar of St. Augustine's, Highbury New Park, read Acts i. 11, and delivered an address on "The present condition and future prospects of the Jews." He did not expect Israel as a nation to be brought in under the present dispensation, the purpose of which was rather to gather out a people for his name. He closed by adducing some reasons why Christians should take an interest in the Jews:—1. Because our Lord belonged to them according to the flesh. 2. We owe them a very deep debt of gratitude as helping so largely in our legislation and sanitary arrangements, and as the depositaries for so many ages of the Old Testament Scriptures. 3. We owe them a debt of reparation for the injuries done them under the name of Christianity in former ages. 4. We bring ourselves into harmony with the purposes of God.

In the evening, the Rev. GEORGE SAVAGE, of Bexley Heath, expounded Isa. xii. in connection with Isa. xlv. 1-5. He opened up the double relationship of the Lord's people. First, they are His; then He is theirs. He summed up by urging the Lord's people to say to the Lord, "I am the Lord's"; then to say it to *themselves*; and then to *others*; thus owning and confessing Christ to their soul's health.

On Saturday morning, the Rev. Dr. EDMOND spoke on "Revival," from that well-known passage in Psa. lxxxv., "Wilt Thou not revive us again, that thy people may rejoice in Thee?" He defined revivals to be the increase of spiritual life where already given—the giving it more abundantly—and then showed: 1. That the cry for revival was in itself a sign of revival. 2. That where revival comes in any form, it always generates a thirst for more. 3. That one great argument in seeking revival is what God has already done. 4. When God grants revival, what glorious results follow—how his people rejoice!

In the evening, Mr. St. JOHN MILD MAY presided, and delivered the address. It was an exposition of 2 Cor. v., and applied both to saint and sinner.

During the week, most of the neighbouring ministers

attended, and prayer was offered by the Revs. J. Dodd, D. Blueloch, John Wilkinson, H. Dixon, Kingsford B. Sidebottom, and Messrs. M. Michell, W. Gadsby, G. Kirkham, H. Hutchinson, A. H. Maude, Mr. Hughes, Mr. Sapstead, and others.

CHRISTIAN UNION.

REV. J. H. WILSON, AT LONDON TAVERN.

There is a remarkable advice given by Joseph to his brethren, when about to leave Egypt for Canaan—"See that ye fall not out by the way." Under the circumstances, it was a peculiarly apt advice, and it is one which cannot be too earnestly studied, or too commonly carried out by Christians in the present day.

Let us call up some of the reasons for this advice, that must have been in the mind of Joseph, and apply them to our own case.

"See that ye fall not out by the way," because ye are brethren. Strife is unseemly under any circumstances, and especially in the family circle. And we who believe in Jesus are Christian brethren and sisters; and if strife be unseemly in a family, it is also amongst Christians. Whatever be our name, if we love the Lord Jesus Christ, we belong to the one great family.

Again, Joseph's brethren had to pass through an enemy's country, and that was a strong reason for their not falling out by the way. Union was needful, not only to resist the common enemy, but to enable them to make progress to the land of Canaan. In like manner, we, as Christians, have to pass through a world in which sin predominates. No one conversant with our present state needs to be told how many enemies we have—infidelity, popery in various forms, sensuality, and conformity to the world in many churches, and to an extent truly alarming. What need there is for more thorough union among all who love the Lord Jesus, that we may be strong to conquer vice, and overcome evil with good. It is a mournful fact that is revealed by the census returns, that there are six millions of people in England alone, living in open neglect of the means of grace. There is need for us to be united in our Christian walk, that we may overcome this evil through the truth of the glorious gospel, by the power of the Holy Spirit.

Another reason for union among Joseph's brethren was, that they were bearers of precious treasure. The people in Canaan were starving on account of the famine, and Joseph's brethren were to carry home food for their family, and probably seed for future harvests. It was needful for them to keep together, not only for their own sakes, but that they might conserve the lives of others. Are not Christians the bearers of precious treasure? We have received the seed of the Word; it has been committed to us in a measure in which it has not been committed to any other people in the history of the world. Surely there is need for us to cling together at the present day, that we may sow the seeds of truth in the midst of so much prevailing error.

Another thought is, that Joseph's brethren were all travelling to one home. They were all going to Canaan, their father's house. Had they fallen out by the way, and even saved their lives, but lost the corn, what a mournful retrospect it would have been! We, as believers, are all going to the heavenly Canaan; and just in proportion as we consecrate ourselves to God's service here, in love and unity, do we lay up treasure for ourselves in heaven. In view of the glorious fact that in heaven there are different degrees of glory, while at the same time the very lowest position is beyond our comprehension in happiness and peace, let us lay to heart this advice given by Joseph; so that by entire and thorough consecration to God's service, in all things in which we are agreed, He may be glorified.

BOYS' REFUGE AND INDUSTRIAL HOME, MANCHESTER.—This useful institution has just completed the fifth year of its labours, with many encouraging tokens of success. Just now a workshop, with steam power, dining-room, schoolroom, and gymnasium, are in course of erection, at a cost of about £1600. Many of the boys, rescued from the want and temptation of the streets, are now filling respectable situations in life, some on board the training-ship, others growing up in safe homes in Canada, or the Western States, while the majority are retained at home, to train for honest labour there.

THE LORD'S REMEMBRANCERS.

REV. LUKE WISEMAN, AT LONDON TAVERN.

You will remember that one of the Hebrew prophets calls upon the faithful of his day as the "Lord's remembrancers." "Give Him no rest till He shall establish and make Jerusalem a praise in the earth." Wonderful is the condescension by which our Father in heaven permits us to be spoken of in such a relation. Clearly, then, if we are the Lord's remembrancers—and I apprehend if that position of honour belonged to the Jewish Church, it belongs even more fully to the Christian—there is something to put Him in mind of, something that He has spoken. I need not to-day occupy your time with reciting, or even summarizing those wonderful, brilliant, and glorious promises which have issued from time to time from the lips of men specially inspired by the Holy Ghost, which declare that the present darkness of mankind shall pass away, and that the true light shall everywhere shine; that the unbelief of the Jew shall become a thing of the past; that the ignorance of the heathen shall be succeeded by a knowledge of the Christian faith. And is not the Lord's Prayer in itself virtually a promise? for can we conceive that the Head of the Church would have put a prayer into the lips of his people, to be used from generation to generation, except it was known to his own infinite wisdom that it would be accomplished? Therefore when from time to time we ask our Father in heaven that the kingdom may come, that his will may be done on the earth as it is in heaven, it seems to me to have the assurance and certainty of its own answer.

But we are not simply to be the Lord's remembrancers. It is for us to cultivate a spirit of serious, tender, anxious, intelligent concern for the welfare of our fellow-creatures. The injunction of the apostle on this point is perfectly clear, "Look not every man on his own things, but every man also on the things of others; let this mind be in you which was in Christ Jesus." That word "also" clearly relieves the passage of any imputation which hypercriticism might have cast on it, of appearing to encourage neglect of our own spiritual concern. Take care of your own things first; see to it that your heart is right with God; but be not solicitous for this exclusively. If it shall please God to raise any of us to the higher walks of the Christian life, we shall be very much delivered from a mere selfish piety, although we shall never be delivered from holy watchfulness lest we should offend the Spirit of God, and a constant desire for our own salvation. But we are to have the mind of Christ; and what was that? He made Himself of no reputation, and took on Himself the form of a servant, and humbled Himself unto the death of the cross. And the unselfishness (if I might use the expression in reference to our Divine Master) was rewarded with a correspondingly glorious exaltation.

If we are willing to sink in Christ, we shall rise with Him; if we take up the cross with Him, we shall share the crown with Him. Depend upon it, if we are one with Him in the sorrow, the comfort, the sympathy, we shall also, through his infinite grace and mercy, be sharers in the glorious everlasting reward.

I remember visiting a friend on his death-bed, who, besides being engaged in a life of business, had devoted a great amount of time, and labour, and thought to the benefit of his fellow-creatures. Visiting him on one occasion, he made to me this remark, "I pray but very little for myself now. It seems to me that the battle is fought and the prize is in view, and my devotions with regard to myself are not so much prayer as thanksgiving. I praise God many an hour during the wakeful night. But do not suppose I do not pray. I believe I pray more than ever I did in my life, because now I have more time to pray for my fellow-men, and for the nations of the world."

He went on to describe how each day, and certain parts of every day, were devoted by him, as he lay there gradually sinking to his rest, to prayer for those in whom he felt a special interest, and also for those whom he had never seen.

Let us, then, bear in mind that it is our high privilege to be the Lord's remembrancers, to think on the things of others, and to offer up our prayers continually, of course, with all the practical efforts of which we are capable, for the extension of the kingdom of Christ on the earth.

With regard to the heathen, we have a prospect that in some aspects may seem to be appalling. Yet in India, for

example, every one who knows the country, and understands at the same time the gospel of Christ, is ready to confess that a wonderfully extensive preparation is going on there. But few are actually joined to the Christian Church; but there is a general persuasion that in the course of a generation or so, the idols will be cast away, and the Christian faith will become the faith of the people.

With regard to the Jews, long and tedious as the work may appear, we observe some rays of hope. At all events, there is a better understanding now than formerly between the Christian and the Jew. The Christian no longer tramples as formerly on his Jewish brother, and one cannot but hope that the way is being prepared in the mind of the Jew for the reception of that glorious gospel we so greatly long for them to embrace.

With respect to the heathen world I would mention that a new province has just been added to the British empire—a small one to be sure, the group of the Fiji Islands—but highly important from its geographical position. I need hardly remind you that, forty years ago, that province was in a most degraded state. Now the people are nominally attached to the Christian faith, and now that an English government is going out, and British authority and jurisprudence are to be set up, I venture to name it as a subject for prayerful consideration, that such men may be chosen as will not unworthily represent the Christianity of this country. We know very well, as has been told us, how much we need to pray for our soldiers and sailors who, in many parts of the world, are the sole representatives of the British name. There is, undoubtedly, a considerable improvement both in the army and navy, and also, I trust, in the merchant navy. What an influence we may have for good, and, on the other hand, what evil we may be the means of spreading. May the Lord pour out his Spirit on us as a nation. Streams of grace are descending in our great towns; let us pray that God in his own time and way, and by his sovereign mercy, may be pleased to send us his blessing also.

CHRISTIAN FAITHFULNESS.

MR. E. OWEN HAY, AT ST. JAMES'S HALL.

"Be thou faithful unto death, and I will give thee a crown of life." All the Church is summed up here, as it were, in one man; so that while the message came to the Church, every individual member felt that it was for him. Everyone—the rich and poor, old and young—all felt that God had spoken, so pointed are the words. Dear fellow-believer, God speaks to thee to-night—"Be thou faithful unto death."

Faithfulness is a relative term, implying a relation between, at least, two parties. It is to be a reciprocal relationship. You and I know who these two parties are, and that one of them is faithful to the other—the Lord God Almighty to the Christian believer. "Faithful is He that has promised." He is our God who is faithful to his people, whose faithfulness is the blessed girdle binding together all his perfection and glory; and when we enter into his glorious rest, we shall be able to sing that He was faithful, and that "not one thing hath failed of all that the Lord hath spoken concerning us."

He speaks to all here to-night with a solemn voice, and says, "Be thou faithful unto Me." Let us look at the various relationships in which we stand to this glorious God, as revealed in his Word.

Of one thing I am sure, that faithfulness always implies *danger* and *difficulty*, through which, and notwithstanding which, we are to be faithful unto Him. In the passage before us it was evidently so. We have a glorious and perfect Pattern of faithfulness in this book; for there was One, only One, who was faithful in all things, who, in treading these sin-polluted shores, has been faithful to God—the Man Christ Jesus. This relation of fidelity to God implies *nearness*, personal contact with God. He who knows not God cannot possibly be asked to be faithful.

The first relationship in which we are placed is that of a *servant*. "Ah," some of you may say, "that's not a very high standing." Is it not? There is no higher or more glorious and noble work on earth than serving and blessing God. Remember that He of whom we have been speaking, who was in the form of God, took upon Him another form, that of a servant, or, as the Greek has it, a *slave*. God himself draws our attention to this. "Behold my Servant, whom I uphold." If Jesus was a servant, well may you

and I count it a privilege to be servants of the Most High God. "Be thou faithful" as a servant unto God. We expect a faithful servant to be observant and watchful—to see our desires almost before they are expressed. And near unto Him must we be for service, that we may watch Him, see what He wants, mark his will, and run to do his bidding. And then we expect that a servant will be patient, and perfectly obedient to our will in everything. Our wills must be broken to his will. I am afraid that, when we receive Him into our hearts, it is as a spectator; but that is not what He wants. He ought to be enthroned, and occupy every chamber. He wants us to open to Him the head, the heart, the lips, the feet, the hands, the purse—everything at his disposal. It would then be blessed and happy service, a service of song and delight. How often we have said, "Come with us, and help us;" but that is not right. We should wait for Him to guide us, and tell us what to do in the morning, at noon, and at night. Another thought is, that we are to be not only observant, watchful, and obedient, but jealous of the Master's honour, even in the least things.

But we must go higher than this. The thought of a servant implies many others. For instance, there is a soldier with his eye on the captain, enlisted in his service. Our Captain is one who goes before, bearing the standard. And thank God, our Captain never was known to be beaten. We follow Him to certain victory. Be thou faithful as a soldier. We often have a lonely sentry walk, watching some corner; and it seems all dark night, and very cold. There is to be no sleeping on the post, no laying aside the weapons, no parleying with the enemy, but constant wakefulness and watchfulness.

Then there are others implied, such as faithful citizens; but we will leave this part of the subject, all being included in "Be thou faithful as a servant."

But there is a nearer and dearer relation than that. Jesus said to the little band, "Henceforth I call you not servants; I have called you *friends*." *Friends!* That is a relationship of intelligent sympathy, and is beautifully illustrated in Scripture, not only by Him who is the life of the book, but also in many another subordinate character. You find Abraham as the *friend of God*, Enoch *walking with God*, and so on. And God asks this question, "Can two walk together, except they be agreed?" God is holy, spotlessly holy, and yet we believers are called into friendship with God. That is made possible by the cleansing power of the blood of the Lamb. The fellowship must be of the light, for "God is light, and in Him is no darkness at all;" and they who would walk with God must walk in the light with Him. The blood of Christ alone enables us to keep this glorious position of friendship and intimacy with God. We expect a friend to feel sympathy with us in all our projects and aims, to share our joys and delights, and to weep over our sorrows and woes. We are called to friendship with God, and we find a wonderful illustration of this in Scripture. When God was going to destroy Sodom, He had a friend on earth, Abraham; and He said, "Before I destroy Sodom, I must go and tell my friend Abraham; he will be interested, and will sympathize with the purposes of judgment." And, later on, in Amos iii. we find, "Will the Lord do *anything* but He revealeth it unto his servants the prophets?" Ah, friends, the "secret of the Lord is with them that fear Him." You know a secret is whispered. You have to be very close to a person to hear it. The Lord whispers his secrets into the hearts of his people.

And now we will go a step higher. "Behold what manner of love He hath bestowed upon us, for He hath called us to be *sons of God*." What an advance in relationship! How much we expect of the sons of great men on earth! But we are adopted into the family of God, and are called to be faithful as sons. Oh how careful we should be in all manner of behaviour, that we may walk as the sons of God! We must be careful about the company we keep. Suppose a great man, being childless, was very anxious to adopt some boy as his son; and one day, as he was walking through one of the streets of our city, saw a lot of little boys playing in the gutter. He takes a fancy to one of them, and, taking the little man away, washes and clothes him, as becomes his new position. And then his education commences. He is to be a gentleman. After a little while, this same gentleman is walking through the streets again, and, suddenly turning a corner, sees another group of ragged boys playing again in the gutter. And, can he believe his eyes? Yes, there is the very little boy with his new clothes, playing with the others. "Oh," he says, "this is a hopeless affair. I shall never make a gentleman of this boy. It is

not the marbles or the play I mind, but *the companionship*." Now, friends, ye have been taken out of the gutter of this world's pollution, snatched away by blood-stained hands; ye have been clothed by Him who is the righteousness of his people, and your education, under the guidance of the Holy Spirit, begun. What fellowship, then, can ye have with the world? You belong to the family of God. We hear people asking, "Is there any harm in this amusement, or in going to this or that place?" I always feel that when it comes to the "any harm" question, it is the wrong side of the matter altogether. When a Christian asks this question, he simply means, "How far may I go round, and not give up my God?" The question for you is, "Is there any good? Can I glorify my God in this? Can I serve and honour Jesus by doing it?"

Is there any harm? Yes, there is harm, positive harm, because of the companionship—not in the mere amusement, but in the companionship; for, remember, ye are children of the Lord God Almighty, and He is not ashamed to be called your Father. Shall we, then, have fellowship with the unfruitful works of darkness? Look at Bunyan's Pilgrim. He goes from the City of Destruction. He runs for eternal life to the gate, is admitted, and, coming to the cross, loses his burden. He goes on, bound for the glory. And now we will suppose he wants to look back at the City of Destruction. He turns round, and *the first object that meets his glance is the cross of Christ*. If we want to look back at the world, we must do it through the cross, full in view, with the world behind it. And let that remind us of what the world did with Him. It took Him, and with its wicked hands crucified and slew Him. We can never have any fellowship with the world.

But there is another and still higher connection than sonship, a more intimate relationship than this. In Rom. vii. 4 we read, "Wherefore, my brethren, ye are become dead to the law by the body of Christ, that ye should be married to another, even to Him who is raised from the dead." Married—the closest tie that earth can know! Some of us can remember the day when we repeated these words, "For richer and poorer, in sickness and in health, till death us do part." But in our contract there is no dying. We are married to Jesus through all the long ages of eternity, and there shall be no end to the closest and dearest tie. Married into Jesus! He has left us for a time, but He is coming back to celebrate the nuptials in great glory. He is getting ready that fair and beauteous mansion for his bride. While we are left here, we must take care to keep ourselves for Him—that we do not lean on the arm of the world, and walk with it. "Be thou faithful" as a wife, a bride, an espoused one, to the heavenly Bridegroom. "Until death"—what does that mean? Not until the hour of death, but up to *dying-point*. It means that, rather than be unfaithful to God as a servant, friend, son, or wife, we should welcome death. Ah, friends, a little curl of the lip, a little sneer, has often made us pull down our colours, and run away! Shame upon us, that we fear the world, and shrink from avowing that Jesus is the Lord! No man can say that but by the Holy Ghost, who will give us the power to fulfil these blessed relationships; and so shall we be able to serve our God faithfully in all things, for Christ's sake! Amen.

THE CHRISTIAN'S WATCHWORD.

REV. MARK GUY PEARCE, AT ST. JAMES'S HALL.

"Jesus Christ, the same yesterday, to-day, and for ever." The Lord write the words upon our hearts. Oh that they may begin to glow for us with newer and fuller meaning than we have seen in them before. When I remember what the Psalmist, who only caught the faint streaks of the rising Sun of Glory, thought about Christ, and remember the little light he had, I always feel heartily ashamed of my own thoughts of the All-Beautiful and Perfect One.

Just listen to what David says of Him in Psa. ii. Its poetry is grand, but its faith is grander. First, we have the heathen raging, and the people imagining a vain thing. We have the rulers taking counsel together, numbering up their armies, marching up and down over the plains, shouting their watchword. "Come," say they, "let us break their bands asunder, and cast away their cords from us." And then see the great host, tens of thousand in number, coming down over the hills, kings at the head, with a shout of triumph already breaking along the ranks. And what next? Listen! Then "He that sitteth in the heavens

shall laugh: the Lord shall have them in derision;" and turning to his Son, He says, "I will give Thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." And then there comes the glorious decree contained in verses 9—12.

Now, dear friends, that is our Jesus to-night, "the same yesterday, to-day, and for ever." I want you to exult in Jesus, to sound his praises through all the length and breadth of the earth, wherever the foot of man has trod. I want you to enter upon this, another year, anticipating that it shall be the most glorious year the Church of Christ has ever known, and I would that we set our Great Captain, the Lord God of glory on high! What do we mean by our wretched unbelief when we march under such a Commander as Jesus, and bear such colours as the gospel of God's love? If some titled somebody goes over to Rome, or some man of science speaks against our most holy faith, we forthwith hide our heads, and shrinking back, hoist down our colours. Shame! shame upon us! The Lord is on the throne, and is waiting until the heathen shall be made his inheritance. Our hearts should be made strong to-night, for we have on our side "the King of kings, and Lord of lords."

Our motto is a watchword for *the Church*. Now I question whether we think enough of our dependence upon the Lord. We pray for labourers when they come, and for our colleges, and teachers, and missionaries; but we do not pray as we ought for the Lord to give us the men. We do not set before us our utter dependence on the Lord Jesus for the men. You may get a preacher who will preach orthodox truth; he will tell you how to be saved; he will point you to the Lord Jesus; he will tell you all the gospel, and yet does not preach Christ. A man cannot preach Christ until his own heart is filled with the love of God, touched and melted by the tenderness of Jesus Christ, until he has entered into the sufferings of Jesus, and has got a good grip of the truth. Our colleges cannot make a true preacher. God only can send a man forth filled with his Spirit to preach the gospel in its fulness and power. If we make this year one of mighty blessing, we must get our preachers from Christ.

I rejoice when I remember the preaching of Peter. He was a poor and weak servant, yet, nevertheless, filled with the Spirit, and consequently upon the first day of his ministry three thousand souls were saved. And Jesus Christ is in the midst of his Church to-day. We hear many people praying that God may give a great blessing with the labours of our brethren, Moody and Sankey, in London during the coming spring. But why wait till the spring? Why not now? The Lord is with us now, and can make Moody's and Sankey's of all of us if He will. Paul preached the gospel of Christ with such tremendous zeal that he left a trail of Christian churches behind him wherever he went, and Christ, our Leader, leaves a far more glorious trail of light behind Him. With what confidence can we ask great things of Him, that He may pour out his Spirit upon the Church, that now, as in the days of the apostles, there may be added daily to the Church such as are to be saved. Oh let us set Him at the head of all our Churches, and depend upon it 1875 will be written in letters of gold on the records of time. We shall then have such tremendous blessing, such as we have never seen before, if we only cast our care upon Him. The Lord strengthen our faith in Him as the Head of the Church!

I want each individual member of the glorious Church of Christ upon earth to make this motto their watchword during the year 1875. What sort of a year are you going to make of it? I feel as I did when I was a schoolboy, and had finished a copy. Oh! it was a sad mess!—a blot here, and all blurred and smeared ~~there~~. I looked at it, and felt ashamed, and was so glad when I turned over the leaf to a clean, smooth, unblotted, unblurred page. But how quickly the new page grew as bad as the previous one! Oh, what could I do? Do? Why give it up in despair. Then the master came down from the desk and took my hands in his, and then began. "Ah, sir, I can do it when you help me." Just the very truth we ought to learn as Christians. 1874 is blotted and blurred from mistakes and failures; but what are you going to do with 1875? If you rest on yourself it will be as bad as before; but rest upon Jesus, who is "able to keep you from falling," and all will be well.

One word to you, old, but half-hearted Christian. Hoist up your colours, shake them well, that all may see. Do not let business swallow all your energies. What! is business so that you cannot squeeze even a single word in for Jesus? Shame! shame!

The name of Jesus is like a many-cut diamond, flashing whichever way we turn it. Turn it one way, and it says, "He shall save his people from their sins"—from your bad temper and half-heartedness. Rest on Jesus, let Him take hold of your hand, and He will do it. We get buffeted about under the waves of sin, but Christ has come to save us from them; and if salvation is worth anything at all, it is worth this. Do not run away, and say, "That is a doctrine I do not agree with," but just see if it is in the Word. Do not you think that God's love will and can do it?

Then I would remind you that we can set up this truth in relation to providence. I like to think Jesus leads his people. We do not often think of Jesus in relation to providence. We have faith in Christ, and trust in God. When God was sending the children of Israel into Canaan, He said, "I have sent my angel before thee, to bring thee into the land;" and in the Epistles we see plainly that that angel was the Lord Jesus—the same Jesus as to-day, who leads and guides his people still. The Father hath not only sent Jesus to die for us, but to lead us right up to heaven. Perhaps some of you are thinking in this wise, "I wish I could take Jesus for everything; but I see a great sea before me, and do not know how I am to get over it." Oh miserable unbelief! We seem to look everywhere before we see Jesus. Rest, friend, on his love; He will not fail nor forsake thee. There is some difficulty in your business, or some one is a hindrance to you in your Christian life. Why not take hold, once for all, of Jesus? If you have Jesus, away with your fears. Do not live this fearful, troubled life any longer; do not walk like people on the ice, afraid to move lest they fall. Lay hold of Him for everything, for your sorrows as well as your joys, and He will fulfil his promise, proving Himself to be, "Jesus Christ, the same yesterday, to-day, and for ever."

It is a watchword for *sinners*. Jesus is the same now as He was on earth. You do not know the Lord Jesus, and you think He is a great way off. He is so tender and loving to poor sinners. See Him in the crowd yonder, his heart breaking with tenderness, and listen—"Come unto Me, all ye that are heavy-laden, and I will give you rest." This is Jesus to-night. His heart yearns over you, and his arms open to you. I pray you cast yourself upon his tenderness. No one was ever forbidden to come. Even a poor outcast woman got near Him, and washed his feet with tears, and wiped them with the hair of her head. Dear soul, if thou hast no other friend on earth, you have Jesus, who is now enthroned on high. There is only one difference. Then He was a poor Man, and now He has got his great fortune. It is the same heart, but a richer hand—the same love, but greater power. He is the same to-day as for ever. He will be the same when we get home to the glory, now so near, that the hill-tops of eternity are beaming with the glow of the rising sun. He is near; oh, so near! And as one by one we gather in the sheaves from the harvest-field of time, the veil is gradually rising, revealing the glorious person of Him who reigneth for ever and ever. Soon will He appear in all his glory, with tens of thousands awaiting, and we shall then enter into our perfect rest. Amen and amen!

SIN AS COMMITTED BY THE CHILDREN OF GOD.

REV. MARCUS RAINSFORD, AT ST. JAMES'S HALL.

This is a very solemn subject for me to speak on, and for you to hear about. I can truly say that, perhaps, no one in the assembly is, in one sense, more qualified to speak on it than myself.

It is a subject, of all others, in which we ought to keep very close to God's Word. There are many divers and strange statements made in reference to it, and false hopes, disappointing in the end, excited in the hearts of God's children with regard to it. The Scriptures of truth speak most plainly; first, upon the object of the mission of the Lord Jesus Christ into our world, and into our nature. "He was manifested to destroy the works of the devil." "He appeared once, in the end of the world, to put away sin by the sacrifice of Himself." "He gave Himself that He might redeem us from all iniquity." (I am speaking to you as children of God) "and purify us to Himself, a peculiar people, zealous of good works." And, more than this, He came, that through the rent veil of his own crucified body, He might open the way of access for us to the very throne from which He descended.

Another matter the Scriptures tell us emphatically and clearly about, is this. Not one thing the Lord Jesus Christ came to accomplish hath He failed in accomplishing. God raised Him from the dead in token that He was satisfied with his work. His resurrection is God's receipt in full to the Lord Jesus Christ for all He undertook to be, to do, or to suffer.

The Scriptures tell us, further, on this subject, that no child of God can live in sin. The apostle said in his Epistle to the Romans, not that it is difficult for the child of God to live in sin, or unseemly, or improbable that he shall do so, but that it is impossible. "How shall we that are dead to sin, live any longer therein?" Brethren, we that are the children of God have been baptized by the Holy Ghost into his body, of which the Lord Jesus Christ is the Head. And if we have union with Him in his death, we have union with Him in his risen life. "He that is born of God doth not sin; his seed remaineth in him, and he cannot sin, because he is born of God." "He hath become dead to the law by the body of Christ, that he might be married to another, even to Him that was raised from the dead." We have been redeemed from the curse of the law that we may receive the adoption of children, and we are placed in a new position. We are no longer under the law, but under grace. And the obligations that attach to us in our new position how great they are! We are to "walk with God as dear children," and partakers of the Spirit.

Sin, as it is transgression against the law, has no existence as against the child of God. His blessed Lord and Head has had the sin transferred to Him. Christ has suffered for it; He hath blotted it out, and put it away, as far as the east is from the west. We shall never be condemned, and nothing shall be able to separate us from the love of God which is in Christ Jesus.

But again, the Scriptures teach, and conscience and experience teach us, that we are *all* sinners. Ah, brethren, how true it is—"the whole head sick, the whole heart faint." So far as human nature goes, every child of God is a sinner. We have committed numberless sins, and every day sees the list lengthened in the case of every child of God, so far as his human nature is concerned.

It is on this account that the Scriptures are so full of warnings and exhortations to us that some seem to forget. And what is the argument used in these exhortations? "Ye are dead, and your life is hid with Christ in God." We need the warnings; we need to be on our watch-tower, not to sleep, as do others, or to be drunken as others, but to be sober, putting on for a breastplate and helmet the hope of salvation.

I have had a good deal of experience, I trust, as a child of God. It is many a long day now since the God of all grace revealed Himself to me in sovereign mercy, and told me that for Christ's sake He had forgiven my sins. And yet I stand here and say solemnly, in the presence of God, not only am I a sinner, but I believe the root and principle of every sin that ever grieved God's Spirit, or insulted the Majesty of heaven, is to be found in this heart. To tell you the truth, I do not understand the man that has learned to think otherwise. I do not understand walking in the light, and not discovering the dreadful spots and stains that the light of God discovers to the man who walks in it.

But thanks be to God, that light discovers the fountain opened for sin and uncleanness. The Spirit never comes merely to show me myself that I may despair, but He shows me also the fountain opened, and bids me welcome there to wash and be clean.

Let me refer to the way in which the Spirit of God teaches us by the disciple whom Jesus loved, on this matter of sin. I suspect that John was about as holy, as loving, as whole-hearted a Christian as any that have arisen since his day. He speaks to the children of God very solemnly on the subject of sin in them. "If we say that we have not sinned, we make Him a liar, and the truth is not in us." That is the past. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." That is the present. He does not speak to other people apart from himself, "If we say." And then I find him appealing to the children of God, upon the ground of their privileges, and saying, "Little children, I write unto you that ye sin not." That is, sin in the future.

But how the light that discovers the need, discovers the provision! "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." He is the High-priest before the throne. Have you ever thought of that? The

high-priesthood was an office set apart simply and solely for sin and sinners. He had nothing whatever to do with righteous people. He had to make atonement for transgression, and bring the blood within the veil, and make intercession on the ground of it for the poor sinner for whom he appeared. We have an High-priest, who hath an unchangeable priesthood; "Wherefore He is able to save to the uttermost all that come unto God by Him, seeing that He ever liveth to make intercession for us."

I hold as much as any man holds, that the more we walk in the light of Jesus Christ, the more we live by faith on Him, the more we behold, as in a glass, His glory, we shall be imbued with his character, catch his love, and reflect his likeness.

I know the truth—or the text, I should rather say—that sometimes is pressed on one who does not, perhaps, take so high views on the subject as others, "He that abideth in Him sinneth not." I confess I cannot enter into the interpretations that are sometimes given of that text. One will say, "He that abideth in Him sinneth not;" that is, he does not sin. That is contrary to the experience of every believer I have ever met with; certainly it is contrary to mine; and it seems to me to be contrary to the passage itself. It is pretty clear that it is not the *act*, but the *habit* of sin the apostle is speaking of. Certainly sin is not, cannot be, the characteristic of a believer; cannot be other than an odious thing, to be hated, avoided, and prayed against.

Another interpretation is, "It is the old man that sins; the new man never sins." People talk on this subject almost as if the Christian were made up of two persons—one person called "the old man," and another person called "the new man." Now, as it has been well said, one may ask the question, "Which of them is responsible for the sin?" Certainly not the new man, created in righteousness and true holiness. And the old man—why, he has been crucified, dead, and buried long ago. Or, again, who gets the pardon? The new man? He does not need pardon. The old man? He is never pardoned; he is executed. Who is risen with Christ, the old man or the new man? Who progresses and grows in Christ? The new man? He is perfect. The old man? Nay, we believe that Adam never progresses. The fact is, we may put a very false construction on this blessed passage by taking a view like that. The truth is, the child of God is not two persons, an old and a new man, but a person, with two diverse and opposing natures in him, struggling the one against the other, so that he cannot do the things he would.

The types of the Old Testament, and the teaching of the New, fully tell us of the existence of sin in every child of God. Remember how the priests, in passing to and fro between the altar and the temple, were provided with the laver, in which they washed their hands and feet. They had need to do it in the service of the sanctuary. Come to the New Testament, to that beautiful passage in the thirteenth chapter of John, where the blessed Lord, for our instruction, took a towel, and girded Himself, and began to wash the disciples' feet. Peter did not understand the act of humiliation, and said, "Dost Thou wash my feet?" "If I wash thee not, thou hast no part with Me." "Lord, not my feet only, but my hands and my head." There he was wrong again. "He that is bathed needs not save to wash his feet, but is clean every whit." Between the bath here and the robing-room in heaven, the believer contracts defilement by the way, but the Saviour has undertaken to take it away. This is the very business for which He ever lives at the right hand of God.

Let us not think that, because we need that cleansing, we are not justified from all things; and because we are justified from all things, we have no need of the daily cleansing of the girded Saviour.

Sin in the children of God is an awful thing. I believe solemnly, I do not merely say I believe, I am perfectly satisfied, that the devil is not guilty of the sin that a child of God is guilty of. Has the devil sinned against the Father that gave his only begotten Son to die for him? or against the Holy Ghost the Comforter come down to tabernacle and temple in him? In Ezekiel xvi. 49 I read, "As I live, saith the Lord, Sodom, thy sister, hath not done, she nor her daughters, as thou hast done, thou and thy daughters." Such is the enormity of sin as committed by the child of God.

Bear with me for a few moments while I ask your attention to the nature and consequences of this sin, as illustrated in David's history. The Lord sent Nathan to David. Into the peculiar nature of David's sin, or the manner in

which the prophet was taught to discover its turpitude, I need not enter. The one is too familiar, and the other too strikingly beautiful, not to be known to everyone hearing me. But I can imagine the flushed cheek and the agonized frame of the man as the confession is forced from him, "I have sinned against the Lord; against Thee only have I sinned." And when the prophet tells him that the sin is put away, remember what he said, "Thou hast despised Me." When we sin thus, God regards it as a despising of Him who loved us, and gave Himself for us. That is God's account of it. Take heed to it, child of God.

Then, again, we read, "By this deed thou hast given great occasion to the enemies of the Lord to blaspheme." You that call yourselves Christians are marked men and women, in the midst of a world that hates Christ, and his truth, and his Spirit, and his character. They watch you, that they may throw stones at Him. The devil tempts you to sin, not merely because he wants you to sin, but because he wants you to reflect on the character of Jesus Christ. The world will say, "There is your psalm-singer, your man of prayer, who would not go to a ball, or a theatre, or any worldly amusement; see how he can sin when it suits him, and when he thinks no one sees him." We give great occasion to the enemies of the Lord to blaspheme.

I remember a friend of mine, some years ago, told me he went to a meeting in Liverpool to hear a professed infidel. There was an harangue by a very loud-spoken man, and, amongst other things, he spoke of "the God that you worship, you that call yourselves Christians." "Why," he said, "I would not let a man like that into my house if he were alive in my day. See the man after his own heart! He was one of the greatest scoundrels that ever lived—an adulterer, a murderer, and liar. What was he not?" And he went on for a considerable time in this strain, and the meeting was closed. An old gentleman stood up, and said, "May I speak, sir?" "Yes, my friend, what have you to say?" "I have to say that if ever I had a doubt as to the inspiration of the Word of God, you have removed it. It was said, many a day ago, of poor David, 'By this deed thou hast given much occasion to the enemies of the Lord to blaspheme.'" The meeting broke up, I trust the better of the observation.

But, lastly, see the consequences of David's sin, "The sword shall never depart from thy house." How God hates sin, though He loves the sinner. He spared not the angels that sinned; He spared not his own dear Son, when sin was laid on Him; and do you suppose He will overlook sin in his children? No, there is an inseparable connection between sin and suffering. Remember David's sorrow when he went, a broken-hearted father, into his lonely chamber crying, "Oh, Absalom! my son! would God I had died for thee!" You cannot sin against God without grieving the Holy Spirit, and you cannot grieve Him and be happy.

I hope none of you will say of me as was said a short time since, "Poor Mr. Rainsford! he is only in the seventh of Romans, he has not got into the eighth." I trust I have a place in the truth, both in the 7th and 8th of Romans, and I trust I am looking forward to the time when the consequence of my being dead to the law, by the body of Christ, and of my being married to another, shall have its full fruition; when I shall say, "Thanks be to God, which giveth us the victory. O death! where is thy sting? O grave! where is thy victory?"

But I do see "another law in my members warring against the law of my mind," and, so far, I am in the 7th of Romans. I think, with creation, I do "groan being burdened, waiting for the adoption, to wit, the redemption of the body." I do believe "there is no condemnation" for me, and I would appeal to you in the language of the 12th of Romans, "I beseech you, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

LEICESTER.—The Week of Prayer closed in this town by a large gathering of about 2000 persons in the Temperance-hall. Rev. E. Davys, of Trinity Church, presided, while on the platform were ministers and laymen of all denominations. Earnest prayers were offered up by Revs. Messrs. Meyer, Isaacs, Williams, H. Lankester, Esq., M.D., and others, for the spirit of unity, and that Leicester may have an outpouring of the Holy Spirit the same as experienced elsewhere. May the Lord send some earnest labourers at once!

THE AWAKENING IN IRELAND.

DUBLIN.

On Monday morning (Jan. 11) the clergymen and other Christians engaged in the united evangelistic services held during the previous week met in the Metropolitan Hall at a quarter before eleven o'clock, to give an account of the meetings in the various districts of the city and suburbs. All those who spoke appeared to have had tokens of the presence and power of God at least at some of the meetings which they attended, and others said that visible signs of the operations of God's Spirit of awakening had been observable in all the meetings where they were present.

In one centre, where the meetings held were very large, during the progress of one of the services, a number of Christian young men went out to the streets and lanes and houses in the neighbourhood, and invited the people whom they met into the meeting. In this way they brought in forty people. At the close of the meeting no less than thirteen persons out of the forty remained as anxious inquirers to be spoken to. One man who had been brought in rather against his will by those who went out to search the highways and hedges, at the end of the meeting remained, anxiously asking, "What must I do to be saved?" and before he left he professed to be rejoicing in his risen Saviour.

In other districts the services were so acceptable to the people that of their own accord they desired they should be continued this week also, and sent in a request to the committee that certain speakers who had been with them last week should go back this week. In these places the meetings will be continued during the latter part of this week.

The report from Kingstown was of a most cheering nature, and the gentlemen who gave it in described the work going on there as "wonderful." The noon prayer-meeting held there every day is crowded, though the building where it is held is capable of containing some four or five hundred people. The evening services, too, at eight o'clock were so well attended that the Independent Chapel had to be secured for an overflow meeting. Every night, too, many remained for the after-meetings. Among others who have been reached are the working classes. On Tuesday night a meeting for working men alone was held, and was attended by nearly two hundred. It is no uncommon thing to see working men speaking to their companions, and anxiously urging them to accept Christ. Nor are those who have professedly found peace all of one denomination. Some of a different faith have accepted, and now rest on Jesus. As has been the case throughout this movement ministers of all evangelical Churches unite on the same platform in Kingstown to advance God's cause, and He has apparently set his seal to their united efforts.

Another speaker said that considering the numbers present, the meetings in Kingstown were quite as remarkable for the spiritual power there manifested as any meeting conducted by Mr. Moody and Mr. Sankey. The work among the seamen, as well as among others of the working people, was particularly mentioned as being very great. On Saturday last as many as fifty of them met together for prayer. On that occasion one of them prayed for the conversion of some companions of his, and Sabbath night thanks were returned for their salvation.

At the Exhibition Palace, on Sabbath afternoon, there was a very large audience, and the services were exceedingly solemn. The character of the meeting may be guessed at when I say that many were of opinion that they had never been at a more impressive meeting in the Exhibition Palace. Many persons were deeply smitten with conviction of sin, but as no arrangements had been made for an inquiry meeting none was held after the service. However, it is intended that such shall not be the case in future.

It is evident, I think, from all this, that God is still working in our midst; and it is plainly the duty of all who love the Lord and wait for his coming to beseech Him not only for the continuance, but for the greater manifestation his power.

BELFAST.

The splendid evangelistic meetings in St. Enoch's Church last week were sights worth seeing. The spectacle of the vast mass of people assembled nightly, not to listen to any great orator, but to hear simple gospel addresses, and to join in earnest worship, was inspiring in the extreme. When the last meeting came, and the immense church was seen filled to its utmost capacity with a deeply-interested

congregation, it was felt to be impossible to close the series. When requested to signify their own desires on the subject, the whole assembly rose to their feet *en masse*, in token of their wish that the meetings should go on for another week. Arrangements were entered into accordingly, and the result has fully justified those who made them. Large and very earnest congregations have gathered nightly to hear the gospel, and numbers have waited at the close of the services to be instructed in the way of truth more perfectly.

The noon meeting on Monday, at which progress is usually reported, was very large. The Rev. John Mac-naughtan presided, and delivered an address on the words—"What hath God wrought," in the course of which he referred to letters which he had just received from places like Castlebar and Ballygawley, descriptive of a remarkably good work which is going on in those distant places. The Rev. Hugh Hanna spoke of the great meetings in St. Enoch's the previous week. After the first meeting, he said, there were thirty inquirers, after the second forty, after the third sixty, and after the fourth 100. He had never seen stronger cases of conviction than at these meetings. The Rev. Dr. Donald said he had never witnessed a deeper or more solemn influence, or more genuine cases of conviction anywhere than at the meetings of last week. The other meetings during the week have been well kept up.

DUNMURRY.

There was "great joy" in the city of Samaria when Philip went down thither and "preached Christ unto them," and wrought miracles upon those who were possessed with devils, and palsied, and lame. Similar might the record be concerning our village last night, although no miracle of bodily healing was performed upon any of the dwellers therein. But a mightier than any earthly wonder was wrought, for the Holy Ghost was present in our evangelistic meeting, comforting the backslider, breaking hard hearts, and subduing rebellious wills. Since 1859 no such scene has been witnessed here; for, at the close of our meeting, between twenty and thirty remained for conversation and inquiry. It was a night to be remembered. For, here in one part of the church were a godly father and mother rejoicing over two of their sons, just entering manhood, and members of my Bible-class, who had decided for God, and Christ, and heaven. There was a husband (himself a recent convert) exulting in his wife, who, there and then, had accepted Jesus of Nazareth as her Redeemer and King. Yonder, in another part of the church, were two mothers in tears, "sorrowing, yet rejoicing"—rejoicing in the Saviour, and intensely anxious and sad, as they thought of their husbands and children still "out of Christ." And over in another pew might be seen a father, formerly careless, worldly, worse—declaring himself on the side of Christ, to love and serve Him for ever; whilst here, too, were strong young men and maidens, whose hearts were filled with gladness, and whose tongues did utter praise. As on former occasions, the attendance was large, and the devout attention of all betokened the earnestness which burned within.

STEWARTSTOWN.

As mentioned in our last, the revival is going on here with great power—an especial blessing resulting from the harmonious co-operation of the ministers and people of all denominations. At the close the ministers arranged to continue the meetings during the next week, and the people testified their approbation by a show of hands. Accordingly meetings have now been held on two evenings this week, and as the increasing crowds could not be accommodated in any other building in town, it was resolved to meet every evening in the First Presbyterian Church. Every available seat in this house was occupied. At the close of the meeting this evening (Tuesday), persons were invited to remain who had been specially blessed by these services, or who were anxious about their salvation, when nearly 200 remained, and prayer and praise were engaged in. The succeeding meetings are expected to be even more successful. One leading feature in these meetings is that all the higher and more influential classes attend them, without any exception, and great numbers of poor people who go to no place of worship are brought in by Christian workers, and attend night after night with great delight. Numerous requests for prayer are sent in every evening. One encouraging circumstance is that these large meetings are not called together by the novelty of strange preachers or evangelists, the entire services having been conducted exclusively by the local ministers.—*The Witness*.

MISS DE BROEN'S WORK IN PARIS.

Mr. James E. Somerville, writing from Cannes, sends us a sketch of this Mission, from which we extract the following:—

Several English ladies have come over to give help to Miss De Broen in her most interesting field of work. Are there not many ladies who have received blessing lately at home who could concentrate their energies to such a mission as this? Love to Jesus and a small knowledge of the language are nearly all that is needed. Visiting from house to house the sick and poverty-stricken, and speaking to them of the "Friend of sinners," occupies much of their time, and I understand that none have ever received anything but a hearty welcome from these messengers of Christ.

Miss De Broen has suffered much disappointment lately, inasmuch as through a quirk of the law connected with some old title, the piece of ground which was all but purchased for the erection of the iron-room (for which subscriptions have been received) has been lost in the meantime. And, further, there is at present no regular medical missionary; a Parisian doctor kindly gives his services three times a week for a few hours. But a regular medical practitioner is very much wanted, who would be willing to give his whole time to the work, and, in short, to act as a medical missionary. Through the pages of THE CHRISTIAN I make this appeal to the Christian medical men. Can no one be found among their number, either out of practice, or wishing, for the sake of Christ, to resign practice at home, who would undertake the work of a medical missionary among these poor, ignorant, but most accessible people in Belleville? Miss De Broen, 21, Rue Piat, Belleville, Paris, will be most happy to give information as to terms, and what is required for the work.

PORTSMOUTH SOLDIERS' INSTITUTE AND HOME.

Friends interested in this work will be glad to hear of its progress. Since the house was opened on September 10, we have had continual cause for thankfulness to God that, notwithstanding all opposition (which still goes on), we are doing well, and the numbers frequenting the house are steadily increasing, the attendance at the lectures, Bible-classes, singing-classes, and mothers'-meetings, being larger each week. This being the troop-ship season, the value of the Institute is felt by women and children disembarking, or waiting to embark. There is not sufficient barrack accommodation for them, and until our house was opened, many have been without shelter at such times for many hours, sometimes for the night; some are penniless, but we receive all. One Saturday night thirty came to us in this way, wet, tired, and hungry, to be lodged until the Sunday, and we are scarcely ever without some in the house. Friends of the soldiers embarking for India also come here from long distances. One poor young woman with a baby came from Wales to bid her husband good-bye. Some one brought her in, and seated her by our fire, half stupefied from grief and want. She had not a penny, her baby then only five days old; we put her to bed, and kept her some days. Two soldiers' wives came from Ireland, and were walking the streets with only a few pence, until directed here. Last night our house was quite full of people, who sailed in the "Malabar" troop-ship to-day, some of them unable to pay for what they had. Every ship takes out some who love the Saviour, and we are able to give to the care of such large stores of papers, tracts, etc., for distribution on the voyage, when they are eagerly received. Our work here is to care for the bodies and souls of men, women, and children, as God shall enable us, and I thank Him daily that He has given us this house. Hundreds are praying for us; I want them to praise with us, too. Our greatest drawback is the want of a large hall for religious and social meetings, but the ground is now being cleared preparatory to building one, and additional dormitories. I am endeavouring to raise the £1500 yet required for this purpose, and should be thankful to address drawing-room meetings on "Christian Work in the Army," whenever friends are willing to convene such for me. Personal service is greatly needed in this work. I would most gladly receive any Christians (who can pay for their board, etc.) wishing to devote a few weeks to work among our soldiers and sailors, or their wives and children. Inquiries may be addressed, or contributions sent to me here.

SARAH ROBINSON.

Soldiers' Institute, Portsmouth, Jan. 14.

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THE GOSPEL IN SPAIN.

Dear Sir,—Pray call the attention of your readers to the urgent importance of prayer for Spain; that the enemies of the gospel may not succeed in closing the door which was so happily opened to it after the downfall of Isabella II. To human calculation it seems as if the triumph of the priests and their party was at hand. But, as God turned the counsel of Ahithophel into foolishness, in answer to David's prayer, so He may now "take the wise in their own craftiness" again, if his people will but do as David did.—Very truly yours,

HOBACE NOEL.

White Rose Grange, Woking Station, Jan. 13.

GREAT ALL-DAY MEETING IN PHILADELPHIA.

By the arrangement of the Young Men's Christian Association, Monday, 14th December, was set apart in Philadelphia for an all-day service. The place was the Central Presbyterian Church. From ten a.m. until three p.m. were the hours appointed, the order of service being changed every hour. During the first hour Mr. E. Pearsall Smith was the leader, and spoke. Mr. Henry Moorhouse followed, with some comments on the vision recorded in the 10th chapter of Daniel. The second hour was set apart for a praise service, under the leadership of Professor Johnson, and was very delightfully employed. The third hour was devoted to the "promises of God." Mr. Rowland, the Secretary of the Young Men's Christian Association, occupied the chair. He invited all who had a burden upon their hearts for un saved friends to rise up. A large number responded. The fourth hour was devoted to the furnishing of accounts of the great revival on the other side of the Atlantic. Mr. George H. Stuart presided, and gave a statement of the labours of Messrs. Moody and Sankey, quoting largely from the Belfast Witness. Mr. Stuart said these results of God's work abroad were observable—1. The conversion of many thousands. 2. Deeper spiritual life in the Church. 3. A more close study of God's Word. 4. Faith. 5. Last, but not least, workers for Christ increased nearly twenty-fold in Scotland and Ireland. The fifth hour was in charge of Mr. Moorhouse. Thus closed five hours of solemn, earnest, united waiting upon God—opening, as we trust, days of wondrous revival power in our midst, and hastening "the latter day glory."—*Philadelphia Christian Standard*.

GEORGE-YARD RAGGED SCHOOL.

R. E. W., having seen the following extract from a letter written by Mr. George Holland, of George-yard, White-chapel, to a friend in the country, and being anxious to help, offers £1 percentage on every £5 given in reply to this appeal on behalf of Mr. Holland's arduous work, up to the 11th February. Donors will kindly state when giving, "In reply to R. E. W.," that R. E. W. may know the extent of liability incurred.

EXTRACT.

"The children have suffered greatly during this inclement weather, their limbs being almost frozen, and wanting sufficient food. One little girl, looking very ill, had, we found, been thirty-six hours without food. We visited the room where she lived, and found it destitute of furniture, of fire, and of food. The mother and children also were nearly destitute of clothing. One little child had no covering at all; one child, aged eleven, was nearly in the same condition; and the mother could spare nothing from her own scanty covering; the husband and father was sick, and in the infirmary. There are many such cases among the deserving poor. I do not speak of drunkards, for they must put up with the consequences of their sin, but I am thankful to say that many drunkards are becoming sober. The work has been so arduous this Christmas that I wonder I am able to keep on, but the Lord has answered the prayers of his servants for me, and has helped me through. The little nursery is, I believe, a blessed work; I want to reach widows, if possible. When the shelter for girls is in operation I hope to gladden many a mother's heart by restoring to her her child. The work is enormous, but it is the Lord's, who will supply our need, though I know not how, and it is a privilege to do anything for the Divine Master.

"January, 1875."

BLESSING IN DUMFRIESSHIRE.

During the term of Messrs. Moody and Sankey's visit to Glasgow there were very frequent requests for prayer for Dumfriesshire, which our faithful God heard and has in a remarkable manner answered. Dumfries, Annan, Ecclefechan, also Carlisle, Whitehaven, Dalbeattie, and many of the country districts, have been visited by Messrs. Scroggie and Dunn, whose labours have been signally blessed; many hundreds, if not thousands, having been brought to know the matchless love of Christ, while many have already passed away into the presence of Him who loved them and gave Himself for them. Messrs. Scroggie and Dunn have had the most hearty co-operation of numbers of the various ministers in the different places they have visited, which has greatly facilitated their labours. Will God's praying, believing people continue to plead for Dumfriesshire and Cumberland, especially Carlisle? And also remember Mr. Scroggie, who is now at Stockton, and Mr. Dunn at Bowdon, near Manchester, where they commenced their labours last Sunday. Great numbers have already been gathered in at these two places filling the hearts of God's children with unspeakable joy.

JAMES N. CARR.

Carlisle, Jan. 15.

TEN DAYS' MISSION AT BRIGHTON.

As many of the Lord's people have been waiting upon Him for an outpouring of his Spirit during these Mission services at St. Margaret's, they will rejoice to hear of the blessing already given, and raise with us the note of praise to Him who hath heard and answered his children's cry. Truly, in answer, a baptism of the Holy Ghost has been given to the missionary, Rev. W. H. M. Aitken; and thus the simple gospel truths, clothed in the most forcible language and illustrated by various telling anecdotes, have fallen with quickening power on many hearts.

The church has been more crowded at each service. On Friday night the after-meeting was such as has only been witnessed in the work of God so blessed under Messrs. Moody and Sankey. The anxious were requested to go up into the gallery, which was soon occupied, while at the same time the body of the church remained almost full; and the number throughout who that night obtained deliverance through the blood of the Lamb "the day" alone will declare.

In the morning services the body of the church has been filled, and very many believers have obtained great blessing. One going out of church yesterday grasped my hand, and said, "Will you praise God with me? This Mission has been such a blessing to me! I always felt there was some little corner of my heart which was not the Lord's, but now I can truly say the whole is his!" She had long been a child of God, and a most earnest worker for Him.

On visiting a lady to whom I had spoken amongst the anxious the previous evening, I found the husband also rejoicing in the Lord. He was awakened the first night, accepted Christ himself on the second night, and his wife the third, and though a perfect stranger, met me with the words, "Praise God for the blessing this Mission has been to my soul. I have only lived for the world, but I am proud to say a great change has taken place in my heart;" and he wept like a child.

It is purposed (d.v.) to have the concluding service on Thursday evening next, under the Dome. May many readers of THE CHRISTIAN specially plead that, in the last great day of the feast, there may be a yet more abundant ingathering of souls, and that therefore his dear servant may continue to be "filled with the Spirit," that the man may be hidden, and the grace and power of God alone be manifest.

Mr. Aitken commences a Mission at St. James's, Leeds (d.v.), next Sunday. Plead for a similar blessing there.

WEEK OF PRAYER AT PORTSMOUTH.—The hall has been crowded. Working-men from our dockyard have dropped their hammers and tools at twelve o'clock, and taking a bit of cold dinner, have come to the meetings. Praise the Lord! is language befitting our lips; the Lord has done great things for us, and we seem to hear Him saying to us, "Thou shalt see greater things than these." After the prayer-meeting this day a meeting was held of ministers and friends, to consider the expediency of continuing these meetings next week. Thank God it was decided in the affirmative. Naval and military officers, and soldiers and sailors, police, and others, have been present, and it would have done your heart good to have listened to their prayers. May we in the south yet feel the mighty wave that has deluged the north; yea, we have felt the droppings. Lord, send the shower!—Yours in Jesus, G. W. D. DOWKINER.

MISSION-WORK IN THE ROYAL NAVY.

On Friday afternoon, Miss Weston narrated her seven years' work among the seamen and marines of the Royal Navy, in Room No. 6 of the Conference Hall, Mildmay-park. As our readers already know, a letter written by Miss Weston to a sailor, and shown to others, was the commencement of a work that has now attained such great dimensions. The number of the monthly letter to the men, beginning at 250, is now 4000, and that to the boys, 2000. Perhaps to those who know what sailors are, the most remarkable department is the temperance one. Imagine branches on board nearly 80 naval vessels, with thousands of staunch abstainers! God most wonderfully inclines the commanders and others to favour the work, or it never could have succeeded as it has. But the spiritual work will always afford the deepest interest to every child of God; and the details of early struggles, and the marked blessing which has rested upon it, were most thrilling. Miss Weston's great object now is to secure a large red brick house close to the dockyard gates, at Devonport, and turn it into a "Sailor's Rest" and Mission. In thirteen weeks the Lord has sent her £1700 of the £4000 needed, and she is full of faith and hope that the remainder will soon be sent. One thing is certain: no one can listen to her marvellous story without bidding her God-speed most unreservedly. Captain the Hon. E. Moreton presided at the meeting on Friday, in which also Captain Liebenrood, Mr. Edmund Wheatley, and others took part.

DAILY TEXTS.

"PRAYING IN THE HOLY GHOST."—JUDG 20.

Thurs. 21.—"Praying always with all prayer and supplication in the Spirit." "Every one that asketh receiveth." "I knew that Thou hearest me always."—Ephes. vi. 18; Luke xi. 10; John xi. 42.

Fri. 22.—"Abraham prayed unto God, and God healed Abimelech." "The people cried unto Moses; and when Moses prayed unto the Lord, the fire was quenched." "Elisha prayed, and said, Lord, I pray Thee, open his eyes, that he may see. And the Lord opened the eyes of the young man, and he saw."—Gen. xx. 17; Num. xi. 2; 2 Kings vi. 17.

Sat. 23.—"Hannah, she spake in her heart, only her lips moved;...For this child I prayed, and the Lord hath given me my petition which I asked of Him." "The Lord turned the captivity of Job, when he prayed for his friends; also the Lord gave Job twice as much as he had before."—1 Sam. i. 13, 27; Job xlii. 10.

Sun. 24.—"He went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but as Thou wilt." "Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death, and was heard in that He feared."—Matt. xxvi. 39; Heb. v. 7.

Mon. 25.—"Jabez called on the God of Israel, saying, Oh that Thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that Thou wouldest keep me from evil, that it may not grieve me. And God granted him that which he requested." "I bow my knees unto the Father of our Lord Jesus Christ...that He would grant you according to the riches of his glory...to be filled with all the fulness of God."—1 Chron. iv. 10; Ephes. iii. 14, 19.

Tues. 26.—"Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit." "Fear not, Daniel, for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words."—James v. 17, 18; Dan. x. 12.

Wed. 27.—"And now, Lord, behold their threatenings, and grant unto thy servants, that with all boldness they may speak thy word;...and they were all filled with the Holy Ghost, and they spake the word of God with boldness." "All things whatsoever ye shall ask in prayer, believing, ye shall receive."—Acts iv. 29, 31; Matt. xxi. 22.

"THE SPIRIT ALSO HELPETH OUR INFIRMITIES."—ROM. viii. 26.

We have still on hand some copies of last week's Double Number, price 2d., containing Messrs. Moody and Sankey's meetings in Sheffield, and the results of the work in Manchester; also reports of addresses in London during the Week of Prayer, etc., etc.

COLERAINE.—Mr. and Mrs. Leadbester have continued to work most successfully at Coleraime, and the number of converts is very considerable. They are now about to leave, and carry with them the loving prayers and sympathy of many in the town.

CENTRAL NOON MEETING,

MOORGATE-STREET HALL.

The following are the subjects for the fourth week in Jan. —

DATE.	SUBJECT.	SPEAKER.
Th., Jan. 21.	—Within the veil (Heb. x. 19)	Rev. D. MacColl.
Fri. „ 22.	—Outside the camp (Heb. xiii.)	„ J. Stephenson.
Sat. „ 23.	—Our sons and daughters (Psa. cxliv. 12)	„ Earl of Cavan.
Mon. „ 25.	—Reports.—“I told them of the hand of my God, which was good upon me” (Neh. ii. 18)	Rev. J. Kirkman.
Tues. „ 26.	—The temptation of Eve (Gen. ii. ; 1 John ii. 16)	„ Dr. Culross.
Wed. „ 27.	—The temptation of Christ (Luke iv. ; Matt. iv.)	„ S. Hebditch.

The following are the subjects proposed for the month of February —

Mon., Feb. 1.	—“Peter stood with them and warmed himself” (John xviii. 18). Reports of work.
Tues. „ 2.	—“What have they seen in thine house?” (Isa. xxxiv. 4).
Wed. „ 3.	—Paul’s thorn in the flesh (“given”) (2 Cor. xii. 7, 8, 9).
Thurs. „ 4.	—“Seek righteousness, seek meekness” (Zep. ii. 3).
Fri. „ 5.	—“Speech with grace seasoned with salt” (Col. iv. 6).
Sat. „ 6.	—“Let me not see the death of the child” (Gen. xxi. 16).
Mon. „ 8.	—“Do the work of an evangelist” (2 Tim. iv. 5). Reports of work.
Tues. „ 9.	—“He that hath clean hands shall be stronger and stronger” (Job xviii. 9).
Wed. „ 10.	—“As thy servant was busy here and there, he was gone” (1 Kings xx. 40).
Thurs. „ 11.	—To obey, to hearken (1 Sam. xv. 22).
Fri. „ 12.	—The unresting, unhurrying Christ (John iv. 34 ; Luke ii. 49 ; John xi. 6 ; vii. 6).
Sat. „ 13.	—“God hath heard the voice of the lad where he is” (Gen. xxi. 17).
Mon. „ 15.	—“Preach the word” (2 Tim. iv. 2). Reports of work.
Tues. „ 16.	—Hindrances to faith and confession (John v. 44 ; xii. 43 ; xix. 38).
Wed. „ 17.	—“New fruits every month, because their waters issued forth out of the sanctuary” (Ezek. xlvii. 12).
Thurs. „ 18.	—Men settled on their lees (Zeph. i. 12).
Fri. „ 19.	—“My Spirit remaineth among you, fear ye not” (Haggai. ii. 2).
Sat. „ 20.	—“Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation” (Gen. xxi. 18).
Mon. „ 22.	—“Meditate upon these things” (1 Tim. iv. 15). Reports of work.
Tues. „ 23.	—Faith without works, dead, being alone (James ii. 17).
Wed. „ 24.	—“Cast your net on the right side of the ship, and ye shall find” (John xxi. 6).
Thurs. „ 25.	—“Him that overcometh” (Rev. iii. 1, 12, 21 ; xii. 10, 11).
Fri. „ 26.	—Secret faults (Psa. xii. 12)
Sat. „ 27.	—“We will go with our... sons and with our daughters” (Exod. x. 8—11).

A very successful series of evangelistic meetings has been held during the past week at the Moorgate-street Hall. Ned Wright had crowded congregations, and on Friday evening last a tea was given to 400 policemen, postmen, and fire brigade men, B. Paton, Esq., in the chair. Gospel addresses were delivered by Mr. J. J. Jones, Admiral Fishbourne, A. F. Kinnaid, Esq., Ned Wright, Dr. Mackenzie, Mr. Ashworth, and Rev. J. Lamb. We heartily commend this last effort to the attention and help of our readers, feeling sure that not only does an urgent need for it exist, but that a special blessing will follow it. We shall be happy to receive any contributions towards it.

PARALYZED AND EPILEPTIC.

DEATH OF THEIR FRIEND, MISS CHANDLER.

Sir,—Many of your readers will be sorry to hear that Miss Johanna Chandler, founder of the National Hospital for the Paralyzed and Epileptic, died suddenly on Tuesday evening, Jan. 12, at her residence, 43, Albany-street, Regent’s Park, after only a few days’ illness.

Contributions in aid of the funds of the hospital will be very gratefully received by me, or by Mr. E. H. Chandler, until final arrangements for the future be made.—I am, sir, yours truly,

SARAH A. WHITMORE,

Private Secretary to the late Miss Johanna Chandler.
43, Albany-street, Regent’s Park, Jan. 15, 1875.

NOTICES OF BOOKS.

BY THE STILL WATERS. Meditations and Poems on the 23rd Psalm. The Meditations by the Rev. S. W. CHRISTOPHERS. The Poems by BENJAMIN GOUGE. *Haughton*.—We have read much better expositions of this wonderful little Psalm, and we have read far worse. The poetry is well adapted to the subject, and some of it very good.

BABY DIED TO-DAY, AND OTHER POEMS. By the late W. LEIGHTON. *Longmans, Green and Co.*—Fugitive pieces, from the pen of a true-born poet, who deceased at the early age of twenty-eight. The poems combine tenderness and vigour, and betoken a sensitive earnest soul who linked the human and the Divine in every outlook of life, and was specially true to “the kindred points of Heaven and Home.”

LIFE MORE ABUNDANT, the Necessity and the Privilege of the Church of Christ. By the Rev. EDWIN WRENFORD. *Partridge*.—A pamphlet forcibly written on the subject of the more abundant life which is the privilege of God’s people. The writer acknowledges that only lately has he felt the power of the truth in Jesus which has recently gladdened so many hearts, and now he says, “All men’s objections cannot dispose of the work itself, so sweetly solemn, so calm, so deeply earnest; this feature alone proves it to be from God.”

PERFECT LOVE; or, Plain Things for those who need them, concerning the Doctrine, Experience, Profession, and Practice of Christian Holiness. By J. A. WOOD. *Elliot Stock*.—This is a detailed exposition of the subject of Holiness, and to an earnest and inquiring mind may prove a boon. We say may advisedly, because we think that this book and many others of a kindred nature start questions that are not found in the Word of God, and suggest replies hardly to be established by “thus saith the Lord.” Still there is much calculated to stimulate seekers after the more abundant life in Christ, provided the reader be one whose “senses are exercised to discern both good and evil.”

ADDRESS TO EVANGELISTS. *Hodder and Stoughton, 8d.*—The summary of an Address given by Capt. W. E. Smith, Hon. Sec. of the Evangelization Society, to a class of candidates for the office of evangelist in connection with it. It is brimful of good sound sense, Christian wisdom, and practical advice. The difficulties of the evangelist’s position, and the special dangers to which he is exposed, are set forth in commendably plain terms, and the specific remedies in an equally unmistakable manner. No doubt evangelists are liable to err, as well as other Christians, but if they will read this address prayerfully, and in the spirit in which it was evidently delivered, we think their mistakes will be reduced to a minimum. We heartily commend it to their notice.

THE STORY OF THE SCOTTISH CHURCH, from the Reformation to the Disruption. By Rev. THOMAS MCCRIE, D.D., LL.D. *Hodder and Stoughton*.—The story before us covers one of the most eventful, painful, and yet glorious periods through which the Church of Christ has passed. It is written by one who has made it his life-study. Every page is full of interest; you cannot open the book without alighting upon some deed of daring faith or martyrdom on the one side, or of cruelty, or injustice, or murder on the other. It ought to be on the bookshelf of every Christian family; and all our children ought to know the history of the noble men and women who thus endured for Christ’s sake. They were of that long and saintly line of witnesses of whom the world was not worthy.

CHILDREN RECLAIMED FOR LIFE; the Story of Dr. Barnardo’s Work in London. By the Author of “The Romance of the Streets,” with an Introduction by the Author of “Jessica’s First Prayer.” *Hodder and Stoughton*.—Many of our readers are familiar with the graphic, vigorous descriptions of this author, of various phases of London life, and in dealing with the need for and the origin of Dr. Barnardo’s work, he has employed his powers well, and on a worthy subject. This is not a sketchy outline, but a careful survey of every side of Dr. Barnardo’s enterprise, and of its real worth to us and to our nation. In fact, in his own way, the author makes us feel as if the doctor was a necessity of the times we live in, and we are inclined to think the same. It is the best and most succinct account of the work from 1867 till 1874, that has appeared, and will, we trust, find many readers in 1875. The book is tastefully and handsomely got up, so that inside and out, it will prove an attractive gift book.

DAVID BLAKE, THE SAILOR. By Mrs. SEWELL, Author of "Mother's Last Words." *Jarrell and Sons.*—We expected touching rhyme and flowing metre as we opened the book, and found it; but we were scarcely prepared for the solid substratum of fact on which the earnest, thrilling appeal for our brave sailors is founded. Are not the dangers of the sea and the suspense and terror thrown over the homes of these men enough? Must they be the prey of landsharks immediately on their arrival in port, and can no rendering of the golden rule be brought to bear upon the state of our sailors, who are kept from their wives and families just when the first eager desire for home is strongest and sweetest. Mrs. Sewell has done a good work in the same line of things, though, perhaps, on a higher plane than that of Mr. Plimsoll, M.P. We cordially recommend the book to our readers' thoughtful perusal.

The Christian TRACT FUND.

APPLICANTS FOR TRACTS.

The following will be thankful to receive tracts for gratuitous distribution from friends able and willing thus to help:—

Wm. J. Smith, 7, Cottage-grove, Penrose-st., Walworth, S.E.
J. Shelton, 124, Harvest-lane, near Woodside-lane, Sheffield.
Wood-street Mission Hall, Deansgate, Manchester.
H. T. Hatton, Beefeater's Lye, Stourbridge.
Joseph Jonson, Hebrew Christian, 7, Grant's-walk, St. Austell.
W. Hummerston, 15, Bandon-road, Victoria Park.
J. Bradley, John-street, Brierley-hill, Staffordshire.
C. E. Good, Mission Hall, Goldsmith's-row, E.
E. Ensoll, 4, Boyson-road, Walworth, S.E.
F. T. Ashfield, Bridge-road, West Battersea.
Miss E. S. Clarke, Farthing's Farn, Milverton, Somerset.

NOTICES.

"CONSTANT READER."—We have no means of carrying out your suggestion.

HENRY HOLLOWAY's present address is, 28, Bonsall-street, Hulme, Manchester.

Communications received with thanks.—W. T.; C. D. M.; A. F.; J. R.; E.; R. E. W.; F. T.; G. A. R.; H. M.; R. C. M.; W. H. S.; J. J.; J. T. B.; Anon.; Irishman; Mrs. L.; T. W.; J. E. J.; Poor Governess; French Poor; A. C.; A. S.; T. T.; J. H. T.; S. B.; J. S.; H. T.; H. B.; H. P. B.; B. M.; H. H.; E. W. B.; R. D. T.; Henriette; W. A.; J. C. C.; T. C. and Son; H. N.; Frenchman; H. L.; W. T. B.; J. Du P. de la H.; G. R.; B. de W.; G. S. M.; S. M.; R. B.; B. S.; R. A.; J. W.; J. H. M.; C. S. V.; E. E. C.; W. S. L.; Nazareth; S. A. W.; E. R.; G. B.

VIENNA.—The following account recently sent to the secretary of the Monthly Tract Society by their agent in Vienna, shows that prayer and God's work is happily extending in continental cities, where they are so much needed:—"On Friday, the first day of the New Year, we opened our hall for public worship with prayer, and the attendance was good. Yesterday the public worship was attended by 110 persons. The police authorities were of course present in plain clothes, and one officer has been much 'moved' by the solemn character of our worship. Another has said within our hearing, 'that these services must be for good, for they pray for the Emperor and family, and the authorities set in dominion over us.'" A letter sent since the above was received, says, "We have had two glorious prayer-meetings this week; last night the room was tolerably full, and we had one of the ministers of the Reformed Church here; also Dr. Fardy, Church Councillor, the noble Dr. Schaffler, and his son, the Rev. Mr. Schaffler, of Brum, in Moravia, and a missionary from Innsbruck. All present appeared to be solemnly impressed by the prayer offered up.

CANTERBURY.—The Week of Prayer was observed in this city in accordance with the suggestion of the Evangelical Alliance, and we rejoice to say it proved a time of refreshing to those of God's people who were able to attend; the result of similar meetings held at the commencement of the past year was so gratifying that the committee of the Young Men's Christian Association who organized the meetings, were encouraged to secure the larger Music-hall, capable of holding some six hundred people, and each evening they had the satisfaction of seeing the hall nearly filled. The assembly was presided over by the Dean of Canterbury, Colonel Horsley, and clergymen and ministers of various denominations, commencing with Dr. Payne Smith, the dean, who gave a short cheering address on the 106th Psalm. The prayers offered were marked by their earnestness and fervour. We would ask fellow readers of THE CHRISTIAN to unite with us in praying that God would grant to this city, so full of religious profession, a share of the blessings we hear are descending in the North of England. We have recently had proof that God is working by his Holy Spirit in our midst, and several souls have been truly born again, but we want to see still greater things.

PRAYER ANSWERED.

In September last a lady had missed her train at Wemyss Bay Station, so had time to listen to an account of village work in a Suffolk village from a comparatively stranger tourist there at that time. After some encouraging words, which might be supposed to pass between Christian workers, the lady said, "I see why missing my train was ordered. I will now go home, and pray for a revival in your Suffolk parish."

On Sunday, November 22, the special work was begun by a drawing-room meeting at the rectory. Above forty assembled, including old and young men, husbands and wives.

W. H. Jary, Esq., of Burlingham House, Norfolk, the well-known evangelist, was invited by the rector of the parish to help on home missions at that time. The passage Mr. Jary selected for the Sunday evening address was 2 Kings v., the cleansing of Naaman the Syrian by the report of the little captive maid.

On Monday evening there was a continuation of the bright work. The same gentleman delivered an address to a crowded meeting in the National Schoolroom, an annual meeting for Missions. The rector, with solemn and touching earnestness, encouraged a missionary spirit in his people, and prepared them for Mr. Jary's address, which bade them help on missionary work at home and abroad.

Should this account meet the eye of that Christian lady, she will rejoice and thank God with us in the results of her prayers in such happy gatherings, addressed by one who was strengthened and sent forth by the earnest prayers of his own household, and other friends, rich and poor.

What fruit remains? (John xv. 16). One of the hearers has since expressed his great desire to become a missionary in God's distant vineyard. Fruit also in a spirit of praise, and greater desire to glorify God in heart and life, "beginning," a poor woman said, "as the gentleman told us, at home, as Christian wives and parents."

Witnesham.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.—For gracious answer to prayer for restoration.

PRAYER.—For prodigal sons, members of Christian families, who have forsaken the God of their fathers.—A medical man in great perplexity as to his path of duty, desires to see plainly if it be God's will he should remove from his present sphere of work.

—For a lady in mental and bodily affliction, that she may be comforted, being almost in despair.—For blessing on a new Sunday-school, where there are numbers of poor, untaught children.—For God's blessing on a letter sent to a near relative abroad, beseeching him to decide for the Lord.—For blessing on a visit to a lady who knows not the Lord Jesus, that by words and actions she may be a powerful witness for Christ.—For a father who seems hopelessly given up to intemperance.—For a beloved and only son, once rejoicing in Christ Jesus, but who has been suffering for some months from mental depression and delusion, that Jesus would "come and heal him."

PLACES.—For the approaching Mission in Leeds, Jan. 24—31, that all the preachers may be "full of the Holy Ghost and of faith," that they may preach the gospel of Christ to prepared hearts, and that it may be the power of God unto salvation to multitudes in that important town.—For six weeks of evangelistic services amongst the Protestants of the West of France, to be held by J. G. Alexander.—For Acton, and that a Young Men's Christian Association lately formed may prosper and be owned of God, and many young men savingly converted.—For a Mission to be held throughout the Staffordshire Potteries, for eight days, from January 24, that the Lord would pour out His Spirit abundantly upon all those who preach and hear His word.—For the town of Sunbury and the surrounding villages.—For a church in Devonshire, that God's work may be greatly revived, and that the prevailing deadness may be removed; also for a work of grace in the Sunday-school connected with it.—For blessing on temperance work at Milverton, Somerset.—Pray that there may be a place opened at the Curragh Camp, Ireland, for the preaching of the gospel, as the place at Major Manning's has been closed by the order of the General.—For Hastings and St. Leonard's, and the villages around, that the daily united prayer-meetings now being held, may result in showers of blessing.—For blessing on a week's Mission to be held at Stansstead Abbots, Herts, commencing Jan. 24.—For special meetings at Lowestoft.

CONVERSIONS.—A widowed mother and a widowed sister ask the prayers of Christians for a much-loved son and brother, wandering far from "home."—For a young convict, who was impressed during the London Mission in February last, but, it is feared, is now fast returning to his old companions and ways.—For a young medical student at Edinburgh, that he may be born again.—For a husband terribly opposed to the truth, and to

all who are interested in divine things. Also for an aged father, the subject of prayer for forty years.

LET not the lady who has sought the Lord for nearly twenty years give up now. Hab. ii. 3: "Though it tarry, wait for it"; "At the end the vision shall speak."

FORTHCOMING SPECIAL MEETINGS.

CONFERENCE HALL, Mildmay Park.—Sunday, Jan. 24.—Mr. G. Kirkham (third of a series of Lectures on the Book of Daniel; sub., "The Proud Monarch Humbled"), at 3.30; Capt. the Hon. R. Moreton, at 7.
LONDON CHRISTIAN CONFERENCE, on Scriptural Holiness, Agricultural Hall, Islington, to be continued every day during January. Each Thursday the meetings will be specially for Christian workers.

EAST-END CONFERENCE HALL.—Mr. John Vine, every Sunday during the month of January, at 6.30; Wednesdays at 8.

19A, GREAT PORTLAND-ST.—Special Meetings for Children and their Friends, on Saturdays, at 3.

Monday, Jan. 25, at 3, Special Address by Rev. W. Haslam.

HOLLOWAY HALL, Sunday, Jan. 24, Bendigo, at 3.30.
AGRICULTURAL HALL.—Sunday, Jan. 24, Rev. Joshua Harrison, at 3.30; Rev. George McCree, at 7.

MOORGATE-ST. HALL.—Mr. C. R. Hurditch, on Thursday, 21st inst. at 7. Service on Sunday at 7.

"THE EDINBURGH CASTLE," St. Paul's-road, Rhodeswell-road, Limehouse.—Sun. at 11 and 7; every week evening at 8.

MISSION HALL, 272, Whitechapel-road, every evening at 8; Sun., 11, 3, 6.30. A Meeting for the Promotion of Scriptural Holiness, Wednesdays, at 8.

SEMI-ANNUAL BELIEVERS' MEETING, DUBLIN.—The usual meetings will be held, if the Lord will, in the Metropolitan Hall, Lower Abbey-street, Dublin, on February 2 and 3, at 8 a.m., 12 noon, and 7 p.m.

OPEN-AIR MISSION.—The quarterly meeting of members and friends will be held on Monday, 25th inst. in the Lecture Hall, Craven Chapel, Foubert's-place, Regent-street. A special address by John Macgregor, Esq., on "Words written of old about things seen now" illustrated by diagrams. Capt. the Hon. F. Maude, R.N., will preside. Tea at 6; chair taken at 7 p.m.

CHRISTIAN CONFERENCE FOR THE PROMOTION OF SCRIPTURAL HOLINESS, PUBLIC ROOMS, UXBRIDGE.—A series of meetings will be held (d.v.) on Feb. 11, 12, 13, and 14, to commence at 3.30. Further particulars may be obtained from Mr. Weedon, at the Rooms.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Spiers proposes to hold services at Congleton till Jan. 23; Ledbury, Jan. 25 to 30; Newark, Feb. 1 to 5; Monmouth, Feb. 8 to 12; St. Helen's, Feb. 15 to 19.

Children's Evangelistic Band.—Mr. Jordan at Battersea Park Baptist Chapel, Jan. 26, 28, 29, at 7. Mr. Lidstone at Congregational Lecture Hall, Bridge-road, Fattersea, Jan. 25, 28, 29, at 7. A series of Special Services at Moorgate-street Hall, on Saturday afternoons, commencing Jan. 23, at 3.

WEEKLY NOON PRAYER-MEETING, St. George's Hall, Langham-place, W.—Every Wednesday, from 12 to 1.

SPECIAL SERVICES, Sunday, Jan. 24.—

Britannia Theatre, Finlay Gibson, Esq., at 7.
Pavilion Theatre, G. Scudamore, Esq., at 7.
Philharmonic Theatre, T. J. Croggon, Esq., at 7.
Victoria Theatre, Mr. Winton, at 7.

Royal Amphitheatre, Rev. H. E. Stone, at 3.30; Rev. C. H. Kelly, at 7.

Royal Alexandra Theatre, Ned Wright, at 3.30; Rev. J. Mayer, at 7.

Greenwich Theatre, at 7.
Town Hall, Shoreditch, Rev. J. Ellis, at 3.30.

South London Palace, Mr. W. Jeffery, at 7.
Exeter Hall, A. Gliddon, Esq., at 7.

Moorgate-street Hall, Rev. S. Manning, at 7.
Burdett Hall, Limehouse, at 7.

St. George's Hall, Mr. J. Denham Smith, at 7; Wed., at 12.
St. James's Hall, at 3 and 6.30.

Foresters' Music Hall, Mile-end, Joshua Poole, at 7, and every Sunday till further notice.

Oxford Music Hall, Oxford-street, Robert Baxter, Esq., at 7.
Kilburn Hall, Mr. J. P. Larkins, at 7; Wed., at 7.30.

DAILY PRAYER-MEETINGS.

CENTRAL CITY NOON PRAYER-MEETING, Moorgate-street Hall, corner of London Wall, 12—1.

Y.M.C.A., Stafford Rooms, Titchborne-st., Edgware-rd., 12—1.

MILDMAY CONFERENCE HALL, Mildmay Park, at 12.

No. 59, LOMBARD-ST., Mon., Tues., Thurs., Sat., at 1; Wed. and Fri., at 12.30.

EAST-END CONFERENCE HALL, Carlton-sq., Globe-road, at 12.30.

WOOLWICH, 14, Thomas-street, 12 to 1.

SUSSEX HALL, Leadenhall-street, at 1.

SUNDAY-SCHOOL UNION, 56, Old Bailey, at 1.

PEOPLE'S HALL, 272, Whitechapel-road, at 1, except Saturday.

WHITEFIELD MISSION-ROOM, 148, Drury-lane, at 1.

GOSPEL HALL, Osborne-place, Brick-lane, Spitalfields. No. 19A, Great Portland-street, at 3.

DEPTFORD PEOPLE'S HALL, 188, High-street, 1—2.

BELMONT HALL, near Vauxhall Station, 12—1. Thursdays for sick only.

GREEN-LANES WESLEYAN CHAPEL, N., every morning, at 7.

PRICKHAM EVANGELISTIC MISSION, 116, Hill-street, 12—1. Mon., Tues., Wed. only.

TOTTENHAM BAPTIST CHAPEL SCHOOLROOM, 12—1.

BESSBOROUGH MISSION-HALL, Bessborough-place, Grosvenor-road, 12—1.

EYRE ARMS Small Assembly Room, St. John's Wood, 12—1.

FRENCH PROTESTANT CHURCH, Westbourne-grove, 12—1.

ST. MATTHEW'S VESTRY, Denmark-hill, from 12 till 12.45

Donations received by Messrs. Morgan and Scott to Saturday Morning, January 16th, 1875.

Table with columns for donation descriptions and amounts. Includes entries like 'Gratuitous Circulation of "The Christian"', 'Homes of Industry', 'East End Juvenile Mission', etc.

Homes for Working and Destitute Lads—[S.F.B. 10/-; K.V.P.S. £6; Kensington, 10/- and a Parcel; E.B.S. £175/-.]
Tower Hamlets Mission—[Mrs. H. Woodhatch, 12/-.]

The Christian.

THE MASSES.

BY REGINALD RADCLIFFE.

At Sheffield, Mr. Moody told us he was shocked at the immense proportion of the population there going to no place of worship. At Birmingham, his friend Mr. Scott, who has had experience in ministering to the comfort of the very poorest of Glasgow, remarked, "The masses have not deserted the Church of Christ, but the Church has deserted the masses." I cannot answer for Sheffield, but I do know that in Liverpool and London, although some congregations are bright exceptions, yet, on the whole, we are sadly guilty; and perhaps other towns are not much better. In extenuation, it may be said that our fathers and ourselves, having been accustomed to this state of things,—our eyes may have the more easily become closed to the deplorable circumstances around us.

But is it possible for such things to exist in the face of an open and read Bible? Indeed it is, and that in the very teeth of our Lord's plain commands. Look to the religious history of England for the last two hundred years. Did not our first Sunday-school, pressed from heaven on an unwilling Church, come upon us as a new discovery? Was it not more intensely so with our first foreign missions? Then let us look to the history of the apostles, and see the slowness of the disciples to follow, in evangelistic work, the plain commands of their Lord. See how reluctant Peter was to offer Christ to the Gentiles; and when the Holy Ghost fell on these same Gentiles, it was announced as a wonderful thing. But, still further, see in Acts viii. how the rapid spread of the gospel to distant regions was thrust upon the Church without its will, when the disciples (about five thousand), leaving the apostles at Jerusalem, went, not spontaneously, but were dispersed like a scattered flock, and so everywhere the glad tidings were spread by them. Are we, in England, so much wiser in 1875 than our fathers, that we and our evangelistic methods must be perfect? Shall we not rather, in response to the kind expostulation of our beloved American brother, acknowledge our guilt, and see if our sympathetic Lord will not show us our fault, and say even to us also, "Rise, Peter, slay and eat;...what God hath cleansed, that call not thou common"? Do not we need to have new fields of service discovered to us?

Shall we not get to our closets in this matter, and look if our Father, who seeth in secret, will not reward us openly?

Shall we not get together, throughout our land, special meetings of workers, apart from the unconverted, and pray in the first instance, not for the careless, but for ourselves, that we, being endued with power from above, may bring forth the fruits of the Spirit, and may receive wisdom from heaven, and get faith to move mountains?

Then if the Spirit should commend to us what Mr. Moody has written in the leading article of your last number, let us take it to heart, and let us consider our public preaching. Is it free from enticing words of man's wisdom, and attended with the in-

dispensable Spirit sent down from heaven? Is it delivered with apostolic variety, as to place and audience; or is it confined in ruts, as it were, by the sameness of the place and of the audience? Is the preacher, and are his helpers, praying for and expecting conversions? Let us long and pray that the *public* preaching in places of worship, in halls, in the open air, and everywhere, may be more blessed than ever; but oh! may the Spirit flash upon the Church, that there is not merely a "missing link," but a great chasm in the non-working of hundreds of thousands of our communicants.

It is said just now that Russia can do little with her enormous armies, because the Czar cannot get officers for the men. But how much worse off is an active minister with the communicants asleep! If the salt has lost its savour, must not, of necessity, putrefaction reign around? Jesus went amongst the most depraved, and if live members of his body be as true salt, surely we may expect the most depraved, the most brutal, and the most abandoned, be they rich or poor, in multitudes to be subdued to the Saviour! He sympathized with the needy; but how can we practically sympathize with distress but by mingling with the distressed? Love will not grow by precept merely; it must have practice. "Pure religion and undefiled, before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James i. 27).

As a venerable London minister sat in his pew one Sunday evening, listening to a stranger in his pulpit, the stranger asked the hundreds of communicants if they had not done wrong in being there listening to him, instead of being scattered over London at work. One of them afterwards spoke to that minister, but the good man—dear Baptist Noel, replied, "It would be well if you would go and do as the stranger said."

The thousands scattered abroad in the eighth of Acts were, for the most part, ordinary Christian men and women, and yet they went everywhere declaring the glad tidings. Do not let us begin to attach any less importance to public preaching; and yet I believe a country has never been evangelized, and never will be, by public preaching; and for the present deplorable condition of our own land it is needful that house-to-house work, and individual work, should at once be brought up to the front of the battle, in a way that neither we, in this generation, nor our fathers have seen.

It is a capital thing to see Mr. Moody and a few of his friends, at the close of his public preaching, dealing with individuals; but reflection will show to those who have already received the knowledge of Christ, what a far more glorious thing it would be to have holy, joyful volunteer men and women dealing individually with our whole population in their own houses and everywhere. This would be a very different thing from mere tract-distribution, however useful that is, and would require not only holy living Christians, but persons God-sent, and specially anointed for the work.

It is no mean work; for Paul spent much of his busy life not merely in preaching publicly, but from house to house, whilst he was three years at Ephesus. If our true public preachers and their helpers, in loyal harmony, so as not to disparage public preaching, went heartily into this work

together, what might not be the result in 1875? Mr. Moody said humbly, in Manchester, at the new year, that he believed the Lord had given him more souls in 1874 than in the seventeen years of his previous preaching; now might not the Church of Christ in Britain, quickened by the living God, thus see more of our population subdued to Christ in 1875, than in the last generation?

Oh what resources that man of faith has, who, sensible of his own nothingness, and leaning only on the living God, lays about him with the jaw-bone of an ass! "Greater works than these shall ye do, because I go unto the Father." The Lord calls, and our country demands—nay, the Lord's harvest demands—that fainting Gideonites should follow Christ in the pursuit? He will lead lame cripples to victory.

BUYING AND SELLING.

AN ADDRESS AT THE NOON-DAY PRAYER-MEETING,
MOORGATE-STREET HALL,

BY REV. GEORGE BOWDEN.

THE subject chosen for our consideration is one specially suitable to a gathering in the heart of this great commercial city. While giving a brief exposition of the two Scriptures selected for me (Prov. xx. 14; Amos viii. 5), I would have it understood that I fully realize the large amount of truth, honour, integrity, and confidence which prevail in the commercial transactions of many a successful business man. I know they are often to be found. "Thy word is a lamp unto my feet, and a light unto my path." "I esteem all thy precepts concerning all things to be right; and I hate every false way." An intense hatred of evil is as essential a feature of a sanctified soul as an intense love of that which is good.

The first Scripture I quote is the portrait of a buyer; and the second of a seller—portraits not only true of those engaged in the centre of the highest civilization; Sir Samuel Baker and Dr. Livingstone tell us they are equally true of the markets of tribes in the centre of Africa.

The *buyer*. "It is naught, it is naught, saith the buyer; but when he is gone his way, then he boasteth" (Prov. xx. 14). The rude form, "It is naught, it is naught," is now confined to the lower stratum of the community; but the same kind of feeling has utterance in other forms. "That is not equal to the last"; "So-and-so has a much better article at the money"; "You don't expect to get that price surely." 1. This is a *lie*! He knows it to be so, and his congratulations of himself on his lucky purchase will show he knows it. This Book says, "*All liars*"—no matter whether a lie of the pulpit or of the drawing-room, of the shop or exchange—"All liars shall have their part in the lake which burneth with fire and brimstone." 2. This is *selfish*—seeking personal advantage at the cost of another. It is the gratification of that poisonous, parasitic feeling, selfishness, which narrows, blights, and cripples the heart where it dwells. It is the casting aside of the Saviour's words, "Thou shalt love thy neighbour as thyself"; "Do unto others as ye would they should do unto you." 3. This is *covetous*; personal advantage by the increase of gain. It is the influence of mammon—the meanest spirit of hell, of "covetousness, which is idolatry." 4. This is *glorifying in shame*. The man boasts of his cunning or skill, his audacity and success. He has had a "good

day," "bought such things for so much," "has made so much"—*a good day*! Can that be a good day which leaves deceit, selfishness, covetousness, wrought into the character? I know he does not glory in the lie. He detests selfishness in another; he denies a love of money, but he glories in success by such means. If he has made a million of money, and has wrought these evils into his character, it is a bad day, a miserably bad day. Better no crust in the cupboard than untold wealth gotten by a lie or wrong.

The *seller*. "Saying, When will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat, making the ephah small and the shekel great, and falsifying the balances by deceit? That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat" (Amos viii. 5). The new moon was a religious festival, when work was put aside, as on the Sabbath. The first part of this Scripture describes the restlessness and impatience of the man who attends religious services because it is a custom, because he will lose friends if he does not, but who has no interest in them, his heart going after his covetousness. It describes him who carries his newspapers, letters, trade-books, into Sabbath hours, and longs for the opening of the warehouses, and again to be at trade. Why? That he may make a profit out of the small ephah and large shekel, the false measure, or extravagant prices—out of the ignorance or poverty of the buyer who purchases the "refuse wheat"—that which is worthless or adulterated—at the price of that which is good. These words describe all short lengths, or short weights, and bribes to servants to pass them over, and not report them to their masters; all making up of things with the best at the top or outside; all adulterations of that which is sold. What originates all this? Is it because men love to injure their fellows? No; but it is lust of money. Men do not like to poison their fellow-men; they have no pleasure in their pain; but they like the profit brought by mixing the inferior and injurious article with the genuine. They have no gratification in putting men and women into hovels in which they would not put their horse or ox, but they like the percentage which the rents bring. They have no delight in making men and women drunk; they abhor that grosser form of vice; but they like the money which the trade in these things brings. They do not enjoy seeing men and horses toiling in omnibus, in tram-car, or cab, for seven days in the week; but they like the dividends.

All who have to deal with consciences quickened by divine truth find this constantly, that a youth brought from the instructions of a pious mother, or from the earnest teachings of the Sabbath-school, is made to start, and question, by many a thing which is done in commercial life; he finds his love of truth and right subjected perpetually to a very severe strain; he is led into a conflict in which, too frequently, he is very weak. How concerned we are if we discover anything poisonous mingling with our food or drink! What attention the poisoned water at Darwen has awakened! Better, far better, have the body put to pain or feebleness by our diet, than have conscience, character, heart, perpetually poisoned by commercial practices which must end in spiritual ruin.

How are these things defended? "Oh, So-and-so" (naming some well-to-do tradesman) "does it."

"It is done throughout the trade." "You cannot live unless you do it." "Mr. — does it, and he takes the chair at your religious meetings," etc., etc. Instead of asking what is right—what is true—what does the Lord Jesus say? men ask, "What do others do? What is the custom?" Trade is no ignoble thing when free from wrong; but we must remember, trade is intended to feed and clothe a man, not to damn a man. Let me entreat you constantly to bring everything to the test of God's truth, and may He make you lights in the midst of a crooked and perverse nation!

AMONG THE ITALIAN PEASANTS.

BY MRS. WALL, OF ROME.

II.—WHAT THE GOSPEL IS DOING.

A few days after my arrival, when inquiry seemed to be excited in several minds, we sent written invitations to those who, before the persecution, seemed most interested, to come and hear the gospel preached. Not a single person came, and, shortly after, we found that several Gospels were torn, which is always a sign that the priests are visiting the houses of the people.

A young man who was with me commenced a laborious visitation from shop to shop. Many interesting conversations were held, and much kindly feeling manifested, but there was no indication of readiness to take any public action in favour of the gospel. The people round the house seemed specially suspicious; would look down when we passed, turn their backs, retire from the windows when we looked, and become absent, as if their souls were not at home when addressed.

The priest, ever active, from the hole of the confessional, down each line of his web, was watching the victims entangled in his net; and when one dared to stir, came up with wrath, torture, and poison, inflicting punishment until resistance ceased. Threats of excommunication, abandonment, assassination, and all the darts Rome keeps for her foes, were made use of. There existed a wall between us, high as heaven, deep as hell—the wall of mystic Rome—the wall which still exists in Italy, and is being re-erected in our own beloved country.

I sent to Rome, and soon received some large wall-papers, splendidly engraved, sent to us by Mr. T. B. Smithies. It was deeply interesting to see the effect "The Prodigal's Return" produced on this simple people. After I had given one or two to children, there was quite a stir, and a rush to get them. Refusing to give more to the little ones, I promised to give to the parents if they would come and ask for them. From this time persons began to enter our excommunicated door, sit upon our chairs, and touch our hands. As they are generally unable to read the parable in which the engraving is enframed, we read it to them; and as the great Roman wall is now pierced, the truth, entering the heart, brings tears to their eyes. Take a few instances as an illustration of this truth.

1. A young man of twenty, evidently a tinker or a blacksmith, very dirty, and clothed in rags.

"What do you wish?"

"I want to be instructed."

"Do you believe all the priests tell you?"

"No, I don't believe in them at all. The only thing I believe in is the mass."

"Do you love Jesus Christ?"

"Yes."

"Do you believe Jesus Christ loves you?"

"How is a man to know that?"

His church had left him in the dark at that point.

2. A woman, dressed in black, with three lengths of ribbon—red, white, and blue—hanging from her girdle.

"Why do you wear these colours?"

"I have just recovered from a long illness of several

months, during which I promised the Virgin, if she would restore me, to perform this as a vow."

Since then the woman's husband has been here, and all the men who work in his shop.

3. Eight or ten soldiers, all favourable to the gospel.

4. Several students from the School of Art, who tell me their late master, who died a short time since, was evangelical. These come regularly for instruction.

5. A clerk from an office, who desires to converse, becomes deeply interested, and declares himself a Christian. A day or two after this, he went through the streets crying against the priests. The people say he is mad.

The number of visits has thus gone on increasing until we have sometimes received thirty in a day; but spies are placed around us, and as soon as the priests know that one has been to us, he is surrounded by those who have the most influence with him, and is generally induced not to return. Then, the want of faith in each other is such, and the divisions of classes and families so complete, that each man regards his fellow as a possible spy and traitor, and therefore prefers coming alone. Hence the "Nicodemus" state is the rule, and not the exception, and, humanly speaking, I do not see how it can be otherwise at present. If a man declares that he is a Christian, he is ruined, if he depends on others for his livelihood; therefore he thinks for himself, and lives in silence, receiving occasional clandestine instruction, and awaiting the liberty which does not come by Acts of Parliament or revolution, but by the enlightenment and change of public opinion. At present we are in the catacomb period. Tens of thousands who now swarm the hidden places of society, and have come to the light, when the propitious time has come, will emerge from the darkness, and fill our meetings.

The door which is but very partially open for the more public work of preaching, is quite open for the distribution of the Scriptures. These should be given gratuitously, because of the poverty, ignorance, and superstition of the people. Religious tracts can be distributed without any opposition, while wall-papers, with woodcuts, are eagerly sought, and carefully nailed up in the house or shop. Visitation from house to house is easily carried on, and would, I am sure, produce great results. The people have no difficulty in sending their children to us. At present many come, and on Sunday morning last we had a class of fourteen or fifteen.

Such is the state of the *ciociaria*; such the opportunities presented; such the work to be done. Bold, persistent, prayerful effort would, I am sure, meet with God's blessing, and raise up a witness for Christ at the very walls of Rome.

Mrs. Wall also gives the following interesting particulars with reference to the progress of the work in Rome:—

Our work here is very encouraging. Yesterday morning, at our service, we had about seventy present, most of whom commemorated the death of our risen Lord. Several more have received the truth, and are anxious to be numbered with his people, and among them a family, composed of a shopkeeper, his wife, and servant. It was most affecting, last week, to see his wife, in tears, take from her breast three little silver amulets which she had worn for years, saying she did not wish to keep anything which was not in accordance with the religion of Jesus Christ.

This family is so anxious to do something for Jesus that they even wished to keep tracts in the shop, although they knew that many seeing these would never enter the shop again. They have great difficulties in business, owing to the exorbitant rents they have to pay but they never neglect the meeting.

CORRECTION.—By an unfortunate misprint in our last week's issue, p. 13, the subject for consideration on the evening of the first day of the approaching Conference of members of the Church of England was made to appear as "The Believer's Course," instead of "The Believer's Course."

MESSESS. MOODY & SANKEY IN BIRMINGHAM.

FROM REV. H. G. THWAITES.

I feel that all those who have seen the work that God is doing through Mr. Moody ought to bear testimony to his grace.

The work began on Sunday the 17th by a large meeting in the Town Hall at eight a.m., when some 3000 or more were present; 5000 tickets were issued. The afternoon service was crowded long before the hour appointed, and quite 2000 went to Christ Church, close by, where Rev. R. D. Monro preached. There were thousands unable to get into Bingley Hall at night, although 9000 chairs and all the aisles and galleries were occupied.

But it was on Monday that the actual work began. The Scotch Church was used for the after-meeting on Monday; since then Mr. Scott, of Glasgow, has used this church for young men, and the after-meetings have been held in the hall. The Lord is doing great things.

We must not exalt the instruments, but praise the Giver of spiritual good. This is much impressed upon the audience by Mr. Moody, and only as the eye is upon the Master can God bless.

The Bible-readings are of great use to Christians; these are held in the afternoon. If no other result followed from these services beyond the union of Christians, a great work would be done. I hope that the clergy will in every place join heartily, for either the work is of God or against Him; if of the Lord, opposition is fighting against God; indifference is virtually opposition. Is this of God? I spoke to many anxious souls each night this week, and many professed to find peace in believing, Jesus is the theme of the sermons, and his blessed work the only hope held out to the anxious. Surely this is of God. May the Church wake up to see this, and act. Birmingham is a most difficult place to move, but 12,000 to 15,000 are coming together night after night. Who could move this place so mightily? I venture to say, that if it were not God working, no such gatherings could be held. Brethren are asked to pray for this place, that the after effect may be permanent. I trust my feeble testimony may be of some value.

St. Mark's, Birmingham, Jan. 23, 1875.

FROM ANOTHER CORRESPONDENT.

When I had been with our brethren at Newcastle and Edinburgh, at the commencement of the present work, I was struck with the fact that where they left off at the former place they commenced in the latter. And this has been generally the case in the places which they have subsequently visited. The tide has risen, with little exception, all the time, and nowhere has this been more manifest than at Birmingham. The spirit of prayer and expectancy which preceded their coming has been more than rewarded by the result. Some supposed that the difficulty in the way of the union of Christians, in and out of the Establishment, would be greater here than anywhere, but the reverse has, to a considerable extent, been true; and consequently, once more the 133rd Psalm has been verified, that where brethren dwell together in unity, God commands the blessing.

BINGLEY HALL,

where the meetings are held, has been provided with 9000 chairs. They were hired for a fortnight, at a cost of sevenpence per chair, including fixing and removal. It may seem incongruous to say that a person is more likely to be converted in a chair than on a seat without a back, but this is really so, for if he be sitting in an uncomfortable position, it is impossible that he should pay the same attention, or yield himself to the influences around him in the same degree, that he would if his attention were not distracted by his physical discomfort.

Not a sound of footsteps is heard, for the floors of the galleries, as well as of the area, have been laid with sawdust. The noiselessness consequent upon the ar-

rangement is not a mere negative advantage, for the unusual stillness in so vast a throng adds wonderfully to the solemnity of the audience.

The acoustic properties of the hall are such that it is far easier to speak in than either the Free Trade Hall in Manchester, or the Town Hall in Birmingham, though the congregation is in excess by thousands of both of these put together. The arrangements exhibit the result of much forethought, intelligence, and skill on the part of the Committee of Management, and while there is no exhibition of official control, the immense crowd is managed with the greatest simplicity and ease.

I cannot describe the effect produced upon the mind and heart of a Christian, standing upon the platform and gazing upon the eager faces of that great and silent assembly. The hush upon them is evidence enough that all can hear, and the intensity of their attention proves that the word finds ready entrance to their hearts. The observer, however, cannot but be aware that there must be some cause of the effect produced which lies deeper than the well-announced words of the singer, or the homely pathos of the preacher. The truth is, there is an unrest in the hearts of men which longs to be allayed, but which so often remains untouched, because of our want of sympathy and our unreality. It is true that few men have had such a training as Mr. Moody. He began his Christian life as a Sunday-school teacher, then as superintendent, first of the school, and afterwards of a Mission-chapel, in the young, free, and energetic city which is the key of the Great West of America. Then he pursued his studies of the gospel and of man upon the battle-field and in the military hospital, where, as a delegate of the Christian Commission, he saw what "ten thousand killed and wounded" really meant. This form of words he had often read in newspaper narratives of the war, but never understood until he heard the soldiers' dying groans, and saw some pass into eternity in dark despair, and some in sure and certain hope of a joyful resurrection. Again, in Chicago, his adopted home, he completed this eventful collegiate life in the harrowing experiences which were brought upon him by the fire which almost destroyed that beautiful city. On a Sabbath-night he had preached, and his comrade Mr. Sankey had sung—

"To-day the Saviour calls, for refuge fly;
The storm of justice falls, and death is nigh;"

and before morning a hundred of their congregation had perished. In the period of suffering which followed, Mr. Moody found a congenial sphere in spending and being spent for the relief, in manifold ways, temporal and spiritual, of his fellow-citizens.

But though few men have passed through so unique and thorough a college course as this, there are needed other elements to account for the hold which God has given this man upon the hearts of others. And in the fore-front of his qualifications stands

SYMPATHY,

the spirit which the apostle describes when he exhorts us to "rejoice with them that do rejoice, and weep with them that weep." This is the reason why Mr. Moody's anecdotes never grow stale; they bring the tears to one's eyes to-day just as much as the first time we heard them, and even more, because the man himself is deepened, and his soul, grown in love and increased in power, is all thrown into every tale he tells.

I am not writing about Mr. Moody, but thinking out on paper the means by which men gain the ear and heart of their fellow-men, and this man happens to be the illustration which God is giving me. He told us on Sunday morning, in speaking to some thousands of Christian workers, how it was the necessity of this sympathy was pressed upon his mind, and how indeed, more definitely than before, he acquired it. He was called to visit a poor woman, with a drunken husband, whose eldest little daughter had been drowned. So many oppressed by poverty and sorrow were passing

through his hands, that he did not enter into this poor stranger's case, until, as they left her house, his little girl said—

"Papa, if I had been drowned like little Adeline, would you feel bad?"

"Why, yes. I should break my heart."

"Did you feel bad because that poor Frenchwoman had lost her child?"

The arrow went home; he felt he had not put himself into the mother's position, and had been unlike his Lord. He returned, prayed with her, helped her beyond her expectation; and, in the train of circumstances which followed, it was evident that the Great Teacher was imparting a valuable and important lesson, the purpose of which was to conform his child and servant to his own likeness in sympathy for others.

I dwell upon this in the hope that we may all receive the same invaluable instruction, and learn, like Jesus, to knock and wait at the door of human hearts, until they open to Him who says, "I will come in and sup with him, and he with Me." It was surely an echo from this utterance of the Lord that found expression in two lines of a love-song which we used to know in our childhood—

"I will share with thee thy sorrows,
And thou my joys with me."

This same sympathy came wonderfully forth on Saturday night, when the text was from Isa. liii., "He was wounded for our transgressions." Mr. Moody simply told the Old Old Story of redeeming love, from the upper room and the last passover, to the day when the Son of God went home, but stopped upon the way to send two angels with this message to his disciples, that He would come again. It was evident that, like Ezekiel and John, the preacher had eaten the little book, and that the story of the cross had become a part of himself, so that he could not but speak the things which in his soul he had seen and heard; it was therefore no surprise that the people drank it in so eagerly.

On Sunday morning, at eleven, the hall was fairly filled with a congregation admitted by tickets, distributed on the express understanding that the receivers were those who attended no place of worship. The whole aspect of the gathering showed that the tickets had fallen into the right hands; but the people sat as still as the most orthodox congregation, and listened, spell-bound, to the story of the grace of God. "One touch of nature makes the whole world kin," and the sympathy of which we have spoken moved that great throng with a common impulse of love to God. Would that it might last for ever in every heart. When the question was interjected in the midst of the discourse, "Who will have Him?" the response, "I will!" "I will!" sounded from every part of the house; and at the close, literally, hundreds arose to express their desire that prayer might be offered to God for them.

In the afternoon, not only was Bingley Hall densely thronged, with its congregation of 15,000, exclusively of women, but an overflow meeting was held in the Town Hall. In the former place, a thousand or fifteen hundred turned round and knelt down when it was proposed that those who desired prayer should thus express their wish.

On Sunday evening, the meeting was for men only, and was crowded two hours before the time. The overflow filled the Town Hall, and the meeting was presided over by Reginald Radcliffe, Esq.

FROM ANOTHER CORRESPONDENT.

Never before in Birmingham have any preachers drawn such vast numbers of people as these brethren are doing at this time. Thousands are flocking daily to hear them from the districts around. The whole community seems stirred up. That which seems to be uppermost in men's minds, is the present marvellous gatherings that are daily taking place. There is no lack of opportunity for the Christian to put in a word for the Master, for wherever you go, whether in the

counting-house, shop, refreshment-room, train, omnibus, and even as you walk along the street, the one topic is the doings of these wonderful men of God. If you want to get a seat at their meetings, you must be there fully one hour before the time, and a stranger entering the town must be struck with the determination of those who daily seek these gatherings.

Every day this week hundreds have been turned away from the noon-day meetings held in the Town Hall. Meetings are now being held in Carr's-lane Chapel every afternoon at three o'clock, and here again it is necessary to be there some time before the service commences. In fact, yesterday I was there at two o'clock, and the body of the chapel was then filled. It is estimated that three thousand people are packed in this building every afternoon.

To convey to the mind of the reader the sight which presents itself on entering Bingley Hall (the place of evening meeting) is impossible. Sloping down from the galleries which run round the building, other galleries have been erected, and the whole building, from the speaker's platform, looks like one vast amphitheatre. The crimson cloth which drapes the galleries adds to the general effect, and makes the hall (said to be one of the dreariest-looking buildings in the Midland counties) look very comfortable. The immense sea of faces is singularly impressive, especially when from 12,000 to 15,000 people are listening eagerly to catch the words that fall from the speaker's lips.

The question may be asked, What effect is this movement having upon the people in general? I reply, good every way. The stirring addresses given by Mr. Moody to Christians, from the very first morning, are bearing fruit. They are beginning to look about, and realize that thousands around them are living without Christ. Many Christians have spoken to me of the fresh energy with which they have been stimulated, through attending the meetings. As for those who nightly throng Bingley Hall, the best test of the work I can give is, that whereas at first the after-meetings were held in a neighbouring church, the anxious ones have now become so numerous, that they are obliged to remain in the hall, while earnest Christian workers, with Bible in hand, pass from one to another, and open to the inquirers the way of life,

All this proves to us the great power of God, and what He can do by two men who give themselves wholly up to Him. The work "is marvellous in our eyes," but it is not less marvellous that their physical strength does not give way under their unceasing labours. While Mr. Sankey is greatly gifted with power to use his voice in singing the gospel, Mr. Moody has a way of marvellously picturing, in the most vivid manner, Bible truths. From the humorous he can come down to the pathetic, and so move his hearers to tears, and withal there is a "holy boldness" which is seldom to be met with in the preachers of the present day. May the Lord go on to bless abundantly the efforts of these men, who have already produced such an unusual and significantly powerful effect upon Birmingham.

Birmingham, Jan. 22.

FROM DOUGLAS RUSSELL, ESQ.

Returning North from a few months' sojourn in the South of England, I arranged to reach Birmingham on the day of our friends Messrs. Moody and Sankey's arrival, so as to have a fortnight with them in their gospel meetings, which is a privilege I have not hitherto enjoyed, owing to absence from the country, and pressure of work in other parts.

Having now closed the first week, I proceed to give a brief *resumé* of the work done, so far as it appears on the surface, remembering that doubtless there is a vast amount being accomplished which only the eye of God sees—not to be fully disclosed till "that day."

Your correspondent has described the meetings of Lord's-day, 17th. Had it been mere curiosity that led to all the crowded meetings on that opening day, one

day's services might have sufficed, but "these wondrous gatherings day by day," have gone to prove that it is something deeper far.

Each day (Saturday excepted) the noon meeting for prayer, etc., in the Town Hall, has been crowded long before the hour, which is considered wonderful in such a busy commercial town as this is. With the exception of last night (when about 9000 were present, very large for Saturday night), Bingley Hall has been usually crowded to its utmost capacity. As a temporary arrangement, it is admirably fitted up for the present purpose, seated for over 9000, and providing standing room for about 3000 more.

From Tuesday to Friday Mr. Moody has been giving a Bible lecture in Mr. R. W. Dale's Chapel (accommodating some 2000 persons), which is always crowded. Yesterday afternoon (instead of a daily prayer-meeting) a large and interesting children's meeting was held in Bingley Hall.

The Lord has helped Mr. Moody to preach the gospel with great plainness of speech, with all the earnestness of a man who in his inmost soul believes it; and, what is infinitely important, with the Holy Ghost sent down from heaven, which is very manifest from the results which follow. Mr. Sankey is also enabled to sing the gospel with heart and voice,—the sacred songs, under God, carrying with them much arresting and melting power, his service being an invaluable accompaniment to the preaching of the former.

God has been presented not as *against* the sinner, but for him—not as *hating* him, but loving him, his love being expressed in the unspeakable gift of his Son. Christ has been constantly preached in the glory of his person and the perfection of his work. The story of his wondrous birth, lovely life, atoning death, triumphant resurrection, glorious ascension, prevailing intercession, is sweetly and powerfully told, while his coming again is pointed forward to as the Church's blessed hope. Salvation, full, free, and eternal, is offered to the sinner—nothing to do for it, nothing to pay for it, but to be accepted as a gift, ringing out in clearest tones in every discourse. Assurance of salvation is put upon its right ground, not one's changing feelings and imperfect experiences, but the unchanging word of God, and perfect work of Christ. Thousands are being drawn toward an uplifted Saviour, and I believe that, already, hundreds have been drawn to Him.

At the close of the evening meeting the galleries are cleared, and anxious souls are invited to retire for conversation. Large numbers accept the invitation. With others, I have gone to the Scotch Church to deal with the young men, who, to the number of 500, come flocking from Bingley Hall to hear more of the way of life. Every night there is much cause for joy, in sympathy with those in the Father's house, over dead ones brought to life and lost ones found. From the first the tide of blessing has been steadily rising, and it is evidently not near its flood yet.

Another result, worthy of note, of this blessed movement is the drawing together, in the bonds of Christian love, of the Lord's servants, bearing different earthly names. It may be said of the denominational pools what is written in Psa. lxxxiv. of those in the valley of Baca, "The rain also covereth the pools" (margin). The pools exist, but by these showers of blessing they are being rapidly covered. May this continue to increase more and more here and everywhere; because thus to dwell together in unity as brethren is good and pleasant, like the oil on Aaron's head and garments (*one oil*), and as the dew of Hermon, descending upon the mountains of Zion (*one dew*); for there the Lord commands the blessing, and life for evermore (Psa. cxxxiii.)

The Bible-lecture is a rich feast for the children of God, where "milk for babes," and "strong meat for them that are of full age," are dealt out. The weak are strengthened, hands that were hanging down are lifted up, the tongues of the dumb are loosed to sing God's praise. All are blessed, while the Lord is glorified. To Him be praise for ever!

FROM ANOTHER CORRESPONDENT.

Dr. Landels, of London, in a sermon on revivals, remarked upon Mr. Moody's sense of the urgent necessity of arousing the churches to their work. Mr. Dale said on Sunday last that the prayers of the Christian people which had been offered for so many years, were now being answered; the hopes of many years were now being fulfilled. The scenes which had been witnessed within the walls of his church during the past week, were almost enough to stir the dust that slept beneath the pulpit, and to unclose the lips of the dead in hymns of joyful thanksgiving. Mr. Moody had said a great deal about sudden conversion. He did not know whether it was necessary, but if it was so, he would take his stand frankly, and without hesitation, by his side. The consciousness of salvation did, in a very large number of cases, come at once, and especially was that the case in connection with the present religious movement in Birmingham. The whole meetings of the present week had been singularly joyous ones. He could not imagine that even the deaf, the dumb, and the blind, who came to Christ with their infirmities, went away with greater joy than many persons with whom he had conversed during the week.

The *Morning News* of Monday says—"Never before in the history of Birmingham, I believe, have two men drawn such large numbers of people together as Messrs. Moody and Sankey have done, time after time, during the whole of last week and yesterday. The Town Hall, Carr's-lane Chapel, and Bingley Hall, have been entirely filled at most of their meetings, uncomfortably crowded at some, and all but full at one or two others. Since commencing their labours here, they have held twenty-two services, namely, four in Carr's-lane Chapel, six in the Town Hall, and twelve in Bingley Hall. No doubt in many cases the same persons presented themselves at the meetings again and again; but it is probable the audiences were, for the most part, different on each occasion. At the four meetings in Carr's-lane Chapel some 12,000, at the six in the Town Hall about 24,000, and at the twelve in Bingley Hall, at least 120,000 persons must have been present, making a total of 156,000 men, women, and children, to whom, during the last eight days, they have preached and sung the gospel. Nor does the interest in the men and their work as yet know any abatement, it being likely that the services to be held this week will be as numerously attended as those of last week."

MESSRS. MOODY AND SANKEY'S VISIT TO LIVERPOOL.

We are very glad to learn that previous to commencing their labours in Liverpool, Mr. Moody and Mr. Sankey intend to take a week's rest. This brief period of well-earned repose, will, we trust, invigorate our American brethren for the great work that is before them in Liverpool and London. The services in Liverpool will commence (D.V.) on Sunday, 7th proximo.

PROGRESS OF THE WORK IN SHEFFIELD.

A friend writes, that there is only the same story as before—the last meeting of the young men has been the best of all—larger than any former one, and the interest still deepening. There is almost as much excitement here about Birmingham as in Birmingham itself. The newspapers are full of it. To one church there has been an addition of over a hundred members. A telegram from the young men of Dublin to those of Sheffield indicates that things are going on well there also.

HOUSE-TO-HOUSE VISITATION, BLACKHEATH.—A system of personal visitation has been set going in Blackheath, attended by the happiest results. Ministers of the gospel largely encourage the movement, and it is suggested that similar associations should be formed of godly laymen ready to act in the metropolis and suburbs when Messrs. Moody and Sankey visit London.

A QUESTION FOR MINISTERS.

A correspondent of the *Record* writes:—

Sir,—Messrs. Moody and Sankey are now in England, and are doubtless producing some great and manifest results. But besides these there is a secondary or incidental effect which may be produced by their mission; and to this secondary effect I think that it would be well that your readers' minds should be directed.

The question has been asked in a weekly journal, "What is it that we are expecting?" And that question is surely a natural one. Two answers given are of a negative kind. We do not expect in Mr. Moody a John the Baptist, a Savonarola, or a George Whitefield. Nay, we do not expect even a Chalmers or an Irvine. It seems to be generally admitted by those who have heard Mr. Moody that in gifts and in natural qualifications he does not differ greatly from most other men.

Still less are we to imagine that the Holy Spirit, in any unusual manner, waits on the steps of these evangelists, going with them to Sheffield and to Manchester, and leaving Sheffield and Manchester when they leave it. Such a thought would be obviously profane.

But what, then, is it that we do expect, in the coming visit of these two men to the metropolis? This question is an important one, and is easily answered. We expect the arrival of two men among us whose object avowedly is, the conversion of sinners. Hoping, praying for, and anticipating the gracious aid of the Holy Spirit, these men trust that they may be enabled to call many men and women "out of darkness into marvellous light." This is the object of their mission; and, unless this is in some degree accomplished, they will feel and acknowledge that their work in London has ended in a failure.

Now the secondary result of which I have spoken is this:—Surely the hearts of many ministers of God's word must be stirred within them when they behold and ponder this great fact. Is it, indeed, necessary that two men should come three thousand miles to try to awaken London, and to convert some of the souls which are found there? If there be any necessity, any opening for this, surely the question must be asked, "What have we been doing?"

Evidently we must not forget that there are always myriads of people in London who hear no preaching whatever, who never enter a place of worship. Some of these may be attracted by "this new thing." Still it is hardly of these the American evangelists are thinking. Assuredly of all the thousands who throng to hear them, the bulk will consist of men who hear sermons every week of their lives.

But those sermons have too generally been on subjects which had no bearing on the conversion of sinners. How constantly do we hear from evangelical pulpits neat little essays on some topic or incident in Scripture history, of which we are compelled to say, "Not one word was there, throughout the sermon, which would lead any sinner to ask, 'What must I do to be saved?'"

Here, then, there is room for a most important change. And I trust that the American visitors will not leave London, when their work is done, without having forced many ministers to ask themselves, "Why have I left this work to strangers? Why has it never occurred to me to ask myself, Is it not my chief business in this world 'to call men out of darkness into marvellous light?'"

HOW TO REACH THE MASSES.—A correspondent writes:— "Every Christian tradesman should 'watch the market,' and at the right time speak for the Master. Many a tale of sorrow and sin is told over the counter. When the heart is thus opened, how easy it is to speak of Him who died to redeem us from all sin! Missionaries behind the counter might do a great work for the Master. The Lord move them to do it, that his name may be glorified!"

THE WORK IN MANCHESTER.

HOUSE-TO-HOUSE VISITATION.

In accordance with a previous announcement made in THE CHRISTIAN, a meeting was held by the superintendents and visitors in the Museum on the 18th inst. There were present a large number of workers. The reports given showed how useful the effort had been to reach the tens of thousands who seldom, many of them never, attend public worship. Some visitors had taken very low districts, where both public and private houses had been visited alike; over and over again was the story repeated, respecting the eagerness with which the pamphlet, prepared for the occasion, had been thankfully received, and the opportunity afforded of speaking to the dear people of a Saviour's love and power to save. Some of the most notoriously wicked people were affected by the appeals made by the disinterested visitors. The Jews, too, treated the distributors well. Hundreds of Roman Catholics eagerly received the pamphlet, and in many cases heard a seasonable word. Several conversions were reported as resulting from the mission. The meeting was so exceedingly interesting that it was thought desirable to adjourn for a month, so as to leave time for unfinished work to be attended to.

It was most gratifying to find that in almost all successful cases, the superintendent and visitors had met together for prayer before entering upon the work. As a rule it was considered desirable that, to effectively reach the masses, each superintendent should not have more than twenty visitors, and each visitor not more than two hundred houses to visit. The pamphlet is being ordered in large numbers by friends in other towns. May the work begun of house-to-house visitation, and personal testimony for Christ, go on with vigour in all our small, as well as large towns.

Another meeting of the visitors will be held at the Museum on Monday evening, Feb. 15, at seven o'clock, prior to which it is desirable that all the districts of Manchester should be finished, and a final report sent to the Secretary, John C. Edgar, 57, Piccadilly, in order that a full report of the work may be presented that evening.

YOUNG MEN'S MEETING.

Since the departure of our beloved friends, Messrs. Moody and Sankey, the Young Men's Meeting has been conducted every evening in the large room of the Museum, Peter-street, under the direction of the Evangelistic Committee. Night after night has the interest been kept up, and not a meeting has passed without conversions being recorded. The Museum being situated near to, and in the same street as, several places of amusement, it is not uncommon to see fine young men laid hold of and brought straight from the doors of a concert hall or theatre to the Young Men's Meeting. A most touching case occurred recently of a young man who was induced to go to the Museum instead of the theatre, and was then brought to see himself a sinner, and Jesus as his present Saviour. A considerable band of young men go forth half-an-hour before the meeting commences, with invitation slips and tracts, and compel their fellow young men to come in.

An inquirers' meeting always follows the general one, and not a night passes ere several are asking the all-important question, "What shall I do to be saved?"

THE MUSEUM FOR THE CENTRAL OFFICES OF THE MANCHESTER YOUNG MEN'S CHRISTIAN ASSOCIATION.

The sum required for the purchase of this admirably suitable building for the Young Men's Christian Association is being rapidly raised. Ere this paragraph is read, it is expected that, in some way or other, the amount of the first purchase, viz., £30,000, will have been secured. £8000 more will be required for the redemption of the chief rent, adaptation of the pre-

mises, and the building of a lecture-hall, capable of seating 1200, and a smaller one for 500 persons.

It is a fact not generally known, that, of over 1600 young men who have joined the Association during the last two and a-half years, about three-fourths have no homes in Manchester. The Association, with its central and branch houses, is specially adapted to reach and benefit this interesting class.

No sooner does a young man come to this great city, than he has the opportunity of meeting with good companions and lodgings, and is helped in securing a good situation if he needs one, and, indeed, find a "home from home," with all that can possibly help him in the right direction.

Perhaps some readers of *THE CHRISTIAN* would like to help in the present great undertaking of providing for the 75,000 young men of Manchester, and also for the many more who doubtless will be coming ere long to this great commercial centre.

"The Association was resuscitated in the spring of 1872. During the past two and a-half years, more than 1600 members and associates have been enrolled, a very considerable number being young men entire strangers to Manchester.

"The purpose of the Association is to promote the religious, moral, and social welfare of young men, and to offer facilities for intellectual improvement and intercourse, where every effort is made to exclude evil influences. To carry out these objects there are provided:—Bible-classes and devotional meetings; lectures, on useful and interesting subjects; reading-rooms, in the city and suburbs; libraries for circulation and reference; distribution of good pamphlets, tracts, and gospel slips (at least one million per year); evening classes for mental improvement; recreations of a manly and healthy character; means for obtaining employment for young men (over 100 situations are procured yearly); home-like lodgings in the branch houses for young men whose homes are not in Manchester."

W. HIND SMITH.

FEMALE ORPHANS' HOME AT RICKMANSWORTH.

There is no more pitiable object anywhere than a female orphan child, who is cast upon the mercies of a cold world, bereft of friends and counsellors, and without any ostensible means of sustenance. How many a story of shame and misery could be traced back to the loss of a mother's care and a father's protection, at an early age! The Home at Rickmansworth endeavours to merit its title by laying hold of and caring for such needy and unprotected ones.

The last published report says:—"The primary object is the salvation of the souls of those brought into the Home, and every endeavour is made in the spirit of love to lead them into the fold of the Good Shepherd, that they may, by believing in Jesus, have everlasting life. The next object is to train the children for domestic service, and to lead them to feel it to be a respectable way of obtaining a living. In order to this, they do all the house-work, and make, with the assistance of the superintendent, their own clothes."

Children are admitted from the ages of four to ten, and unless previously removed by their friends, are kept till they are fifteen, when they are placed in service. God has blessed this work in a very marked and encouraging way, and we cannot imagine any institution more worthy of Christian support. It takes about £20 only to support and instruct each child annually. The report of the energetic superintendent, Mrs. Incombe, contains many interesting and cheering facts, and friends may obtain copies of it at the London office of the Mission, 85, Queen-street, Cheapside, E.C., where contributions either of money or of clothing will be gratefully received and acknowledged.

VICTORIA HOME FOR YOUNG GOVERNESSES.—The objects of this institution are fourfold:—1. To afford cheap and respectable lodging and board for young ladies coming to town seeking engagements, or changing their situations, and to preserve them from the trials and dangers which constantly beset them on the threshold of their London career. 2. To supply a comfortable home on Sundays to those whose services are not required, and preserve them from the perils attendant on uncontrolled leisure on that sacred day. 3. To meet the need of those who are waiting for engagements by providing the wholesome enjoyment of a domestic circle. To promote this object a piano has been presented, and a carefully-selected library opened for their use. 4. To form a centre of Christian influence for those who are removed from parental guidance, and in need of friendly counsel and sympathy. Funds are greatly needed. Will those who love the Lord come to our aid?—Yours in gospel service,

CAROLINE HURD.

Victoria House, 185, Queen's-road, Baywater.

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THE WORK OF GOD IN BELFAST.

Many of your readers who have prayerfully watched the progress of the work of God in Belfast in past months, would doubtless like to know how it advances, and what is its present position. Men who are equally ignorant of spiritual things and alienated from them, joined by some who are opposed to everything outside the usual routine of formal religious services, have with confidence predicted the speedy collapse of the whole movement; and certainly if the work had been of men—if our American brethren had been the cause of it, and not mere instruments—if the work had been a mere ebullition—it must, long ere this, have subsided, and those who were the subjects of it already found returning to the old formality, and worldliness or wickedness.

I state the united opinion of those best acquainted with the extent and depth of this flood of blessing, when I say that there seems no abatement as yet of the power with which the stream of the river of God flows through this part of the land. Our daily prayer-meeting continues, and is as well attended and as full of interest as ever. Each Monday we have reports of the work throughout the town and neighbourhood; weekly, also, we have a meeting of all ministers who take an interest in the work, and from such sources we can form a very accurate estimate of the progress or decline of the movement.

There is a unanimous testimony from ministers, some missionaries, and all other workers, as to the thirst of the people for the Word of God, their eagerness to attend meetings at which the gospel is preached, and the numbers who in anxiety tarry to inquire, "What must I do to be saved?" The number of such meetings held weekly in the town it would be impossible to reckon, in all manner of places and by all manner of persons, lay and clerical, old and young.

At the beginning of the year we joined our brethren over the world in the Week of United Prayer. This week was to us a season of great refreshing. We added to the week of prayer a week of united effort. The ministers of various churches, with delightful harmony, agreed to suspend for the time all Congregational meetings, and to co-operate in the large nightly gatherings. The Lord smiled upon this united effort. The attendance was large, and numbers, there is good reason to believe, were brought to rest in Jesus. Indeed, it may be confidently stated that if you announce a meeting for preaching the gospel, you may count upon a large and eager company of listeners in any part of the town.

While the work of God is thus progressing in Belfast, still greater progress is being made throughout all the surrounding country. This spiritual movement may be said to extend through the whole Province of Ulster. To meet this cry for help, organized efforts are made by the ministers, and also by the Young Men's Christian Association. The delightful tidings that fresh fields have been occupied, and are yielding fruit, have been so frequently reported at our meetings, that we are in great danger of esteeming it as a common thing. Places hitherto secure, locked in the torpor of spiritual death, have been opened; the remnant, who acted as the Lord's remembrancers, have been greatly quickened and filled with joy, while sinners unsaved have been brought to life by the voice of the Son of God. Many parishes, remote and rural, in all parts of Ulster, have been visited, and rich harvests reaped. Among the most recent places to which the life-giving waters of the sanctuary have come, may be mentioned, Monaghan, Armagh, Newbliss, Stewartstown, and, I may add, most of the villages and towns in the County Down.

The Young Men's Christian Association has been very active and much owned of God. They have organized, under their unwearied hon. secretary, bands of Christian workers, who have gone forth, two by two, into many hard and trodden paths, and God has wrought mightily by them, and they have reaped great harvests. Some of our most earnest and successful

workers are those who have been hired and entered the vineyard in these late months. Would that we had many hundreds more of such labourers, for it seems to me, more than ever, as if the Master cried to us saying, "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

The work, I am glad to say, is reaching the lower strata in society. Jesus is calling in many among us from the streets and lanes, from the highways and hedges. In one of the most spiritually destitute parts of the town, more than one hundred lately united in asking, through the missionary working in the district, that they might be admitted to fellowship at the Lord's Supper. The Rev. Grattan Guinness is at present with us. He is addressing young men specially with regard to the claims and call of the heathen. Most deeply interesting meetings have been held, and already a goodly number of young men have expressed their willingness to go anywhere and preach the gospel to the heathen. Surely if these "Times of Refreshing" continue, and the same rich blessing be poured out upon all the empire, the Church of the living God will be prepared to arise and witness and work for Christ, and no longer continue covered with shame, surrounded by scoffing Scribes and Sadducees, as she confesses herself unable to cast out the unclean devils of worldliness, impurity, and drunkenness, that have so long afflicted and tormented the Church of the nation.

Belfast, Jan. 22, 1875. H. M. WILLIAMSON.

FOR THE YOUNG.

"SHALL YOU HAVE ANY JEWELS IN YOUR CROWN?"

The following story was related at a recent meeting of parents and children in Sheffield, held in connection with Messrs. Moody and Sankey's services there:—

A young lady was preparing one evening to go out to a ball, and her little sister, about seven years of age, came unnoticed into the room, where her maid was assisting her to dress. After watching for a while what the maid was doing, the little girl crept near the chair, and began to put her little fingers through her sister's long hair, and play with some jewels that were shining there. By-and-by she went right in front of her sister's chair, and, looking up into her face, she said—

"Sister, shall you have any jewels in your crown?"

Oh, what a question that was! The Lord had sent the little girl to lead her sister to Jesus. The words rang in her ears, "Shall you have any jewels in your crown?" She could not get them out of her head.

She finished her dressing, went downstairs, and drove off to the ball. But there her little sister's words came back to her mind, and she could not get rid of them. She had no heart for the music and the dancing and the gaiety all round about her. So she ordered the carriage, got into it, and went back home again.

The moment the door was opened, she flew upstairs, and found her way to the room where her sister was sweetly sleeping. She could sleep undisturbed, because she was resting on Jesus, and the angels were watching around her bed; for they encamp round about all the Lord's children.

The young lady went up to her little cot, stooped down over it, and clasped her little sister, and said—

"Darling, you shall have one jewel in your crown, at least."

That was the turning-point in her life. The little girl had been blessed by the Holy Spirit to the leading of her elder sister to Jesus.

Will not some of you try and do the same? How blessed to be permitted to lead one soul to the Lord Jesus Christ! And a little child may do it. That is the way to praise the Lord, as well as to come ourselves to Him. We cannot help speaking about Him, if our hearts are full of love to Him. And He will teach us what to say.

REV. A. N. SOMERVILLE'S MISSION TO INDIA.

During last week, the evangelistic services were held in the Scotch (Established) Church, and were well attended. The meeting was held at an hour (six to seven) deemed most suitable for the large class of gentlemen engaged in government and mercantile offices, and there was a good attendance of them. Had the hour been later, though we should probably have missed some of this class, there would, no doubt, have been a larger attendance of the public generally. The mid-day prayer-meetings (quite a new thing here) have been well attended, and much interest has been shown in the morning Bible lectures. One of the most interesting meetings yet addressed by Mr. Somerville was one of children, in Union Chapel, on Sunday afternoon last. About 500 children and young people were present. Mr. Somerville expects to address a similar meeting in the Scotch Church next Sunday.

Mr. Somerville has succeeded in the most encouraging manner in getting the ear of the young men in the city. Most interesting meetings have been held. At one of these, held in the Free Church on Monday evening last, thirty-two stood up and declared their decision for Christ. A Christian Young Men's Association has been formed, the main object of which is the conversion of souls. A committee of the young men has been formed to arrange for meetings of their own class, and to organize other plans of work.

Mr. Somerville will likely remain two weeks longer, and then go to Madras, from which he has already received invitations.

This week the evangelistic meetings are being held in Lewis's Theatre, and have been well attended.

Calcutta, Dec. 18, 1874.

"TRUST YE IN THE LORD FOR EVER!"

When strong in power assailing,
The enemy is nigh,
Stand in a might unfailing,
And sing of victory!
His arm who fighteth for us
Shall quell the foeman's thrust;
Praise is our battle-chorus;
Now is the time to trust!

When waves are dark before us,
No human succour near,
When threat'ning clouds hang o'er us,
"Nor sun nor stars appear;"
His angel stands beside us,
The holy and the just;
No evil shall betide us;
Now is the time to trust!

Through suffering victorious,
Christ summons to the same,
Sounding the watchword glorious,
"I also overcame!"
Shall the cross He gives appeal us?
Shall we trail it in the dust?
Lord, whatsoe'er befall us,
Be Thou, be THOU our trust!

Made willing by Thy power,
Our inmost souls exclaim,
Not "Save us from this hour!"
But "Glorify Thy name!"
We hear our Leader calling,
And we know that all is well,
For Thou wilt keep from falling,
Oh! our Immanuel!

And on and onward ever,
When the way is rough and steep
At the crossing of the river,
When the shadows gather deep;
We'll sing, our hearts upraising
To the Faithful and the Just;
Now is the time for praising!
Now is the time to trust!

AUTHOR OF "I MUST KEEP THE CHIMES GOING!"

FALLEN ASLEEP.—On the 10th inst., at Clapham, Mrs DYER, widow of the late W. C. DYER, Esq., of Cromhurst, Croydon, in the 89th year of her age. She fell asleep in Jesus.

"TO THE JEW FIRST."

BY REV. J. WILKINSON.

First in order, not in pre-eminence. There is no difference between the Jew and the Gentile in matters concerning individual salvation. The Israelitish nation is God's firstborn among the family of nations. "Thus saith the Lord, Israel is my son, my firstborn" (Exod. iv. 22). A position so distinguished implies privileges and responsibilities. The privilege of the firstborn among the Israelites was to possess a *double* portion of his father's inheritance (Deut. xxi. 17). This birthright was Esau's, but was sold to Jacob. It was also Reuben's, as the firstborn of Jacob's first wife. In consequence of Reuben's impure conduct, the birthright was transferred to Joseph, as the firstborn of the second wife. "For Judah prevailed above his brethren, and of him came the chief ruler (or prince), but the birthright was Joseph's" (1 Chron. v. 2). Joseph got his double portion of the land of Canaan by his two sons, Ephraim and Manasseh, being adopted as sons by Jacob, and taking their places as heads of tribes. This firstborn of nations is set apart, consecrated in all time to God. The firstborn of the individual families of this elect nation are also consecrated to God. "Sanctify unto Me all the firstborn.....among the children of Israel;.....it is mine" (Exod. xiii. 2). "All the firstborn are mine;.....I hallowed unto Me all the firstborn in Israel;.....mine shall they be" (Num. iii. 13).

The firstborn among the families of Israel was God's own in the interest of the other members of the family, and the nation of Israel God's own in the interest of the rest of the world. The honour and privilege of this close relationship to God carry with them corresponding responsibility. If truly obedient to God, the firstborn in the family becomes an example of obedience, and an active instrument in promoting obedience among the younger members of the family; and so also the nation in its relation to the world. It is terrible, however, to contemplate even a temporary failure of Israel's destiny and mission as God's firstborn among the nations. The most honoured becomes the most despised; the most protected, the most persecuted; the most favoured, the most chastised. "For she receives at the Lord's hand *double* for all her sins" (Isa. xl. 2). "And first I will recompense their iniquity and their sin *double*" (Jer. xvi. 18). Nevertheless, in the grand and glorious future, Israel is guaranteed as God's firstborn, his double portion of blessing in the interest of the world. "Instead of your shame, there shall be *double*; and instead of ignominy, they shall rejoice in their portion; for in their land they shall inherit the *double*, they shall have everlasting joy" (Isa. lxi. 7, Henderson's translation).

The special responsibilities, then, of this elect nation are measured by its special privileges, and its special chastisements correspond with its special advantages. "Tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honour, and peace to every man that worketh good, to the Jew first, and also to the Gentile: for there is no respect of persons with God" (Rom. ii. 9-11).

I would here seriously ask your readers, and the Christian Church at large, "Does not this passage teach the Church the order to be observed in the conduct of *Christian Missions*?" Has this order ever been inverted or annulled? Apostolic precedent, as well as Scripture precept, favours this order. "Beginning at Jerusalem," I dare not quote, as many good people do, as meaning the same as "first to the Jew." "Beginning at Jerusalem" means literally, "beginning at Jerusalem," to all Jerusalem Christians; but to London Christians "beginning in London," i.e., begin where you are, and show your fitness for the work of preaching the gospel, and your estimate of the gospel as meeting the need of sinners, by seeking the salvation of the souls perishing at your door. "Beginning at Jerusalem" is an appropriate subject for *home missionary* guidance; but the order, "first to the Jew," might be observed with great advantage both by home and foreign missions.

It is a strikingly interesting and instructive fact, that the Apostle Paul, though pre-eminently the Apostle of the Gentiles, never entered town or city during the whole of his apostolic career, but he sought out his brethren, and preached the gospel "first to the Jew." It is true that some have hastily thought he did this only for a time, and that when some Jews "contradicted and blasphemed" at Antioch in Pisidia, the apostle then turned from the Jews to the Gentiles. He did indeed turn from those blasphemers to the Gentiles then and there assembled, and waiting for their offer of eternal life through Jesus, and on the same terms. But even to those blasphemers Paul said, "It was necessary the word of God should *first* have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Why was it necessary? First, because it was God's order; and secondly, because of the difference in the religious education and training of Jew and Gentile. The same salvation, through the same Saviour, and on the same terms, would do for both Jew and Gentile, but the same sermon would not. To the Jew he showed from the Hebrew Scriptures that Jesus is Messiah, but the Gentile he urged to turn from dumb idols to serve the living God. The question arises, "Did Paul turn from all the Jews, and for ever, when some blasphemed at Antioch in Pisidia?" If he did, of course he will labour in future only among the Gentiles. Let us follow him to his next place, and see what course he pursued. He went to Iconium—what to do there? "And it came to pass in Iconium, that they (Paul and Barnabas) went both together into the synagogue of the Jews, and so spake that a great multitude, both of the Jews and also of the Greeks, believed" (Acts xiv. 1). And in Acts xvii we find they came to Thessalonica, where was a synagogue of the Jews; and Paul, *as his manner was*, went in unto them, and three Sabbath-days—Saturdays—reasoned with them out of the Scriptures—the Old Testament manuscripts—and some of them believed (Acts xvii. 14). To preach the gospel "first to the Jew" was Paul's *manner*, or regular custom, and thus we have apostolic precedent, as well as Scripture precept, for observing the same order. The priority of the Jewish claim does not rest simply and solely on the ground of justice for past wrongs, nor on the ground of gratitude, simply on account of blessings received—though much might be urged on these grounds—but on much higher ground; "first to the Jew" is God's own order, founded in infinite wisdom, in the interest of the Jew as an instrument in blessing the world.

Had the Church, in her missionary operations, gone first to the Jew, she would, in proportion to her success, have annihilated the most powerful opposition to the gospel, and secured the most able, intelligent, and successful missionaries. For the Jews are in all lands; have access to all people; are familiar with the manners, customs, and languages of all nations; and have a physical constitution acclimatized to all countries. They already believe in the same God we believe in; they believe, as divine two-thirds of our Bible, and which constitute the foundation of the remaining one-third. They are waiting for a Messiah. This people are highly accessible all over the world. The gospel of Christ carried to them through one language—Hebrew, which is not difficult to learn—secures, in their conversion, an agency for preaching in every land and language "the unsearchable riches of Christ." "Thus saith the Lord of hosts, in those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying we will go with you, for we have heard that God is with you" (Zech. viii. 23).

I would not have the Church of Christ slacken her efforts, either at home or abroad, for the direct and immediate conversion of the Gentiles, since the present generation of sinners—Jews and Gentiles—is passing away into eternity, and if anything be done for the salvation of either Jew or Gentile, it must be done at

once—now. But surely the one should be done, and the other not left undone. Paul was a missionary to the Gentiles, but wherever he went he offered salvation “first to the Jew.” Why should not all ministers and missionaries to the Gentiles do the same, specially in the case of Jews residing within their sphere of labour? Why should not the Lord’s stewards put the Jew first on their subscription list for this New Year? Why should not ministers and people, in private and in public, give the Jews a prominent place in their prayers?

Our regular work in preaching Jesus to the Jews needs prayer and help. Our “house of call” needs prayer and help. Our Orphanage needs prayer and help. Rome needs prayer and help. The casual Jewish poor need prayer and help, in clothes as well as money. Oh! blessed God, God of Israel, whose are the silver and the gold, touch the hearts of thy rich children to give freely and liberally to thy cause in all directions, and dispose them to observe thine own instructions, “to the Jew first and also to the Gentile.”

The Lord permitting me, I will give in a subsequent number of THE CHRISTIAN a few striking facts, illustrating and enforcing the importance of observing this divine order.

A WEEK OF PRAYER FOR WOMEN.

The Lord’s throne has already been encircled with a cloud of prayer for young men, and the showers from that cloud are now falling on us; multitudes of souls have been gathered into the great harvest in answer to those prayers. Young men are bestirring themselves to live and act for God. In Cambridge, Manchester, Sheffield, Dublin, and Belfast, they are already being used by their “great Commander” to do a mighty work.

In our small town of Dorking (in Surrey) and its neighbourhood, quite a little host of young men have rallied round our gracious Captain, and are upholding zealously his blessed cause, and each one has found a work to do.

“I can put my arm round a fellow’s neck, and ask him to come,” said one lately, who up to the time of his conversion, had been a trouble to himself and to all around him, but who now is one of our most useful helpers.

And shall we not plead for the *women* of our land? The influence of a Christian woman in her home, and upon those who immediately surround her in her daily life, is, in all its gentleness, and even weakness, a mighty power, blessed of God, and acknowledged by man. Shall we not plead for the immediate and mighty descent of the Holy Ghost on the women of our country? In our own localities let us beseech a blessing on our friends and neighbours, our relations too, that those who are the Lord’s may be marvellously quickened, and “endued with power from on high,” whilst those who are still in the sleep of death may now be roused by an invisible Hand and awakened to see their peril—their sad loss of service to a Master who has given his life for them—and the ruin and injury too often wrought by their evil example and unhallowed influence on those who need their sympathy, and might have so richly benefited by their friendship. Have women no temptations? Look at our factories, houses of business, young women at home—and what homes!—and young women in service.

At a hotel in Scotland this summer, the landlady was entreated to permit a service in the house for half-an-hour one Sunday afternoon, for the servants of her establishment. “No,” was her reply; “if they want to be saved, I suppose they can be saved, but it has nothing to do with me.” Then in the upper classes, do our hearts not bleed for the aching hearts, the aimless and often disappointed lives, of the young ladies we meet, and for those who are living in pleasure, just beginning “to enjoy life”? Oh! mistaken word! without a God! without the Giver of Life! Oh! brothers and sisters, plead for our women, that they may be delivered from their worldliness, vanity, indolence, love of ease, their countless surrounding temptations, and

brought as labourers, under a divine Master, into a vineyard of infinite extension, boundless interest, and heavenly reward. During our week of prayer, may many aching hearts be comforted, needy ones relieved, anxious ones satisfied, and wandering ones brought within the shelter of our peaceful fold.

WOMAN’S WORK.

“Who hath despised the day of small things?”

In our day the Lord hath put forth his almighty arm, to wield a multitude of “small” weapons—has put forth his omnipotent strength on the behalf of “small” instruments, and thus gathered in a mighty harvest, by means of reapers called into the field by his voice, and not the voice of man. He “hath chosen the weak things of the world, to confound the things which are mighty.” Do we see the Lord’s glory increased by his own choice of instruments, and shall we refuse the call to enter the field, because of our own former lack of service, because of our unfitness, by reason of our weakness? No; rather let the feeblest agencies now be clothed by Him who is our strength.

This is the opportunity for the weak ones to “glory in their infirmities,” because his “strength is made perfect in weakness.” In this great emergency our Captain is calling his troops into the field; yes, the “irregulars” too. And is his call to be refused? The mightiest honour of heaven is obedience to the Lamb, and are we to cling to an earthly shrinking from our very highest and most honourable calling?

Yes, **WOMEN** have a work to do. The women of Samaria, Anna, Mary Magdalene, and a host of others, have “told of Jesus” (John iv. 28; Mark xvi. 7), and the message has been received. It has brought gladness to aching hearts; it has brought courage to the feeble, rest to the weary, and has comforted many an aching heart.

We have instances of “woman’s work” in the present day in every town and village of our land, and successful work it proves, too, often reaching those whom none else could reach, and penetrating the recesses of many a home and family that would otherwise seem inaccessible to the blessed rays of gospel light.

At the Mildmay Deaconesses’ Home this department has had a seven years’ trial, has been conducted with much skill and patience, and has found large success in its varied branches of labour, among which may be enumerated—mission work, visiting from house to house, Bible-classes, prayer-meetings, boys’ and girls’ classes, as well as hospital nursing.

Why should not our Christian women *now* in every town and village form a rallying-point, in the shape of a weekly meeting for prayer, praise, reading the Scriptures and consideration of local work? A gathering of even “two or three” thus simply commenced, in earnest dependence on a Father’s blessing, a Saviour’s presence, and the Holy Spirit’s power, could not fail to draw down rich showers on the parched land—a “time of refreshing” indeed “from the presence of the Lord.”

It may be mentioned, for the encouragement of those who are willing to commence these readings, on however small a scale, in their own localities, that they have been carried on very happily and with great blessing during the past year in many different places.

E. B. COFFIN.

WINDSOR.—The Week of Prayer was observed in this borough during the second full week in January, instead of the first. The meetings were conducted in a manner similar to the London meetings, and were very largely attended. The subjects of prayer were local as well as general, a method which we think worthy of more universal imitation. As a rule, our prayers are far too vague and indefinite. Reference was made, at some of the meetings, to the awakening that is going on in various parts of our land, and personal effort was urged on the Christians present. Many special requests for prayer were sent in, and offered. We regret to notice, from an account in the local paper, that the meetings were almost exclusively confined to the Nonconformist bodies.

THE WORK OF THE LORD IN WAKEFIELD.

A fortnight's special religious services, of a character unprecedented in this town, have just been held with marked success. A week's services were first projected, consisting of a Christian conference every morning, and a public service every evening. These were held alternately in the two largest schoolrooms (Zion, Congregational; and West Parade, Wesleyan) at the command of the evangelical dissenting denominations.

The meetings grew in interest and numbers through the week—so much so, that it was determined to continue them a week longer, making them of a more marked evangelistic character. The town was divided into twenty-five districts, and visitors were appointed to each district, who made a house-to-house visitation every day during the last week. The result was, that the meetings were crowded, and overflow meetings had to be held.

Many have been impressed during the services, and have come anxiously inquiring the way of salvation; and it is confidently expected there will be large accessions to the churches of this town.

On Sunday night, January 10, a united Communion Service of all the Nonconformist churches in the town was held in West Parade Chapel, when a little over a thousand members communed together. It was a most impressive service, and a sight never to be forgotten.

J. R. WOLSTENHOLME, M.A.

South Parade, Wakefield.

LONDON ASSOCIATION FOR FEEDING THE SICK POOR.

Some one has remarked that, in the Lord's Prayer, the petition, "Give us this day our daily bread," comes before that other request, "Forgive us our trespasses." Without inferring that the former is the more important of the two, it will readily be admitted that Christians are better able to impart spiritual nourishment to others if the pressing wants of the body have been first supplied. We think, therefore, this Association is actuated by the divinest wisdom in making the one a stepping-stone to the other.

A most interesting gathering was held, in connection with this Association, on the evening of Tuesday, Jan. 19, at Mr. Spurgeon's Tabernacle, when about 1600 poor, mostly aged people, of both sexes, were entertained to a most substantial meal—in many cases, evidently, a very welcome one. Hunger is the best sauce, and it could too plainly be seen, by the wan and pinched faces of many of those present, that they were no strangers to it. Besides the large company that filled the lower rooms of the Tabernacle, several hundred of the infirm poor who could not be present were supplied at their homes. One very peculiar and gratifying feature of the meeting was the presence of some hundreds of blind folks.

After the more material part of the programme had been heartily discussed, everybody went upstairs to the Tabernacle proper, where "a feast of fat things" was provided, in the shape of earnest and affectionate gospel addresses, by various friends of the Association. Bendigo was one of the speakers, and told, in a very simple, unassuming manner, the story of his conversion. The rapt attention of the audience during all the addresses proved that they were not insensible to their paramount need of the "bread of life," and we trust many of those sick and sorrow-stricken ones left the Tabernacle, not only refreshed in body, but having the hunger of the soul both created and supplied.

Many stayed at the close to be conversed with; and if the light of the cross has penetrated into some hitherto dark and sorrowing hearts and homes, the labours of those who organise these gatherings will be amply repaid.

LLANDUDNO.—Last year an effort was made to observe the Week of Prayer, which was but feebly responded to by the English residents. We are happy to say this year the subject has been taken up in a hearty and cordial manner. A meeting has been held each evening, from seven to nine o'clock, in one of the dissenting places of worship, three being used; consequently all the Protestant denominations in the town were represented in the congregations. Sankey's hymns were used, a goodly number of requests for prayer were sent in, and it is believed that there have been special manifestations of the Spirit's presence, and that much good has been effected. To God be all the praise! We know that we have praying friends who will rejoice to hear these glad tidings.

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GOD'S ANCIENT PEOPLE.

Various communications have lately reached us, having reference to the ancient people of God. We hail this as a sign of increasing interest in the Jew, and, more than this, a sign that we are drawing near to the times when, the fullness of the Gentiles being brought in, all Israel shall be saved.

Will not those to whom God has freely given, give freely, in the way of earnest prayer, that during the coming time of widespread effort, and publication of the everlasting gospel, the God of Abraham, Isaac, and Jacob would incline the hearts of many thousands of Jews to attend the meetings, and that, hearing the word of life, they may find Him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the Son of David, the Son of God, the Lord our Righteousness.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Josiah Spiers has held during the past week ten services for children in the Mechanics' Institute, Hanley, and a great and glorious work has been done through his instrumentality. Many souls have been brought to a knowledge of their Saviour, and his own people have been cheered and stirred up to carry on the good work.

The singing of hymns constitutes a large portion of the services. Sheets containing a dozen or so are given to each person who enters the hall, and Mr. Spiers teaches the tunes and leads the singing himself. Interspersed among these are a brief prayer or two, and short addresses by Mr. Spiers, plentifully illustrated by anecdotes; indeed, he never seems at a loss for a story; but his stories are always taken from some occurrence in every-day life, or from facts within his own knowledge.

An earnest but very simple gospel address is always given by Mr. Spiers to conclude with; and, after another hymn and prayer, the first meeting concludes, Mr. Spiers having first invited those who desire to be spoken to about their souls to remain behind. When the doors have again been closed, an earnest prayer for the outpouring of God's Holy Spirit upon the anxious ones is offered up; and, after a hymn, such as "There are angels hovering round," beautifully sung by the hushed audience, and a few words on the object of these after-meetings, the audience is at once divided into little groups, and each is taken by a Christian friend; and, amid perfect stillness, broken only by the low murmur of the voices of the workers, the inquirers are spoken to, and shown from God's Word the way of life, and urged to accept a present salvation. After a short time, in many cases, the mournful faces are seen to light up with joy, as the glorious truth dawns upon their minds that Jesus has forgiven their sins, and saved them. There is no excitement, unless the sobs of some bowed down with a deep sense of their guilty state can be so termed; but the mighty power of the Holy Spirit is felt to be in the room, present in the midst, and striving with the souls of sinners, and leading them to trust in Jesus.

Soon Mr. Spiers asks all to sing, "I am coming, Lord, coming now to Thee," or to repeat after him, "Jesus, I do trust Thee; trust without a doubt;" and the hymns came direct from many hearts, beating with the newly-given life of a child of God, and conscious of that peace He only can give. The meeting then closed with praise to God for his wondrous love, and prayer for further blessings.

The names and addresses of all the converts are taken down at the end of the week, and sent to their various pastors.

No wonder, then, that the hall was packed every night, save the market night, Saturday, and that on Sunday last 1600 at least were present, while hundreds were turned away from the doors. After this, nearly 600, including the workers, remained to the after-meeting. At this farewell service, Mr. Spiers introduced a new hymn, not yet printed, which was sung by friends on the platform, and afterwards the children repeated the first two verses line by line, and then joined in singing them.

I would mention the case of one lad of some twelve summers, whose happy face was observed from the platform one night eagerly drinking in every word uttered. The previous night he had exclaimed, "Oh, I do love Jesus, and believe He died for me; but I used to be such a wicked boy, and did swear so."

At the last after-meeting a friend spoke to no less than

twenty-eight young women in deep concern about their souls, while Mr. Spiers had nearly as many in another part of the room; and another group of a dozen or more youths and adults were being spoken to by a third friend, all evidently seeking Jesus.

I shall not easily forget the scenes I have been privileged to witness. God be praised for making bare his arm, and coming amongst us! Oh, his matchless, boundless love! And "still there's more to follow."

A meeting is to be held this week to arrange for permanent Sunday and mid-weekly evening services for children and converts.—Yours in our loving Lord,
W. H. B.
Hanley, Jan. 18.

RUDMORE, PORTSMOUTH.

This part of the town is a district principally inhabited by navvies, fishermen, their wives and families. As a rule, the people, so far as we could see, have been very indifferent to spiritual things. Our brother, Mr. H. Cook, of Gosport, on whose heart the Lord seemed to lay the condition of the people, was led to open a good-sized room for the preaching of the gospel, and the result has been most encouraging. In the first place, Mr. Cook moved his floating Bethel near this neighbourhood, invited several navvies and fishermen on board to tea one afternoon, who accepted the invitation, enjoyed their tea, and listened with great interest to the precious gospel told them afterwards.

Every Lord's-day evening the gospel is preached there, also on Wednesday evenings. A gentleman has been giving lectures to the people there lately, illustrated with diagrams, on different subjects, which they thoroughly enjoy.

Rudmore is an additional field of service for our brother Cook, who is abundant in labours for his Master. He has also just taken the Pier Hotel (close to the water), Gosport, and transformed it into a "British Workman" public-house, which seems much appreciated by very many, fishermen and others. This undertaking, as well as Rudmore, has been attended with a great deal of expense, and I am sure, if Christians fully knew the important and peculiar character of the blessed work Mr. Cook is engaged in, there would be no lack of sympathy or funds. With his boat he visits the foreign vessels that come into port, and distributes Bibles, books, and tracts to the sailors in their own languages, which are generally very readily received; and thus the Word of God is carried into all parts of the world, and, in many instances, finds its way into the hearts of some of the poor fellows, to the joy and rejoicing of their souls.

In the summer months he takes his vessel (fitted up on purpose for meetings), and visits many parts of the Isle of Wight, invites the villagers on board, and on most occasions they very readily come to hear the word of life proclaimed. At other times he will hold the meeting on shore. The people assemble listen with interest and wonder to the blessed truths declared, and go away profited and blessed.

Should any of the Lord's people desire to have fellowship with our brother in his labours, I should be pleased to receive and forward to him any help; or contributions could be sent direct to his address, Stoke-road, Gosport.

Kingston-cross, Portsmouth.

C. S. VOSPER.

HOMES FOR THE AGED POOR.—Having to thank the many readers of THE CHRISTIAN for kind help given to this charity during 1874, I would ask them to continue it. We have now five Homes to care for, with sixty inmates, forming chiefly a band of sick and impotent folk. For their necessities we are now commencing a fund for a Bible-woman nurse. For this we make an especial appeal. Any contributions will be thankfully acknowledged by Elizabeth G. Harrison, Thornhill, Ealing, W.

LEAMINGTON YOUNG WOMEN'S CHRISTIAN ASSOCIATION.—A work among the young women of Leamington has been working now for more than a year, and attended with much and manifest blessing to both bodies and souls of those who come under its influence. The chief agent in these efforts has been Miss Taylor, who, seeing the deep need of such an institution, earnestly desires to commence a Home in Leamington similar to the Young Women's Christian Association Homes in London, Dublin, and elsewhere. A suitable house and an earnest Christian matron have been offered, and it is proposed to open the Home in about a fortnight, providing good plain fare at a low cost, enlarging the Home as means are sent in. The work is undertaken singlehanded, and from a deep conviction of the need of it, and we earnestly hope our readers' sympathy and help will not be lacking. Miss Taylor's address is, Holmesdale-villa, Leamington.

THE "SAILORS' REST" AT DEVONPORT.

Dear Fellow-helpers,—I ask you to join with me in praising "Him who only doeth wondrous things." About thirteen weeks ago I had not *one penny* towards the starting of the "Sailors' Rest" at Devonport; now I have £1700, sufficient to purchase the lease of the house! In a short time I trust it will be mine, or rather, the Lord's. "By faith the walls of Jericho fell down;" by faith the Lord has cast down walls of difficulty, and has provided means for the purchase. Some have remarked, "You will find it a great deal more difficult to get the last £2000." I do not believe it. My Lord has the key of the treasury; He has given me the earnest, and He will give the money needed to build it up, and launch our life-boat.

I want £1000 more by March 31. Without this sum I should not feel justified in giving orders to the builder and carpenter, and I should be sorry to let the spring pass by without commencing alterations. I want to get all finished by the end of the summer.

Dear friends, if money is wanted for loan or business by a certain date, it is forthcoming. Shall it not be so now? £1000 more in hand by March 31! There are signs of showers of blessing in the service. Dear friends from China and other parts write and tell me that the Spirit is "moving on the face of the waters," and our dear sailors on board ships of war are deciding for Jesus, and are stepping into the life of faith.

Your hearts were glad, I know, when you read in THE CHRISTIAN of Jan. 14, that at Lisbon some of the officers and men of the Channel Fleet held a mid-day prayer-meeting, and gave gospel addresses afterwards every day during the Christmas leave. You will be still more thankful when I tell you that the origin of that work was a visit of several officers of H.M.S. "Agincourt" to my Sunday afternoon meeting in Devonport. They were so struck with it that they said to me, "With God's help, we will start branches of this work wherever we go; we will copy this meeting at Lisbon and at Gibraltar. Will you send us leaflets to sing from? and above all, pray for us."

I have before me a long letter from the "Agincourt," which would cause the tear to start to every Christian's eye with an earnest Thank God! "We had," writes this officer, "a believer's meeting on the first day of leave, when I was led to urge the blessed life of full consecration, as the *only* one for shipboard. Notices were distributed among the men to come to the gospel addresses, a red ensign marking the house where the blood of Jesus was to be spoken of. Several came in and found Jesus. We have had the drops; we expect a shower at Gibraltar."

Thus has God honoured the Sunday gospel work at Devonport. Dear friends, the money He sends is but an earnest of the blessing which He will give when the Sailors' Rest is open, and the red ensign by day and the glittering letters, "Welcome Home" by night, draw Jack to the place where Jesus waits to bless.

A. N. D. has nobly given a full and liberal percentage on every pound collected, in response to his appeal. Is there not another A. N. D. in England who will come forward that the next £1000 may be at the bankers by March 31?—Yours, in Christian fellowship,
AGNES E. WESTON.
9, Penlee, Stoke, Devonport.

OUR CHRISTIAN SAILORS.

I am glad to be able to say that souls are being saved in H.M.S. "Modeste," for which I asked prayer when I last wrote; to two Christian officers and one seaman, there are added, since her arrival in Shanghai, seven more.

The British gunboat "Frolic" had not one Christian in her when she came into this port last May. There are ten now, beside several interesting inquirers!

The "Dwarf" left us last week for England, with seven decided Christians. The Christians of the "Curlew," about ten in number, are about to leave Hong Kong soon for England; also the "Thistle" and "Hornet," in both of which there are Christians.

Few have such glorious opportunities of witnessing for Christ all over the world as the sailors, and Christ has many unflinching soldiers in the British navy now; also in the American navy. God is making bare his arm in the latter, in this port. May I again add, Pray for us!—Very truly yours,
J. McLEAN.

Shanghai.

MISSION TO THE ASHANTEES.

A special interest has attached to this African people since the British expedition, which resulted in the partial breaking up of the Ashantee power, and the re-establishment of the British rule and prestige. A favourable opportunity thus seems, in God's providence, to be presented for more solicitous regard as to the spiritual condition of this, in many respects, interesting race.

The Church Missionary Society has issued an appeal, made by the Bala Missionary Society, on behalf of this Mission. They do not ask English Christians "to go to that land of sickness and fever;" the missionaries are already at the Gold Coast, but the means of providing for their conveyance to Coomassie and support there are wanting, and it is thought not unlikely that Christians in this country, some of whom may have business and other connections with that part of Africa, would be willing and glad to contribute to the funds of a Mission to this benighted people. Amidst the multitude of mercies that God is bestowing on our land, let us not forget our less favoured brethren in these distant and unhealthy climes.

It is desired to establish two Mission-stations, the cost of which will be about £6000, and £700 will be required annually to sustain them.

Contributions will be received by the Treasurers, The Hon. Arthur Kinnaird, M.P., at Messrs. Ransom, Bouverie, and Co.'s, Pall Mall East; Joseph Gurney Barclay, Esq., at Messrs. Barclay, Bevan, and Co.'s, 54, Lombard-street; and R. N. Fowler, Esq., M.P., at Messrs. Dimsdale, Fowler, and Co.'s, 50, Cornhill; Messrs. Nisbet and Co., Berners-street; E. Hutchinson, Esq., the Lay Secretary, at the office of the Church Missionary Society, Salisbury-square, London; and Mr. I. P. Werner, agent of the Bala Missionary Society, 8, Moorgate-street, London.

GRAY'S-YARD RAGGED CHURCH.

It was a pleasure, on a recent Lord's-day morning, to quit our ordinary habit of assembling ourselves with the people of God, and betake ourselves to a spot not far from the hum and fashion of Oxford-street. It was a bright morning, and Gray's-yard looked its best. Above stairs were about 500 men, of a class never seen in any ordinary place of worship, who after receiving a piece of bread and a cup of coffee, were earnestly and lovingly addressed by ministers and other gentlemen; Sir Robert Carden also speaking to them in a friendly way, and expressing warm desires for their welfare.

Below stairs were 300 or 400 more, including women, all being entertained in the same hospitable way. At the close of the services, the real breakfast was given, consisting of a solid meat-pie, and a small currant loaf and coffee. During the meal many conversed personally with the men, and heard from them the secret of their present state of destitution. The majority of the men were out of any constant employment, though a large portion of them were robust and healthy-looking.

As we emerged from the somewhat exhausting atmosphere of the Mission-room, and encountered the church-going population of the West, we felt that it was a godlike work that these Christians were devoting themselves to; nay, more, that nothing but the very mind of Christ, "who, though He was rich, yet for our sakes became poor, that we, through his poverty, might become rich," could actuate or energize them to this daily, weekly, incessant labour; and of Him they shall receive their reward. Any further information may be received on application to the honorary secretary, Mr. Edmunds, Gray's-yard, James'-street, Oxford-street.

BOWDEN, NEAR MANCHESTER.—The town of Bowden is now receiving a rich blessing from God. After united meetings for prayer, Mr. J. N. Carr, of Carlisle, was invited to address a ladies' Bible-class connected with the Congregational Chapel, and in the evening preached at the Baptist Chapel, when many professed to find Christ. On the occasion of a second visit, he was accompanied by Mr. Dunn, and a large concourse of people assembled at the various meetings. The word preached bore the old characteristic of being "sharper than a two-edged sword." Numbers remained to be spoken with, and strong, stalwart men and little boys were seen weeping side by side on account of the load of guilt. Mr. Dunn continues the work, preaching every night to large audiences, whilst the cry is still heard, "What must I do to be saved?"

LONDON CITY MISSION.

Few men, we suppose, carry on their work amidst more discouragement, and less immediate tokens of success, than the London City Missionaries. Any encouragement and sympathy that are afforded to them must therefore be peculiarly welcome. Mr. and Mrs. Bevan and Mr. and Mrs. Williams, who have so long taken such a deep interest in this work, gave another proof of their sympathetic regard for these labourers in the dark spots of London, by entertaining them and their wives to a social tea at the Cannon-street Hotel, on Thursday evening last. Mr. George Williams presided during the evening, and he, Mr. Bevan, and the other members of the committee, were very cordially received by the assembled company, numbering about 700. Addresses of encouragement, sympathy, and counsel were given by various clergymen and others, and we trust the season of pleasant intercourse will have the effect of strengthening the hands of the missionaries, and cheering them on in their somewhat arduous and discouraging work.

SHIPWRECKED SEAMEN AND THE GOODWIN SANDS.

Dear Sir,—Will you kindly allow me to bring before your readers the case of the shipwrecked seamen who are constantly being brought at this season, cold, dripping, and in a destitute condition, into Ramsgate Harbour?

By consulting the wreck-chart published annually by the Board of Trade, it appears that there are two places off the shores of Great Britain which are specially fatal to sailors, Great Yarmouth, and that part of the coast which lies between the North and South Foreland. Between these two headlands, at a distance of about five or six miles from the shore, are situated the dangerous Goodwin Sands. On these sands, and in the shoal water between them and the main land, nearly sixty wrecks have occurred annually during the last ten years. For all such casualties Ramsgate is the principal place of refuge. It occupies a central position, and the Government having placed a steam-tug at the disposal of the harbour authorities, our life-boat is taken at once, and in the roughest weather, to the scene of action; the shipwrecked crews thus rescued are brought into Ramsgate, and a small Home is provided for their reception, where dry clothing and other necessary comforts are supplied. But this institution is, neither in its appointments or accommodation, such as the importance of this work demands. It is proposed, therefore, to combine the Home with our Sailors' Bethel, and to erect one substantial building, by which greater efficiency, and a considerable saving in the current working expenses, will be secured. For this purpose the Board of Trade have kindly granted us a suitable site, which we hope soon to occupy; but even if this combination cannot be effected, the time has come when something more efficient should be provided for the spiritual and temporal well-being of the sailors frequenting this port.

I may add that a seamen's chapel, thus erected, would not merely provide for the spiritual wants of the sailors, but be a great boon to the visitors who congregate here in thousands during the summer months. This latter would be a most important field of evangelistic labour, as large congregations could be secured every day in the week, and at almost any hour, and the gospel of the grace of God fully and freely proclaimed to large masses of people.

Would those of your readers, therefore, who love the Lord Jesus in sincerity, kindly aid us in this undertaking? We hope to commence with about £500 in hand, but about £2000 will be needed for the accomplishment of the whole.

—I remain, dear sir, yours faithfully,

J. EUSTACE BRENNAN,

Vicar of Christ Church, Ramsgate, and Superintendent of the Ramsgate Harbour Mission.

The Vicarage.

GREAT YARMOUTH.—Those of our readers who have prayed for this town, and the work of God under the care of our brother, E. Harries, will be glad to know that there are growing signs of blessing and prosperity. Will God's people pray for the fishermen of Great Yarmouth? Many of them perished during the late severe weather. They are very careless men, just ashore for a few days, which are generally spent in drinking, and then off again for their two months' voyage.

DAILY TEXTS.

"FOLLOWERS OF THEM WHO, THROUGH FAITH AND PATIENCE, INHERIT THE PROMISES."—HEB. vi. 12.

Thurs. Jan. 23.—"He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God." "So, after he had patiently endured, he obtained the promise."—Rom. iv. 20; Heb. vi. 15.

Fri. 29.—"Whereby are given unto us exceeding great and precious promises." "For all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us."—2 Pet. i. 4; 2 Cor. i. 20.

Sat. 30.—"Is his mercy clean gone for ever? doth his promise fail for evermore?" "Let us hold fast the profession of our faith without wavering, for He is faithful that promised."—Ps. lxxvii. 8; Heb. x. 23.

Sun. 31.—"Behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." "When the day of Pentecost was fully come, they were all with one accord in one place, and suddenly there came a sound from heaven, and they were all filled with the Holy Ghost."—Luke xxiv. 49; Acts ii. 1.

Mon. Feb. 1.—"God said, Ask what I shall give thee." "Give therefore thy servant an understanding heart, to judge thy people." "And the Lord gave Solomon wisdom, as He promised him."—1 Kings iii. 5, 9; v. 12.

Tues. 2.—"There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming?" "The Lord is not slack concerning his promise, as some men count slackness, but is longsuffering to usward, not willing that any should perish." "We, according to His promise, look for new heavens and a new earth."—2 Pet. iii. 3, 4, 9, 13.

Wed. 3.—"Take my yoke upon you, and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls." "Let us therefore fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it."—Matt. xi. 29; Heb. iv. 1.

"GOD IS NOT A MAN, THAT HE SHOULD LIE, NEITHER THE SON OF MAN, THAT HE SHOULD REPENT."—NUM. xxiii. 19.

CENTRAL NOON MEETING,

MOORGATE-STREET HALL.

We append the subjects for the following days:—

DATE.	SUBJECT.	SPEAKER.
Thurs. Jan. 23.	Our temptations (James i. 2; 1 Cor. x. 13; Heb. ii. 18)	Rev. W. Boyd.
Fri. " 29.	The Scriptures (Deut. vi. 6—9; Heb. ii. 1—4)	W. D. Sargent.
Sat. " 30.	Children.—"The Lord had called the child" (1 Sam. iii. 8)	Dr. George Saunders, C.B.
Mon., Feb. 1.	"Peter stood with them and warmed himself" (John xviii. 18). Reports of work.	Rev. C. Fenn.
Tues. " 2.	"What have they seen in thine house?" (Is. xxxiv. 4)	C. Jackson.
Wed. " 3.	Paul's thorn in the flesh ("given") (2 Cor. xii. 7—9)	Wm. Arthur.
Thurs. " 4.	"Seek righteousness, seek meekness" (Zeph. ii. 3)	Mr. F. Lockhart Gordon.
Fri. " 5.	"Speech with grace seasoned with salt" (Col. iv. 6)	Dr. Davis.
Sat. " 6.	"Let me not see the death of the child" (Gen. xxi. 16)	Rev. J. Burns.

The Christian TRACT FUND.

APPLICANTS FOR TRACTS.

- George Marsh, 1, Savile-place, Conduit-st., Regent-st., W.
- Joseph Warriner, 104, Verdun-street, Sheffield.
- Miss F. Jell, 12, Effingham-crescent, The Priory, Dover.
- F. S. Luke, 10, Windermere-street, Everton, Liverpool.
- Rev. H. M. Barnett, Ebenezer, Southampton.

NOTICES.

Mr. GEORGE RODGERS' address is Glyndon, Clay County, Minnesota.

LETTERS addressed to Mr. I. D. Sankey, at 165, Aldersgate-street, London, E.C., will be forwarded to his personal address while in England.

Communications received with thanks.—H. S.; E. S. E.; J. E. W.; E. G. H.; M. L. G.; J. G.; C. H.; E. W.; D. B. B.; D. M.; E. C.; E. S. P.; Col. T. S.; T. C.; Hon. Mrs. A.; W. T.; A. G. B.; Dr. G. S.; E. L.; Miss C.; A. E. W.; M. B.; W. Q.; Diddle; E. A. H.; W. H. B.; D. H.; W. J. K.; D. J. T.; R. W.; W. F.; W. H. S.; M. W.; C. J. W.; Gratitade; Dr. Z.; E. G.; A. N. A.; Miss C.; H.; J. H.; Mrs. B.; H. W. W.; E. E. C.; H. M. B.; E. H. K.; T. K.; J. W. K.; W. H.; W. J.; G. W. S.; J. E.; G. M.; E. F. W.; Mrs. W. H.; S. G.; C. T.; Hon. B. W.; D. E.; J. C. E.; Mrs. M.; E. J.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.—For much blessing on the Sabbath drawing-room services held at Belvedere House.

PRAYER.—For a gentleman exposed to great temptation in Liverpool and Manchester.—For one sorely tempted, and much distressed in mind, that he may find the peace which his heart yearns after.—For a beloved husband, whom the devil is tempting to return to his besetting sin, drink.—For a young man, that he may have grace to overcome a besetting sin, and that the scholars under him may be brought to Jesus.—For the restoration of one who did run well, but has, for many years past, been under the influence of strong drink.—For a young man, for some years an earnest evangelist, who is now devoting his time and talents to the service of Satan.—For a child of God, earnestly seeking more work in her Lord's vineyard.—For blessing on a village Bible-class.—For the restoration of a teacher's hearing, if the Lord so please.—For a father and mother, whose eldest son was lately drowned on the coast of Newfoundland, whilst working there in the cause of Christ, that they may be comforted and strengthened under their deep trial.—For the students at University College and Hospital, London; many seem to be either infidels, or such as take our Lord Jesus only as a great example.—For a young men's Bible-class, recently awakened, that the good impressions may be lasting, and the teachers filled with the Holy Ghost.—That the Lord would guide a beloved pastor as to acceptance of a call to another sphere of labour.—For a young man, that his reason and memory may be perfectly restored.—Major Malan requests prayer for guidance in the Lord's work. His heart is full of desire for the spread of the knowledge of the name of the Lord Jesus in Africa. He knows not how best to help on this blessed work, whether by personal service among the heathen, or by visiting the churches in Europe and America. He prays for guidance to do the Lord's will.

PLACES.—Prayer for Airdrie, N.B., is earnestly requested, that God may unite the hearts of His people, and give the promised blessing of union (Psa. cxxxiii.) in a series of meetings to be begun on the last Sabbath in January.—For rich blessings to the inhabitants of Birmingham during the visit of Messrs. Moody and Sankey.—For Waterbeck, in Dumfriesshire, that in these times of quickening it may be stirred. Also for Greenlaw, the county town of Berwickshire.—That Brecon may receive the blessings which it so much needs.—Earnest prayers are requested of God's children in England for a great revival in a town in Switzerland, where ungodliness and indifference are prevailing. Pray that God's people there may be roused, and unconverted men saved.—That much blessing may attend the evangelistic services about to be held by a member of the Evangelization Society in the Literary Institute at Lynton, commencing Jan. 31, and that all sections of God's people may unite to promote His glory.—For a blessing on special services, proposed to be held March 7—14, in the parish of Mayfield, Staffordshire.—For Bible-readings in the Temperance-hall, Barton-on-Humber, that the word of God may have free course and be glorified.—On behalf of united evangelistic services to be held (D.V.) in Melksham, from Feb. 1—6.—For five days' special services at Cransley, near Kettering, by Mr. Opie Rodway, to commence next Saturday.—For Mission services to be held in the churches and chapels of Torquay, from Jan. 31 to Feb. 7, that believers may be quickened, and precious souls saved.—For special services conducted by Henry Lyon, at the new Mission Chapel, Little Wild-street, Drury-lane, commencing Sunday evening, Jan. 31.—For an ingathering of souls through gospel meetings being held at Ford Forge.

CONVERSIONS.—For a father and his two sons.—For a dear father and mother, and two sons.—For a father, mother, son, and daughter.—That two gentlemen, brothers, may be led to attend Messrs. Moody and Sankey's meetings in Liverpool, and be converted.—That a brother, who is seriously ill, may, through the Lord's mercy, be restored to health, and, above all, brought to Christ.—For a brother, now suffering from illness, who has continued for some years in habits of intemperance and other vices.—For a young man, a printer, who is almost persuaded to be a Christian.—That the two sons of a Christian man may decide for Christ.—For my uncle, once a useful worker for Christ, but now wholly engaged in the cares of this world.—For a young man living in sin and drunkenness, that he may soon be converted, and be a living witness of the power of God.—For three brothers and two sisters.

PRAISE YE THE LORD.—Major Malan renders praise for exceeding abundant answers to prayer offered in December, 1873, by an assembly of Christians at his house in London, in reference to his journey to Africa. He knew then that nothing but miraculous power could strengthen his body to journey to Marija, in Basutoland, from whence this praise-offering is sent. The Lord has blessed him beyond his utmost hopes and desires. He confesses unbelief and impatience as a warning to all engaged anywhere in the Lord's work, lest they should be obliged thus publicly to humble themselves before their brethren, when they, too, offer praise to the Lord.

South Africa, Dec., 1874.

MALVERN.—A correspondent writes:—"The work here is wonderful, very wonderful! Night after night we have a crowded church, with fashionable people, and a hundred stay for the after-meeting. Many have decided for Christ. Yesterday I had a drawing-room meeting, and about sixty people were there, high fashionable Ritualists, and God was with us. Pray with and for us."

FORTHCOMING SPECIAL MEETINGS.

CONFERENCE OF PARENTS AND TEACHERS AT PRINCESS MARY'S VILLAGE, ADDESTONE.—It is proposed, if the Lord will, to hold meetings in the second week in March next, for the consideration of the following subjects:—"The early age at which children are born again" (Psa. lxxi. 5; Jer. x. 21); "How holiness is manifested in them" (Prov. xx. 11; Eph. vi. 1; Col. iii. 20); "Our duty to promote their spiritual life" (Eph. vi. 4; Col. iii. 21; 2 Tim. iii. 15; Psa. xxxiv. 11; Deut. xxxi. 13); "The training referred to in Gen. xviii. 19; Deut. xi. 19; Prov. xiii. 6." Names of speakers, days and hours of meetings, in future notices.

SEMI-ANNUAL BELIEVERS' MEETING, DUBLIN.—The usual meetings will be held, if the Lord will, in the Metropolitan Hall, Lower Abbey-street, Dublin, on February 2 and 8, at 8 a.m., 12 noon, and 7 p.m.

CONFERENCE HALL, Mildmay Park.—Sunday, Jan. 31.—Mr. G. Kirkham (fifth of a series of Lectures on the Book of Daniel; subject, "The End of a Godless Feast"), at 3.30; Mr. Finlay Gibson, at 7.

LONDON CHRISTIAN CONFERENCE, on Scriptural Holiness, Agricultural Hall, Islington, to be continued every day during January.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Spiers proposes to hold services at Ledbury till Jan. 30; Newark, Feb. 1 to 5; Monmouth, Feb. 8 to 12; St. Helen's, Feb. 15 to 19; Sandbach (Cheshire), Feb. 22 to 26; Stone (Staffs.), March 1 to 5.

Children's Evangelistic Band.—Special Services at Moorgate-street Hall every Saturday afternoon, at 3. Address on Jan. 30 by Mr. J. M. Wigner, B.A.

EAST-END CONFERENCE HALL.—Mr. John Vine, every Sunday during the month of January, at 6.30; Wednesdays at 8.

19A, GREAT PORTLAND-ST.—Special Meetings for Children and their Friends, on Saturdays, at 3.

HOLLOWAY HALL, Sunday, Jan. 31, Mr. W. Forbes, at 3.30; Rev. W. E. Boardman, at 7.

AGRICULTURAL HALL.—Sunday, Jan. 31, Rev. J. F. Kitto, at 3.30; Rev. Joseph Burns, at 7.

MOORGATE-ST. HALL.—Rev. T. Richardson, on Thursday, 28th inst. at 7. Service on Sunday at 7.

"THE EDINBURGH CASTLE," St. Paul's-road, Rhodeswell-road, Limehouse.—Sun. at 11 and 7; every week evening at 8.

MISSION HALL, 272, Whitechapel-road, every evening at 8; Sun., 11, 3, 6.30. A Meeting for the Promotion of Scriptural Holiness, Wednesdays, at 8.

CHRISTIAN CONFERENCE FOR THE PROMOTION OF SCRIPTURAL HOLINESS, PUBLIC ROOMS, UXBRIDGE.—A series of meetings will be held (D.V.) on Feb. 11, 12, 13, and 14, to commence at 3.30. Further particulars may be obtained from Mr. Weedon, at the Rooms.

PARK CHAPEL, 321, Fulham-road, Chelsea.—Prayer-meeting for Governesses, on the last Saturday of the month, at 3.30. Also special meeting for children every Saturday, at 3.

MISSION HALL, Little Wild-street, Drury-lane.—Henry Lyon will (D.V.) play the harp and sing and preach the gospel, on Sunday, Jan. 31, at 7; Feb. 2, 3, 4, at 8.30. All seats free.

UNION HALL, Carlisle-street, Edgware-road.—Sunday, Jan. 31, Tom Jones, the engine-driver, at 7.

WEEKLY NOON PRAYER-MEETING, St. George's Hall, Langham-place, W.—Every Wednesday, from 12 to 1.

SPECIAL SERVICES, Sunday, Jan. 31:—

- Britannia Theatre, J. H. Lydall, Esq., at 7.
Pavilion Theatre, F. Kuzner, Esq., at 7.
Philharmonic Theatre, at 7.
Victoria Theatre, Rev. C. Winter, at 7.
Royal Amphitheatre, Rev. H. E. Stone, at 3.30; Rev. H. Miller, at 7.
Royal Alexandra Theatre, Ned Wright, at 3.30; Rev. J. Mayer, at 7.
Town Hall, Shoreditch, Rev. J. Ellis, at 3.30.
South London Palace, J. Lee, Esq., at 7.
Exeter Hall, A. Gliddon, Esq., at 7.
Moorgate-street Hall, Mr. Winton, at 7.
Burdett Hall, Limehouse, at 7.
St. George's Hall, at 7; Wed., at 12.
St. James's Hall, at 3 and 6.30.
Foresters' Music Hall, Mile-end, Joshua Poole, at 7, and every Sunday till further notice.

NIGHTINGALE-ST. MISSION.—The next quarterly Conference of workers will be held at the rooms, 39, Nightingale-street, Lisson-grove, on Thurs., Feb. 2, at 8. Tea at 4.

DAILY PRAYER-MEETINGS.

- CENTRAL CITY NOON PRAYER-MEETING, Moorgate-street Hall, corner of London Wall, 12—1.
Y.M.C.A., Stafford Rooms, Titchborne-st., Edgware-rd., 12—1.
MILDWAY CONFERENCE HALL, Mildmay Park, at 12.
No. 59, LOMBARD-ST., Mon., Tues., Thurs., Sat., at 1; Wed. and Fri., at 12.30.
EAST-END CONFERENCE HALL, Carlton-sq., Globe-road, at 12.30.
WOOLWICH, 14, Thomas-street, 12 to 1.
SUSSEX HALL, Leadenhall-street, at 1.
SUNDAY-SCHOOL UNION, 58, Old Bailey, at 1.
PEOPLE'S HALL, 272, Whitechapel-road, at 1, except Saturday.
SWISS CHURCH, Endell-street, St. Giles's, at 1.
WHITEFIELD MISSION-ROOM, 148, Drury-lane, at 1.
GOSPEL HALL, Osborne-place, Brick-lane, Spitalfields.
No. 19A, Great Portland-street, at 3.
DEPTFORD PEOPLE'S HALL, 188, High-street, 1—2.
BELMONT HALL, near Vauxhall Station, 12—1. Thursdays for sick only.
GREEN-LANES WESLEYAN CHAPEL, N., every morning, at 7.
PECKHAM EVANGELISTIC MISSION, 116, Hill-street, 12—1. Mon., Tues., Wed. only.
TOTTENHAM BAPTIST CHAPEL SCHOOLROOM, 12—1.
BESSBOROUGH MISSION-HALL, Bessborough-place, Grosvenor-road, 12—1.
EYES ARMS Small Assembly Room, St. John's Wood, 12—1.
FRENCH PROTESTANT CHURCH, Westbourne-grove, 12—1.
ST. MATTHEW'S VESTRY, Denmark-hill, from 12 till 12.45

Donations received by Messrs. Morgan and Scott to Saturday Morning, January 23rd, 1875.

Table with columns for item names and amounts. Includes entries like 'Gratuitous Circulation of "The Christian"', 'Poor Jews in Whitechapel', 'Paralysed and Epileptic', etc., with amounts in pounds and shillings.

£282 0 8

Orphan and Destitute Children's Emigration Homes, Glasgow—[A.B.C. Gravesend, £5
Miss Stopper's Home for Foreign Governesses—[Bristol, £23/10/-; A.S. £1.]
Mrs. E. £1/1/-; Miss W. 10/-]
Home for Working and Destitute Lads—[E.M.D. 5/-]
East London Christian Mission—[S.C.'s Collection, Guernsey, 15/-]
New Orphan Houses, Ashley-down—[The receipt of a Box from O.C.A. for the benefit of the Orphans is gratefully acknowledged by Geo. Muller.]

The Christian.

SOME SIGNS OF THIS TIME.

THESE columns contain from week to week matter which cannot but gladden every Christian's heart. The spirit of expectancy increasing, if not already prevalent, throughout the churches—the willingness of the people generally to hear the gospel—and, above all, the evident operation of the Holy Spirit in convincing men of sin, and leading them to peace in Jesus—are joyful occasions of thanksgiving to God.

But there is another side of the picture. The powers of darkness are active also, and there are many signs of the times which, like storm-clouds, are already visible above the horizon.

No one can observe the rapidly augmenting armaments of the continental nations without apprehension and alarm. The following is from a recent leader in *The Times* :—

"In the gloom that surrounds us one thing is perceptible, All men are arming themselves. It is the darkness that may be felt, and the sensation is not imaginary. At the word of command, Germany is arming *en masse*, and the surrounding nations—that is, the best part of the world—cannot but do as she does. The momentary dreams of peace and quiet, arts and progress, have fled away, and Germany recognizes the stern necessity of her case, which is that what she has won by arms she can only hold by arms, and as long as the arms are in her hand. It is no longer possible to doubt the sagacity and truth of her rulers, and they say that henceforth every German, sound in wind and limb, must be a soldier....For ages Germany has possessed all the glories, except those of policy and war. Now it has these, and the others as well. It is surrounded by great empires. The prosperity of England and Russia alone would be enough to tempt an anchorite to ambition....Why should it now shrink from an appeal to arms, which cannot but give it more than ever? This is the new attitude of Germany; all or nothing; for in her case not to advance is to recede. Accordingly, the more she arms, the more does France, the more does Russia. The former now commands, under all heads, about a million and three-quarters of men; the latter more than three millions and a third. Austria, Italy, Denmark, Holland, and Switzerland, are arming as fast as they can. It is a universal strain on the energy and resources of the world. But self-preservation never yet was found sufficient to keep up high tension long. When all nations arm it will be for something, and they will look before as well as behind. A dozen millions of men cannot be withdrawn from common industry and civil duties and engaged in the most costly and destructive of all employments, except to the continual loss and hindrance of the people. Where the women work like horses, as they do in Germany and France, the presumption is that both men and horses are wasting or misapplying their powers....In fact, a time will arrive when the burden of a much larger armament will compel a question between disarmament and initiative in war. If only to secure peace, Germany will have to appeal to arms, or, if not she, some other Power involved in this wild sword-dance of nations. Such is the inevitable result of an inflation of armaments proceeding upon rivalry and provocation; and it can only be averted by a timely resolution to be content with what one has, and to stand only on one's guard against unprovoked aggression."

Let us, on the other hand, call attention to the recently-passed marriage law of Germany, which forbids young men to marry before the age of twenty, and young women under eighteen, and requires the consent of the parents to the marriage of either sex, up to the age of twenty-four. It has

been well shown that the chastity, the lengthened youth, and the home-life, which render such legislation as this possible, sufficiently account for the successful opposition which the Teutonic race made to the arms of the Roman Empire in former days, and for their superiority in the recent war with France. Does it not also suggest a comparison of our own country with Germany in this particular, and cause us to think with apprehension of the future of the youth of our own land?

This country was, perhaps, never more prosperous than now, looked at from a money point of view, but it was never, since the Reformation, so leavened with Romanism; never were its rulers or its people more insensible to the subtle working of this Satanic worm, which creeps into English homes, and leaves its slime upon all the sanctities of family life; and yet, like a petted serpent, hisses sedition in public assemblies, and newspapers, and books. We recommend those who think it an unwise thing to sleep over a volcano, to read "The Modern Avernus" (Hatchards), which contains overwhelming evidence of the progressive enslavement of this country, which is the design, not so much of the Pope as of the Jesuits, whose puppet the Pope is. The self-secure attitude of England to Papal aggression may be gathered from *The Times*, which speaks of Mr. Gladstone's recent article in the *Quarterly Review* on the "Speeches of Pope Pius IX." as "of the smallest possible value, if not positively mischievous, as tending to introduce and promote among us that spirit of unintelligence which is over-mastering the German mind in the contemplation of Roman Catholicism." Thus is the English mind hushed to sleep, while Jesuits abroad and at home are devoting all their crafty energy, in the words of the pseudo-Archbishop of Westminster, "to conquer and subdue an imperial race."

Another book is lying before us, "Sins of Trade and Business," by the Hon. and Rev. Canon Lyttelton, and "The Morals of Trade," by Herbert Spencer (Isbister). A great subject of inquiry is opened here, and perhaps a Conference of Christian men of business, to consider how to harmonize the morals of commerce with the morals of the Bible, would be a useful and practical addition to those already periodically held.

There is also another little book which, though very one-sided, ascetic, and ritualistic, contains some truths which may be read with profit. We refer to "Modern Christianity a Civilized Heathenism" (Simpkin), from which we make a few quotations :—

"We cannot understand you now. We have not the faintest notion what it is that you want us to do. Your sermons tell us of one sort of Christ and your conversation of another. In your gospel, we see a Christ bruised, and covered with reproach, and laughed to scorn; in your daily life, we see a Christ who has grown ashamed of his poverty and low estate, has cast off the garb of the Man of Sorrows, and has become a courteous gentleman, or a shrewd business-like man of the world. And because we see these things, we don't believe in any Christ at all."

"The unseen and the infinite baffle me, bewilder me, distract me; only by some infallible proof can I be persuaded of their reality. Such proof I should discover in the working of a miracle before my eyes. You tell me that I cannot have such proof. Then I will have personal witness. I will have that testimony by which miracles in the physical world were superseded when, in the spiritual world, if there be a spiritual world, God proclaimed a kingdom whose life and progress should be the mightiest miracle of all—the kingdom of Christ in the hearts of men."

"If I am to believe in God, it must be because I see Him in Christ; if I am to believe in Christ, it must be because I see Him in Ignatius, in Augustine, in Bernard of Clairvaux; because there are men and women living on this earth on whom He has left his mark so visibly that it cannot be mistaken; men and women as firmly persuaded of his death upon the cross as if their own eyes had seen Him die. And what do you think must be the life and conversation of one who has seen Him die; who knows, moreover, as your sermons teach us, that his own sins, his own wilful indulgence of appetite or desire, were the sins which put his Saviour to death; who is conscious at every moment of the day that he himself is verily guilty of the murder of his God?"

"I know for certain how Christ would be treated if He were here. I can see the Press deriding Him; the fine lady picking her way past Him in the street; the poor flocking round Him as a Friend; the magistrate committing Him to prison. Let me see his witnesses treated thus, and I will believe that He has sent them; their Christ-like life in the face of cold modern refinement, in the teeth of cruel Common Sense, shall be to me a miracle no less stupendous than the feeding of the five thousand in the wilderness, or the raising of Lazarus from the dead. But while I see them claiming the right to live as other men, glorying in the fact that they have no peculiarities, smiling politely on sin, and caressed by those who would have spat upon their Lord; so long as I see them thus, they shall teach me, if they please, the principles of Christ's philosophy, but they shall not dare to tell me that they are priests of a crucified Christ."

We may add to the causes of alarm already noted, the remarkable want of men of principle, capacity, and courage, so that when a Gladstone resigns the lead of one of the great parties in the State, there is absolutely no competent man to supply his place.

Another feature of the times is the devotion of time, talent, and capital to the one end of increasing wealth, and the concentration of wealth, as never before, in the hands of comparatively few. To guard against this very thing, God enacted special laws for Israel, making the seventh a year of release, and the fiftieth a year of Jubilee; and one of His sternest anathemas is that of the prophet, "Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!"

Of these varied causes of apprehension our prophets take almost no account; or if ever a voice is raised against them, it is some feeble rebuke like that of Eli to his sons, or some weak remonstrance like that of Nicodemus to the Sanhedrim, "he being one of them."

It was not thus the Gospel supplanted Heathenism, not thus the men of Galilee turned the world upside down. "It is well known," says Bishop Porteus, "that the first preachers of the gospel declared open war against all the follies, the vices, the interests, the inveterate prejudices, and favourite superstitions, of the world." It is not so now; and the weakness of our conferences, and even of our evangelization, is this, that we compromise the truth; that we are afraid to look it fairly in the face; that we do not love it well enough to seek it for its own pure and holy sake alone; that we are not content with "daily bread," though that be our daily prayer; that we shrink from being reviled, and persecuted, and spoken falsely of for Jesus' sake; that we do not rejoice and be exceeding glad at the prospect of such godly fellowship with the apostles and prophets, nor joyfully salute from afar the promise that great is our reward in heaven, and confess that we are strangers on the earth.

Therefore the salt has lost its savour; therefore is it good for nothing but to be cast out and trodden under foot of men; and the Church of Christ to-day (notwithstanding the ingatherings at which we with heart and soul rejoice) is far from being "terrible as an army with banners." Our noon prayer-meetings, considered as meetings of God's people with their God, are painful illustrations of our prayerlessness. The age is out of breath, and the Church partakes of the spirit of the age; the age is shallow and superficial, and the Church is shallow and superficial

too. The State looks in vain for a man to supply the place of one who lags in the race; and Jerusalem has "none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand of all the sons that she has brought up."

The Revival of 1857 in the United States preceded the deadly war by which God opened the eyes of men to His estimate of Slavery, and swept that wickedness away; and out of that baptism of blood has come a result like the sign which God gave to Hezekiah, when the sun returned ten degrees, by which degrees it was gone down on the sundial of Ahas. American Christianity has recovered ten degrees by which its sun had gone down. What shall be England's case? "Now for a little space grace hath been showed from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage"—is this in preparation for our baptism of blood? Is "the great war," which *The Times* prognosticates, a part of the "more to follow"? If this arrow be in God's quiver, our silver streak of sea may be no more to these British Isles than Babylon's mighty river was to her.

Oh that we knew our need, that we understood that in the sight of the Son of Man, as witnesses of Him whose despised name we bear, we are wretched, and miserable, and poor, and blind, and naked. Then, out of the humiliation of that self-consciousness should rise a cry that would rend the heavens on its upward way—"Oh that THOU wouldest rend the heavens, that THOU wouldest come down, that the mountains might flow down at thy presence!" Our one great want is GOD. Oh that in deed and in truth we feared His Name! Then should the Sun of RIGHTEOUSNESS arise upon us with healing in his wings.

AWAKENING AT LEEDS.

The Rev. W. H. M. H. Aitken writes:—"God is pouring down blessings here. Many churches are crowded out, hundreds failing to gain admission. Hundreds are seeking the Lord every night, and finding, too. No town, I should say, in which a Mission has been held, has been so shaken yet. This, at least, is my impression. All praise to God! There is an excellent feeling between Churchmen and Dissenters. All are ready to help."

CORRECTION.—Last week we referred to house-to-house visitation at Blackheath. We understand, however, that though the visitors mostly reside there, the work of visitation is carried on chiefly in the large districts of Deptford, Greenwich, and Woolwich. Workers are wanted.

AUSTRALIA.—Revivals are reported in Australia, having been produced by hearing the glorious news of the outpouring of the Holy Spirit upon Scotland, by the labours of the American evangelists. The people have caught the fire, and they go together under a divine impulse to pray. One clergyman writes that no less than a hundred have been hopefully converted in his congregation through these efforts.

THE WORK OF GOD IN BRECON.—In a series of united prayer-meetings, held in Brecon during the first week in the year, the power of the Spirit was made manifest, and the meetings were rendered, under God's blessing, the means of greatly strengthening the faith of believers, and strongly impressing many who had not decided for Christ. Cottage prayer-meetings, some in English and others in Welsh, are held during the week in those parts of the town most suitable for the gatherings, and the rooms are often found too small for the poor people who crowd into them. The Young Men's Christian Association, which was started some time ago, under the most favourable auspices, is the means of attracting together many Christian workers. Meetings are held weekly, and many of these gatherings have been found very profitable. The important work of tract-distribution is being carried on in the town. There are many encouraging signs around us: the relations between the various denominations in the town are more cordial than they have ever been before, and there is an increased feeling of unanimity with regard to "the one thing needful." The general attendance at the means of grace has greatly improved, the Holy Spirit has blessed the faithful ministrations of the gospel, and many of the hearers have been quickened into new life. Brethren, pray for us, that our faith fail not, and that the Lord whom we seek may suddenly come to his temple.

REV. A. N. SOMERVILLE IN INDIA.

The *Indian Daily News* of January 6, says:—

"The Rev. A. N. Somerville brought his evangelistic services in Calcutta to a close on Wednesday evening last, by a protracted 'farewell meeting,' extending from six to half-past nine p.m. The audience was the largest he had during his whole stay, for the theatre in Chowringhee was crowded to excess the whole evening, there being, it was calculated, over fifteen hundred people present. There was also a large number of the Calcutta clergy on the platform, and many more in the body of the building, representing not only all the Protestant denominations, but also the Roman Catholics and Unitarians. There was also a good sprinkling of Bengalee gentlemen present. The first hour was devoted to the consideration of the question—'How to reach and retain the non-church-going portion of the Christian community.' The next hour (seven to eight) was devoted to the consideration of the question—'How best to influence the non-Christian native population of Calcutta.' The remaining portion of the meeting was occupied by the chairman in an address on 'the Holy Spirit,' illustrated in Mr. Somerville's usual forcible style, and delivered with his usual power and earnestness. The meeting was closed with prayer by the Rev. Mr. Wilkins, and a few farewell remarks and the benediction by the chairman. This was the eighty-second meeting at which Mr. Somerville presided during the thirty days he was among us, and at none did he spare himself. Very justly he might say, in the words of the twelve apostles, 'We give ourselves continually to prayer and to the ministry of the Word.' On Thursday evening he left for Allahabad and other cities in the Upper Provinces, and the prayers and good wishes of many in Calcutta follow him."

We have also received an interesting letter, dated Allahabad, 9th January, from Mr. W. F. Somerville, Rev. Mr. Somerville's son, who accompanies him. We make the following extracts:—

"We reached here late on Friday night, the 1st of January, and after a preliminary meeting for ministers and Christian friends on Saturday, my father preached in the morning of Sunday in the Baptist Chapel, and in the Scotch Church in the evening. He had also a service for Bengalee gentlemen (Baboos) in the afternoon."

"Every day during this week two meetings have been held; a daily prayer-meeting at eight in the morning (the favourite time of meeting in India in the cold weather), intended more for Christians, and an evangelistic service in the evening. The great feature of the morning meeting is the requests for prayer and thanksgiving."

"There is no public hall at Allahabad, but we have taken the Railway Theatre for the evenings, which serves our purpose. There are a great many soldiers here, and every morning and evening we have many benches of red coats present at our meetings. My father is to give an address to them in their barracks on Monday evening. On Tuesday there is to be a lecture for young men, the subject being 'The Fiery Furnace' (Dan. iii.). Sir Robert Stewart, chief justice of the North-West Provinces, has agreed to be chairman. To-day we hope a Young Men's Christian Association will be formed here, as at Calcutta, in which spiritual objects will be primary."

"On Thursday, the 14th January, my father will have his farewell meeting here. Friends from other stations are expected to take part."

"On Friday morning we start for Lucknow, where we shall remain for about ten days, and then go up to the Punjab. There is a great number of soldiers in the Punjab—indeed a considerable proportion of the British army in India is stationed there. My father has received letters from that quarter, entreating him to go there. In the meantime we act according to God's guidance and circumstances. My father often tells how much he is supported by the prayers of God's people at home, and he earnestly hopes all those who have already been suppli-

ating for a great blessing on this Mission will continue doing so with unabated zeal. We are both in very good health; the climate is suiting my father well. He says he was never better in all his life, notwithstanding all the work he goes through. We think we are greatly benefited by drinking nothing stronger than water."

"We have a great deal to encourage us, especially in the continuous attendance at all the many meetings; but we look still for those mighty manifestations of divine power, such as have filled the British Isles with astonishment. We find Mr. Sankey's hymns of great service. The musical department has a most happy effect on the meetings."

THE WORK OF GRACE IN CANADA.

In *THE CHRISTIAN*, of December 17, you publish a letter from our dear friend Miss Macpherson, giving an account of Mr. Varley's work in Canada. Permit a Toronto pastor to continue the narration, especially as we are assured that this will insure the fervent and constant remembrance of Canada in the prayers of many circles at home; we need this, dear brethren and sisters: do not forget us.

Mr. Varley continued his labours with us during the month of November. The interest was unabated. Week after week, 500 to 700 attended the afternoon addresses to Christians, the great Metropolitan Methodist Church, built by Dr. Punshon, and seating over 2000, being crowded whenever opened in the evening. But the work was too much for the workman—two or three services every day, the evening ones being fully three hours long, besides daily entertainments at the houses of Christian friends! This dry atmosphere, too, is less favourable to continued exertion than the moist climate of England. So that, at the end of a month's incessant labour, Mr. Varley was compelled to "come apart, and rest awhile." This he did, not at "a desert place" exactly, but in the neighbourhood of one of our Father's grandest handiworks, Niagara Falls. There he was welcomed and refreshed by Christian hospitality and quiet.

After thus resting, Mr. Varley spent some days at St. Catherine's, a town of 10,000 inhabitants, and at Hamilton, a city of 30,000, where each place of worship was crowded, and many acknowledged having received great help in the Christian service. He is this week engaged in Brantford, a place somewhat smaller than St. Catherine's, and we hear that God is richly blessing him there also. There has been an unusual degree of preparation for such a visit, in prayer and the spirit of unity.

In Toronto I am most thankful to say that the interest awakened by Mr. Varley's labours did not cease on his departure. Indeed, it cannot be said to have begun with his coming; for, long beforehand, there was "a sound as of abundance of rain." All through last winter, and well into the summer, the weekly prayer-meeting of the Evangelical Alliance had kept us in full sympathy with the blessed work in Edinburgh and elsewhere. The news of God's mighty works were continually rehearsed, from private and public sources (*THE CHRISTIAN* very frequently), and we joined in thanksgiving and prayer for the mother country and our own.

Brother Moody has been among us here, and we have followed him and his fellow-labourer in prayer from place to place. Nor did we fail to receive a blessing then. In several of the city churches there was a quiet, gracious work, and the ingathering of a bounteous harvest; and on not a few spots throughout the country the "plentiful rain" came down. Much was done in the removing of objections to the use of certain revival measures, inquiry-meetings, and the like. At the great meetings of the several ecclesiastical bodies in June, "the work of God in Scotland" was the theme of devout inquiry, exhortation, and prayer. And thus the way was prepared for an evangelist, our expectations were enlarged, and our hearts united.

Thus also, when Mr. Varley left us, the work of grace still went on, and is still going on. Last night, Mr. Bone, a devoted missionary to the sailors on the Welland Canal, addressed my prayer-meeting, and told us that after visiting some twenty churches in the city, he found special interest in them all. In travelling through the country also he found the same awakened state of feeling everywhere, evinced in the readiness with which religious conversation was entered into among travellers on the railways and steamers. There have been numerous additions to several of the churches during the past two months, and they are being "added daily" almost. Many of them are of the young—children of ten and upward, and my own testimony is, that no cases of conversion are more clear and satisfactory than those.

There are shadows to this bright picture in the forms familiar to all who have been in revival scenes, so that I need not describe them in detail. But that there is a real, deep, and lasting work of grace here there can be no doubt. Many vainly "going about to establish their own righteousness" have now "submitted themselves unto the righteousness of God"; and not a few of the careless, vicious, and hardened have been "brought out of the kingdom of darkness into the kingdom of his dear Son."

Pray for us, dear English friends; pray for us that the word of God may "have free course and be glorified," even as we pray for you. There are many links between England and Canada now, and they are multiplying all the time. We are, in truth, a bit of England, transplanted to a fresh soil. We trust in the one Lord Jesus; we live beneath the same cross; we meet at a common throne of grace. There let us "pray one for another" continually.

Toronto, Jan. 14.

F. H. MARLING.

"THE CHRISTIAN" IN CANADA.

Dear Sir,—If you can spare a small corner in your next issue, I think the following extract of a letter just received from a clergyman in Canada, to whom I have been sending THE CHRISTIAN regularly for the last six months, will cheer and encourage yourself and your readers, specially those who are sending this paper to any in a far-off land. He says:—

"I beg to thank you with all my heart for supplying me with the much-valued CHRISTIAN, which, I can truly say, was blessed by God to stir up my own mind, as well as others, to seek more earnestly the blessing of God, by which so many hearts were gladdened in the dear Fatherland, as well as in other places.

"Towards the end of last October, I was constrained to attempt holding a series of evangelistic services, and, from the very first meeting, the blessing of God has attended the feeble efforts put forth. Every night since then we have had crowded meetings, and I am safe in saying that no less than 200 souls are known as having found the Saviour. Already about 100 are added to the church. All denominations have reaped the fruit of the revival in additions to their numbers from among those converted in our church."

The account of this work in a Canadian magazine sent me is still more wonderful. The Spirit of God working in mighty power, numbers every night in deep anxiety about their souls, and the church so crowded, that many were compelled to go away.

Perhaps these glad tidings may induce more of your readers to send THE CHRISTIAN to distant lands, where it is so deeply valued; and as so large a blessing is being vouchsafed in Canada, may not we in England pray for and expect the same, going forth with renewed zeal and earnestness to work for the Master—Yours truly,
C. E. T.
London.

FALLEN ASLEEP.—Again the ranks of the Christian workers, known to our readers, are thinned by the removal of Mr. JOHN ASHWORTH, of Rochdale, author of "Strange Tales," etc. He has been suffering much for some time, but we had not expected to hear of his departure so shortly after our notice of Jan. 14. He fell asleep on the 28th, in his 62nd year. A local paper says—"His loss among the poorer classes will be almost irreparable. During his illness, the Right Hon. John Bright and Rev. Dr. Molesworth were amongst his visitors."

We also regret to announce the departure of Mrs. JOHN VINE, at 4, Lower Camden-place, Bath, on Jan. 25, after a long illness, borne with patience and resignation, aged thirty years.

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FOR THE YOUNG.

"HOW CAN I KEEP MY WORD?"

In the upper room of a house which stood where the Broad-street Railway Station has since been built, a boy, ten years of age, was tossing wearily upon his bed. A glance at his pale face and emaciated frame sufficed to show that his life had come nearly to its end.

The father having returned from his daily labour, sat sorrowfully, and with many tears, watching his little one. It was a calm summer's evening, and the sun was near setting, when the sufferer, waking from an uneasy slumber, roused himself and said, "Father, I'm going—to Jesus—very soon—I shall have—no more—pain then."

The father mournfully replied, "Yes, Jemmy, you'll be happy then; but we shall be miserable without you."

"But shan't we all be happy when we meet in heaven?" said the child. "Father, I want you to promise that you will meet me there."

The father, though an honest, industrious man, was not a Christian; and the request of the dying child filled his mind with a sense of his own unfitness for heaven, and he could only reply, "I'll try, Jemmy, I'll try."

The boy shook his head at this, and said, "Father, I want to meet you in heaven; you must say, 'I will.'" The strong man was subdued by the earnest manner in which this was spoken, and said, "Don't worry, dear boy, I will, I will meet you in heaven."

A look of satisfaction settled on the face of the sufferer, who then composed himself, as if for slumber. But when the evening twilight faded into night, he was gone to the better world.

Alone in the chamber of death, the father now groaned in agony; and, as he paced the room, he said, "How can I ever meet my child in heaven, such a sinner as I am? and yet I have promised to meet him there. Oh, how can I keep my word?"

His hands were busy all day; many cares pressed upon his mind, but the recollection of his promise followed him wherever he went, and in all he did, "How can I keep my word? 'What must I do to be saved?' 'Believe on the Lord Jesus Christ, and thou shalt be saved.' So, then, the ability is not in myself. 'When we were yet without strength, Christ died for the ungodly.'" Then came the cry, "Lord, help me to keep my word. Lord, help me to trust in Him who died for the ungodly;" and He who always hears the cry of the contrite, heard that prayer, and the father went on his way rejoicing in Christ.

WEEK OF PRAYER FOR YOUNG WOMEN.

We invite the special attention of our readers to this week of special prayer, to be observed during next week, viz., from 7th to 13th inst., inclusive.

It was announced in our columns at the end of November last, and we trust that, ere this time, friends throughout the country have made their arrangements for its observance as far as possible. If, by any means, it has been overlooked, there is still time to organize efforts to join in this important work. In our last week's number a correspondent writes some weighty words on this subject, which Christians generally would do well to consider carefully and prayerfully. We look for rich showers of blessing on the young women of our land, in answer to the volume of united prayer that will ascend to our loving Father next week. Let us join effort to believing prayer.

BIARRITZ.—A correspondent, writing from Biarritz, in response to a paragraph in our issue of Jan. 14, would be glad to communicate with the writer of it, with a view to co-operation in gospel work. Address, W. Rooksby, Maison Vaureal, Biarritz, France.

MESSRS. MOODY & SANKEY IN BIRMINGHAM.

My dear Sir,—I feel constrained to bear my humble testimony to the great and blessed work which it has pleased God to carry on for the last fortnight in Birmingham, through the instrumentality of Messrs. Moody and Sankey. It seems to me they have been raised up of God, and endowed with special gifts and power to accomplish a mighty revival, throughout some of the leading cities and towns of our United Kingdom. To the Lord Jehovah be all the praise,—even as they themselves delight to ascribe it! and now to thousands in our great midland metropolis, and its suburbs, the great and looked for blessing has come. Not without much prayer and effort beforehand; for there has undoubtedly been daily and fervent supplications at the throne of grace for these promised “showers of blessing.” And now, amidst all the cavil of unbelief, and other opponents, thousands can testify, day by day, to the *reality* and *power*, and *widely spreading* and *deepening* blessing upon their souls. Sinners have been converted to God, and believers edified. Whole congregations, both in churches and chapels, have felt its animating power. The clergy and ministers of various denominations have rejoiced together in this blessed work of the Lord, and felt its quickening influence. Many of the Lord’s servants have met together for the first time, and felt their hearts drawn out in brotherly love and sympathy, enabling them to overlook various minor differences of creed and church government.

The noon-day prayer-meeting was first held in the Town-hall, which large building was filled long before the appointed hour. A very solemn and prayerful spirit seemed to pervade the masses—the stillness was quite impressive, and the great bulk of the people seemed to enter most deeply into the importance and solemnity of the occasion. The numbers at the noon-day prayer-meeting were probably quite 3000. Afterwards it was changed to Bingley Hall, where thousands more might be accommodated.

The afternoon Bible-reading is also well attended, and greatly enjoyed by many. The evening meetings have gone on, steadily increasing, until at length I suppose some 15,000 must have been congregated together. The attention of these great masses (assembled an hour before the time) was well sustained by singing—and, as a brother clergyman said to me, on the platform, “we never heard such singing of the good Old Hundredth Psalm before, and probably may never hear the like again.”—as it burst forth from the hearts and lips of this vast assemblage. Oh! it was a touching sight, and a telling sound—such as Birmingham itself had never witnessed before—15,000 met together, night after night, to listen to the loving, sympathizing, fervent preaching of JESUS CHRIST, the Saviour of sinners! And the audience felt it! The Holy Spirit of God seemed working in our midst—alike on preacher and hearers—and many were the hearts moved.

At 7.30 Messrs. Moody and Sankey entered the building. The service began by singing, then prayer was offered, another hymn or two were sung, a portion of Holy Scripture read, another hymn, and then followed the address. Numerous anecdotes were related, as if not only to illustrate certain points, but also to rivet the attention, and then, as the preacher’s heart and tongue seemed set on fire, all these little adjuncts were submerged in the one glowing, burning theme—salvation for lost sinners—yea, a present and immediate salvation for every one that believeth in Jesus! As I sat near the preacher, I could read the meaning of the big drops upon his brow, and how his whole frame was moved, not with selfish passions, seeking personal admiration, but steeped in the love and the spirit of his Master. One great object was kept steadily in view—the glory of God in the salvation of sinners through Jesus Christ, and the intense longing that thousands might share with him the blessings and the joys of **THIS GREAT SALVATION!** Almost breathless stillness chained the audience,

Numbers stayed for the after-meetings; the females in the side galleries, the males in the Scotch Church adjoining. On the first Monday evening Mr. Moody himself undertook the men, but finding the numbers so large, he sent up to the platform for assistance. Undoubtedly personal interviews are the best.

We have reason to believe that many found pardon and peace in Jesus, and are spreading their happy and holy influences around. The singing appeared to be improving night after night, as the vast masses gradually learned the tunes and hymns. Mr. Sankey’s solos were powerfully and sweetly sung, and his clear utterance and distinct enunciation of syllable after syllable gave a great effect and pathos to the whole.

Many of my own people are deeply interested, and though our parish is a suburb four miles from Birmingham, numbers continually attend; rich and poor seem thoroughly to appreciate and enjoy it. I have also noticed clergymen coming in from all parts.

And on Tuesday, Jan. 26, the day of the convention, it was supposed that from one to two thousand ministers of various denominations attended the gathering, which began that day at ten o’clock, and continued till four p.m. Truly it was a great evidence of the divine blessing, as the delegates from Edinburgh, and Dublin, and other cities, told how the work was still progressing in their respective cities, after Messrs. Moody and Sankey had left, and in some places ripening in a most marvellous manner. Indeed, a letter reached me only yesterday, telling me of a brother clergyman in Dublin, who had a list of *sixty* persons in his congregation, who had apparently been brought to Christ through attending the meetings of Moody and Sankey. The following conversation took place last Saturday, in my own study, as a staunch supporter of a Unitarian preacher entered the room. I inquired,

“Have you been to hear Moody and Sankey?”

“Yes, and listened with great delight. They have taken down a few shutters, and let in more light.”

“Does it not differ greatly from the preaching you have been accustomed to hear?”

“Certainly!”

“Then why go again to a Unitarian preacher?”

“I don’t intend.”

“Will you go and look out some faithful gospel ministry, and attend that?”

“I will.”

“Go, and the Lord be with you.”

I have since heard of another Unitarian being led to confess Christ, and to rejoice greatly in Him. Verily the Lord is blessing the evangelistic labours of our dear brothers in Christ—Moody and Sankey. I do not pretend to endorse every utterance, or to see with them exactly, eye to eye, on every point. But I do see, and I do greatly rejoice in their being raised up by God to proclaim, so touchingly, and so successfully, the utter ruin of sinful, fallen man, and his recovery solely through **FAITH IN JESUS CHRIST!**

“A COVENANT SALVATION” is dear to my own soul, and I do long to hear of every devoted minister clearly and faithfully setting forth **THIS** (see it fully expressed in Ephesians i., 3rd to 11th verses). But my whole heart loves Moody and Sankey for their work’s sake, and for our dear Master’s sake, and I bless God for the great refreshment He has vouchsafed to me and to many others through them! A bad influenza cold has prevented me joining them at their farewell address this evening. In compensation for this my loss, I can only lift up my heart in prayer for a rich increase of blessing upon the work, while my pen has been thus occupied in endeavouring to portray for others something of the great work the Lord is carrying on through their honoured instrumentality. Fervently praying that our gracious and covenant God may be pleased to continue to them all needful supplies of strength for their arduous labours in Liverpool and London, and “**make ALL GRACE**” abound towards them,—I remain, yours faithfully in Christ Jesus, **CHARLES B. SNEPP,**

Vicar of Perry Barr, near Birmingham.

ALL-DAY MEETING IN BIRMINGHAM.

There was no service by Messrs. Moody and Sankey in Birmingham on Monday last week, as the Bingley Hall was used for John Bright's meeting with his constituents. As will be seen by a communication in another column, they held a farewell meeting at Manchester.

THE ALL-DAY CONVENTION

on Tuesday was in every way a successful meeting. It was attended by immense crowds throughout the day, and many well-known ministers and others were present from London and various towns in the provinces, as well as Scotland and Ireland. Mr. Moody presided throughout the day with his usual tact and energy.

The first hour was fitly devoted to praise, and Mr. Sankey's opening address was followed by powerful testimony to the value of the services by our brethren in Scotland and Ireland. All the speakers concurred in saying that a new song had been put into their mouths.

Mr. Moody occupied the next hour with an address on "Work;" and his trenchant words, uttered in the presence of so many Christian workers, were potent with blessing, in stimulating them to do more than ever for the Master in their widely-separated vineyards.

"How to conduct Prayer-meetings" was the next topic, and a most important one it is. We cannot better describe many of the prayer-meetings we have been accustomed to attend in past years than by comparing them to "wet blankets." They have been characterized by so much frigidity and routine, that we do not wonder the attendance has mostly been small. Mr. Moody will have done us British Christians a great and lasting service if he has been enabled so show how our prayer-meetings may be made broad and deep channels of blessing and happiness both to Christians and the careless world round about us. We look for this result.

More important, perhaps, was the subject of the next hour, "How to reach the Masses." Whoever will solve that problem will earn the unspeakable gratitude of all who sigh for the conversion of the nations to Christ. The rousing addresses of Mr. Chown, of Bradford; Mr. Newman Hall, of London; Mr. E. W. Dale, of Birmingham; Mr. Fletcher, of Dublin, and others, all men of large experience, will, we trust, have contributed somewhat to this desired end.

Mr. Moody was as practical as ever in his answers to the questions sent in; and, if those who sent them will only apply those answers, we are inclined to think the hour devoted to the "Question Drawer" will be the most fruitful of any.

In the evening a public service was held in the same place; hundreds were unable to gain admission. The Rev. Newman Hall, of London, delivered an address, earnestly entreating all present to forsake sin and come to Christ. Mr. Moody, in his discourse, urged on his hearers immediate decision for Christ.

Mr. Sankey's singing of sacred songs seems to make a deep impression upon the great congregation.

At the meeting in Bingley Hall on Friday evening, Mr. Moody said: I was very dejected last night. Our meetings have been so much blessed that an effort was put forth to get Bingley Hall for another week. When we got home last evening, we found a despatch from a gentleman, saying, we could not have the hall. I was greatly depressed, and I have been depressed all day. Now, however, I have just been told we may yet obtain the hall for another week. But the committee are wavering a little, as they have some fears the people will not come out to the meetings next week. We have had good committees wherever we have been; but we have never had a better committee than the Birmingham one, and I know they will come to a wise decision. But if you are anxious about your souls, you'll attend the meetings. We'll get several gentlemen to speak, and we hope you'll rally round them and the committee. We have had great blessings in other towns; but I think we never met with anything that came up to this—to our meetings in Birmingham. I must say I've never enjoyed preaching the gospel more than I have done since we came to Birmingham. We've reached so many people. I only wish we could have such a hall wherever we go. I think if we could only take up Bingley Hall, we would carry it round the world with us, as a place in which to preach the gospel to all men. But I would like you Birmingham people to go with us. Well, then, if we do our best to get speakers for another week, will you do your best to get hearers for

the speakers?—(Many cries of "Yes," "yes.") Well, keep your promise. Why, almost any man could speak in this hall to such a meeting as this. The very sight of you is enough to make a dumb dog bark. I'll telegraph off to Liverpool and London to send us all the help they can. There will be a service on Sunday afternoon, when one of your own ministers will preach. On Monday night you'll have a thanksgiving service. Come to it to thank God for having answered our prayers to bless these meetings. Has God not answered your prayers?—(Cries of "Yes," "Yes.") Then on Tuesday we'll get some one else to speak. On Wednesday there will be the usual services in the churches and chapels. On Thursday night there will be another speaker. On Friday I will come back, on my way to Liverpool, and we'll have a meeting for all the converts. Now, let all rise who will support the committee and attend the different meetings. [Almost the entire audience stood up in response to this appeal.] Yes; the committee are quite satisfied. We'll go on then. Pray there may be hundreds and thousands converted next week. If things do not always please you, don't complain; just pray. Pray for a great blessing next week.

MR. H. GRATTAN GUINNESS IN BELFAST.

The Belfast Witness of Friday last has the following:— "Mr. Guinness is, we are told, highly satisfied with the results of his present visit to Belfast. He came on a missionary tour to obtain recruits for the Training Institute in the East-end of London, of which he is director. Young men are there prepared for missionary work—prepared mentally by suitable instruction, and prepared practically by being sent to labour among the home heathen who live around the institute. The institution is non-sectarian, and sends out men anywhere and everywhere that they are applied for. Last year some were despatched to the East Indies, some to the West Indies, some to China, and some to Burmah.

"At the close of his first meeting in Belfast, Mr. Guinness asked any young men who were willing to devote themselves to God's service in the missionary cause to meet with him after the service. No fewer than twenty-one responded to the invitation, and this number has grown, till now there are somewhere about ninety, from the age of seventeen to twenty-five, who say, 'Here am I, send me.'

"This is one of the most remarkable results of the recent awakening which has yet been seen. Of course these large numbers of men will not all be accepted. They will be sifted and tested, but the fact of so many offering themselves for mission-service is something remarkable and something new in Belfast."

ALL-DAY MEETING TO BE HELD AT GLASGOW.

Monday, Feb. 8, will be the anniversary of the first meeting held by Messrs. Moody and Sankey in Glasgow, and those who were at the City Hall on Sabbath morning, Feb. 8, 1874, will never forget that meeting. It was a fitting prelude to the great work the Lord sent these beloved brethren to do here—a work which still continues, and shows its vigorous vitality by the new channels it has made for its flow in the Drill Hall, and other similar efforts among the lapsed masses in our city.

In thankful remembrance of what God has wrought, and to stir up to more earnest prayer and further effort, the Evangelistic Committee have resolved to observe Feb. 8 as an All-day Meeting. The services will be held in Ewing-place Church, commencing at twelve, and continuing till four. First hour, prayer; second, praise; third, work (more especially, further effort among the lapsed and ignorant); fourth, rewards. A number of our esteemed Edinburgh brethren will take part in the proceedings, and we look and pray for a great blessing on our meeting. The Rev. Mr. Adams, of Bristol, is expected to address the Converts' Fellowship Meeting in the evening.

Will your readers unite with us in asking that the Lord may be specially present; and that we may have a fresh baptism of the Holy Ghost on this occasion.

JOHN E. MILLER,

Joint Secretary, United Evangelistic Committee,
Glasgow, Jan. 28.

FAREWELL MEETING IN MANCHESTER.

BY REV. W. ROBINSON.

We have been favoured by Mr. Moody with another visit, the occasion of which will be learned from the following advertisement, which appeared for several days in the Manchester papers:—"Mr. Moody will (D.V.) hold a farewell meeting in the Free Trade Hall, on Monday evening next, the 25th inst., for recent converts only. Admission by ticket, which can be obtained by personal application only, at the Museum, Peter-street, every day this week, from 10 A.M. to 8 P.M."

I was able to spend the greater part of three days in the rooms where these tickets were given, and to have a brief interview with a large number of those who made application, who represented almost all ages, and every rank of life. These interviews were most interesting and profitable, and revealed an almost endless variety of circumstances in connection with our recent evangelistic services.

One of the applicants had been, till the visit of Mr. Moody, a Roman Catholic, and confessed that, up to that time, he had never read the Bible. He also said that if the priest should become aware of the change in his religious views, persecution would be his lot for some time to come.

One had been a member of a church where extreme Ritualism is practised, but expressed his intention, in future, to worship elsewhere, as such practices were no longer in harmony with his spiritual feelings and desires.

Among those to whom I spoke were several Sunday-school teachers, who confessed with regret and shame that, prior to the holding of those services, they had been "blind leaders of the blind"—had been endeavouring to teach their scholars a gospel, the "fulness of the blessing" of which they themselves had not experienced.

Amongst those who applied for tickets were three young men, genuine specimens of the working class. They were companions, and came into the room together.

I said to the first, "Can you honestly say that, by Mr. Moody's addresses, you have been led to give your heart to Christ, and have become a changed character?"

With great fervour he replied, "Thank God, I can!"

I asked, "Before these services were held, what place of worship had you been accustomed to attend?"

"None," he quickly answered; "I used to spend my Sundays in the public-house."

As I was speaking to the second, from whom I received the most satisfactory replies, the first said to me, "I fetched him to the meetings;" and whilst in conversation with the third, who proved to be an anxious inquirer, the second said, "I fetched him to the Free Trade Hall."

It was also very interesting to learn by which discourse the various applicants for tickets had been convinced of sin, and shown their need of Christ. To one the sermon on "The Blood" had been greatly blessed. In the case of others the address on "Excuses" had swept away every "refuge of lies," and led to a complete surrender of the heart to Jesus; whilst many were constrained to come on the Lord's side by Mr. Moody's powerful discourse, from the words of Elijah, "How long halt ye between two opinions?"—a discourse which will long be remembered by those who heard it.

From these interviews I also ascertained that the singing of the sacred songs by Mr. Sankey had produced a deep impression upon the hearts of a large number, some by "What will the harvest be?" others by "Nothing but leaves." One lady told me that the singing of this latter song made her thoroughly ashamed of herself, because she felt that up to that time she had brought to the Saviour no fruit—"Nothing but leaves."

On the morning of the 25th, owing to a change in the arrangements, made at the request of Mr. Moody, it was announced by advertisement and by placards that members of Christian churches and inquirers would be

admitted into the hall by ticket only, and for six hours there was a constant stream of applicants for these tickets. Long before the hour at which the meeting was to commence, the spacious hall was filled; the galleries and a limited space on the floor being occupied by members of churches and inquirers, the remainder of the seats in the body of the hall having been reserved for recent converts. I have ascertained, and could give exactly the number of persons present, who had obtained admittance by converts' tickets, but, for several reasons, refrain from doing this. Many, I have reason to believe, from a variety of motives, declined to come forward and avow themselves converts. It would be a mistake also, I feel sure, to judge of the results of a work like this by numbers only. We cannot tell. God only knows to how many in and around Manchester the recent services have proved a blessing—how many persons as well as homes have, through them, been made brighter and happier.

Mr. Moody made his appearance on the platform with his accustomed punctuality. After the singing of two hymns and prayer, he opened his Bible, and began by telling the young converts that he desired to fix their thoughts upon the word "Able."

At the close of his address, and with a tremulous voice, which showed how keenly he felt the parting, Mr. Moody urged upon the converts and all, the importance of unity, and of making Christ by faith, a living, personal Friend.

The concluding prayer was offered by Mr. Moody, his words being almost choked by emotion, whilst in all parts of the hall loud sobbing could be distinctly heard. "I will not say Farewell," he added, "but Good-night; we shall meet in the morning, in the brighter and better world above." He then hastily left the platform and the hall, feeling himself quite unequal to the task of going through the farewell scenes which would have taken place had he delayed his departure.

Thus ended a meeting, the pleasant and happy recollections of which will linger long in the memories of many, and thus came to a close a series of evangelistic services, for which very many will doubtless thank God so long as they live on earth, and through all eternity.

St. Clement's, Manchester.

FADELESS LEAVES.

BY MRS. MEREDITH.

What is a man's leaf, to which the promise, "His leaf also shall not wither," refers? It cannot be his act or deed, for this is distinctly called his "fruit." May we not apply the metaphor of the leaf to the word spoken, which is used by the Spirit unto salvation; for instance, the evangelists' "addresses," as we call them? The words may be meagre, ill chosen, ungrammatically applied, badly pronounced, tautological, and without trope or illustration, but if they are the vehicle of God the Holy Ghost, they never fall to the ground and die. Repetition of them never wearies. They are the old, old story, ever new to some soul, always sweetest to those who have the most frequently heard them.

However often Mr. Moody has repeated his simple, clear statements of the work of Christ, and Mr. Sankey has sung the song he loves all songs above, of "Jesus and his glory, of Jesus and his love," their expressions never become tiresome, nor pall on the most fastidious ear which is attuned to the melody of grace. The miracle of fadelessness is wrought upon them.

Some people tell me that they have heard every word both these servants of God have uttered in public in Sheffield, and that they would gladly hear all, without one single omission, over and over again. They would even be glad to follow the preachers to Birmingham and elsewhere, and sit under the same sounds, without any addition or alteration, for almost any length of time.

This is a testimony to fadelessness by those who have long had the substance in them of that same tree which grows by the rivers of water.

"I shall never forget those words—no, never! They will live in my memory while I have a brain." So said one who sat next me at a meeting, and I, for a moment, envied her. It is a sensation that no one can describe, and that none can twice experience—that influx of sudden light, joy, and peace, which springs from a word dropped right into the heart. To some of us it happened so long ago, that it seems to have occurred in ages and ages past, and almost to have become a fossil in our lives, its memory only a specimen of a period now replaced by a new formation. But the sight of the new birth brings to light this hidden treasure, and revives the rapture of other days, and shows us that the words of life are true *immortelles*—the fadeless leaves of our great branch from the Stem of the tree of life.

It is the experience of a great many persons—in fact, of an overwhelming majority of those who have the most frequently heard Messrs. Moody and Sankey—that there is a speciality in their practical, downright, business-like way of winning souls, that prevents their course from becoming tedious.

"These men go to work to attain an object, and never cease until they accomplish it," said a man of eminence in the commercial circle of this town; and he added, "It is the only way to do any business; no wonder they succeed. Fine fellows; I can't help respecting them, though I don't hold with their particular line."

"Will you not let them practise their particular line of business on you?"

"I should not wonder if I do, *some day*. They'll be in London, I have no doubt, and I'll go to hear them there, if I can manage it. You see, I am so well known here, I don't care to have it said that I am admiring their gospel. As a man of the world, I should say they'll have a better chance of us in London than anywhere."

"But suppose you don't get this *chance*, as you call it. They won't suffer—you'll be the eternal loser."

"I can't say any more than I have granted. It is wonderful the spell they exercise; I acknowledge that it does surprise me to see — and — and — crushing and squeezing into the Albert Hall, enduring night after night such a stifling crowd, when, if it is gospel they want, they can have it at their dead ease from the vicar. He's as good as these men, only he has not got this attraction—this thing—whatever it is. London is the place—yes, London! We won't be marked out there, and we shall have plenty of room. Ay! I'll hear them in London."

No doubt many are saying this in Birmingham, and in Liverpool too. Then let us pray that the Lord may grant London this visit, and may make it easy for these rich men to come up to hear. Let them have the desire to quit their merchandise, and take to their chariot—made comfortable with all Pullman's appliances for travelling without trouble—and then may some Philip be sent to join himself to them, and bring their minds to understand what they hear.

For several hours lately I conversed in a train with a lady, who, though she was going home to Sheffield, and had a large circle of friends there, had not heard of the two preachers who were then labouring in that town, nor had seen any notice of their work elsewhere. Let us hope that this case is almost unique in Great Britain now.

I have been privileged to receive some letters from some who gathered fadeless leaves in the Albert Hall. One says, "I never knew the exact truth that all is done for my salvation. Jesus did it all. I understood it best from the way the singing put it. May I ask you to return thanks for me when you think of what I have learned—no, not even learned; I am not able to do that. It was just a gift of sudden knowledge that made me at once and for ever perfectly happy. I agree with you; the words that reached me are 'fadeless leaves.'"

Another said, "I want Mr. Moody to know that I am sorry I was so rude to him at first, as not to sit down, and let him speak to me. In a few minutes I

was changed, and wanted to go over and over again the good news. Pray that I may not lose it—that I may not fall back, and forget this great peace."

What a pleasant thought it is to connect the words of the conversation referred to here with fadeless leaves! "They can never perish." Memories and all, they will endure beyond sun and moon. "It is life everlasting to hear the glad sound."

One more told me she had a terrible dread of herself. "I have reason to hate and fear myself, I am so bad."

"But you can take hold of the 'free from the law' condition."

"Oh yes; 'Jesus hath bled, and there is remission.' How delightful to know that this is not a mere 'Moody and Sankey' hymn, but a truth from the Book of God, his own *very word*, and that's why I love it, and why I shall never forget it—no, never."

In closing this hasty notice of what came to my knowledge in connection with the work in Sheffield, I feel I must add a word that may help friends to trust the Lord Jesus with their health. The wet day's ramble, an account of which I sent you, was begun when I had a really bad cold, and had lost my voice. Its close found me quite restored, instead of worse. The same One who said unto me, "Go out," gave me healing and cure while I was in the very midst of adverse circumstances. I increasingly perceive that, when the Lord needs us to have bodily strength, He gives it for the occasion. I also learn daily that people find it difficult to cast the burden of health on the Lord, and to be careful for nothing in this matter above all.

Sheffield.

SOLDIER OF THE CROSS, AROUSE THEE!

WAR SONG FOR THE CHURCH.

Soldier of the Cross, arouse thee!
Lift the blood-stained banner high;
'Tis no time for fear or fainting,
See thy Captain still is nigh.

Onward, onward, thou art marching,
'Midst the dying and the dead;
Lift thy voice, proclaim His merit,
Who to save His people bled.

Let no other theme entice thee,
Lest thy labours should be vain;
For the Spirit blesses only
Those who Jesus' love proclaim.

'Mid the noise and din of battle,
Pressed by foes who often boast,
They shall conquer; see exalted
Jesus rules the struggling host.

Therefore let no foe appal thee,
Yield no single inch of ground;
Steady, onward, press, and struggle;
All who conquer shall be crowned.

See the troops of hell dispersing;
On his white horse comes thy Lord,
Crowned with many crowns—adore Him,
Strong His arm, and sharp His sword.

Gather round Him, forward with Him!
Share His conquest and His fame;
Faint not, fight on, still proclaim Him,
Till all lands shall laud His name.

Then when all His will's accomplished,
All His saints around His throne,
Thou shalt hear the gladd'ning welcome,
Well done, soldier, welcome home.

Brighton.

W. POOLE BALFERN.

FIELD-LANE RAGGED-SCHOOLS.—There is a great lack of teachers for the Sunday and Friday evening Bible-classes in connection with this Mission, so much so that the work is seriously hindered. Will any of our readers in that neighbourhood, whose hearts the Lord has touched with love to Him and his blessed service, volunteer to supply this lack? The superintendent will be happy to welcome them if they apply at the schools in Little Safron-hill, Farringdon-road, E.C. "Work, for the night is coming."

THE WORK IN EDINBURGH.

FROM MRS. BARBOUR.

There is no question that the Scottish Episcopal churches in Edinburgh have been moved by the Mission-week which was held here, and which closed in the beginning of last week. Numbers of anxious inquirers were conversed with in several of the places of worship. We quote the following from a contemporary:—

"With somewhat mingled feelings we refer to the Mission services which were held last week by the Scottish Episcopal Church in Edinburgh. We cannot but rejoice that, to many immortal souls in all ranks, Christ has been preached earnestly. We cannot but regret that this has not been in all cases with equal purity of doctrine. And it is difficult to know how to characterize a movement which undoubtedly preaches Christ, but in which also the Church—nay, a section of the Church—is practically placed between our souls and Him."

Except that Mr. Pigou exhorted the many converts whom, at his closing address, he said he saw around him, to be frequently at the Communion, he did not differ much from those evangelists whom we are accustomed to see blessed. The addresses were full of reference to the power of the Holy Ghost, the free offer of eternal life on the spot through the Son of God, and the necessity of separation from the world in its amusements. He said he had never seen more satisfactory results of a Mission-week. There were traces of strong emotion carefully suppressed, and deep anxiety lest those he was about to leave should be entangled by any snare, or hindered from telling the love of Jesus wherever they should go. The uselessness, and worse, of the sacraments to dead souls was insisted on. "Would you offer a piece of bread to a dry bone?" he said.

At the All Saints' service, where there were not many listeners on the Friday evening, there was nothing but naked Romanism. The address resembled the declamation of an Italian monk in Passion-week. The sufferings of the Saviour were dwelt on with a minuteness more fitted to distress than impress the mind, and at such length as to weary it out unprofitably. Then just when the harangue might have tended to arrest some, the sacrifice of the Eucharist intercepted the Saviour from the eye.

The attendance at the Southminster Theatre was very large. A most interesting class of inquirers were conversed with last Sabbath evening. The addresses had been full of point and power. The breakfast for the poorest in the morning had been so largely attended, that the young had to be drafted off to the St. Giles Working Men's refreshment rooms. The latter place was also well filled in the evening by the class most longed for, and the services in all of these were highly encouraging. A poor man who had walked from Newcastle presented himself at the breakfast ten days ago, and found Jesus there. He was soon after seized with illness, and lies dying in one of the wards of the infirmary, trusting in the Lord. He wrote to the manager of the refreshment rooms to tell of the good he had got, and asking that one of the gentlemen might come to visit him.

The mothers'-meeting has been tried by the sudden removal of one of its most fervent leaders, Mrs. Campbell. She held a meeting for women on the Monday, and before the week ended was, with little suffering to herself, received into the presence of the Lord. Quite lately she was in her place amongst us, it being her turn to conduct it, according to the alphabetical list.

The Rev. W. Scott Moncrieff, of Edinburgh, in a letter to the *Record*, has the following respecting the Mission mentioned in Mrs. Barbour's letter:—

"Every night except Tuesday I attended St. John's Church, when Mr. MacLagan, Mr. Kennion, and Mr. Mathews were the missionaries, and at the special request of Dr. Sandford, the Incumbent, I remained after the service to assist in dealing with the many inquirers who were invited to stay. The congregations were very large, including many members of the different Presbyterian Churches. The service was short, simple earnest, and thoroughly evangelical, the preaching most tender and

faithful. I never heard more effective evangelistic addresses. It was something new and strange to hear fervid extemporaneous prayers and warm heartrousing appeals in that fashionable church. The conversations I had with the inquirers, as I went from pew to pew, showed me that the Spirit of God had indeed been amongst us, causing his word to penetrate many hearts. The Bishop assisted the missionaries in dealing with the inquirers. He, like the rest of us, was going from one to another amongst them...."

VISITING THE POOR.

The absence of the working classes from public worship must strike every thoughtful observer. Even where they form the great bulk of the population, the attendance is in meagre proportion, and bears no comparison whatever to the numbers remaining away. Church-going is almost confined to the upper and middle classes, who rightly regard it as a matter of great importance.

In dealing with the working classes, however, on this subject, the mistake is very commonly made of treating persons who are not open to persuasion on the point as if they were outside the pale of salvation altogether, without ever examining whether there may not be in such cases circumstances which render regular attendance at church exceedingly difficult, if not quite impossible.

A fact or two, which may be tested by any one in any neighbourhood, may go far to guard against this mistake on the part of those who desire the spiritual welfare of their poorer brethren.

We determined to visit a cottager as the bells were inviting us to a comfortable seat in church. He has the character of being an inveterate neglecter of God's house, and we were led to expect rather a rough reception, having been strangers to the man. He was seated at the fire, several children scrambling for a place in "daddy's lap." His wife was engaged preparing the dinner. With judicious ceremony we gain admission, and at once interest the man by interesting one of the little ones in an illustrated paper, and were thus masters of the situation at once. What folly it would have been to have upbraided the man for not being at church, when such an opportunity presented itself of speaking of those things "which angels desire to look into." He and his wife listened attentively, and received our papers most gladly; so that we doubt not there was an impression created, and, with the divine blessing, it may bring forth fruit. This man had been given up because he either would not or could not attend church.

The man told us—and it is the case with hundreds of others—he goes to work every day before daybreak, does not return until it is quite dark; his dinner is sent to him, which he receives cold; and Sunday is the only day he can either see his wife or children by daylight, or get a warm dinner.

The writer makes no plea for the deliberate neglect of religious exercises, or for self-indulgence on Sunday; but he asks those whose every want is cared for to think gently of those who are here described, and be not so narrow-minded as to think their Sunday lost or misspent by visiting such cases, to tell of Him who "dwelleth not in temples made with hands." In occupation of this kind there will be found some difficulties, without, however, many of the temptations and distractions inseparable from public gatherings, wherever held. B.

Portishead.

EVANGELISTIC MISSION AT CHOWBENT, LANCA-SHIRE.—This Mission is unsectarian, and intended to gather in those who attend no Sabbath-school or place of worship. It has proved a blessing to many. The workers are most anxious to preserve the young in the paths of temperance, and reclaim others who have fallen. Some interesting anniversary services were held lately, and much testimony given of blessing received both by old and young. At present the meetings are held in a warehouse that is in use during the week, and this necessitates the removal of the goods every time the services take place. It is intended to raise a suitable building in the course of the spring months, so that it may be available every evening. Help towards this object is still needed. Donations will be thankfully received by James Rawlinson, Market-place, Chowbent.

CHRISTIAN WORK IN RUSSIA.

Dear Sir,—Whilst your readers, in common with all in this land who labour, and watch, and pray for the coming of the kingdom of our blessed Lord, are greatly cheered by the great blessing which the Holy Spirit is pouring out, through the instrumentality of our American brethren here, there is a fear that many fail to observe the less marked manifestation of gospel progress in other parts of the world. I should like to call the attention and bespeak the prayers of Christians here to the work of the Lord in Russia, a country which has lately become specially interesting to us through the marriage of its imperial daughter to our royal prince. And I am the more induced to do so by the impression that, from a religious point of view, Russia is to the British Christian almost a *terra incognita*.

You are probably aware that the London Society for Promoting Christianity among the Jews had been endeavouring, for the last twenty years, to obtain permission to locate Jewish missionaries among the upwards of three millions of Jews resident in Russia and Poland, but that all such attempts had ended in failure, the law of the land stringently excluding all foreign missionaries from the empire. Last November, however, the Society above-named deputed myself and their Clerical Secretary, Rev. F. Smith, to proceed to St. Petersburg, to make another effort in this direction. Through the earnest efforts of friends there, who had for some time been interested in the work of the Bible-stand, the special object of our mission was placed before persons of high influence and authority, and so effectually pleaded for, that we fully succeeded, and obtained permission, and the sanction of the Emperor, for missionaries to be sent to proclaim the glad tidings of salvation among the descendants of Abraham in that vast empire.

When we consider that, in the dominions of the Emperor of Russia, there are nearly as many Jews as in the whole of the world besides, ought we not, with a loud voice, to bless the name of the Lord, for the wide door being opened for the gospel of Jesus Christ. I might mention, by way of illustration of the above fact, that in Warsaw there are at the present time about 90,000 Jews, about double the number of their co-religionists in England.

During my stay in the capital, I was rejoiced to find that many Russian Christians were actively engaged in various ways in making known the unsearchable riches of Christ among their countrymen. One feature of the work is remarkable, namely, that most of the efforts to spread the gospel in its simplicity and purity are made by ladies of the highest social position and refined culture. Foremost among these "honourable women" is her Imperial Highness, the Princess Eugenie d'Oldenburg, niece of the Emperor, and cousin to our Duchess of Edinburgh. This exalted lady devotes her rare ability to the good of others, and is known and loved as the true guardian of the poor. She not only devotes herself to the organization and direction of numerous charitable institutions, such as the Society for aiding Discharged Prisoners, the Institution for Training Hospital Nurses, etc., but she visits the hospitals and prisons, and distributes the Scriptures to the inmates. The princess has also translated some English tracts into Russ, and has them scattered far and wide. She graciously sent for me, and inquired particularly as to the work of the free distribution of the Scriptures in Roman Catholic countries, which seemed to be a work of special interest to her. I was very much struck by her unaffected piety and gentle demeanour. At the Paris Exhibition she had herself received one of the Gospels from our Bible kiosk, and now she aids in prosecuting the same blessed work in her own land.

The following letter, addressed by her Highness to our committee some time since, will show her appreciation of our work in Russia:—

"To the Committee of the Bible-stand, Crystal Palace.

"It is with true joy that I have received the copy of the Holy Scriptures which you have kindly sent me through Count Korff. I have heard much of your work, and know with what zeal you are spreading the good seed. It is indeed necessary to attract souls to Christ, and to live in Him, for I am persuaded that only those who have accepted Christ as their Saviour can do any real good to their fellow-creatures. The copy of the Bible will always be to me a *souvenir* of your good work, so beloved by all Christians.

(Signed) "EUGENIE PRINCESS D'OLDENBURG.

"St. Petersburg, Oct. 25, 1874."

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It would occupy far too much of your space to detail the particulars of many of the excellent plans of Christian usefulness pursued by the Lord's servants there with which I was made acquainted. I will merely mention one or two. One lady has established a Home of Industry for Poor Women; another has instituted the first Night Refuge for the Destitute, of which hundreds avail themselves; and others have promoted and are carrying on ragged-schools. These and other similar enterprises are mostly of English birth, or at least are modelled after similar good works here, which have been visited by our Christian brethren, the Russian philanthropists.

These Russian Christians take a deep interest in all kinds of Christian work in England, and are almost as familiar with it as we ourselves are. The labours of Messrs. Moody and Sankey, Pearsall Smith, Lord Radstock, and other evangelists, have interested them very much. For very much of this they are indebted to THE CHRISTIAN, and it seemed like meeting an old friend to find copies of your paper on the drawing-room tables of Christians in St. Petersburg.

Bible-stand, Crystal Palace.

J. ALEXANDER.

[We hope to give the remaining part of this paper next week.—Ed.]

AWAKENING AT MALVERN.

It may be well said, in the language of the holy writ, "we have seen strange things to-day." Day after day a large number of people have found their way to Emmanuel Church at noon, for the purpose of joining in prayer. No prescribed form of prayer has been used at these special services, but it has been frequently remarked how reverent, earnest, and expectant the prayers have been. Night after night the church has been attended by a steadily-increasing congregation, evidently representing all classes of the community, and the most indifferent strangers, led there solely by curiosity, could not but be affected by the deep solemnity pervading the entire assembly. We are told that when Dr. Ziemann arrived from Manchester towards the close of the meeting on Monday evening, he said that this "atmosphere" of earnest religious feeling impressed him as soon as he entered the church. Those most actively engaged in the movement have expressed their honest conviction that an effect will be witnessed in Malvern similar to that seen in Manchester and other places. And with this conviction guiding them, they have determined to continue the Mission through next week, it having been found in other places that the first week is usually one of sowing, and the succeeding weeks the time of reaping.

We did not expect that Mr. Richardson would give the sanction of his presence to any scenes of noisy and boisterous excitement, nor has this been the case: quiet solemnity and intense earnestness have characterized these services. Never, we think, will the impression be forgotten which was produced when, after a most powerful address from Dr. Ziemann, Mr. Richardson asked the whole congregation to kneel in silent prayer, and then still kneeling, the whole congregation sang with soft hushed voices, the beautiful hymn, "There are angels hovering round." We could not but feel that spiritual presences close around us were indeed waiting to carry the tidings, "Poor sinners are gathering home." There can be no doubt that the work is wonderfully helped by the part Mr. Davis has taken in it. During this week Dr. Ziemann has been the chief speaker, he being compelled, we understand, to return to his medical work in Manchester, but Mr. Davis, a true musician, has brought out by the sweetness of his touch on the American organ, and the pathos which he can throw into his voice, the full meaning of Mr. Sankey's hymns.

It is not usual to hear a minister sing to a congregation, but we think that the expression of Holy Scripture, "speaking one to another in psalms, and hymns, and spiritual songs," may be practically interpreted by some such rendering as the one thus given. At any rate, the effect is very thrilling when at the close of an earnest address which has gone to the hearts of all, Mr. Davis sings alone some such spiritual song as the "Ninety-and-nine" or "Prodigal child, come home." We can, of course, not venture to predict what may be the ultimate result of the Mission, but we feel sure of the present effect, and shall not be surprised to hear that before the end of next week, it will be difficult to find standing room in Emmanuel Church.

Special services also are being held for the little ones, so that they are not forgotten.—*Malvern Advertiser*.

GOOD NEWS FROM PLYMOUTH.

Dear Sir,—I feel it is only right that I should give some account of a very blessed movement that has commenced, and is still in progress, in connection with my Sunday-school and congregation.

Not quite three weeks ago, just at the close of a series of united services, two boys from my Sabbath-school waited on me to ask if I would allow them to have a meeting for prayer. I arranged to meet with them the next (Saturday) evening in my vestry. They then told me they had found the Lord.

Percceiving in this an indication of the approach of the blessing that we have been so long praying for, I determined to announce from the pulpit the next Sabbath a series of special services. I did so. That evening one of the same boys waited on me again, just before entering the pulpit, to say there were four other boys who wished to speak with me. I told him I would be glad to see them in the vestry after the service. Instead, however, of four boys coming, six came, and these, with the two first boys, made eight, and so all, that night, professed to have found the Lord.

On Monday night, after the first special service, I intimated that I would be glad if the boys that were anxious to be spoken with would go into one vestry, and the girls into another. To my surprise, I found that in response to my very calm appeal, both vestries were crowded with weeping penitents, many of whom entered into peace that night.

And so the work has been going on from night to night, not confined to the young, but extending to parents and adults. Till now, within a period of three weeks from the commencement of the movement, I have on my books the names and addresses of 118 persons who profess to have found the Lord. This is the Lord's doing, and it is marvellous in our eyes.

We make known the wonderful works of God, that praise may be given to his holy name, and that prayer may be offered that the work may grow and increase.—I am, yours truly,

J. WOOD,

Presbyterian Minister, Acting Chaplain to the Forces.
Jan. 28.

HENRY MOORHOUSE IN AMERICA.

We have most gratifying accounts of the Bible-readings of Mr. Moorhouse in the United States. It seems to us an encouraging sign of the times that these meetings for the exposition of God's Word by Mr. Moody on this side, and Mr. Moorhouse on the other side of the Atlantic, have excited such a widespread interest. A correspondent, writing from Syracuse, New York, says, "No statement can represent the impression produced on the hearts of Christians there by Mr. Moorhouse's readings. In one town he was obliged to hold his services in the Opera House, as none of the church buildings were sufficiently large to contain the crowds."

The Philadelphia *Sunday-school Times* says:—"The London lay evangelist, Mr. Henry Moorhouse, has been electrifying our people with his eloquent exposition of the Word; he has much of Mr. Moody's power; is original, impassioned, full of force, and pours wonderful freshness, and strength, and beauty into his Bible-readings and comments."

We extract the following from the *Syracuse Journal* of Jan. 9:—"A great number of the people of this city have been profoundly moved during the present week, by an unpretending, simple-hearted, uneducated man. The largest church edifices have been tested to their utmost capacity by the audiences which have thronged to hear this man, and hundreds of persons have gone away because they were unable to find room. People of all denominations, and of no denominations, have sat under the spell of his utterances; and have been moved by emotions as never before moved. Bible truth has been wielded by this humble, trustful disciple of the Master with a power which can come only from the source of all power.

"The success which has attended the efforts of Harry Moorhouse proves that what the great majority of the people need, is the presentation of the truths of the Bible in the plainest, most practical manner, accompanied with illustrations which bring out great central ideas in bold relief, so that they become, as it were, visible realities photographed indelibly upon the heart. Indeed, is it not possible that the preaching of the present day contains too few seed-thoughts, and too much ornamentation? May it

not be that the tendency of the theological schools is too much towards learned disquisition, and too little towards such preaching as the masses need; too much towards human dogmas, and too little towards the plain declarations of the Bible? We do not pretend to be able to answer these questions authoritatively. But we know this to be a fact; there are large numbers of well-educated ministers all over the Christian world who do not reach the masses of the people, and who cannot reach them with their preaching, and yet such men as Harry Moorhouse and D. L. Moody, speak to those masses and sway them as by divine power for good."

FAMINE IN ASIA MINOR.

The calamity of famine in Asia Minor, where thousands of our fellow-creatures have already perished through a failure of the crops, and where multitudes more are sure to die unless large and prompt assistance be forthcoming, constitutes a claim of such urgency as to call for aid, even at the expense of some real self-denial to the givers. Parents there are selling their emaciated children to obtain food; and extreme misery is widely extending throughout that great peninsula.

Its scriptural associations should deepen the interest of Christians in its need, especially as being the land where the apostle Paul, of Tarsus, was born, and whence, sailing from Troas, he brought the gospel to our Europe. Amongst its honourable men were Timothy of Lystra, Paul's most beloved and "own son in the faith"; Epaphras of Colosse, "always labouring fervently in prayers" for his townsmen; Trophimus and Tychicus of Ephesus; Gaius of Derbe; and other of the apostle's companions. The present famine desolates regions to whose ancient people the epistles to the Ephesians, Galatians, and Colossians, and the first epistle of Peter, were written; the land also of the Seven Churches of Asia, several of whose representative towns still continue, as, for instance, Smyrna, "the Crown of Ionia," where the apostle John spent the closing years of his life.

Our common sympathies with afflicted humanity may rightly be deepened for the descendants of peoples so especially connected with New Testament history and the earliest spread of Christianity. And that glorious One, who moved as Lord in the midst of the Seven Churches, will surely regard with his favour any efforts to help their land. Contributions in aid of the sufferers may be forwarded to Mr. Joseph Beck (a member of the Common Council of the City of London), 97, Albion-road, Stoke Newington, N., who has kindly consented to take charge of them, and to apply them, through the best available channels.—I remain, sir,

A CHRISTIAN.

A "BRITISH WORKMAN" FOR NORWOOD.

Dear Sir,—Will you allow me through your pages to make known a need which is pressing upon the hearts of some of God's people in Norwood? As in most places, public-houses abound, and, as a natural consequence, sin and vice abound also. God has put it into the hearts of some here to seek to counteract the evil now existing, and to offer the working-men a safe place of resort, free from the numerous temptations connected with the public-house; in fact, to establish what has proved such a blessing in other places, a "British Workman," i.e., a public-house without the drink.

For a long time past, such a place has been earnestly desired; but we waited to see God's will clearly in the matter, wishing only to follow his leading. It seems to us that God is now opening the way; for a chapel is just now for sale, in a good situation, and it is suggested to buy the building, and convert it into a "British Workman." This would also combine the advantages of a workmen's hall, with rooms for classes and meetings, which latter have been long needed; in fact, the work here has been suffering greatly for want of a suitable room for meetings. The present Workmen's Hall is much too small for the numbers who come in, and hardly reaches the class who frequent public-houses. It would, of course, be merged in the proposed "British Workman."

The working-men are doing all they can to help by their earnest prayers, and also by collecting funds.

Another class who would be greatly benefited by the establishment of a "British Workman," is the men-servants who come with carriages to the Crystal Palace on

Saturday, and who, for want of some other place, for the most part, spend their afternoons in public-houses.

To purchase the chapel, and make the needful alterations, £1500 is needed, towards which £360 has already been promised. An appeal is being made to Norwood and its neighbourhood, but for this large sum we are obliged also to ask the help of all who are interested in the welfare of the working classes.

Commending this work to the prayers and to the liberality of your readers, I remain, yours truly,

H. S. STREATFIELD.

Hurst Lodge, Farquhar-road, Upper Norwood.

OUR ENGLISH SISTERS IN PARIS.

"Loving-kindness and tender mercy" may fitly express the Report of the Mission Home for 1874!

In dealing with work upon such untrodden ground, it would be impossible to trace the many living interests it has revealed, or the dark shadows cast by the deadly gaiety of a city which tell but too truly of its sad need, or, above all, the wondrous guiding of the strong and loving Hand which has borne its burden and supplied its need day by day, bringing the "old, old story" of a Father's faithful care into daily remembrance. Will his children pray that no want of faith may hinder the continual looking to Him to supply the many wants of the future!

The first payment on behalf of the purchase of the house was made on December 9, with true joy and thankfulness of heart, securing it as a Home for English girls for ever! The next is due (£2800, with interest) on March 9th; and the third, June 9th.

Looking at the need, heart must fail; but gathering strength from the experience of the past, and looking beyond it to Him who is a Great King, not straitened in his gifts, and can meet it all in a kingly way, one may well ask, "Is there anything too hard for the Lord?"

The Sunday Bible-readings at the Young Women's Christian Association Rooms, 88, Faubourg Saint Honoré, where food is freely provided for those who have to find their own upon that day, continue to be greatly blessed. From eighty to one hundred pass through these rooms every Sunday. Some new faces are constantly being welcomed there, glad to escape the strange loneliness of the crowded boulevards. One of the lady helpers of the Home is now resident at these rooms, and devotes her time in visiting during the week. Much prayer is asked that she may bring in many souls to Jesus.

The labours of the Mission nurse have been greatly blessed, and are widely needed. It is hoped they may be supplemented by increased lady helpers at the Home during the coming year. The sickness, and too often death, amongst English girls, before one has time to visit them, is sad, and the difficulty of finding out where they are, very great.

One, in the hospital of the Salpêtrière, had never even had an inquiry after her since she was taken there from the shop where she worked in the Rue St. Honoré, four years ago!

Very recently another, who had separated herself in early life from her family to embrace Roman Catholicism, sent to the Home to be visited, not feeling saved, although she had twice received extreme unction, when supposed to be dying. Her hot, feverish hands grasped that of the one who visited her, and with that searching look which they in sight of eternity only can give; "Tell me," she asked, "tell me, is believing in Christ sufficient? Is it what you are trusting to? They tell me to do so many things!"

Few moments were felt to be more blessed in realizing the great Teacher to be near, as those in which this dying one was simply pointed from the weary "many; hinges," which exhausted her fast ebbing life, to the "rest;" of the Mediator between God and man—Jesus! He who had been watching the lifelong struggle to earn peace, graciously responded to the faint grasp of the dying girl, and led her to his Father's house in peace.

Inquiries were made ere leaving the hospital if any other sick English girls were there. "Yes; three had been in the same *étage*—Annette, a girl of seventeen, who danced at the 'Gaiety,' close by; but she was dead!" "Did any one visit her?" "No." So poor Annette, who, doubtless, had many to welcome her at the "Gaiety," passed away without one to welcome her to Jesus!

The same inquiry was made in another part of this large hospital. "Yes; there had been two English in that wing; *Mais, madame, vous êtes arrivés trop tard; elles sont mortes!*" Another, who was found dying of consumption in her attic in the cité Pigalle, upon the comforts produced at the cost of pledged clothing, was brought from it to the Home to learn of Jesus. She had left her home eleven years ago, through a family quarrel, and came to Paris as a governess. Feeling her heavenly Father's forgiveness so sweet, she longed to be at peace with those left of her early home, and to die amongst them. Her yearning was so intense, that, although the cords which bound her to life were so fragile that it was feared they might snap in the effort, it was felt right not to refuse her request. She was taken to London, where a relation promised to receive her. She did so, but in a few hours told her that she could not die there! and sent her alone, propped with pillows, in a cab to her father, a man holding a respectable position in the City, who told her, and the lady who followed to make inquiries after her, that he "could not recognise her in her destitute condition, and that she could not come there!" The dying one returned to her cab, to seek more mercy from an old school friend. Neither could she help!

Here the lady who brought her from Paris and the dying girl met. This yearning to lay her head in peace amongst those who had once loved her, was her last earthly clinging, and it had failed her. "Only Jesus is left to me now!" she exclaimed. Truly, none else cared to own her!

Very weary, she was taken to Guy's Hospital, where she soon passed beyond the reach of man's forgiveness, and with "only Jesus," entered the land where the inhabitants shall not say, "I am sick," where the most destitute are welcome, and sin and want are no more.

Will his children pray for a large outpouring of the Spirit of Him

"Who did not send, but came Himself to save;
He—did not lend, but—gave!"

Avenue Wagram 77, Paris.

ADA M. LEIGH.

AWAKENING AT KILBRIDE, IRELAND.

Dear Sir,—Will you allow me to give a word of encouragement to those ministers who desire to have, but as yet have not had, a great ingathering of souls from their own parishes or congregations?

This has been a very dead parish, and for the two years that I have been located here, I have earnestly and believingly prayed for an awakening. Since the blessing I received at the memorable Oxford Conference, my longing for souls has been intense. For the last three months we have held a prayer-meeting after our Sunday evening service. At this meeting extracts were read from THE CHRISTIAN, and God was asked to do the same for us as He had done elsewhere. And now the answer has come. God has done more than we dared to expect.

I called upon the Wesleyan minister, and asked him to unite with us during the Week of Prayer; and this he readily consented to do, on my agreeing to meet for another week in his schoolroom.

The interest deepened, and the numbers increased night after night, until the whole neighbourhood seemed to be stirred to either sympathy with or opposition to the movement.

On the last evening of the meetings many were obliged to go away, unable to gain admission. Addresses were delivered by local ministers and laymen, and the touching hymns used by Mr. Sankey were heartily sung. Deep earnestness and solemnity pervaded the gatherings, and the numbers that attended the after-meetings increased night after night, until they reached upwards of 100. The parish is small, but it was said that scarcely a house was unrepresented.

The most unlikely characters were brought under conviction. Two young men left the meeting one night, and spent till one o'clock in the morning in the fields, crying for mercy, which they found before the dawn. Another young man, a sad profligate, after he had found peace, exclaimed, with clasped hands, and eyes suffused with tears, "Oh the love of that Jesus to save me!"

On the Sunday following the fortnight's meetings, a thanksgiving service was held in the parish church, when a special sermon was preached to young converts on Gal. v. 1. The Lord's Supper was then administered to all who wished publicly to testify that they were on the Lord's side.

More than half of the congregation remained to partake of the memorials of their precious Saviour's death.

The number of those who professed to have found the Saviour during the past few weeks must be at least sixty.

Our hearts are overflowing with gratitude to God for the "strange things we have seen to-day." We stand amazed at the wonders He has wrought, and believe this is but the beginning of still greater things. The work is telling, not only upon the general public, but upon our Sunday-schools, Bible-classes, and Young Men's Association; and some are already coming forward to offer to do something for Jesus.

May this record of events I have faintly endeavoured to describe be the means of encouraging others to pray and labour with expectation for similar results, without waiting for evangelists to come and stir up their parishes and congregations!—Yours truly,
W. T. McCORMICK,
Jan. 25. Incumbent of Kilbride, Arklow.

MIDNIGHT MEETING MOVEMENT.

The Committee of this Society have arranged for a special Mission for the poor outcast women of Wapping, Shadwell, and the neighbourhood, where so many wretched outcasts commit suicide in despair, and are thus lost for time and eternity. It is hoped that by this effort the gospel of glad tidings will be proclaimed to all.

At the meetings to be held in connection with this effort, it is proposed to distribute gratuitously a copy of St. John's Gospel to every unfortunate, and also a copy of Messrs. Moody and Sankey's hymn-book.

Will the readers of THE CHRISTIAN make this effort a subject of special prayer? And contributions of the Gospel and the hymn-book will be most acceptable, and can be forwarded to the office of the Society, 8a, Red-lion-square, W.C.

A PORTABLE WINTER TENT.

Mr. John Hamblton has just returned from Barrow-in-Furness, which is a good field for evangelistic work, and where many souls have come to Christ during the last ten days.

In a letter received from him, after remarking that many evangelists are tempted to build expensive brick or stone houses, often landing themselves in debt, and thus destroying much of their power for testimony, he says:—

"The best thing for winter work that I have seen is a wooden tent, lately put up by a gentleman at St. Helen's, Lancashire, where many souls were gathered from the masses of that town during last summer. John Vine's canvas tent was blown down during the October gales, but it has been replaced in another part of the town by one made of wood, bolted and screwed together completely, and so cheap that it would be worth the expense of the railway fare to go and look at it, for those who contemplate building gospel halls."

Mr. Hamblton gives us a very minute description of the wooden tent, for which we have not space, but we doubt not he will be glad to communicate the details to any one interested in the erection of buildings for evangelistic services. His address is, 40, Menzies-street, South-hill-road, Toxteth Park, Liverpool.

BRITISH AND FOREIGN SAILORS' SOCIETY.—To all Friends Interested in the Welfare of Seamen.—The directors present an urgent appeal to all interested in British shipping, and in the welfare and evangelization of seamen. This Society was established more than fifty years since, and is based upon broad, unsectarian principles. It employs thirty-nine agents, who befriend sailors in every possible way at twenty-six ports in the United Kingdom, as well as at those of Antwerp, Genoa, Hamburg, and Malta; and in fourteen of these ports institutes or reading-rooms are provided. A central institute is maintained at Shadwell, in which all seamen have free access to a library, reading-room, coffee-room, lecture-hall, and savings'-bank. There is also an excellent nautical school. Ship libraries for the use of the crews are placed, without charge, on board foreign-going vessels. While the annual income of the society greatly needs enlargement, the sum of from £600 to £700 is immediately required to put the Institute at Shadwell into thorough repair, which it now greatly needs, and to meet special liabilities incurred during the current year. Contributions may be forwarded to the office of THE CHRISTIAN; to the Society's credit at the Consolidated Bank; or to Thomson Hankey, Treasurer, Bank of England.
T. A. FIELDWICK, Secretary.

Sailors' Institute, Shadwell, London, Jan., 1875.

TEN DAYS' MISSION AT BRIGHTON.

The subjoined notice of the closing meeting of this successful Mission appears in the *Brighton Daily News*:—

"The interior of the Brighton Dome seldom, if ever before, presented a spectacle similar to that of last night. It was the close of the St. Margaret's Church Mission Services of the past twelve days; and there the concluding service took place. It was not the attendance which was of so signal a character, although that could not have been larger, nor was it the service proper which was of so unusual a nature. The after-proceedings were those which constituted a scene probably unprecedented within the Pavilion grounds. The stirring sermons of the Mission preacher, the Rev. W. H. Aitken, his earnestness, zeal, and vigour, and the rumours abroad that under his ministry the ranks of unbelievers in Brighton had been palpably reduced, attracted thousands of persons to the Dome last evening to hear his farewell address, and perchance see some tokens of his labours. In every part the Dome was crowded at eight o'clock; even standing room was at a premium, and very shortly afterwards could not be had. The crowd upon the platform composed a number of the clergymen and ministers of the town, and many of the leading evangelical residents.

"The Rev. Filmer Sullivan, the pastor of St. Margaret's Church, presided, and was immediately supported by the Rev. Mr. Aitken, the Rev. D. F. A. Grahame (the curate of St. Margaret's), and the Rev. A. B. Mackay, of the Presbyterian Church in Church-street. All these took an active part in the first part of the proceedings. The Rev. Filmer Sullivan was the first to engage in prayer, after an opening hymn had been sung. The Rev. Mr. Aitken then delivered a long address, with wonted vigour and impressiveness.

"A request of an unusual character was made by him. He asked all those present who had been induced to believe in Christ as a consequence of the Mission services, to stand up and confess their Lord by singing, "Safe in the arms of Jesus." Between three and four hundred responded to the appeal. During the singing of two or three subsequent hymns, those who did not wish to remain while the second part of the proceedings was being conducted, left the building. Many hundreds, if not above a thousand, still remained. Then was the spectacle witnessed which was so novel to the Dome. Small groups were voluntarily formed. Several engaged in quiet but earnest conversation; others knelt and prayed together. Active Christians found abundant work in striving to bring that mental peace and joy which they themselves experienced to many more. Conspicuous among the zealous workers were a non-commissioned officer of the Scots Greys, who is also known in scientific circles, and a comrade from a Kentish town. Just before midnight the company assembled in front of the platform, and listened to a few parting words from the Rev. Mr. Aitken. He thanked his Christian friends for the support they had accorded him during the Mission-week, and particularly the Rev. Filmer Sullivan, who had been his special stay. The only regret appeared to be that the Mission days were closed."

The Rev. Filmer Sullivan writes to us respecting this Mission:—

"Having asked the prayers of the Lord's people for this Mission, I would now ask them to praise God for the abundant blessing He has poured forth. We asked much, and I trust expected much, but He has far exceeded it in the giving. Our dear brother, Mr. Aitken, was wonderfully upheld and strengthened, and truly the power of Christ rested on him as he proclaimed the Master's message in its freeness and its fulness. Crowds flocked to the church night after night, and, though the band of workers was large, yet on some occasions there were not enough to deal with the many anxious souls at the after-meetings. At the last Wednesday evening service, during the sermon, the whole congregation rose up and sang the *Te Deum*, which was most impressive, and afterwards between 500 and 600 remained together round the Lord's table.

"The concluding service was held on Thursday evening, at the Dome, when nearly 4000 persons were assembled. At the after-meeting about 1000 persons remained, and, when those were asked to stand up who had been brought to the Lord during the Mission, a cloud of witnesses (numbered in the local paper at between 300 and 400) arose, thus giving their silent but eloquent testimony to that which God hath wrought in our midst.

"We continue to have large gatherings of those who

have received blessing, at which Lord Radstock and Rev. G. B. Thornton have been assisting. Joy and praise are now being heard in many dwellings, and filling many hearts.

"For these great mercies we would give our God all the praise and all the glory. Continue to pray for us, that his work may go on and prosper."

NOTICES OF BOOKS.

"THE HIVE" YEARLY VOL. FOR 1874. *Elliot Stock*.—Has well earned its claim to be "a storehouse of material for working Sunday-school teachers." It is a perfect mine of varied information, and would prove an acceptable gift to any busy teacher of the young.

THE CLEFT ROCK, AND OTHER POEMS. *Macintosh*.—A collection of detached pieces, characterized throughout by deep spiritual insight and true poetic feeling. They are evidently the production of one who has been made strong through suffering, and to tried and troubled hearts these sweet verses will afford divinest consolation. One beautiful piece, entitled, "The Love of Christ," and adapted to the well-known tune of "The Gates Ajar," adorned our pages some months since.

THE EXPOSITOR. Edited by Rev. SAMUEL COX, of Nottingham. *Hodder and Stoughton*.—A new monthly contribution to the exegetical literature of the day, and one that will speedily take a high rank. The name of the editor is in itself a tower of strength, and he is supported by others scarcely less illustrious in the field of Biblical exposition and research. A most invaluable help to all earnest students of The Book.

THE LOST SHEEP. By J. FRIEDBERG. *Ranken and Co.*—The Rev. Adolph Saphir, of Notting-hill, writes a preface to this narrative of twenty-one years' labour among the Jews in the East-end of London, and we cordially endorse his statement that it is "a very simple and unadorned, but most interesting and instructive account, of faithful, affectionate, wise, and persevering labour, amid trials and discouragements of no ordinary kind." Its issue is timely, and will serve to deepen the tardily awakening solicitude among Gentile Christians for the spiritual condition of that people to whom we owe so much, but for whom we have been accustomed to do so little.

RELIGION AT HOME; or, The Ark on the Hearth. By Rev. F. JONES, Curate of Whitfield, Glossop. *Shaw and Co.*—The author, in his preface, well says that "Home, not the State, not the Church, but Home—is the stronghold of Christianity." The book is specially written, we presume, for Church of England parents, as we find frequent references to "baptism," "confirmation," "liturgical prayers," etc., but it contains much that Christian parents of every name may very profitably read and ponder. We heartily endorse this remark about singing in the family, "None of the productions of the great composers can move me to-day like the hymns we sang at home." Mr. Jones informs the reader, in the preface, that he has "purposely been fragmentary" in the treatment of his subject, and in doing so we are disposed to think he has made a mistake. A consequent defect in the arrangement of the book is the absence of a table of contents.

YOUNG WOMEN'S HOME, 19, ARTERIAN-ROAD, WEST-BOURNE-GROVE, W.—This Home was opened by Miss Kennedy some nine years since, its object being to provide a cheap and suitable Home, with clear gospel teaching, for young girls, while seeking for situations in London. The numbers in the evening meetings have increased so rapidly, that the overcrowded state of the rooms is a great drawback to the work; for not only is it difficult to find seats for all who attend, but Miss Kennedy, whose lungs are very delicate, and those ladies who occasionally assist her, find it most trying to speak in such an atmosphere; and unless enlarged premises can soon be obtained, she fears she will have entirely to relinquish the work. The house at present occupied consists of ten small rooms, the rent being £55 per annum; and it is thought that one possessing the required accommodation might be obtained at an increased rental of £20. The sum of £50 is also needed for removal, etc. I beg earnestly to commend this labour of love to the sympathy and prayers of those of the Lord's people who are interested in the welfare of young friendless girls in this part of London, and will thankfully receive any contributions entrusted to my care.

M. C. LEITE ROZAS.
14, Colville-terrace West, Bayswater, W.

CENTRAL NOON MEETING,

MOORGATE-STREET HALL.

The following are the subjects and speakers for the week ending 18th inst. :—

DATE.	SUBJECT.	SPEAKER.
Mon. Feb. 8.—	"Do the work of an evangelist" (2 Tim. iv. 5). Reports of work.	Rev. Dr. Underhill.
Tues. „ 9.—	"He that hath clean hands shall be stronger and stronger" (Job xviii. 9).	„ H. Wright.
Wed. „ 10.—	"As thy servant was busy here and there, he was gone" (1 Kings xx. 40).	„ Luke Wiseman.
Thurs. „ 11.—	To obey, to hearken (1 Sam. xv. 22).	„ G. T. Braine.
Fri. „ 12.—	The unresting, unhurrying Christ (Jno. iv. 34; Luke ii. 49; Jno. xi. 6; vii. 6).	„ Dr. Manning.
Sat. „ 13.—	"God hath heard the voice of the lad where he is" (Gen. xxi. 17).	„ J. H. Wilson.

WORKING-MEN'S LORD'S-DAY REST ASSOCIATION.

—A special meeting of members and friends of this association was held on the evening of Wednesday week, in Exeter Hall. Sir C. Reed, chairman, said that their object had been misrepresented, and they were called Sabbatarians. He did not object to the word, but he objected to its being represented that they desired to force others to a particular observance of the Sabbath. What they maintained was that the Sunday was a benefit to working-men, and they stood up in defence of keeping it for them as a day of rest. As far as he could judge, the decided opinion of the people was in favour of keeping the Sunday free from labour. Of course there were and must be exceptions, as in the case of persons engaged in navigation, in the protection of property, and in works of mercy. He did not think, however, that there was any necessity for the employ of postmen on the Sabbath. If they could do without the work of postmen in London on the Sunday, what necessity could there be for making them work in the country? But they had often to walk eight, nine, or ten miles on the Lord's-day, and with a burden as large as that which "Christian" carried on his back. He called on them not to give up the Sunday, but to preserve it for the sake of both body and soul. The meeting was then addressed by the Rev. Mr. Murphy, Mr. G. Pritchard, and others, and at its close a lecture was delivered by Mr. C. Hill, the secretary, bearing on the subject, and illustrated by dissolving views.

LONDON MEDICAL MISSION, ENDELL-STREET, ST. GILES'.—The third annual report of this Christ-like institution, conducted by Dr. George Saunders, has been issued, and will be found to be of engrossing interest. It is published by Messrs. Ranken and Co., Strand, and may be had either of them, or at the Medical Mission rooms, Endell-street. The few following sentences we quote from it set forth the object of the Mission, and for the details of last year's work and fruits, we must refer our readers to the report itself :—"Though differing in matters of detail, the essential object, plan, and result of every fully-developed Medical Mission are the same. The object is, from the basis of care for the body, at a time when the heart is softened and subdued, to reach the sin-stricken soul. The plan is, for the medical man himself to point the sick one to the Saviour of sinners, and to endorse his words by his works of mercy. The result is, as experience everywhere proves, that the physician's free gift of medical skill and appliances 'maketh room,' not only for himself but for his Master's message." We would also direct our readers' attention to a little book lately published by Partridge and Co., price one penny, entitled, "The London Medical Mission: What it is doing; No. 2," written by Miss Louisa Clayton. It is a most encouraging record of work done for Christ, and we wish it a large circulation.

LIVERPOOL MEDICAL MISSION.—"A constant reader" favours us with an account of the operations of the above Mission, which seeks to follow in the footsteps of the Great Physician. We regret our space will not admit of giving our correspondent's highly interesting communication. The work of the Mission is conducted on the same principle as the London Medical Mission, referred to above, and is under the superintendance of Dr. Owles, 178, Upper Parliament-street, Liverpool, who will be glad to give information, and receive aid in support of it.

ST. JAMES'S, BERMONDSEY.—A correspondent writes of the great need of efficient helpers in the parish of St. James's, Bermondsey, for district visitation, and gives a touching case of dark, deep ignorance, hardly credible in this afternoon of the nineteenth century. Any information will be given to those who desire it by the Rev. W. Allen, Vicar of St. James's; or by Rev. J. Farren, Congregational minister. Access to St. James's is easy, as trains run every twenty minutes from Charing-cross to Spa-road.

DAILY TEXTS.

"THOU GOD SEEK ME."—GEN. XVI. 13.

Thurs. Feb. 4.—"The eyes of the Lord are in every place, beholding the evil and the good." "Have I also here looked after Him that seeth me?"—Prov. xv. 3; Gen. xvi. 13.

Fri. 5.—"O Lord, Thou hast searched me and known me. Thou knowest my downsitting and mine uprising, Thou understandest my thought afar off." "Beloved, if our heart condemn us not, then have we confidence toward God."—Psa. cxxxix. 1, 2; 1 John iii. 21.

Sat. 6.—"A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year." "I have hallowed this house which thou hast built, to put My name there for ever; and mine eyes and mine heart shall be there perpetually."—Deut. xi. 12; 1 Kings ix. 3.

Sun. 7.—"Yes, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased Him that there was no judgment. And He saw that there was no man, and wondered that there was no intercessor: therefore His arm brought salvation unto Him; and His righteousness, it sustained Him."—Isa. lix. 15, 16.

Mon. 8.—"I have surely seen the affliction of my people which are in Egypt....for I know their sorrows; and I am come down to deliver them." "I have heard thy prayer, I have seen thy tears: behold, I will heal thee." "God saw their works, that they turned from their evil way, and God repented of the evil that He had said He would do unto them, and He did it not."—Exod. iii. 7, 8; 2 Kings xx. 5; Jonah iii. 10.

Tues. 9.—"The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him." "I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners."—2 Chron. xvi. 9; Isa. lvii. 18.

Wed. 10.—"Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength." "Pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."—Isa. xlix. 5; Matt. vi. 6.

"WHOM HAVING NOT SEEN, YE LOVE."—1 PET. I. 8.

The Christian TRACT FUND.

To Donations received
to Jan. 30 £0 5 0 | By Grants to 1 Dis-
tributor, £0 5 0

APPLICANTS FOR TRACTS.

- C. B. Weller, 10, Cambridge-ter., Clayton-rd., Peckham, S.E.
- James Mellor, 10, Briery Avenue, Higher Ardwick, Manchester.
- Samuel Gollidge, 10, Incline-row, Tor Ystraed, Rhondda, near Pont-y-pridd, Monmouthshire.
- Eliza Roberts, 14, Trafalgar-row, Truro, Cornwall.
- Miss E. J. Wallis, 8, Grove-place, Hackney.
- George Marsh, 1, Saville-place, Conduit-st., Regent-st., Donald Frazer, 154, Kent-road, Glasgow.
- Joshua Watkins, Gamekeeper, West Drayton, Retford, Notts.
- James Jones, 28, Gloucester-street, Hawleigh, Bolton.
- Thomas Painter, 2, Alma-terrace, Aberkenfig, near Bridgend, Glamorganshire.
- Miss E. J. George, 34, King-street, Great Yarmouth.
- B. Haworth, 6, Walton-street, Oxford.

NOTICES.

LETTERS addressed to Mr. I. D. Sankey, at 165, Aldersgate-street, London, E.C., will be forwarded to his personal address while in England.

C. E. MARTIN.—Apply to Mr. H. Rumbold, 88, Mildmay-park, London, N.

Communications received with thanks.—A. P.; E. R. C.; H. S.; E. M. A.; H. K.; E. D.; E. M. P.; A. W.; J. A. K.; H. T.; W. P. B.; Anon.; H. S. S.; H. H.; Mrs. C.; J. E.; J.; E. C.; D. G.; J. V.; Mrs. E. P.; W. G.; C. S. V.; E. T.; C. S.; J. M.; A. F. C.; Jews; T. T.; E. W.; A. A.; W. T.; McC.; J. T. L.; S. T.; T. E.; J. P.; C. J. W.; G. A.; J. W.; W. E.; M. F. B.; A. M. L.; M. L.; P. M. C.; J. C.; S. P. J.; W. F.; W. H. M. H. A.; J. R. M.; F. H. M.; P. P.; J. M.; W. F. S.; Dr. Z.; G. H. B.; M. J. T.; E. S.; C. B. S.; S. C.; C. J. B.; E. O.; A. L. N.; F. S.; A. B.; S. P.; H. M.; C. B.; S.; J. J.; J. P.; L. M.; A. L. P.

APPEAL TO CHRISTIAN LADIES.—A sum of money is needed at once to pay for printing two millions of a small pamphlet for distribution in London by Mr. Moody's agents (similar to the one distributed in the North). Are there not many Christian women who have diamond rings and brooches, and earrings innumerable, lying in shelves in their cases, rarely, perhaps, used or looked at, and would it not be a sweet service to sell them for Jesus' sake, and give the proceeds for this little work of love? About £500 will be required. I have realized £50 by the sale of a diamond ring and some other jewellery, and would now affectionately plead with Christian women to help me to raise this £500 as soon as possible. M. E. P.

SPECIAL PRAYER DURING THE SESSION.—The Committee of the National Club have issued a card announcing that a Meeting for prayer will be held in the Committee Room, Whitehall-gardens, every Tuesday afternoon, from 1.30 to 2 o'clock, during the sittings of Parliament.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.—Prayer was requested in THE CHRISTIAN for a son of Christian parents, who was to undergo a hard examination in Christmas week. We now desire to praise God for bringing him through successfully.—For spiritual blessing on a town in the North of Ireland, for which prayer was asked in THE CHRISTIAN lately.—For prayer answered on behalf of my brother-in-law, who was addicted to drink and blasphemy. He has partly given up the first. Oh pray on!—For two brothers, brought to Christ in answer to recent prayer in THE CHRISTIAN.

PRAYER.—A wife requests prayer for a beloved husband, once a sincere Christian, now led away into Deism and scepticism, and that she may be preserved from the doubts raised by his arguments, and helped to pursue a Christian course.—For a gentleman, who is suffering torture from neuralgia, that the good Lord would reveal Himself to him, and give him submission.—For a servant of Christ, just returned from labouring in Madrid, that the rest and means used may, if so pleasing to the Lord, be blessed to his speedy recovery.—For an aged lady of eighty, who, though a religious professor for many years, is now assailed with doubts. Pray that "at evening time it may be light."—For a dear child of God, still wandering in the paths of sin; she is very unhappy, and resists the strivings of God's Spirit.—That a young Christian may have restored health, to work harder for the Master, if it be His will.—For a young minister, that he may have much fellowship with the Father, and with His Son Jesus Christ.—For the speedy recovery of a young Christian from scarlet fever, and that God will, in His mercy, stop infection from spreading.—For the head of an institution, that the means used may be blessed to the relief of her extreme suffering, and complete restoration to usefulness and work.—For an aged relative, who has just returned, at seventy years of age, to his post in the mission-field, his wife dead, and no prospect of any sort of help in his arduous work—not a European on the spot.

PLACES.—That the Lord will graciously visit a village in Northamptonshire, to stir up the Christians, and arouse the dead souls to their true state.—For Jersey, that God would revive His work there, and, if it be His will, send some earnest labourers to help His ministers and people.—For the appointment of a minister of sound evangelical views to a parish in a suburb of London, now vacant.—For Leeds, that the Mission of this week may be abundantly blessed, especially to the young men there.—For Winchester, that showers of blessing may attend the meetings at which Charles Edwards and William Martin are addressing very large congregations.—For special united services in the Brighton Town-hall.—For the villages of Haughton-le-Skerne and Hurworth-on-Tees.—For a prayer-meeting just begun amongst the non-collegiate students at Cambridge.—A member of the Evangelization Society asks prayer for much blessing upon the preaching of the gospel by him in Sidmouth, from Feb. 4 to 9; Tiverton, Feb. 9 to 12; Parracombe, Feb. 14 to 21; Bideford, Feb. 21 to 28.—That a mighty awakening may soon take place in the towns of Chichester and Bognor.—For special blessing on Rev. Horace Noel's visit to Brussels, that the Lord may incline the hearts of large numbers of workmen and soldiers to come to the meetings.—For five days' services by Mr. Opie Rodway, commencing Feb. 3, at West Kingston.—For a week's special services at Burton-on-Trent, by H. Holloway.—For blessing on special services to be held in Brechin, N.B., from Feb. 7 to 14.—On behalf of Helensburgh—first, for her ministers; secondly, for the regular church services; thirdly, for the Sabbath-schools; fourthly, for the Sabbath forenoon services for the young; fifthly, for the weekly kitchen prayer-meetings.—For blessing upon a special service in the Lecture-hall, Deptford, on Sunday evening, Feb. 7.

CONVERSIONS.—For a self-confident, talented girl, whose powers of intellect keep the truth from her heart.—A Christian minister asks the prayers of God's people for the conversion of a son, who has left off going to public-houses for the last month, but is still hard and careless about his soul.—On behalf of a reckless young man.—For my father, that he may become a man of prayer.—For a large circle of worldly-minded relatives.—For a young man, who has gone far astray through intemperance. He has resided in London for years, lost his situation twelve months since, and is occasionally homeless and destitute. He is still in London.—For an only son, causing deep and sorrowful anxiety to his father; he is going to India on Feb. 3.—That a beloved brother and his wife may be drawn to Messrs. Moody and Sankey's meetings in Liverpool, and may be converted.—On behalf of a young friend, now in Melbourne, who is a lost man, fond of drink, which he cannot give up. His mother has lately died, broken-hearted, yet believing her prayers will one day be answered. May her death prove life to him!—For the conversion of two beloved brothers, of one of whom all trace is lost.

FORTHCOMING SPECIAL MEETINGS.

THIRD ALL-DAY CONVENTION will be held in St. George's Hall, Langham-place, W., on Tuesday, Feb. 16. Particulars in our next number.

CURZON CHAPEL, Mayfair, W.—Sunday evening, Feb. 21, Rev. W. Haslam, a Sermon to Parents, at 6.45.

OPEN-AIR MISSION.—The Eighteenth Annual Meeting of the South London Auxiliary, will be held in the Schoolroom, Melior-street, Weston-street, Southwark, on Wed. Feb. 10, Hon. Thos. Pelham in the chair. Tea at 6; meeting at 7. Admission free.

CONFERENCE HALL, Mildmay Park.—Sunday, Feb. 7.—Mr. G. Kirkham (sixth of a series of Lectures on the Book of Daniel; subject, "Safe in a Den of Lions"), at 3.30; Mr. J. P. Larkins, at 7.

Y.M.C.A., 165, Aldersgate-street, E.C.—Address to Young Men, by Rev. A. Buzacott, of Peckham, on Thursday evening, Feb. 4, at 8.30.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Spiers proposes to hold services at Newark, till Feb. 5; Monmouth, Feb. 8 to 12; St. Helen's, Feb. 15 to 19; Sandbach (Cheshire), Feb. 22 to 26; Stone (Staffs.), March 1 to 5; Bradford (Yorks), March 15 to 26.—Monthly Prayer-meeting at Wall-street Mission-hall, Ball's-pond-road, Sat. Feb. 5, at 7; Mr. T. J. Hughes, president. Address to Workers by Mr. H. M. Wright.

Children's Evangelistic Band.—Mr. Arrowsmith at Holy Trinity Schools, Belsize-lane, South Hampstead, Sun. Feb. 7, at 3 and 7; Feb. 8, 9, 10, 11, 12, at 6.30, and Sat. Feb. 13, for Boarding Schools at 3.30. Mr. H. Hill, Jun. at Moorgate-street Hall, Sat. Feb. 6 at 3. Addresses by Mr. J. W. Jordan and Mr. Figgis (of Dublin).

EAST-END CONFERENCE HALL.—Rev. H. Brooke, every Sunday evening during February, at 6.30.

19A, GREAT PORTLAND-ST.—Special Meetings for Children and their Friends, on Saturdays, at 3.

HOLLOWAY HALL, Sunday, Feb. 7, at 3.30 and 7.

AGRICULTURAL HALL.—Sunday, Feb. 7, Rev. L. Wiseman, at 3.30; Rev. C. B. Sawday, at 7.

MOORGATE-ST. HALL.—Rev. W. Cuff, on Thursday, Feb. 4, at 7. Service on Sunday at 7.

"THE EDINBURGH CASTLE," St. Paul's-road, Rhodeswell-road, Limehouse.—Sun. at 11 and 7; every week evening at 8.

MISSION HALL, 272, Whitechapel-road, every evening at 8; Sun., 11, 3, 6.30. A Meeting for the Promotion of Scriptural Holiness, Wednesdays, at 8.

CHRISTIAN CONFERENCE FOR THE PROMOTION OF SCRIPTURAL HOLINESS, PUBLIC ROOMS, UKRIDGE.—A series of meetings will be held (D.V.) on Feb. 11, 12, 13, and 14, to commence at 3.30. Further particulars may be obtained from Mr. Weedon, at the Rooms.

PARK CHAPEL, 321, Fulham-road, Chelsea.—Prayer-meeting for Governness, on the last Saturday of the month, at 3.30. Also special meeting for children every Saturday, at 3.

CONFERENCE OF MEMBERS OF THE CHURCH OF ENGLAND.—At Cannon-street Hotel, on 17th and 18th inst. See advertisement for particulars.

ST. ANN'S-PLACE, Pritchard's-road, Hackney-road.—Special services. Rev. J. Inglis, of Grove-road Chapel, on 4th; and W. Holmes, Esq., of Kilburn, on 9th inst., at 7.30, p.m. Christian helpers are invited.

MISSION HALL, Little Wild-street, Drury-lane.—Henry Lyon will (D.V.) play the harp and sing and preach the gospel, on Sunday, Feb. 7, at 7. Feb. 9, 10, 11, at 8.30. All seats free.

WEEKLY NOON PRAYER-MEETING, St. George's Hall, Langham-place, W.—Every Wednesday, from 12 to 1.

UNION HALL, Carlisle-street, Edgware-road.—Sunday, Feb. 7, W. Holmes, Esq., at 7.

IRON ROOM, Hill-street, Upper Clapton.—Rev. J. Denham Smith Sundays at 6.30, during February; Fridays at 7.30.

MALDEN HALL, Kentish Town.—Lord Radstock on Sunday, Feb. 7, at 7 p.m.

SPECIAL SERVICES, Sunday, Feb. 7:—

Britannia Theatre, Theodora Barnes, Esq., at 7.
 Pavilion Theatre, F. Horner, Esq., at 7.
 Philharmonic Theatre, Finlay Gibson, Esq., at 7.
 Victoria Theatre, Captain Low, at 7.
 Royal Amphitheatre, F. Knight, Esq., at 7.
 Royal Alexandra Theatre, at 3.30 and 7.
 Town Hall, Shoreditch, Rev. Gordon Calthrop, at 3.30.
 South London Palace, at 7.
 Ereter Hall, A. Gliddon, Esq., at 7.
 Moorgate-street Hall, Mr. Winton, at 7.
 Burdett Hall, Limehouse, at 7.
 St. George's Hall, Mr. B. Baxter, at 7.
 St. James's Hall, at 3 and 6.30.
 Foresters' Music Hall, Mile-end, Joshua Poole, at 7, and every Sunday till further notice.
 Oxford Music-hall, Mr. C. Russell Hurditch and Mr. S. Trevor Francis on Sunday evenings, at 7.

CONFERENCE OF PARENTS AND TEACHERS AT PRINCESS MARY'S VILLAGE, ADDESTONE.—It is proposed, if the Lord will, to hold meetings in the second week in March next, for the consideration of the following subjects:—"The early age at which children are born again" (Psa. lxxi. 5; Jer. x. 21); "How holiness is manifested in them" (Prov. xx. 11; Eph. vi. 1; Col. iii. 20); "Our duty to promote their spiritual life" (Eph. vi. 4; Col. iii. 21; 2 Tim. iii. 15; Psa. xxxiv. 11; Dent. xxxi. 13); "The training referred to in Gen. xviii. 19; Dent. xi. 19; Prov. xxii. 6." Names of speakers, days and hours of meetings, in future notices.

DAILY PRAYER-MEETINGS.

CENTRAL CITY NOON PRAYER-MEETING, Moorgate-street Hall, corner of London Wall, 12—1.

Y.M.C.A., Stafford Rooms, Titchborne-st., Edgware-rd., 12—1.

MILDMAY CONFERENCE HALL, Mildmay Park, at 12.

No. 59, LOMBARD-ST., Mon., Tues., Thurs., Sat., at 1; Wed. and Fri., at 12.30.

EAST-END CONFERENCE HALL, Carlton-sq., Globe-road, at 12.30.

WOOLWICH, 14, Thomas-street, 12 to 1.

SUSSEX HALL, Leadenhall-street, at 1.

SUNDAY-SCHOOL UNION, 56, Old Bailey, at 1.

PEOPLE'S HALL, 272, Whitechapel-road, at 1, except Saturday.

SWISS CHURCH, Endell-street, St. Giles's, at 1.

WHITEFIELD MISSION-ROOM, 148, Drury-lane, at 1.

GOSSIEL HALL, Osborne-place, Brick-lane, Spitalfields. No. 19A, Great Portland-street, at 3.

DEPTFORD PEOPLE'S HALL, 188, High-street, 1—2.

BELMONT HALL, near Vauxhall Station, 12—1. Thursdays for sick only.

Donations received by Messrs. Morgan and Scott to Saturday Morning, January 30th, 1875.

Gratuitous Circulation of "The Christian"—J.B.F. £1/8/2; W.D. 1/-	1	7	2
"The Christian" Tract Fund—W.H.C.	0	5	0
Poor Jews in Whitechapel—H.C. £5; J.B.T. 2/-; E.P. 5/-; M.A. 5/-; F.D.F. 10/-; E.L.L. £1; Miss P. £1; C.N. 2/6	8	4	6
Miss Lee's Home, Plaistow—H.C. £3; J.W.A. £5	8	0	0
Woman's Mission to Women—H.C.	2	0	0
Friendless and Fallen—J.H.B. 8/6; J. and J.D. £1	1	2	6
Blackdown Mission—M.A.G. 10/-; J. and J.D. 10/-	1	0	0
Day Nursery, Angel-alley—J.E.H.	0	5	0
George-yard Ragged Schools—J. and J.D. £1; J.W.A. £10; H.F.S. 14/-; C.M. 5/-	23	2	0
In Response to R.E.W.—Thankoffering, £1; Mrs. B. and Friend, 2/-; Widow's Mite, 8/-; A.E.S.T. £5	1	0	0
Poor Jews, Victoria-park—E.E.L.	1	0	0
Pasco's Work in Mexico—T.C.	1	0	0
Home of Industry—J. and J.D. £1; J.W.A. £10; E.F.S. 9/-; A.Y. 10/-; M.B. £5; Emigration Fund—M.A.L.T. £10; W.H.F.S. £10	36	19	0
Golden-lane Mission—J. and J.D.	1	0	0
London City Mission—J. and J.D.	0	10	0
Midnight Meeting Movement—J. and J.D.	0	10	0
Dinners for Aged Sick and Poor—J. and J.D.	0	10	0
The Christian Mission—J. and J.D. 10/-; Mrs. B. 1/6	0	11	6
Miss Leigh's Young Women's Home, Paris—J. and J.D.	0	10	0
Cow Cross Mission—J. and J.D. 10/-; J.W.A. £5	5	10	0
Bristol Orphan House—J. and J.D.	0	10	0
Widow and Family of late G. Vigson—J. and J.D. £1; M.S. 5/-	1	5	0
Miss Mason's House of Rest—J. and J.D.	0	10	0
Soldiers' Institute, Portsmouth—J. and J.D. 10/-; Mrs. B. and Friend, £5; E.A.D. £2 1/-	7	10	0
Field-lane Mission—J.W.A.	10	0	0
Mr. B. C. Hurditch's Work—J.W.A.	10	0	0
St. Giles' Christian Mission—J.W.A.	10	0	0
Home for Aged Christian Workers—Mr. D. W. Scott—J.W.A.	5	0	0
Spitalfields Gospel Mission—J.W.A.	5	0	0
South London Mission—J.W.A.	5	0	0
Drury-lane Mission—J.W.A.	10	0	0
Distressed Evangelists—J.W.A.	0	14	4
Mr. A. Beale's Work, Lewes—J.W.A.	10	0	0
East End Juvenile Mission—E.F.S. 9/-; Prayer Mtg. Cnctra. G.S. 10/6; A.Y. 10/-; J.B.T. £10; A.O.C. £1; J.J.S. £2/1/8	23	3	4
Boys—Patrick's Box, 9/8; L.G. 5/-; M.R. £5; M.P. 2/6	0	2	6
Girls—S.P. £2; W.W. 4/-; Grace's Box, 11/6	10	9	0
Miss Sharman's Home—M.P.	0	2	6
Miss Mitterdorff's Home—E.F.S. 9/-; M.A.L.T. £10	10	9	0
Miss de Broen's Work in Paris—J.C.	0	10	0
Crystal Palace Bible Stand—J.M.K.	0	2	6
Tower Hamlets Mission—E.A.D.	2	0	0
Special Theatre Services—E.A.D.	2	0	0
Poor French in London, Barbier—S.B.	0	2	6
Mr. Cohen's Work among Jews—M.A.H.	0	16	0
Miss Cole's Home—E.E.G.	0	16	0
The Crèche, Stepney—E.E.G.	0	10	0
Moravian Missions—M.B.	0	3	0
Paralysed and Epileptic—E.B. 5/-; W.H.C. 5/-; T.A. 10/-	1	0	0
Expenses of Messrs. Moody and Sankey's Visit to London—E.B.	0	5	0
Miss Weston's Work in Royal Navy—Liffeboat Hall, Devonport—S.C. £1. In Response to A.N.D.—Anna and Eva, £5	6	0	0
Rev. Van Meter's Sunday Schools in Rome—Miss Keener	4	16	9
Mr. G. Lowrenson's Mission in Spain—C.M. 5/-; T.A. 5/-	0	10	0
Poor French in London, Le Harpe—C.M.	0	5	0
Cripples' Home—J.K.P. 10/6; C.M. 5/-	0	15	6
Discharged Female Prisoners' Aid Society—Washing Fund—M.R.	5	0	0
Mr. Wall's Work in Rome—T.A.	0	10	0
Bible in Russia—T.A.	0	5	0

£228 6 1

Miss Stapler's Home for Foreign Governness—[Gratitude, 10/-; Mrs. T. £5 T.L. £1]

The Christian.

GOD SEEKING KINGS.*

BY DR. H. BONAR.

OSONS of men, this is the honour to which God is calling you! It is for the end of making you his kings that He is seeking you. To deliver you from wrath is the beginning of his purpose concerning you; to set you on his throne is the end—nothing short of this. Think what the riches of his grace must be, and his kindness towards us in Christ Jesus our Lord! Where sin has abounded, grace has abounded more. Herein is love. Behold what manner of love the Father has bestowed on us, that we should not only be called sons, but kings—that we should not only be lifted to a place in his family, but to a seat upon his throne! To make us in any way or in any sense partakers of his glory, and sharers in his dominion, is much, but to make us “heirs of God and joint-heirs with Christ” is unspeakably more. A throne such as man can give and take away seems to many a worthy object of ambition; how much more the kingdom which God gives, the kingdom which cannot be moved!

And if any one asks, “How may I share this royalty, and win this crown?” we answer in the well-known words, “As many as received Him, to them gave He power (right) to become the sons of God;” for what is true of the sonship is true of the kingship too. We obtain it by receiving the Son of God. He that takes Christ receives a kingdom, and becomes a king. His connection with the King of kings is his security for a throne. Oneness with Christ gives him the royal inheritance. To be washed in his blood, to be clothed with his raiment, to be quickened with his life, to be gladdened with his love, to be crowned with his crown—these are some of the steps of honour, up which He leads those who believe in his name.

For it is a throne that cannot be bought. It is the gift of “the King eternal, immortal, invisible;” and He giveth it to whomsoever He will. The invitation which the Son of God gives to us in his gospel is an invitation to a throne and crown. He holds it *up*, and bids us look at it. He holds it *out*, and bids us take it.

I know not if all this were ever better described than by John Bunyan, in the beginning of the “Pilgrim’s Progress,” in the dialogue between Christian and Pliable:—

“*Pli.*—Come, neighbour Christian, since there are none but us two here, tell me now further what the things are, and how to be enjoyed, whither we are going.

“*Chr.*—I can better conceive of them with my mind, than speak of them with my tongue; but yet, since you are desirous to know, I will read of them in my book.

“*Pli.*—And do you think that the words of your book are certainly true?

“*Chr.*—Yes, verily; for it was made by Him that cannot lie.

“*Pli.*—Well said; what things are they?

* From “The Rent Veil,” recently published by Messrs. Habet and Co.

“*Chr.*—There is an endless kingdom to be inhabited, and everlasting life to be given us, that we may inhabit the kingdom for ever.

“*Pli.*—Well said; and what else?

“*Chr.*—There are crowns of glory to be given us, and garments that will make us shine like the sun in the firmament of heaven.

“*Pli.*—This is very pleasant; and what else?

“*Chr.*—There shall be no more crying, nor sorrow; for He that is owner of the place will wipe all tears from our eyes.

“*Pli.*—And what company shall we have there?

“*Chr.*—There we shall be with seraphims and cherubims, creatures that will dazzle your eyes to look on them. There also you shall meet with thousands and tens of thousands that have gone before us to that place; none of them are hurtful, but loving and holy; every one walking in the sight of God, and standing in his presence with acceptance for ever. In a word, there we shall see the elders with their golden crowns; there we shall see the holy virgins with their golden harps; there we shall see men that, by the world, were cut in pieces, burnt in flames, eaten of beasts, drowned in the seas, for the love that they bare to the Lord of the place, all well, and clothed with immortality as with a garment.

“*Pli.*—The hearing of this is enough to ravish one’s heart. But are these things to be enjoyed? How shall we get to be sharers thereof?

“*Chr.*—THE LORD, THE GOVERNOR OF THE COUNTRY, HATH RECORDED THAT IN THIS BOOK; THE SUBSTANCE OF WHICH IS, IF WE BE TRULY WILLING TO HAVE IT, HE WILL BESTOW IT UPON US FREELY.”

Thus very simply and beautifully does Bunyan put the manner of obtaining the glory. Some would call this too free. Some would say, Here is the way made far too easy, without any preparatory alarms and repentance. But there stands John Bunyan’s idea of the way of a sinner’s entrance into the kingdom; and let him who can improve or correct it do so. “The Lord, the Governor of the country, hath recorded that in this book; the substance of which is, *If we be truly willing to have it, He will bestow it upon us freely.*”

Bunyan’s soundness of doctrine is well known. His Calvinism was of a very decided kind. His views of Christ’s redemption-work were very precise. His belief as to the necessity of the Holy Spirit’s work was undoubted; yet he delighted to set forth the gospel in all its scriptural simplicity, unencumbered with preparatory exercises and processes intended to make the sinner “fit for receiving Christ,” and fit for having the peace of the gospel dispensed to him; and never did he state that free gospel more freely, that simple gospel more simply, than when, in the manifest fulness of his heart, he wrote the above sentence, and put it into the lips of his pilgrim:—

“IF WE BE TRULY WILLING TO HAVE IT,
HE WILL BESTOW IT UPON US FREELY.”

Such a sentence shines like a star; yes, like a star to a tempest-tossed sinner in his night of darkness. He asks, How may I be saved? How may I be made a worshipper? How may I become a temple? How may I be taken into the royal priesthood? God’s answer is not, Work, and pray, and wait, and get convictions, and bring yourself under the stroke of the law; but, Believe and live; believe in the Lord Jesus Christ, and thou shalt be saved. Likest in

its naked simplicity to these divine utterances is that star-like sentence of the Puritan dreamer. It is but another form, in language all his own, of the concluding message of gladness dropped from heaven, as the great book of truth was about to be closed and sealed:—

“WHOSOEVER WILL,
LET HIM TAKE THE WATER OF LIFE FREELY.”

Too free! Too easy! Too simple! It will only make skin-deep professors! Another gospel! So say some whose idea of the gospel seems to be that of a work to be done by the sinner, not of a work which Christ has already done; whose exhortations to the inquirer are, Wait, pray, seek, wrestle, labour on, and possibly God may drop salvation into your lap; whose theory of a sinner's approach to a Saviour turns all upon the necessity of some long, laborious preliminary seekings, repentances, convictions, terrors, by which he is so humbled and broken, as to be at length in a right frame for Christ to bless him, in a right condition to be trusted with rest of soul;—whose largest grasp of the glorious gospel extends only to this, that it is good news for the qualified, for those who have been ploughed deep enough and long enough by the law.

Well, go to; go to, we say to such. Away and dispute the matter not with us, but with the Master. Ask Him why He “received sinners” at once, *without preliminary work, or qualification, or preparation, or delay*; why He said to the hardened profligate of Sychar, “Thou wouldst have asked, and He would have given;” to Zaccheus, “Make haste and come down, for to-day I must abide at thy house;” to the adulteress, “Neither do I condemn thee;” to the thief upon the cross, “To-day shalt thou be with Me in paradise.” Upbraid Him with allowing three thousands of Jerusalem sinners, at one bound, and under one single message, to pass into the kingdom, instead of keeping them “waiting at the pool,” or tortured by the law into gloomy fitness for the glad tidings: express your astonishment that He should have set such an example of rearing churches out of heathen idolaters in a single day—Corinth, Ephesus, Colosse, Thessalonica, Philippi—without waiting for years before calling their members “saints;” or permitting them to sit down at the table of the Lord; set up your foolishness against his wisdom, your presumption against his lowliness, your traditions against his commandments, your love of darkness against his joy in light; proclaim your amended gospel, the gospel of Galatia, “Except ye be circumcised, Christ shall profit you nothing;” but what will be the result of those amendments and restrictions on Christ's free gospel? What will all this wood, and hay, and stubble come to in the great day of the Lord? What will be thought of all these barriers which human self-righteousness has reared to check the speed of the flying manslayer, and keep him from too easy and too swift an entrance into the city of refuge, when “the breath of the Lord, like an overflowing stream” (Isa. xxx. 28), shall sweep these barriers and their builders clean away.

MANCHESTER.—From a correspondent we hear that a good work is going on in Manchester, under the preaching of Henry Holloway. Great success has attended the efforts to reach the working classes, and a good attendance has been obtained of men and women in their working clothes, fresh from mill or factory. Many cases of interest have arisen, and there is cause for praise and prayer in connection with these labours.

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WORK AMONG THE CABMEN.

A Saturday night with the London cabmen was new to me, yet I readily accepted the invitation I received to accompany Mr. J. J. Jones, of the Police and Cabmen's Mission, on his round of labour, last Saturday evening. Thinking what I saw and heard might be of interest to your readers, I subjoin the following.

We left the centre of the City, then rapidly becoming deserted, about nine o'clock, and wended our way westward. As we got into the Strand, the noise and bustle of Saturday night commenced.

My conductor's plan was to visit the large stands—and more especially the theatres, music saloons, and such-like places, where he expected to find a large assemblage of cabs; and truly he was not disappointed, for long lines of two and four-wheelers stretched up and down in front of these abodes of pleasure. He began work in Drury-lane, thence to Covent Garden. Illustrated papers, such as the *Herald of Mercy*, were freely distributed to the men. Plain, unattractive tracts often receive but sorry treatment, yet these brightly-illustrated papers meet with eager and thankful acceptance.

I pause here to answer a question which occurred to my own mind ere I started.—“Is Saturday night, when hundreds of young and old of both sexes are eagerly seeking amusement, a suitable time to carry the gospel to these men?” I went, however, relying on the superior knowledge of the friend whom I accompanied, and certainly I can now say I found the time most auspicious. The cabmen are generally idle while the “performances” are going on; they have brought persons from all parts of London, and are waiting to take them back on the emptying of the theatres. Thus the men, while lounging about, smoking their pipes, were by no means loath to engage in conversation. Englishmen are proverbially grumblers; and perhaps, of all classes, we look upon cabmen as the most dissatisfied. Our business connections with them are often very unsatisfactory; but the evil lies in the system more than in the men. [A little, also, in their customers.—Ed.]

Each man pays his employer a certain sum per day for the use of the cab, the amount varying from 12s. 6d. to 15s.; whatever they make over this is their profit. They have, therefore, no stated hours of labour, the time they remain out depending upon their own success. The average is fifteen hours. During this time they are exposed to all weathers, and have scarcely any shelter. Surely, then, theirs is a hard life.

But how about Sunday? Most men can go through arduous work for six days in the week, when the seventh is a day of rest; but with many of this class, week passes week, and the months creep by, yet there comes no day of rest for “cabby.” Fully one-half—probably more—of our London cabs being out on Sundays.

But of those who get the Sunday to themselves—how do they use it? One very respectable man, when asked how he spent the Lord's-day, told us that he stayed in bed all the morning, being so thoroughly tired; the remainder of the day he gave up to his wife and family, never going to any place of worship, as he felt he had a right to rest on the Sunday. Yet, when he heard the gospel of love put before him, he was deeply serious, and confessed the importance of attending to his soul's salvation.

Leaving Covent Garden, we made a long detour, distributing messages of mercy and love as we passed from stand to stand. Near the Haymarket there was an old man, whose thin white hair and pinched features told of years of hardship and suffering; he had one Sunday in twelve to call his own, and worked each day from fifteen to sixteen hours. A short, middle-aged man, close by, when asked if he was able to attend the preaching of God's word on the Sabbath, replied that he had to work every Sunday in the year. His employer had thirty cabs, and all were sent out on the Lord's-day, as on others. This man sometimes slipped in to hear a word while his cab stood at the door of a church, but not once in twelve months could he lay aside duty, and take

his place with his family in the house of God. His parting words, as we wished him good-night, fell with sorrow on our ears—"I wish to the Lord Sunday-work was done away with; it wears a fellow out; but," he added, with a sigh, "I s'pose it never will be."

The Alhambra, in Leicester-square, was a great centre for cabs. Here most of the drivers were young men, giddy and thoughtless, yet some of them, when treated judiciously, received us otherwise than with kindness, and all listened attentively to words of loving exhortation.

The police returns show 8720 cabs now running daily. I may mention that the office of the Police and Cabmen's Mission is at 14, Richmond-road, Dalston, E.

It may be asked, Why have a special work for cabmen? I reply, as the result of my Saturday night's experience, the merchant, clerk, mechanic, or labourer, lays aside his duties on the Lord's-day, and can be brought by various means under the sound of the gospel. But the poor "cabby" has got few Sundays, and his hours of duty are too long for him to attend gospel meetings in the week.

To bring these men under the influence of saving truth, you must send missionaries to them, who will visit their stands, and talk to them of the glad tidings, during the many hours they have to wait, listlessly looking out for "fares." MEDICUS.

17, Percy-circus, W.C.

[We record with pleasure the opening, on Saturday, by the Hon. Arthur Kinnaird, M.P., of the first Cabmen's Shelter in London. Its dimensions are 18ft. by 6ft., height, 10ft. 8in. It is in Acacia-road, St. John's Wood, and others are about being erected.]

THE MESSENGER.

"Blessed is the man that heareth Me, watching daily at my gates, waiting at the posts of my doors."—*PROV. VIII. 34.*

I stand at His gate to-night,
I linger beside His door,
'Twill not be in vain if I do but wait,
I have proved Him often before.
I am watching with eager eye,
Listening with opened ear,
For the Master's voice I must catch to-night,
Each word must be plain and clear.
For a message I have to bear,
He told Me I was to come—
That He had work for me to do,
To carry a message home.
I know not what it will be;
Whether a simple word,
Or whether 'twill cost me toil and pain
To utter all I have heard.
But often 'tis happy work,
For His message is full of cheer,
His words of comfort, of hope, of love,
Wipe away many a tear;
Sometimes 'tis a pardon free
To a rebel condemned to die;
When my Lord says, "Loose him and let him go,"
Oh! who has such joy as I!
Sometimes 'tis "Return," "Return,"
To a child who has grieved Him sore;
And how sweet to hear the faltering tones,
"Can I ever grieve Him more?"
Or perhaps 'tis a warning voice,
Counsel both wise and true,
To one who stands in a slippery place,
Knowing not what to do.
And though some will not heed
The message I have to tell,
My Lord will know—for He told me so—
If I do my service well.
So I listen beside His gate,
And I hush my heart to hear,
For the Master's voice I must catch to-night,
And each word must be plain and clear.

G. M. T.

MORAVIAN MISSION SHIP.

Most of the friends of Missions know something of the self-denying and devoted labours of the Moravians in Greenland, South Africa, and the West Indies; but comparatively few are aware of the work they have been carrying on along the Mosquito Coast, nearly between the North and South American Continents. They came to a most unpromising field of labour, the tribes of Indians on that coast having been first subjected to the cruelty of the buccaneers, and then corrupted by the strong drink introduced by the European traders; and neglected by all. The Moravian missionaries have been labouring with cheering tokens of success among these poor creatures, undeterred by the difficulties of a trying climate, and of a country in which the only way of proceeding from one station to another is by sea, and often a rough and dangerous sea.

At first this was effected in the canoes of the country; but this was a mode of locomotion quite impracticable except in summer weather, and even then nearly impossible where the mission families had to be conveyed. A collection was made by the friends of the missionaries, and chiefly by the children of the American congregations connected with the Moravians, and a vessel purchased, called "The Messenger of Peace;" but it proved afterwards to have been built of a kind of wood unfit for service, and after various attempts to repair it, it had to be abandoned, and lies a half-decayed wreck on the shore. With great efforts another small vessel was purchased, called the "Meta." This was well adapted for sailing, though the cabin was so small that four or five persons could hardly sit or stand together without painful crowding, and it may easily be imagined what was the consequent suffering when a missionary family had to pass days in such an abode, the roll of the small vessel making it unsafe, at least for children, to be on deck in rough weather. Such as it was, however, they contentedly availed themselves of this much-needed help to pass to and fro to the various stations, which require constant superintendence.

But on the 21st of June last, the little Mission vessel was surprised by a furious whirlwind, near the station of Greytown, and wrecked on the sands there. Happily no lives were lost; but the violence of the waves completely reduced the ship to a useless wreck, and the Mission band is left without any means of locomotion, except the canoes, which are only safe in the calmest weather.

Not only this, but they are cut off from all regular means of procuring from more civilized localities those necessaries and comforts of life without which no Europeans can long keep their health and strength. The friends who know of their present state of distress are anxious to raise money to assist the Mission in the purchase of a vessel to replace the lost ones. It is believed that one really solid and commodious might be obtained for about 35,000 dollars (£700). There is, we believe, no missionary body in existence whose funds are so small in proportion to the amount of work accomplished, as that of the Moravians; and the quiet and unpretending manner in which they carry on their work, causes it often to pass unnoticed by those who would give their hearty sympathy if they knew how much is quietly, patiently, and cheerfully done for the extension of the Saviour's kingdom by this little band of earnest Christians.

The smallest contributions for the Missionary Ship will be thankfully received, and can be sent to the secretary of the Moravian Missions in London, the Rev. E. Shaw, 97, Hatton-garden.

MINISTERS in various parts of London are effectively helping forward the work of God by giving in sermons and at prayer-meetings information respecting the meetings of our American brethren, as well as those just held at Leeds, and of evangelistic work generally. We trust that this wise method will be adopted by all who desire the spread of the gospel and the salvation of souls.

KINGSTON, JAMAICA.—An appeal has reached us from this place for "some books and pamphlets published in Madrid and Barcelona, suitable for schools or worship, such as hymn-books with music." Can any of our readers who possess such books in Spanish supply this want? If they could forward a few to Ramon Monsalvete, 15, Sutton-street, Kingston, Jamaica, they would be doing a great kindness.

MESSES. MOODY AND SANKEY'S MOVEMENTS.**CONFERENCE AT FREEMASONS' HALL.**

At noon on Friday last, Freemasons' Hall was crowded with ministers and other Christian workers from all parts of London and suburbs, to meet Messrs. Moody and Sankey in conference touching the forthcoming four months' services in the metropolis. The gallery was filled to overflowing, and every inch of standing-room was occupied. The general tone and spirit of the meeting were most hopeful and encouraging. There were, of course, various expressions of divergent opinion, some of the topics referred to being very irrelevant, and others untimely; but there prevailed a very general feeling of agreement as to the necessity of the efforts to be made. The disagreement was confined to matters of detail, and any difficulty that may be felt on these points will, no doubt vanish in practice, as they have done in other places. Mr. Moody's business tact, Christian courtesy, and common sense, were put to the test in answering the many and varied questions put to him, and it must be admitted that these qualities were very happily utilized.

Mr. Thomas Stone, Chairman of the Central Committee, presided at the meeting, which was opened by singing the hymn, "How sweet the name of Jesus sounds," and Rev. Canon Auriol offered prayer. After another hymn,

Mr. Moody addressed the meeting. He said: I am come here this morning not so much to speak as to let you friends question me. I believe there are a great many obstacles that can be moved out of the way, with regard to the work in London, if we have a fair understanding before we commence. I have found, during the past nineteen months, that our greatest difficulty has been prejudice. We have found when people came to the meetings once or twice that this has all fled away, and if we can get the London ministers in sympathy with us at the beginning, it will greatly help the work. I find some of the best men keeping out of the work, because they have heard this or that—some of the things, perhaps, true, and some of them not true. And if we only come to a fair understanding to begin with, it will, I believe, help us greatly.

I was invited some time ago by different societies and ministers to come up to London, but I did not then see my way to come. I did not know that I could come until a few months ago. When I had decided, I thought the committee of the Noon-day Prayer-meeting would make the arrangements, so I asked them to see what could be done about buildings. They tell me they have secured the Agricultural Hall from the 1st of March for ten weeks, at £50 a week, which I think is very reasonable. They have also secured Exeter Hall for two months, for the daily prayer-meeting. The plan, as it lies in my mind, is something like this: that London should be divided into four districts, and that we should spend a month in the north, one in the south, one in the east, and one in the west. I am constantly getting letters from ministers, asking me not to pass them by, but to speak in schoolrooms, churches, and chapels. But if we carry out this plan and attempt to reach, say, the East-end, we will not be able to touch it; we must have buildings that will reach at least 10,000 to 15,000 people. If we went to churches and chapels, the Christian people who have heard of the work from their ministers, or who have been reading the religious papers, will flock out, will be there an hour or two before the time, and the careless people will not get in. That has been our experience in the past months. The success of our meetings has been their failure, because we cannot get at the class of people we would like. We have found this at Dublin and also at Birmingham, where our meetings have been very largely attended.

I do not know why they should not be successful here, if we could only get buildings in these four divisions, so that the people could hear. If we have very high ceilings it will be impossible to preach to so many

people, but if the roof is low as it is in Bingley Hall, Birmingham, it will be a good deal easier to speak in such buildings than here, without making any more effort than I am doing now. In that way we hope to reach the masses. But if that is done, of course we cannot go to the different churches and chapels, and ministers will understand that is because it is impossible to reach the masses in that way.

There has been some prejudice against the inquiry-room. I will tell you the mode we employ, and you can judge for yourselves. People say that we are establishing the confessional. I do not think we are. It is like a man throwing out his net, and now and then he pulls it in to see if he has caught anything. You would not think much of a fisherman if he didn't do that. If we can, we like to have an adjoining room. We ask those who would like to be spoken to, quietly and privately, about their souls, to step into another room. There the ministers and godly people go and talk, and pray with them, and these meetings have been wonderfully blessed. An impression has gone out that there is great excitement in these meetings, but the fact is, we do not allow any noise. Very often you will see a room where a hundred inquirers are being spoken to, yet you will hardly hear a whisper. Latterly, we have not taken the names of those persons. We found at Edinburgh that the taking of the names kept away a good many of the upper classes. If they went to a church where the minister was not in sympathy, they did not care about giving his name. So we dropped that plan, and at the close of our series of meetings we ask all those who profess to have been brought to God to give their names and residence, and the church they prefer. In that way we get their names and send them round to the different ministers, so that they may look after them. We have found that to work very well.

Mr. Moody then described the order of conducting the noon-day prayer-meetings, but as this is so well known to our readers we need not repeat it here. He continued:—

There is another subject which I wish to say a word or two upon; and as it is a matter somewhat personal, it may be no one here would care to refer to it.

A great deal has been said about our making a fine thing financially out of this movement, from the sale of hymn-books, organs, etc. Now I desire to say that, up to the 1st of January, we received a royalty from the publishers of our hymn-books. But from that date, when the Solo Book was enlarged, we determined not to receive anything from the sale of it, and have requested the publishers to hand over the royalty upon all our hymn-books to one of your leading citizens, Mr. Hugh Matheson, who will devote the same to such charitable objects as may be decided upon.

In regard to the organ question, I want to say once for all that we are not selling organs—that is not our mission; nor are we agents for the sale of organs; neither have we, nor do we receive, a commission or compensation in any way whatever, from any person or persons, for using the organ we do at our meetings.

I hope now that no one here will think that I have made these statements to create financial sympathy in our behalf. We do not want your money. We want your confidence; we want your sympathy and prayers. And as our one object in coming here is to *preach Christ*, we believe we shall have them, and that, with God's blessing, we shall see many brought into the fold of Christ. If we make mistakes, come to us and tell us; then I shall not fear for the result.

We must expect opposition. If you think that a great work is to be done here without opposition, you will be greatly mistaken. The opposition will be bitter, and you had better count the cost before you begin. We would like you to stand by us right in the thick of the fight; not to go into it, and then when it has become warm to leave us. There will be many bitter things said, and many lies started, and, as some one has said, a lie will get half round the world before the truth gets its boots on.

Let us sympathize with and pray for one another, and there will be no doubt of success. If God blesses the work in one place, then it will go on, when we leave it and go to another division, and so on. If God use you in the work it will be a great deal better than for us to do it ourselves. It is better to get ten men to work, than to do ten men's work. Last week, when we were leaving Birmingham, we found we could get the Bingley Hall for another week, and I suggested that they should carry the work on. They said the people would not come out; I asked them to try it. We telegraphed to different places, and got our friends Mr. Newman Hall, and Dr. Fraser, and Mr. Lockhart of Liverpool, to go to Birmingham and speak to the people. I see by the Birmingham papers yesterday that the meetings were attended by 7000 or 8000 people. Mr. Moody appealed to Dr. Donald Fraser, who sat beside him, and who confirmed the statement. Mr. Moody added that he did not see why the work should not go on for a year. He then stated his readiness to answer any questions that might be asked, in order to remove prejudice, and produce a good understanding among them with respect to the work.

We do not propose to report in detail all the questions addressed to Mr. Moody, as many of them were with respect to matters of detail, which will doubtless be seen to by the committee, and others again were of doctrinal and controversial character, and not to be answered "right away" as Mr. Moody would say. Mr. Moody judiciously declined to enter on disputed ground, and with admirable skill and readiness replied to his numerous interrogators.

We give the substance of such of the questions and answers as will, we think, be of service to the public.

In answer to a query whether the services on Sundays would be held in the great halls during the hours of ordinary divine service, Mr. Moody said they had studiously avoided holding meetings at the same time as the regular services until they went to Sheffield. The Vicar there suggested that they should have a service at eleven o'clock in the Albert Hall, solely for those who attended no place of worship. He (Mr. Moody) said that nobody would come; but as he was fond of making experiments, they would try it. To their great surprise, the hall was packed. How did they know the people did not attend any place of worship? They gave out a good old hymn, and it was as flat as could be; they could not sing it. At Birmingham they tried it again, and from 8000 to 10,000 attended of the class they desired to see, and God put his seal on the effort. It *might* be thought well to do it in London too, in order to reach the people, but the ministers would understand that it was done out of a pure motive, and not to draw the people away from them. Their object had been to strengthen the different churches, and not to pull them down.

A question about the comparative value of total abstinence and the preaching of the gospel, led Mr. Moody to say that there were many men in London with a crotchet of some kind or other, which they rode to death. But they wanted a harp with a thousand strings, not one string. He himself was a teetotaler out and out.

Referring to house-to-house visitation, Mr. Moody related what had been done in Manchester, where every family, rich and poor, had been visited, and stated that the same was now being done in Liverpool. Mr. Reginald Radcliffe, at Mr. Moody's request, gave full details of the happy results of the Manchester visitation, and stated that he would have great pleasure in devoting a week or two to organizing a similar visitation in London, preparatory to the opening of the special services, and this without any expense to the committee.

A gentleman asked to whom the inquiry-room would be accessible, and Mr. Moody replied that, first of all, they asked all ministers in sympathy with evangelical truth to go and talk with the anxious; and if they were found insufficient, they were asked to name godly people in whom they had confidence.

Some one asked Mr. Moody what he wanted the ministers of London to do. He replied that they were desired to attend the noon prayer-meetings, and show their sympathy by taking part in them, and also by working in the inquiry-room.

Some questions were asked with reference to sectional committees for the different districts of London, and the Chairman stated that the necessary arrangements were being made.

Mr. Moody replied, in answer to another gentleman, that they did not profess in any way to reckon up those who were converted at the meetings; their record was on high. To the meetings for young converts, they only invited those who *professed* to be converted. God and themselves alone knew the real state of their hearts.

Mr. Moody said they sometimes had open-air meetings, but the climate of England was treacherous, and London fogs were against them, so that they should not be reckoned upon.

Being asked if provision would be made at the meetings for the poor and miserable, Mr. Moody said they wished to reach all classes, the miserable rich as well as the miserable poor. He was in hopes that during their stay in London, all classes would be reached.

Some one inquired what provision there would be with respect to tickets of admission for ministers, to which Mr. Moody replied that tickets were of little use when there were great crowds; at the same time they would do their best to accommodate ministers.

Mr. Hugh Matheson said, that in conversation with the secretary of the London City Mission, the use of several large theatres was discussed, but in order to reach the class of people who would be likely to come to the meetings in them, it would be necessary to distribute small handbills in the various localities.

Several inquiries were addressed to Mr. Moody with respect to the kind of gospel he preached, one gentleman suggesting that he should put it in print, so that all might know. Mr. Moody promptly replied, amidst the strongly-expressed approbation of the bulk of the meeting, that it was already in print in the 53rd chapter of Isaiah.

Mr. Sankey, who led the praises of the meeting throughout, made some remarks with respect to singing at the special services. He said he was very desirous that they should have only Christians to lead the service of praise. He requested them to select those in whom they had confidence in the various districts, and practise the hymns between this time and March. He would try and come up to London and meet them for one day before the services began.

The Hon. Cowper Temple, in a short and very appreciative address, moved the thanks of the meeting to Messrs. Moody and Sankey for their continuous and disinterested labours, and the motion was cordially assented to.

After a few closing words from Mr. Moody, who, with his fellow-worker, had to start almost immediately for Birmingham, Dr. Moffat closed the interesting proceedings with the benediction.

WINCHESTER.—Those interested in this city, and who have often besought the Lord to pour out his Spirit here, will rejoice to hear that the addresses delivered by Mr. Charles Edwards, of the Evangelisation Society (late a working-man), are awakening the deepest interest, St. John's Rooms, holding from 600 to 700, being crowded by persons, numbers of whom attend no place of worship. Every night the same attentive faces are seen: and although we speak not of results as yet, we feel that the Holy Spirit is at work in many a soul. A free tea was given on Friday evening, the 21st ult., to about 250 of the lowest of our citizens, after which a stirring, earnest address was given, on the words, "Behold, I stand at the door, and knock," by Dr. Thornton, Bishop-elect of Ballarat, followed by Mr. Edwards on the words, "What think ye of Christ?" The children have not been forgotten, 800 to 900 being gathered on Wednesday to hear the good news so plainly told of "the Friend for little children." Those who carry on this work most earnestly ask the prayers of your readers, that they may be given wisdom from above, and that a calm, deep work of God may be felt in the hearts of all who hear.

THE WORK AT BIRMINGHAM.

I must write you a few lines according to promise of what the impressions made on my mind are by the few days spent in Birmingham in connection with the work of our friends Messrs. Moody and Sankey.

The first thing I will notice is the evidence the work gives of the power of the simple preaching of the cross of Christ. The singing, no doubt, attracts many; but the power is not in the singing, but in what is sung. It is the old story of a Saviour's love to a lost world that thrills the hearts of those who hear it sung, and that helps to swell the vast audience that daily, and often twice a day, and on Sundays four times a day, draws together vaster crowds than, perhaps, were ever drawn together consecutively for any political or scientific object.

Christ meets every need, heals every disease, and wipes away every tear; and it is the simple declaration of this that gathers the crowds now, as it did nineteen centuries ago, on the mountains and plains of Galilee. The infidel is prone to say that Christianity is dead, and does not meet the need of the age. These meetings show that it is alive, and still meets the need of all who come to the healing stream. As in the days of our Lord's personal ministry thousands followed who went away, and were none the better, so is it now. But when hundreds stand up at the close of an earnest, simple gospel address, as we have witnessed at these meetings, desiring to be prayed for, and wishing to become Christians, there is a power from God which it must rejoice every true-hearted child of his to witness or to hear of.

The next thing I would remark on is the directness of the preaching of Christ, the lifting up of the Lord himself, that characterizes the ministry. Dogmatic teaching will not serve; we need a personal Christ, brought near to the personal need of the sinner. And this is a marked feature of the work, and one which all engaged in the preaching of the gospel will do well to ponder, and see whether the secret of the general want of power felt be not that theories of truth have taken the place of the living truth itself. Mr. Moody lifts up a living Christ, and makes his hearers almost think they hear his footfall, and listen to his voice. Christ lives in his ministry.

Thirdly, Christians are led to realize the fact that they are, firstly and chiefly, fellow-disciples of the same Lord, having in the gospel by which they are saved, and which they preach, a common ground of evangelistic effort, which, while it does not call for a compromise of the smallest truth, holds paramount the living truth of a common Saviour and a common salvation. This is no small gain in this day of narrow sectarianism and Pharisaic exclusiveness. Romanists came to hear, because Rome has not been attacked; and many were saved, and then found that Romanism and priestcraft were not of God. May all be willing to say, as our brother Moody said on one occasion, "If I have one drop of sectarian blood in my veins, I would gladly pour it out!"

Fourthly, an uncompromising testimony against a worldly Christianity that would seek to take as much of this world as would not absolutely rob the soul of the world to come. Unflinchingly our brother exposes the shame and sorrow of a world-bordering life. He would give his Lord all, under the influence of the grace of the all that has been received; and this in a manner that will be very simple and very new to many of his hearers, who may have been Christians like Lot in Sodom, almost, perhaps, ever since they were converted. We shall not readily forget the gold chain that had become so tarnished in a man's pocket, from contact with some lead there, that he was giving it back, thinking it a fraud. And Mr. Moody added, "The gold will be tarnished by the lead, but the lead will not take up the gold." The world draws down one that seeks its fellowship, but is not drawn up by him.

Fifthly, we would notice the great prominence given

to working for Christ. He remembers the word, "To every man his work," and, in the deep earnestness of his own conviction of the joy of working for such a Master, would he press it on all, and lead many to find in it a remedy for coldness of heart and lifelessness of walk, and many a life-long sorrow.

Mr. Moody's addresses to Christian workers are full of plain, common-sense directions, wherein is no mystery, and which commend themselves to the judgment of all faithful men. There may be a little danger of a forgetfulness of that communion with God which can alone give work a tone and character which will make it what the work of Him was who spent his days in labour, and his nights in communion with God. This element is, perhaps, a little wanting, but to most the call is sorely needed, "Rise, and be doing;" "Work, for the night is coming." May that little song, "Nothing but leaves," linger long in the hearts of all who heard it sung, and lead to many sheaves and fewer leaves.

Sixthly, I think we see that there is a power in the gospel to reach the masses. Hard and careless many are, but there are soft moments in the hardest heart, and anxious forebodings not unfrequently fill the most careless soul. There are hours and days, weeks and months, of divine visitation, when many will gladly listen, if a fitting person and a fitting place be provided. They know not what they want; they know not where to find it; but we, who know the sinner's want, and know where it is to be met, are responsible for so presenting it, and for so providing for its presentation, that the subject and the place shall fall within the reach of needy and often thirsting souls.

After much had been said about reaching the masses, Mr. Moody wound the question up in these few words, "Go and fetch them."

But may God keep his people from seeking to reach those outside by levelling up and levelling down, as if to meet God and the world half-way. Let the heights and the depths remain, as they ever will, in fact, remain, and seek the power of the invisible, almighty arm that lifts out of the one, and places the sinner's feet firm on the other, in one mighty act, that lifts from the dust to the throne. There are no steps here.

Much more might be written, and, in conclusion, we would ask much prayer, that, amidst many labours and constant public effort, our dear brethren's hearts may be kept in the secret of his presence. H. GROVES.

Kendal.

FROM REV. H. G. THWAITES.

I venture to follow my letter of a fortnight since with a second upon the work of God through Mr. Moody's faithful uplifting of Christ, and Mr. Sankey's singing of the songs of peace. I know of no one of the many blessed hymns which has more struck the heart and arrested attention than that sweet one whose chorus begins, "Oh, 'twas love, 'twas wondrous love, the love of God to me." This love and its manifestation is the theme of every sermon, and, of course, God owns it. Ministers wonder at failure, and try to discover the cause; a week of services such as Birmingham has had for the last fortnight, I think, must answer the question, "What is the cause of failure?" for we have seen in the crowded meetings, in the overwhelming number of anxious ones, in the utter breaking down of strong men, the secret of success. The wondrous love of God has been the weapon which has been used, failure in using this weapon has been the cause of failure in result. Never has Birmingham been so mightily moved; in the workshops Sankey's songs are sung, and men who cared for none of these things are anxiously inquiring after the good news. Oh, may our God carry on the work begun with mighty power!

The arrangements by the Bingley Hall committee were most excellent; there was, however, one lack which, for the sake of friends in Liverpool and London I must mention. We had in Birmingham no suitable place for after-meetings for dealing personally with inquirers, a large number of whom we had, and even larger must be

expected in Liverpool and London. The inquirers were directed to the Scotch Church one night, five minutes distant; another to my church and schools (St. Mark's), eight minutes away; on other evenings the hall and its galleries were used; but no one place was suitable. In Liverpool and London, where halls are being built, I venture to suggest if halls, schools, or churches, are not available within two minutes of the large hall, that other provision should be made, so that none of those wounded by the Lord's sword may go away without being cared for.

St. Mark's, Birmingham, Feb. 6, 1875.

THE FAREWELL MEETING.

Services were held in Bingley Hall last week as follows:—On Sunday afternoon Mr. Sankey conducted, and Rev. F. Galloway, and Messrs. J. B. Gould (American Consul), and W. H. Greening (a member of Birmingham School Board), delivered addresses. On Monday night Mr. R. W. Dale, M.A., and the Rev. Newman Hall (London), were the speakers; on Tuesday, the Rev. Newman Hall; on Wednesday, the Rev. Donald Fraser (the well-known Presbyterian minister of London); and last (Thursday) evening, Mr. W. P. Lockhart, Liverpool. All these meetings have been well attended, from 5000 to 7000 persons having been present at each.

The Birmingham *Morning News* gives a long report of two services held there by Mr. William Nobbs, the converted policeman, and says:—"Plain and unaffected, disdaining alike oddities of gesture, mannerisms of speech, or adventitious, and it might be added meretricious, helps of all kinds, William Nobbs, with the same quiet force with which he might have narrated his evidence in a police-court, conducts his sermon. He has something important to say, and he says it in a clear, straightforward manner. To him the judge is always present. The little Bible he holds in his hand is grasped much after the same fashion as if he had just sworn to speak 'the whole truth, the sole truth, and nothing but the truth,' before a jury."

Messrs. Moody and Sankey's farewell service at Birmingham was held on Friday evening, when the Bingley Hall was once more crowded to its utmost, nearly 1600 converts' tickets being applied for. It would be manifestly premature to assert that this number of people have been converted during the previous three weeks' services. As Mr. Moody said at the Conference in London, on the same day, they did not desire to reckon up the number of converts, because they could not judge of the reality of the cases. At the same time we think it very probable that many have been brought savingly to believe in Christ who did not apply for converts' tickets. In any case, the progress of the movement in Birmingham has been such as greatly to encourage and cheer our American brethren and those who helped them in their labours, and we respond to Mr. Moody's hope that it may "continue for a year."

Mr. Moody's address to the converts was, as usual, most fitting. Pointing them to the true and only source of abiding strength, he warned them of the dangers ahead; and we hope his words will dwell in their hearts for many a year to come. His parting sentences were the expression of affectionate regard, and it was plain, from the demeanour of the audience, that the parting on their side was a most reluctant one.

Mr. Sankey sang the farewell hymn with great pathos and feeling; and on leaving the hall both he and Mr. Moody were besieged with friends anxious to receive a parting shake of the hand. They proceeded to Liverpool on Saturday.

Mr. G. E. Thomas writes concerning this meeting:—"We shall never forget that address." Such was the almost involuntary exclamation of a well-dressed mechanic who was standing by us in the aisle of Bingley Hall last night. And truly the work of the Lord in this town is such as has never before been seen here. We were praying and expecting great things, but the

blessing has exceeded our expectations, never before have the people of every class been so moved and such glorious results followed. A week having elapsed since Mr. Moody left us, we are enabled to speak in a measure of results. First, the life of the ministers who have taken part has been largely increased, so that the testimony of many of the hearers last Sunday was, "Our minister preaches like a new man;" then the renewed life of the churches is already manifesting itself in the desire to work either in Sunday-schools or tract districts; and besides this the people outside are more disposed to hear the gospel, many coming into our churches and chapels last Sunday, and in more cases than one when notice was given out after the service that inquirers would be spoken to, numbers varying from twenty to sixty passed into the vestry, and many rejoiced in a new found Saviour. In our own chapel we have had services nightly, conducted by our brother, Mr. Nobbs, of Gloucester, and such a gracious time we never knew before, on each occasion the chapel being crowded, and many coming after into the vestry and going home happy in Jesus. Our hearts are indeed full of praise; should we be silent the stones might well cry out, "But we will bless the Lord from this time forth, and for evermore."

Park-hill, Moseley, Feb. 6, 1875. G. E. THOMAS.

GOOD WORK IN DORKING.

Some months since we laid before our readers an account of the labours of Miss Cotton here among the working-men and lads, who were formerly addicted to spending their evenings loitering at the street corners, and probably in public-houses. She has been enabled to commence and carry on classes of various kinds to which numbers of the labouring men have flocked, and the town has, to a great extent, been revolutionised. Gospel addresses have been given in connection with the classes with the happiest effects.

The work has now assumed such proportions that Miss Cotton is, we understand, much straitened with respect to the premises in which the meetings are held, and desires to enlarge them, in order to meet the growing necessities of the work. In a recent letter she writes: "The poor old rooms are like a nutshell to us now; both upper and lower are quite useless for the numbers that come. The necessary additions to both can be made for £200. We are quite overwhelmed with the work, and the people are getting impatient, not liking the heat of the rooms, or to be turned away so often. God is doing a mighty work here; we hear of fresh conversions and instances of reform every day or two."

We hope it is only necessary to mention these facts to elicit a hearty and speedy response from those able to help, and we cordially commend this matter to the prayers and substantial support of the Lord's stewards who may read these pages. Miss Cotton's address is, Tower-hill, Dorking.

GRAVESEND.—Rev. William Guest writes:—"We have had services here unprecedented in interest and attendance. For four nights the Assembly-rooms have been crowded to their utmost capacity. Some hundreds have stood every night for two or three hours, being unable to obtain seats. Excellent lay brethren from London have spoken, and the crowds have been most unwilling to go away. This first vigorous effort of services strictly unsectarian has been signally blessed of God."

NEW GOSPEL-HALL, BRISTOL.—It is now a little over twelve months since the Lord led me to make this city my headquarters for evangelizing; and, in looking back, the question is suggested, "What hath God wrought?" To his name be all the glory! Our gospel-tent, which was so wonderfully used of the Lord during the twenty-seven weeks of continued nightly services for the masses, has now been superseded by a substantial and commodious building, which has often since its opening been crowded with about 1000 persons; and, moreover, not a few have already been born of God beneath its roof. The hall is situated in the centre of a growingly populous neighbourhood, having the Hall of Freedom, so called, recently opened by the infidels, within sight. Our intention is (if the Lord will), as funds are forthcoming, to erect galleries, vestries, class-rooms, and schoolrooms, for which purpose sufficient ground has been secured. "Owe no man anything," was what we at first started with, and, by God's help, purpose strictly to adhere to. Will the readers of THE CHRISTIAN remember us before the throne of grace?
J. A. VICARY.

Ebenezer House, Dalrymple-road, Bristol.

MESSES. MOODY & SANKEY AT LIVERPOOL.

FROM MR. SAMUEL NASH, SECRETARY Y.M.C.A.

The labours in Liverpool of our dear American brethren commenced on Sunday. For the accommodation of the evangelists Victoria Hall has been erected, Messrs. Haigh and Co. being the contractors. It is throughout a wooden structure of enormous strength; the internal dimensions of the building are 174 feet long by 124 feet wide, divided by two rows of upright columns, which form the front supports of the galleries, leaving an open central space 72 feet in width, and on either side a gallery 26 feet in depth. At the bottom end of the hall the gallery is 40 feet in depth, while the platform—40 feet square and 4 feet high—is at the other end. The total height of the building, from the floor to the ridge, is 52 feet, and to the eaves 25 feet. The hall will seat 8000 persons, but the passages are wide, and, with the standing room, nearly, if not quite, 11,000 persons may be able to hear easily what is going on.

For the purposes of daylight, over 80 windows have been provided. For evening services the building is lighted by twelve pendent circular gas coronæ, six on each side, each fitted with 150 jets. Underneath the galleries there are 14 smaller coronæ, each of these latter having 15 jets. The arrangements for lighting, warming, and ventilating the building are really excellent. There are 20 doors, all opening outwards, from 4 to 8 feet in width each.

There is a large "inquirers'-room" adjoining the platform end of the building, 116 feet long by 34 feet broad. Arrangements have been made by which this room may be divided if necessary by means of a curtain, thus giving two good-sized rooms, each nearly 60 feet long by 34 feet broad. This inquiry-room is lighted by skylights and gas-burners, and is entered by three large doors, one on either side of the platform, and one from the street.

Near to each of the entrance doors small wooden huts have been erected for colporteurs, who will dispose of hymn-books, Bibles, religious publications, and books.

The acoustic properties of the hall are very good. This large building has been constructed within forty days, and will cost £3500.

Friday (Feb. the 5th) was observed as a day of preparation for the visit, and special meetings for the purpose of waiting on God, and offering united confessions, praise and prayer, were held. The first of these meetings took place in the morning from eight till nine o'clock, nearly 400 persons being present, the Rev. Herbert Woodward (incumbent of St. Clement's) presiding, and founded a short exhortation upon Zech. iv. 6, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." At the mid-day service nearly 2000 were present. Mr. Thomas Matheon (chairman of the Committee of Arrangements) occupying the chair. From three to four o'clock a still larger meeting was presided over by the Rev. Canon Fallow, M.A. (St. Bride's Church), while the evening meetings, from seven to eight, and eight to nine o'clock, which were by far the largest attended of all, were conducted by the Rev. C. M. Birrell (Pembroke Baptist Chapel), and the Rev. Alexander M'Aulay (superintendent Wesleyan minister).

At each meeting a considerable number of the leading clergy and ministers of all denominations were upon the platform, showing the thoroughly unsectarian character of the movement, and the love and unity which unmistakably prevail to a large extent amongst the Lord's people (both clerical and lay) in Liverpool.

On Saturday evening, in the Hall, Mr. Sankey met the choir, which is a very efficient one (numbering 200 male and female voices), and which has been practising for some weeks past in the College Hall, Shaw-street, and the Institute, Mount-street, under the leadership of Mr. H. Snowdon.

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FIRST MEETING.

The first meeting conducted by Mr. Moody was held on Sunday morning last at eight o'clock, and was specially for "Christian workers." About 4500 or more persons were present. There was a large attendance of ministers and other leading Christians on the platform. The proceedings commenced by Mr. Moody giving out the hymn,

"I am so glad that our Father in heaven
Tells of His love in the book He has given;"

after the singing of which, the Rev. H. Baugh, M.A. (St. Mary Magdalen's Church), offered up prayer. Mr. Sankey (after having himself offered up a short prayer) then sang the hymn, "Ho, my comrades, see the signal," the congregation joining together in singing the chorus. Portions of the first chapter of Joshua and the sixth of Isaiah were read, and after Mr. Sankey had sung the hymn,

"Hark! the voice of Jesus crying,
'Who will go and work to-day?'"

Mr. Moody delivered his address to the Christian workers of Liverpool. Speaking from the portions of Scripture he had just previously read he urged upon the Lord's people to be very earnest and courageous in coming clear out from the world and testifying for the Master, to be true followers of the Lord Jesus, full of love, and showing in our lives—ay, and courtesances, too—the reality of the happiness and blessedness of being children of God, and thus promote his glory and the salvation of precious souls. "Scatter seeds of kindness" was then sung, after which the Rev. Thos. Macpherson, M.A. (Presbyterian minister), closed the meeting with prayer.

AFTERNOON MEETING.

Long before the appointed hour (three p.m.) the vast building was crowded in every part, while thousands were outside unable to obtain admission; indeed, several times the noise of the surging crowd vainly seeking even standing room, was distinctly heard inside the building, and once or twice threatened to interfere with the comfort of the meeting.

Further admissions being simply impossible, Mr. D. M. Drysdale took the opportunity of preaching to the crowds who still congregated outside the building.

At twenty minutes to three, Mr. Moody stepped upon the platform, and gave out the 100th Psalm, "All people that on earth do dwell." The singing of this well-known hymn by the thousands of voices was grand in the extreme, and very soul-stirring.

Mr. Thomas Fairclough having engaged in prayer, Mr. Sankey sang, "Jesus of Nazareth passeth by," amidst profound silence, each word of the hymn being distinctly heard in every part of the building.

Mr. Moody read a portion of 1 Cor. xv., and, after the singing of "I heard the Saviour say," delivered a most earnest and powerful address on "What is the Gospel?" He beautifully and simply explained the gospel, using Scripture after Scripture to prove his statements, again and again urging upon his hearers that "Christ had tasted death for every man," that "faith alone could save," and besought all present to "decide now, for now is the day of salvation." His remarks were very pointed, and illustrated by several touching anecdotes.

After singing, Mr. Moody concluded the meeting with prayer.

EVENING MEETING.

This meeting was announced to commence at 8.15, but long before this hour the entire building was again crammed to excess, thousands being unable to get in, and this, notwithstanding a continuous drizzling rain. At half-past seven (three-quarters of an hour before the time appointed) Mr. Moody gave out the hymn, "There is a gate that stands ajar," after which, Mr. D. M. Drysdale engaged in prayer. Mr. Sankey then sang as a solo, "There were ninety and nine," preceding it by prayer.

Mr. Moody then read the parable of the "Good Samaritan," Luke x. with running comments, bringing

out clearly and very simply the gospel of the grace of God.

The hymns, "Guide us, O thou great Jehovah," and "Safe in the arms of Jesus," having been sung, Mr. Moody took for his text Luke iv. 18, and preached therefrom a most powerful discourse, further bringing out the gospel. The address was in fact a continuation of the one delivered in the afternoon. He again made use of several most touching anecdotes to illustrate the truths he preached. Many a face was seen in the meeting with the cheeks bedewed with tears, and deep and frequent were the responses following many of Mr. Moody's utterances.

Mr. Sankey having sung "Prodigal come home," Mr. John Paterson, J.P., and the Rev. O. M. Birrell concluded the meeting with prayer.

One of the most noticeable features in connection with the afternoon and evening meeting was the vast numbers of men attending, especially young men, the great majority at both these large gatherings were males.

It has been arranged, that, for the present, the noon prayer-meeting shall be held in the hall, and the gospel preached each evening at half-past seven o'clock.

Will all the Lord's people in other towns join in prayer for a mighty outpouring of the Holy Spirit upon Liverpool, and that tens of thousands may be won for the Saviour.

OUR SOLDIERS AT PLYMOUTH.

Plymouth being so far from London, we are apt to feel ourselves a little cut off from the centre of spiritual activity and usefulness, yet the example of other places has not been quite lost upon us. For some years an active local committee have been successfully working a Soldiers' Institute, although on a very small scale for so large a garrison. But they believe the time has now arrived when some further effort must be made, as larger premises are required, and it is also thought advisable that the management should be the same as at Aldershot. Miss Daniell, with her usual kindness, came down to superintend the work in Plymouth for a short time. The increased success has been so marked, and the results so encouraging, that it has been determined, with Miss Daniell's sanction, to affiliate this institute with the one at Aldershot, and pass on members and workers from one to the other. The way seems also to have been providentially opened with regard to a suitable building, as an hotel, quite in the centre of the three towns, has been offered for sale.

The inhabitants of Plymouth and its neighbourhood have in a very short time most liberally subscribed upwards of £900 towards the £3000 required, and the committee, believing that they are engaged in a most important work for the spiritual benefit of the officers and soldiers of our army, look confidently forward to the time when the Lord will move the hearts of his people in other places to help both by their prayers and contributions.

Our treasurer is Mr. George Kingston, Devon and Cornwall Bank, Plymouth.—I am, sir, your most obedient servant,

A. HUTCHINSON, Major Royal Artillery.

Bull Point Barracks, Devonport, Feb. 6.

THE LATE JOHN ASHWORTH.—We have received from Mr. A. L. Calman, Balgay-terrace, Rochdale, a copy of a letter written by our beloved and esteemed friend, Mr. John Ashworth, shortly before his death, in which he recommends Mr. Calman as his successor to carry on the work in connection with the Chapel for the Destitute at Rochdale. Mr. Calman has undertaken the charge committed to him, and will issue the annual report (D.V.) in October next as usual, giving at the same time a sketch of Mr. Ashworth's life.

WATERFORD.—The work of the Lord in Waterford continues to prosper. He is indeed doing "exceeding abundantly above all that we ask or think." The interest in the Evangelistic Union meetings, held in the Protestant Hall, is evidently increasing. There was a good attendance from the first, but for the last fortnight the building has been crowded at each service. "Surely the Lord is in this place," was the acknowledgment of many last night, as we bowed in silent prayer, asking that the words which had been spoken by his servants might find an entrance into the hearts of the hearers. The work is the Lord's. He is blessing it, and we can trustingly leave the result in his hands. It is intended to continue these services during February every Tuesday and Friday evening, at half-past seven o'clock.

PREPARATIONS IN LONDON.

We direct attention to an advertisement on another page, issued by the committee in charge of the arrangements in connection with the approaching services in London. We need hardly add anything to what is there stated respecting the inevitably large expenditure that will be incurred, but we trust that the great body of London Christians will promptly respond to the appeal that is made. Some of our leading citizens have contributed largely towards the expense; but as the expected blessing, when it comes, will extend to all classes, surely all will feel it incumbent upon them to bear the burden of money outlay in proportion to their ability.

A meeting, consisting of nearly one hundred ministers of various religious communities, was held on Monday, Jan. 25, at the Beaumont Institution, with a view to furthering the objects contemplated by the intended visit of Messrs. Moody and Sankey to the East of London.

Amongst those present were the Rev. Joseph Bardsley, Rector of Stepney; Rev. Dr. Kennedy, Stepney Meeting; Rev. S. Charlesworth, Rector of Limehouse; Rev. Dr. James, Wesleyan Chapel, Bow-road; Rev. G. T. Driffild, Rector of Bow; Rev. George Lamb, Stepney-green Tabernacle; Rev. J. F. Kitto, Vicar of St. Matthew's, Poplar; Rev. C. Stovel, Baptist Chapel, Commercial-street; and Rev. Wm. Tyler, Mile-end New-town Congregational Chapel.

On the motion of Dr. Kennedy, the Rector of Stepney took the chair, who called upon Dr. James to open the meeting with prayer.

Letters were read from the Rev. S. Bardsley, Rector of Spitalfields; Rev. J. Cohen, Rector of Whitechapel; Rev. J. P. Cachemaille, and Rev. E. Parnell, expressing their inability to attend, but cordially approving of the objects of the meeting.

After a statement by the Chairman relative to the circumstances which had brought them together, Captain the Hon. R. Moreton, R.N., and E. Paton, Esq., who attended as a deputation from the Central Committee, said they came to express the views and wishes of the Central Committee.

It was unanimously agreed to form a General Committee of all those friends present, with power to add to their number.

An Executive Committee was also formed of representatives of the various districts comprised in East London, from Aldgate to Stratford, and Victoria Park to Millwall.

It was unanimously resolved that the Rev. Joseph Bardsley, Rector of Stepney, be the permanent chairman; and the Rev. Thomas Richardson, Vicar of St. Benet's, Mile-end-road; Rev. D. M. Jenkins, Mile-end-road Congregational Chapel; Rev. Thornley Smith, Wesleyan Chapel, Approach-road; Rev. J. Fletcher, Baptist Chapel, Commercial-road, to be honorary secretaries.

A circular has been issued to the clergy and ministers of the North of London calling a preliminary meeting to appoint a local committee to work in conjunction with the Central Committee. The circular is signed by R. C. Billing, B.A., Vicar of Holy Trinity, Islington; H. J. Berger, Vicar of St. Philip's, Arlington-square; J. Oswald Dykes, D.D., Regent-square Presbyterian Church; John Edmond, D.D., Park Church, Highbury; Joshua C. Harrison, Park Chapel, Camden Town; Robert Maguire, M.A., Vicar of Clerkenwell; Francis Tucker, B.A., Camden-road Chapel; Luke H. Wiseman, M.A., Highbury. [We greatly regret to state that the last-named gentleman has since died suddenly.]

A choir is being formed to aid the singing at the evangelistic meeting in March. Mr. Sankey requests that all who are willing to help will send their names. Address to Capt. Hon. R. Moreton, Conference Hall, Mildmay Park, N. Only those who can furnish good reference as to Christian character will be accepted.

MOORGATE-STREET HALL.—A Young Men's Meeting was commenced on Friday evening in the above hall, which was a great success. One object of this meeting is to band together young men, with a view to unity in prospect of the great work to which we are all looking forward. A meeting will be held every Friday evening at eight o'clock, to which all young men are invited.

CHILDREN'S SPECIAL SERVICES,

SURREY CHAPEL.

The following extracts are from the eighth report of these special services:—

The spiritual results continue to be very encouraging. During the past year exactly fifty children have been admitted into the Christian Band, and sixteen have been welcomed into the church at Surrey Chapel and elsewhere, most of them being scholars in our Sunday-schools.

Another gratifying and important feature is the fact that, out of our present band of eighteen helpers or teachers (all earnestly working amongst the inquirers at the after-meetings), fifteen were formerly children who attended and were led to decision for Christ at these special services.

Of those removed by death during the year, one was our valuable helper, Lewis Davis, aged twenty-one. Shortly after having been transferred from the Christian Band to the church at Surrey Chapel, he went on a voyage, died very suddenly on board ship from sunstroke, and his body was buried on the coast of South America. He was very useful, both in these services and in the Sunday-school, and was a striking illustration of how this special agency for the conversion of children not unfrequently brings to the Saviour some of our unconverted senior scholars.

The remainder of this report shall give, as briefly as possible, a few instances of the various ways in which the Saviour has been pleased to bless this special service to some of our little friends during the past year.

A boy, who, with two others, had trifled during the service, begged to remain to the inquiry-meeting, found Christ, and is now a consistent member of the Christian Band.

Another boy, after attending the services for some time, was led to decision for Christ at our summer anniversary meeting, was admitted into the Christian Band, and has recently joined the church. This same boy, immediately he had found the Saviour, induced another lad, a pot-boy at a neighbouring public-house, to come with him to the Sunday evening meeting. The lad was deeply impressed during the address from the words, "Jesus of Nazareth passeth by," requested special prayer at the after-meeting, and was enabled at once to look to Christ, and be saved. He soon left the public-house, and removed to Scotland, whence he writes to us full of Christian joy.

After one of the inquiry-meetings, a little boy of nine and a-half years, with beaming countenance, told the secretary that he wanted to speak to him. It was to say that he had given his youthful heart to Jesus. The conversation was deeply interesting. It appears that, on the preceding Friday evening, instead of attending the Band of Hope as usual, he remained at home, went into his little room alone, and there yielded his heart to Christ. He prayed the following little printed prayer, which had been given to all the children on a recent Sunday evening:—"O God, wash me from all my sins in my Saviour's blood, and I shall be whiter than snow! Fill me with the Holy Spirit, for Jesus Christ's sake. Amen." And after that he added, "I prayed in my own words." That act of consecration was recorded in his diary. He joined the Christian Band, and subsequently the church.

As an instance of the importance of individual conversation and prayer with children, I may mention that one Sunday evening, after the inquirers' classes had been formed, the superintendent observed a little girl of sad countenance sitting alone at the farther end of the room. He spoke with her for a few moments about the love of the Lord Jesus for sinners, and how little children like her might at once come to Him and be blessed. She then joined very earnestly in a short, simple prayer, and he bid her good night. That was the first special service she had attended. She came to the next meeting, confessed joyfully her happy trust in the Saviour, and is now a most joyous Christian child and member of the Christian Band.

Some of our children, especially boys out at work, have to endure persecution, and much need our sympathy and prayer. A very earnest and interesting boy, who works at a neighbouring factory, told us, in the course of conversation, the other evening, that he is there surrounded by bad boys, who, having found out that he has confessed Christ, persecute him very much. Pointing contemptuously at him, they say, "He's a Christian! Yes, a pretty Christian! a Christian ought to be always reading his Bible." They did this because he had reproved them for swearing. We reminded

him of the Saviour's example and words, and advised him to be kind to them, and pray for them.

"I do," he replied; "I go on errands for them, and help them all I can."

"That is right," we said; "they will soon find out that a boy who is a Christian is better and kinder than a boy who is not a Christian."

I will close this report with the loving benediction of a little dumb girl, aged eleven, which may encourage the hearts of all who are striving to bring little children to Jesus. It is a pleasant and a growing habit with some of our little friends to bring us their favourite texts. Here is one which little dumb Nellie slipped into my hand a few evenings since: "Dear Mr. T., I have wrote you this text, 'Whoso shall receive one such little child in My name, receiveth Me.'" SAMUEL TYLER.

RELIGIOUS TEACHING IN EAST BRENT.

My dear Brother in Christ,—Possibly some of your readers may remember that I addressed a letter to you a year and a half ago, describing the deplorable teaching to which the people of the above-mentioned place are exposed, and the efforts made by some Christian friends to disseminate the gospel there.

So terribly opposed to the gospel were the statements which I then quoted from Mr. Henry Denison's sermons, that I myself verified them by the personal testimony of two hearers before sending them; and more than one of your readers hesitated to believe that any teaching so erroneous could have been correctly reported.

More recently, in November last, however, my attention has been drawn to the reports of shorthand-writers of lectures in East Brent Church, and to indignant protests against the teaching, in the local newspapers of Weston and Bristol, which evidence that the melancholy errors of the ministers of that locality are in no material degree modified; and a startling proof of their tendency has been given within a few weeks, in the perversion to Rome of a young lady, the daughter of a highly-respected and beloved evangelical clergyman in that neighbourhood, who unhappily visited Brent, and drank in the teaching there.

And this sad result must ensue in the case of many others exposed to these doctrines, unless the Lord's people are earnest to oppose and counteract the evil by teaching the true gospel of the grace of God.

I rejoice to say that those efforts which have been made here have been much blessed. The scriptural education of the children in the British School, and the Mission services, have been maintained prayerfully and steadily by the friends who originated the work.

The schoolmaster and his wife are the Lord's workers, true missionaries, and the education they give is based on loving Bible teaching, thoroughly penetrating all their instruction, and contemplating nothing short of the salvation of his children's souls. Of course, in order to be quite unfettered in teaching the Bible, no Government aid is sought or accepted; and hitherto the friends who have carried on the work have had faith to trust that the Lord will put it into the hearts of his children to supply the needful funds.

I rejoice to say that during the past year a great reinforcement has been added to the Lord's workers in that locality. The Somersetshire Scripture-readers' Society granted the salary of a Scripture-reader for East Brent, and the Lord has found for the work a very faithful young man, a true evangelist, who now, with his young wife, is quietly, and prayerfully, and believingly labouring for the souls of the people around them.

We have ample evidence that the modest, unsectarian, loving testimony of these good men is powerfully drawing the hearts of their neighbours, and winning their interest and affection for the gospel; some have been already, the Lord be praised, brought to the feet of Jesus, and we are looking for an abundant harvest in East Brent.

The Mission services have been carried on by Christian friends from Bristol, Weston, and Clevedon, and have been un denominational and uncontroversial, wholly confined to the preaching of the gospel of the grace of God.—I remain, my dear brother, in the bonds of Jesus, faithfully yours,
Clevedon, Jan. 31, 1875. C. J. BRAD, M.A.

P.S.—If any one is disposed to contribute, the treasurer of the Mission is Frederick Wills, Esq., Clevedon, Somerset.

THE MISSION IN LEEDS.

Our town has been deeply stirred. An "eager, anxious throng" of 40,000 people at once has been moved, while Jesus of Nazareth has passed by. The sacerdotal element has not been wanting, but there has been, on the whole, a glorious proclamation of salvation through the crucified One.

In the great factories of our town, multitudes have listened to the glorious gospel, and for these special services the four hymns beginning, "Jesu, lover of my soul," "When I survey the wondrous cross," "Rock of ages, cleft for me," and "Just as I am, without one plea," have been exclusively used. Everywhere Christ on the cross has been lifted up, and "Look unto Him, and be saved," has been the message. The "light of the knowledge of the glory of God, in the face of Jesus Christ," has, for the time, put out the ritualistic candle.

The Nonconformists have been deeply stirred. Our prayers, our sympathy, our co-operation, have been gladly and thankfully rendered.

Rev. W. H. Aitken's labours have been the most marked of any. With a John-the-Baptist-like ruggedness and fervour, he has in our public halls from day to day so proclaimed the glorious gospel, that now, if we had but a building as large as Bingley Hall, Birmingham, he would fill it.

The interest is just now at its height. Last night our Town-hall was so inadequate, that Oxford-place Chapel adjoining was thrown open, and there might be seen a clergyman of the Church of England in the pulpit, preaching to the people "all the words of this life."

We are all a little bewildered as to what to do with the movement in its present aspect; but the Spirit of all wisdom and grace will guide us into a knowledge of his will.

Prayer is going up everywhere that those who have received, and are receiving, "the word with joy," may not be either "wayside" or "stony-ground" hearers; but, by the abundant fruits of love and holiness, from henceforth may show that the word has fallen into honest and good hearts.

Amongst us all the one feeling is, that the grand old gospel is the one good thing the people need, and the one only and all-sufficient remedy for all the evils, personal, social, and national, of our own and of every age.

"Thy precious blood
Shall never lose its power."

—Thine very truly,

W.

The following is from the *Leeds Mercury* :—

"Leeds has been the scene of a very unusual excitement during the past week. In the middle of the day men of business have left their merchandise; during the hours of labour the steam-engine has been checked; before the ordinary time for closing shopkeepers have put up their shutters; and, strange to say, these wonders have been accomplished neither by fast nor feat, neither by an extraordinary calamity, nor by an ordinary occasion for rejoicing. Religion has done it all. In this great centre of industry, religion has arrested business and manufacture, has succeeded in stirring society to its depths, and in showing herself in a new light to thousands. Men have been led to reflect that this is a subject of practical importance; for its reality has been put to a rough test, and they have seen it stop a mill and lock an office-door. They have discovered that the future world—of which we hear in our best clothes on Sunday, and which we too often shut out from our sight when we place the clothes in their drawer on Sunday night—is almost as real a thing to some as that 'rainy day' for which we toil and save. They have even heard a Bishop talking in his every-day coat in every-day English in a machine-room, and they have heard him gladly. In language as unvarnished as the scene, congregations assembled among lathes and looms have been told of a 'Son of Man' who came to seek and to save that which was lost. Such songs as 'Jesu, lover of my soul,' have burst from thousands of manly voices, to ring amid the rafters of a tool-shed. Formality has been flung to the winds. Enthusiasm has risen to such a height, as to dispense with forms; and prayers fresh from warm hearts have filled the Episcopal churches and public rooms of the town, compelling the most thoughtless to acknowledge the power of religion. Chill and cold must be the heart that could witness the scenes we have reported unmoved. Indeed, even chill and cold hearts have been stirred by the powerful wave of religious feeling that has passed over the town.

"It is right that we should confess to the pleasure we have felt in observing how far sectarian feeling has been forgotten. This has been one of the distinguishing signs of the week, and

it is the more to be observed because politicians have not in the meanwhile overlooked the question of Establishment.

'As we wax hot in faction,
In battle we wax cold,'

is quite as true in religion as it is in war. The converse is equally true. When Christian men are fully absorbed in their noblest work, their points of dispute dwindle, and they understand that their Commander-in-Chief requires more room than is commonly allotted to Him in religious systems. It is instructive to notice how large a share of the success of the Mission is due to the general use of free prayer. Beautiful as is the liturgy of the Church of England, it loses much of its natural force by constant usage, and lately it has lost much more by the introduction of the practice of intoning. We wish that the clergy could perceive the effect that has been produced on multitudes by that method of reading the service. 'These men pray as if they meant it,' was the remark of a working man last week, who had long been accustomed to the 'sing-song' voice. Sing-song had given him the impression that the parson 'did not mean it.' 'As if they meant it' is the key to the success of the whole movement.

"Immense is the power of Christianity in earnest. Even the most staid observer must confess that we have been told nothing new during the week. Indeed, the addresses which have excited such a marked influence have been much simpler than the elaborate discourses which pour from many pulpits every Sunday; but how much greater has been their effect! The clergy and laity of the Church of England have learnt for themselves, and helped to teach others, that religion must reach the head through the heart, and that even in these enlightened days it is impossible profitably to reverse the process. They have realized what the clever men of all sects often fail to realize, how very just was the assertion of the great Founder of Christianity, that a personal Christ will regenerate the world better than any form or creed. Nor is it a small matter that employers of labour have been induced to lay their works idle. The A B C of Christ's teaching is that men should deny themselves. Nothing is so certain to convince others, and the masters who freely sacrifice an hour's labour for the sake of their religion give evidence of sincerity which itself will have more effect than a score of sermons."

FROM ANOTHER CORRESPONDENT.

Dear Sir,—I came to Leeds on Tuesday, and was privileged to take part in the thanksgiving services held in St. James's Church, where the Rev. W. H. Aitken had been the Mission preacher. It was a touching sight to see the body of the church crowded with about 700 communicants, many of whom had received blessing during the services.

Leeds has been stirred more deeply than any other town where a similar movement has taken place. It is estimated that out of a population of 280,000, no less than 50,000 have been listening, night after night, to the preaching of the gospel. Much earnest prayer has been offered for months past, and a rich blessing has been vouchsafed. At the parish church, the number of awakened sinners has been very large. From early in the morning until late at night the whole time of the Mission preacher, the Rev. G. H. Wilkinson, of Eaton-square, has been taken up with anxious souls, and it has been his blessed privilege to lead very many to the Saviour.

At all the supplementary meetings held in the Town-hall by the Rev. W. H. Aitken, there have been a large number of seeking souls, and numbers have gone away rejoicing in the knowledge of forgiveness through the blood of Christ.

On Friday evening, Feb. 5, the hall was packed with three or four thousand men, who listened with breathless attention to the gospel message; and after the sermon two large rooms were filled with anxious souls, while many remained to the after-meeting, and were spoken to by believers in the hall.

The greatest sympathy for the work has been manifested by the Nonconformists of the town, who have thrown themselves heartily into the work, and helped it on in every possible way.

I venture to think that this wonderful outpouring of God's Holy Spirit on Leeds has its lesson for the Christians of England. Let Christians of every name unite in earnest, believing prayer and effort, and we shall see even greater things than these. This morning the concluding address was given by Mr. Aitken in the Town-hall on Psa. cxxvii. In illustration of verse 6, he referred in a very touching way to his sainted father, and told us that among the earliest recollections of his childhood were the sobs and groans and prayers of his father in the room underneath, and which were often the last sounds he heard as he closed

his eyes in sleep. As a churchman, he rejoiced that this work had begun in the Church of England, and that the Nonconformists of Leeds, forgetting the coldness and sin which had disgraced the Church in time past, and had really caused the alienation of so many from her communion, had manifested such a loving, Christian spirit. He said that beneath the cross of Christ there was common ground on which all who loved the Lord Jesus Christ could unite to do his work, and described the present work of grace as God's great Liberation Society for the emancipation of souls.

A great united prayer and praise-meeting of all denominations is to be held in the Town-hall this evening.

Truly, the Christians of Leeds can say, "The Lord hath done great things for us, whereof we are glad," and are encouraged still to pray—"Turn our captivity, O Lord, as the rivers in the south." G. H.

February 6.

FROM ANOTHER CORRESPONDENT.

The blessed work has been going on at Leeds since the 24th ult. Churches filled to overflowing every night, and schoolrooms and chapels opened to take the overflow. Bible-readings and lectures were attended in a manner never before seen in Leeds. Truly, the Lord was present in power. I was only able to be present on the last Sunday. In the morning I attended St. James's, where the Rev. W. H. H. Aitken was the missionary. He is well known as a revivalist, and his power it is impossible to describe. He riveted his hearers for three-quarters of an hour, and the deep impression left showed that many a heart felt that the word was from God. I could understand Mr. Aitken, with his marvellous power, drawing such large congregations, and I was anxious to see if other mission preachers got the crowd Mr. Aitken did, and whether they could keep the attention of their hearers. I had heard that a clergyman from Sheffield (Rev. G. J. Watts) was at St. Clement's, and drawing very large congregations; and being myself a Sheffield man, I thought I would go in the evening to St. Clement's. I got there long before the time for service, and found the church quite full. Forms and chairs were placed in every available corner. All the steps up to the communion table were filled, and there was scarcely room for the choir to pass to their places. Mr. Watts preached from 1 Kings xviii. 21. The word was indeed with power. For nearly three-quarters of an hour he riveted the attention of that vast gathering. Apparently without a note before him, he poured out words which seemed to go home to every heart. I shall never forget the close of his sermon. Holding the people, as it were, breathless, he called upon all who were for Baal or the world to rise; then, after a pause that seemed almost awful, with a voice clear and thrilling, he bid all who were "halting between two opinions," who were "undecided," to rise. These calls were not responded to. Then the preacher, after another pause, said, "Those who are on the Lord's side, stand up." Almost before the last word was uttered, the whole congregation were upon their feet. The sensation was wonderful; even the preacher seemed startled at the effect he had produced. Tears were pouring down the eyes of many. As that vast congregation stood with eyes fixed upon the preacher, he asked them to sing the hymn, "Oh, happy day, that fixed my choice." At the close of the hymn, Mr. Watts said he should go across to the schoolroom and hold an after-meeting for those who did not remain to the Communion. In a few minutes the schoolroom was packed in every corner, and when I left at 10.30 there were still at least one hundred then remaining to be spoken to. It was the nearest approach to the glorious services lately held in Sheffield by those great and good men, Messrs. Moody and Sankey, that I ever saw.

I came away praising God for his goodness in raising up men for such blessed work as I had witnessed in Sheffield and at Leeds. May the Lord graciously bless the many efforts now being carried on in different parts of his vineyard to win souls to Christ.

Sheffield, Feb. 4.

We have also received an interesting account of the services in New Wortley Parish Church, somewhat similar to the foregoing. Our correspondent says one of the features of the Mission has been the number of cases in which both husband and wife have been brought to the Lord.

Another correspondent says:—

It has been most delightful to see Churchman and

Quaker, Methodist and Independent, kneeling by the side of anxious ones, and pouring out their hearts to God for their conversion. Christians have been lifted up above the little dividing lines of denominations, and have remembered only "that One is your Master, even Christ, and all ye are brethren." A large committee, representing the various Nonconformist churches, has been appointed to meet a similar committee of our Episcopal brethren, to carry on this blessed work."

MR. SOMERVILLE AT ALLAHABAD.

On his leaving Calcutta, some of the brethren in Allahabad invited Mr. Somerville to visit this station in the North-west Provinces. He commenced his labours on Sunday the 3rd instant, preaching at the Cannington Chapel in the morning, and at the Scotch Kirk in the evening, on both which occasions he had a large audience. In the interval between the two services, Mr. Somerville gave an address at the Zilla school to the educated native gentlemen of Allahabad, taking for his subject the circumstance recorded in Acts when there appeared to Paul in a vision a man in Macedonian garb, saying, "Come over and help us." He told the people how the gospel which had first been preached in Asia was, by means of this vision, carried over to Europe; and now, in these latter times, God was sending back the message of mercy to Asiatics. The audience were well pleased with the address, and signified their desire to hear the Scotch preacher again.

From Monday, the 4th January, to Thursday the 14th, Mr. Somerville held a series of services, consisting of Bible-readings and prayer in the morning, and of evangelistic services in the evening. The former were held in Cannington Chapel, and were attended by about one hundred people of all denominations; the latter took place in the Scotch Kirk and Railway Theatre, and were attended by crowded audiences of from four to six hundred. Mr. Somerville's Bible-readings were very choice, and his expositions very lucid and practical. The daily requests for prayer read out on each successive morning, and responded to by the audience in silent supplication, were very numerous and varied in character, and showed that there is much spiritual life in Allahabad and an earnest desire for the salvation of immortal souls. The evangelistic addresses in the evenings were all characterized by simplicity, point, and fervour, and were frequently illustrated by telling anecdotes. There is reason to believe that these have been blessed to many souls, that the weak have been strengthened, the thoughtless aroused, backsliders reclaimed, and that God's own dear people have had their faith increased and their zeal quickened.

At 1 P.M., January 10, Mr. Somerville addressed about four hundred Sabbath-school children at the Railway Theatre on the history of Ishmael; and two hours after he again preached to educated natives from the story of Christ's visit to the house of Zaccheus. On the following evening, Mr. Somerville spoke to the soldiers in the regimental schoolroom on Jonathan and his armour-bearer. This was followed on Tuesday night by an address to young men on the fiery furnace, when not less than six or seven hundred persons were present, although admission was allowed only by tickets. Immediately after this service, several young men stayed behind, and a Young Men's Christian Association was organized, having for its chief object the advancement of the spiritual interests of its members, and, as subordinate to this, their intellectual and social improvement.

On Thursday, January 14, which was Mr. Somerville's last day in Allahabad, a special conference was held, in which several ministers took part. At this conference, which was presided over by Mr. Somerville, the following questions were considered:—

"1. How far the methods of evangelization found at present to be so successful in the British Isles and elsewhere, may be made available for the native population of India.

"2. How to reach the lapsed and lapsing classes of society who are nominally Christian.

"3. How to awaken and promote a sense of responsibility in the minds of Christians living in India, in respect to the salvation of their countrymen, and to that of the Hindu and Mohammedan population."

The consideration of the above topics was followed by brief practical answers given by Mr. Somerville and others

to various questions connected with Christian life and labour; and then, after a short interval, Mr. Somerville delivered an address upon the office of the Holy Spirit in the economy of grace.

In all these services, Mr. Somerville was ably seconded by his son, Mr. W. F. Somerville, who brought out with him a cabinet organ from Scotland, and presided most efficiently at the service of song. G.

Allahabad, Jan. 16.

MR. HENRY VARLEY IN CANADA.

Mrs. Varley sends us portions of a letter from one of Mr. Varley's helpers, of whom there are quite a band:—

"Your account of being safe at home reaches us here whilst very full of the Lord's work in the hands of your dear husband. He will have told you of the blessing that flowed at Hamilton, and is now flowing here also. Praise His holy name. Of course everywhere everybody says, 'Oh! this is the place to tarry.' At Toronto they want him for another month, and every town in this Western Canada, and large churches are filled afternoons and evenings with listening throngs, that never heard such glad tidings, or words of faithful dealing, or are ever likely to hear it.

"The whole tone of the churches in this country is being raised, and from end to end is open to Henry Varley. He is being used to unite the two largest bodies, Methodists and Presbyterian—all are being profited, and the blessed Bible is becoming precious to thousands. It is for him the honour of being an ambassador to the churches."

Mr. Varley is expected home early in March. The Lord has been gracious to the church over which he is pastor, and faithful preachers have been sent to proclaim a full and free salvation to good congregations each Lord's-day, though the members of his flock are longing for his return.

Miss Macpherson also writes from Brantford, Jan. 16, 1875:—

If the hearts of God's children were led to praise Him for blessing at Toronto, through the Blessed Master using his child, Henry Varley, we can again and again call you to continue that song. For in the towns of St. Catherine's, Hamilton, and now at Brantford, the dear children of God have realised a blessed revival in their own souls, making, as we have heard hundreds describe it, the precious Bible a new book to them.

The following is the way the work is spoken of by Canadians themselves:—"The interest in these meetings, which were continued for the greater part of the month, was very deep and general. By many Christian people they were found to be at once instructive and quickening in a high degree, and it is believed that in the case of not a few of all ages and of all classes, but especially of the children of Christian parents, they issued under God in their decisive acceptance of the Saviour, surrender of will and affection to Him. And to God, who strengthened his servant to undergo so great an amount of labour, and who won acceptance for his message in one heart and another, be all the praise."—*Toronto Globe*.

These towns have witnessed scenes of blessing unknown before.

Hotels' billiard-rooms have been emptied, the worlding exclaiming, "Gone to hear Varley! What does it mean?" and, to find out, they, too, seek for admission. What our poor lost world is longing for is just this lifted-up Saviour. Wonderfully sweet have been the manifestations of his own drawing power. In every place visited, wherever the children of the Father were in one accord, and with much expectancy, there the blessing came in rich abundance.

The dear farmers and their wives day after day sleigh in eight and twelve miles to listen to the fresh unfoldings of the wondrous truths dwelt upon, so that the glad tidings are spreading from east to west, and north to south. Yea, the whole churches throughout the Dominion are thirsting for a deeper baptism. Ask that the servant of the Lord may be sustained and guided by the Spirit in every town. He would have him go to. Limit not the Holy One of Israel, as heretofore. May this whole continent be witnessed to as never before, and every eye filled with deepest longing for a coming Lord.

Thus much of a great and glorious work, of which volumes could be written, full of songs of praise.—Yours in Jesus,
ANNIE MACPHERSON.

SUNDAY EVENING SERVICES AT FORESTERS' MUSIC HALL.

Dr. Sharpe, in a communication full of interest, but for which we cannot find space, gives many particulars of the recent services held by Joshua Poole in the Foresters' Music Hall, Mile End. It was taken by Mr. F. N. Charrington at the opening of this year, and intended to follow up the services of the summer in the large tent. The hall seats nearly three thousand, and is densely packed on every occasion, and, what is better still, with the very class of people for whom the preaching is intended. Hundreds of workmen and their wives, many who never set foot in church or chapel, pigeon-flyers, bird-catchers, and poor outcasts known by their flashy attire—all these are drawn together by the influence and attractive power of the gospel as preached by our brother, Joshua Poole. The attention and interest of the audience is most remarkable for that locality, and is only a true indication of the gracious, solemn work God is carrying on in the hearts of many of the denizens of the East-end. Much fruit and good is already apparent in the lives as well as the professions of a large number. At the close of the service in the Foresters' Hall, the anxious retire to the Oxford-street Hall, where Christian friends are in attendance to converse with them.

Our dear brother, Joshua Poole, writes: "May the Lord give us all wisdom to let down the net on the right side of the ship, for the fields are ripe to the harvest." There is much joy and gratitude in the hearts of those dear East-end workers, with a deep sense of what still remains to be done. Will our readers pray frequently for this locality.

HAVE FAITH IN GOD.

SPITALFIELDS GOSPEL MISSION.

Beloved Brethren,—This is the twelfth year since my heading, as above, first appeared in the pages of *The Revival*. To the covenant Three in One—Father, Son, and Holy Spirit—be the praise and the glory that I have been continued to this day testifying to the lapsed and dark masses around that Jesus is the Christ, the Mighty to save.

Bearing in my body the marks of the Lord Jesus Christ, the result of the long-continued (and oft painful) labours to the outcasts, my soul seems to grasp my pen and write more firmly and strongly than ever, "Have faith in God."

The shepherd having found the lost sheep as the fruit of his labour and search, is not content to keep the joy consequent to himself, but calls others to share. The Lord has been graciously giving us the joy of harvest, ay, goodly sheaves! and I would that others should rejoice and praise with us.

Let me say to his glory that I have been more encouraged in visible results of late than I have been in the whole course of my spiritual experience, extending from 1858.

Ay, since the great, good, and tender Shepherd visited our household, and bore back, in August last, to his own bright fold, our precious one with joy, the work seems to have revived greatly, and largely-increased spiritual power vouchsafed. I have been favoured in seeing numbers confess Jesus, from the white-haired old man, down to the precious little lamb in our Sunday-school.

"Oh, for hearts and tongues to sing,
Glory, glory to our King."

Some of the cases are of the deepest interest. One, a dear girl of about eighteen, whose sight is fast going. Doctors say nothing can stop it going altogether. Praise the Lord for giving to her spiritual sight and light ere it has gone. By the aid of very strong spectacles, she seeks to store her mind with the Word ere the time comes when she can read it no longer.

One after the other the Lord brought to Himself the three daughters of one family. Since then the dear mother has confessed Jesus; and now we are praying and looking for the father to complete the circle.

In 1860, the Lord gave me the soul of a young woman for Jesus. She was living with a man at the time. I had them married. She has held on her way with us ever since. Much prayer all these years has been made for the husband, and a week or two back, at the close of a service, I had the joy of joining their hands as one in Christ. Since then, one of their dear children has been led to Jesus in the Sunday-school.

Fearing to trespass too much upon your space, I cease

(if you allow me to say) for the present. I ask for cordial, earnest praises and thanksgiving to be rendered to Him for all the past, and oh, will dear readers plead for us poor labourers in the dark, back streets of Spitalfields that all grace and needs may be daily given.—I am, my dear brother, yours faithfully,

WILLIAM JOSEPH LEWIS.

14, Sidney-square, Commercial-road, E., Feb. 3, 1875.

[It may be that in the great and prominent work of our American brethren, the faithful, persevering, and more hidden labours of others of God's beloved servants seem to be overlooked. This is very far from our wish; we are very sure they are not overlooked by the Master. It would be a grievous mistake to undervalue one class of labourers because others are for the time more prominent. We were never more anxious than now to receive all true work for Christ, and we are always glad to record the pithy and valuable notes of faithful brethren like our beloved friend, W. J. Lewis.—Ed.]

DR. CRANAGE'S OBJECT-LESSONS.

In the New Hall, Wellington, Salop, on Sunday, Jan. 24, Dr. Cranage gave the first of a series of descriptive lectures on "Noah's Ark; its Physical Structure, Dimensions, Use, Type, and Moral Teachings." The lecture brought immense numbers to the hall, which was inconveniently crowded, so that many had to stand the whole time.

As his custom is, Dr. Cranage had provided himself with suitable objects for the lecture in numerous animals and birds, modelled in wood, and a wonderfully-constructed ark, made, in all its proportions, on a scale according to the Ark of the Deluge, being half-an-inch to the cubit, or forty-two times less than the original. This needed the model to be twelve feet six inches in length.

The ark was placed on the platform, with one of its sides towards the audience, Dr. Cranage not wishing to expose the storeys and sections of its interior till a future day, when he hopes to show the rooms, and stalls, and food-stores God had commanded to be made and provided, thus showing how He cared for the comfort as well as the safety of his creatures.

From the platform, and down the centre of the hall, a long, narrow platform had been erected, fifty-one feet in length; this was elevated on standards three feet five inches high, so as to bring all the animals within the field of vision. The whole length of this table was covered with green baize, and the little models arranged in Scripture order from one end to the other. Going to the platform end, we saw the model of Noah nearest to the open door of the ark; next to him his three sons; then came Noah's wife and three daughters, suggesting a separation of the sexes during the time of the judgment of waters. These were followed by the clean animals in sevens, then the clean birds and insects in sevens, as God had said. Now comes a long line of the unclean birds and beasts, not in sevens, but in pairs, the male and his female, as God commanded Noah. The character of the lecture was redemptive, humane, scientific, and sanitary.

God willing, Dr. Cranage promises to continue these Noah's Ark lessons on Sunday evenings, which will take him many weeks to accomplish.

EAST LONDON MISSION SEWING-CLASSES.

We are asked by the Hon. Elisabeth Waldegrave to plead the cause of the sewing-classes of the East London Mission and Relief Society. "They are, with a few special exceptions, composed of very poor and respectable widows. The prosperity of the working classes does not affect them, but has rather dried up many little sources of charity which reached to them before. We wish friends could come and witness the eagerness with which these needy ones walk long distances in the coldest weather, and work a whole afternoon to earn sixpence, and their deep gratitude for it.

"We have now ten classes of from fifty to seventy, but we are anxious to add some more during the next few weeks, at the earnest request of many of those labouring nearly single-handed among the masses of poor around them, to whom they have proved such a help in past winters.

For each sovereign sent, two more widows can have work for seven weeks, all extra expenses being met by other sources. Thus an opportunity is given to others to help many whom they could not otherwise reach, and of seeking out some of the many thousands of uncared-for and unknown ones in this great city.

Contributions may be forwarded to Hon. Elisabeth Waldegrave, 70, Portland-place; or to the secretary, East London Mission and Relief Society, 2, Duke-street, Adelphi, W.C.

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NOTICES OF BOOKS.

RAYS FROM THE CROSS. Addresses by H. GRATTAN GUINNESS. Edited by C. E. H. J. E. Hawkins.—Six recent addresses, well worth retaining in this more permanent form. The two entitled, "Facts, not Fables," "Behold your God," are forcibly instructive.

FROM JERUSALEM TO ANTIOCH. Sketches of the Primitive Church. By J. OSWALD DYKES, M.A., D.D. *Hodder and Stoughton.*—A series of pictorial essays or discourses, tracing "the course of events from the Lord's Ascension down to the commencement of formal missionary enterprise among the Gentiles by the Church at Antioch." Taking the sketch of Stephen the proto-martyr as an example of the rest, these chapters are distinguished by vividness of description and chasteness of diction; as expositions, they are comprehensive, if not exhaustive; and while they are most instructive for family reading, they are peculiarly valuable to preachers and teachers. We heartily commend the volume.

THE HISTORY OF PROTESTANTISM. By the Rev. J. A. WYLLIE, LL.D. Parts I.—IV. *Cassell, Petter, and Galpin.*—Now that the battle of the Reformation has to be fought over again, and the insidious enemy of God and man, the harlot pseudo-church of the seven hills, is sitting on her seat in the high places of the city, to call passengers who go right on their ways, the publication of this History is very opportune. The author has had long acquaintance with the subject, and is an eloquent writer on a theme of world-wide interest. The illustrations are good and numerous; the paper and print excellent; the price at the rate of 48 pp. royal octavo for 7d. We wish it a very extensive circulation.

THE CHILD'S BIBLE. Part I. 6d. *Cassell, Petter, and Galpin.*—This is another of the well-printed and illustrated issues of the same publishers; but we confess we would rather our children had the Bible as God has given it, than pruned and trimmed according to man's prophaness.

THE STORY OF THE SCOTTISH CHURCH.—In noticing this book three weeks ago, we inadvertently stated the publishers to be *Hodder and Stoughton*, instead of *Blackie and Son*.

CENTRAL NOON MEETING,

MOORGATE-STREET HALL.

The following are the subjects and speakers for the week ending 20th inst. :—

DATE.	SUBJECT.	SPEAKER.
Mon. Feb. 15.	"Preach the word" (2 Tim. Rev. W. Gray. iv. 2). Reports of work.	
Tues. ,, 16.	Hindrances to faith and confession (John v. 44; xii. 43; xix. 38).	Mr. W. E. Shipton.
Wed. ,, 17.	"New fruits every month, because their waters issued forth out of the sanctuary" (Ezek. xlvii. 12).	Rev. R. S. Ashton.
Thurs. ,, 18.	Men settled on their lees (Zeph. i. 12).	W. Ballantyne.
Fri. ,, 19.	"My spirit remains among you, fear ye not" (Hag. ii. 2).	J. Miller.
Sat. ,, 20.	"Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation" (Gen. xxi. 18).	H. E. Shaw.

The Christian TRACT FUND.

APPLICANTS FOR TRACTS.

Miss G. Thompson, care of Mrs. Clappitt, Parkgate, Chester. Thomas Price, Campbell-street, Borockmoor, near Brierley-hill, Birmingham.

Mrs. Miskin, Eastry, Sandwich, Kent.

Mrs. Mary Wilkins, 137, Southgate-street, Gloucester.

Mr. E. J. Smith, 16, Carlisle-street, Liverpool.

J. Maddock, Abbey-villa, Malin's Lee, near Shifnal, Salop.

Henry Hatton, 7, Brade's-row, Round's-green, near Oldbury, Worcestershire.

James Jones, 28, Gloucester-street, Hanlegh, Bolton.

NOTICES.

L. M.—"Come and See." Morgan and Scott. 1d.

C.D.—Advertisement declined.

Communications received with thanks.—B. W.; E. D. S.; D. R.; G. T.; D. McC.; F. A.; A. S. W.; J. G.; E. S.; A. T.; T. N.; O. M.; E. P.; A. A. S.; H. G. T.; W. J. L.; W. H. W.; Kate; J. O.; Reader; W. H. J.; J. W.; W. A. G.; Medicus; G. L.; P. D. O.; H. D.; J. S.; M. J. C.; M. R. W.; W. C.; D. G.; S. E. P.; S. C.; G. D. D.; E. F. M.; A. S.; A. L. C.; H. T.; Obligation; G. E. T.; D. C. J.; J. C.; M. S. T.; A. G.; E. A. F. R.; R. P. F.; T. H. and A. O.; G. S. R.

DAILY TEXTS.

"THERE ARE THAT RAISE UP STRIFE AND CONTENTION."
HAB. I. 8.

Thurs., Feb. 11.—"If this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." "Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men."—Acts v. 38, 39; 1 Cor. xiv. 20.

Fri. 12.—"Only by pride cometh contention; but with the well-advised is wisdom." "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom...For where envying and strife is, there is confusion and every evil work."—Prov. xiii. 10; James iii. 13, 16.

Sat. 13.—"Now I beseech you, brethren, mark them which cause divisions and offences...and avoid them." "Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread."—Rom. xvi. 17; 2 Thess. iii. 12.

Sun. 14.—"The Lord shall be King over all the earth: in that day shall there be one Lord, and His name one." "One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."—Zech. xiv. 9; Eph. iv. 5, 6.

Mon. 15.—"The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient." "These things doth the Lord hate...a false witness that speaketh lies, and he that soweth discord among brethren."—2 Tim. ii. 24; Prov. vi. 16, 19.

Tues. 16.—"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind...Is Christ divided?"—1 Cor. i. 10, 13.

Wed. 17.—"Behold, how good and how pleasant it is for brethren to dwell together in unity!...It is as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore." "Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye when the Lord shall bring again Zion."—Psa. cxxxiii. 1, 3; Isa. lii. 8.

"STAND FAST IN ONE SPIRIT, WITH ONE MIND STRIVING TOGETHER FOR THE FAITH OF THE GOSPEL."—PHIL. I. 27.

ST. GILES'S CHRISTIAN MISSION.—For some little time past we have been holding special services at the new Mission-chapel, with the avowed object of reaching the lowest classes in and around St. Giles's, hitherto all but untouched by the ordinary efforts of the Mission. For the first fortnight, Bendigo and other brethren were with us; and the simple, unaffected story, as told by our brother night after night, was very telling, and made a marked impression upon scores of rough Irishmen, who crowded into the chapel at every service. This week our dear friend, Henry Lyon, is amongst us with his harp to sing and preach the gospel. We have been permitted to see some striking cases of blessing, but feel quite persuaded that far greater things are just about to be witnessed amongst the untouched masses of this needy portion of our great city. Brethren, pray for St. Giles's!
GEO. HATTON.

12, Ampton-place, Regent-square.

MOTHERS' PRAYER-MEETINGS.—A goodly number of Christian mothers are now meeting every Wednesday afternoon at the Metropolitan Hall, Dublin, to pray specially for the conversion of their children; and through God's mercy in answer to prayer, similar meetings are being formed in other parts of Ireland. This is a movement in the right direction, and devoutly is it desired that these gatherings of praying mothers may become very general throughout the country. The Lord waits to be gracious. Let mothers, therefore, come together and pray, as mothers only can pray, for the life of their children. "The promise is unto you and to your children," and will assuredly be fulfilled to all who obey the divine injunction, "Pour out thine heart like water before the face of the Lord; lift up thy hands toward Him for the life of thy young children." J. G.

ELGIN.—Some of your readers may remember a request for prayer on behalf of special services to be held in the Free South Church last month. These meetings, spite of repeated disappointments as to expected supply, continued to be largely attended, and the interest was such as to warrant their being prolonged over a fortnight. From first to last there was much solemnity, and while many of God's people felt the season a true time of refreshing, it is cheering to know that the effects were not confined to them, and that not a few professed to have come under impression. Among those who took part were the Rev. Nugent McPhail, High Church, Elgin, who struck the key-note of the series by a stirring sermon; Ingram, Rothiemay, Ball, Frickheim, Lins, and Pringle, of the U. P. Church; and Anderson, Congregational, Elgin. In the Sabbath-school especially, much impression has been received, a fact which may interest those who may recollect a special request for prayer sent in on behalf of the young.
W. A. GRAY.

Free South Manse, Elgin, Feb. 3.

CLAPHAM.—A daily prayer-meeting, largely attended, is held at Clapham, four times in the Wesleyan Schoolroom at noon, and twice in St. James's Schools in the evening.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.—For manifest blessing given at the Mission services in the Staffordshire Potteries, where many souls were won to Christ.—For great blessing received in Stanstead Abbots during the Mission week, for which prayer was requested in THE CHRISTIAN.—For an unlooked-for opening at last amongst the poor old soldiers of the first French Empire, who now eagerly listen to the gospel message.—For great and manifest blessing granted at Tisbury, Trowbridge, and Devizes.—For the droppings of a shower of blessing at Guilden Morden.—For several souls led to Jesus at a village Bible-reading, and pray for continued blessing.—For very gracious answers to prayer, asked for in THE CHRISTIAN, for the Mission at Cork, between Jan. 18 and 23.—For the hopeful conversion of one who was more than once petitioned for in THE CHRISTIAN, as a sceptic. Pray that he may become a shining light in a dark neighbourhood.—For manifest tokens of God's blessing at Craw-crook, attending the present preaching of the word by James Osborne, of Silloth.—For tokens of awakening in the county of Westmeath.

PRAYER.—That the speakers at the soldiers' meetings in Paris, and who, save Mr. G. Ferrer, are all laid low with exposure and fatigue, through the late inclement weather, may be speedily raised up again, as the meetings are more thronged than ever, and there is manifest blessing.—For a gentleman suffering torture from neuralgia, that the good Lord would reveal Himself to him, and give him submission.—For a Christian boy at a large public school, exposed to very great temptation.—On behalf of the policeman, postmen, fire brigade, cab, omnibus, and tramway-car men of this great city, and that suitable helpers may be sent to work for Jesus among them.—That one of the Lord's servants long out of health may be perfectly restored.—A mother advanced in years brings her afflicted daughter to Jesus for healing, if it be His will.—For a Bible-class of young women, lately begun in the Highlands.—For a lady, a professed Christian, that she may be quickened into spiritual life, and be enabled to forgive one who has offended her.—For an old man, who is "trying hard" to believe on Jesus, but cannot find Him.—For an office-bearer in the church, who is addicted to strong drink.—That a young man suffering in his head may be restored to health, if it be the Lord's will, and thus enabled to work harder for Him.—For one who is saying, "Lord, what wilt Thou have me to do?"—For my brother, that he may be brought to realise his true position in God's sight, and to surrender himself entirely to Christ.—For a young lady, suffering under great darkness and depression.—For a Sunday-school teacher and her class, especially for one girl whose companions in workshop lead her into bad ways.

PLACES.—For blessing on a mission in Youghal and Middleton, from Feb. 8 to 14.—For blessing on the labours of a minister just appointed to a church in Nottingham.—For Harford village, Grenada, West Indies.—For blessing on a week's services, to be held by Opie Rodway and Somerset Gardner, in Bognor, commencing Feb. 13.—For blessing on a week of special services in Ewell, Feb. 27 to March 6.—For a regiment in Ireland, that the Lord will strengthen those that are His own, and bring out many as faithful soldiers of Christ.—For much blessing on a large tea-meeting to be held on Feb. 16, in the Corn Exchange in Devizes, for Sunday-schools.—For Parkgate and Neston (Chester)—For a week's meetings, to be conducted by W. Taylor, in Selby, Yorkshire, commencing Feb. 15.—For a week of special services to be held in Arnold, Notts, conducted by Thomas Johnson, of the Evangelization Society, commencing Feb. 14.—For a special blessing upon the week of special services, to be conducted in the parish of Gray Friars, Reading, by the Rev. W. Haslam, commencing on March 14.—Some of the Lord's people who desire to know more of Him and to be instructed by Him, and fitted for doing his service, propose to meet together, to wait on Him, in the Town Hall, Brighton, on Thursday, Feb. 11, at eight p.m., and they invite all who love the Lord to unite with them in spirit.—For Beaminster, Dorsetshire, that the Lord will bless the meetings which are being held by the Evangelization Society.

CONVERSIONS.—For a husband and father given up to drink, who has been prayed for for more than thirty years.—For two prodigal sons, who are causing their family much distress.—On behalf of a beloved sister, in the last stage of consumption, and without hope.—For a children's Sunday evening service, commenced last week.—For a large ungodly family, that every one may be brought to Jesus.—For one who has had many privileges, but who is still in the dark.—Will you please to ask all the readers of THE CHRISTIAN to pray to God for my conversion. My heart is hard, and my mind is very dark, but I am in trouble about my soul. Pray for me and my dear wife and mother, that we may be saved.

Requests must be accompanied by the name and address of the sender. Each request should be written on a separate half-sheet of note-paper. Those requests not inserted will be sent to one of the noon prayer-meetings.

FORTHCOMING SPECIAL MEETINGS.

CONFERENCE OF MEMBERS OF THE CHURCH OF ENGLAND.—At Cannon-street Hotel, on 17th and 18th inst. See *Advertisement for particulars.*

CONVENTION AT ST. GEORGE'S HALL, Langham Place, Tuesday next, Feb. 16, from 11 a.m. to 5 p.m., specially for praise and thanksgiving for the present gracious work of the Holy Spirit in our land, and to seek, by united prayer and fasting, increased life and power in the hearts of God's people, and a greater ingathering of souls, especially in the metropolis. Accounts of the Lord's work in various parts of the country will be given, and the meeting will be open for practical words of exhortation and suggestions as to walk and service. No refreshments will be provided. Breaks will be made in the meeting at the close of each hour, to afford an opportunity for any to enter or leave who cannot stay the whole time. Tickets of admission will be sent, on application to C. Russell Hurditch, 16½, Alexandra-road, St. John's Wood, N.W.

CURZON CHAPEL, Mayfair, W.—Sunday evening, Feb. 21, Rev. W. Haslam, a Sermon to Parents, at 6.45.

CONFERENCE HALL, Mildmay Park.—Sunday, Feb. 14.—Mr. G. Kirkham (seventh of a series of Lectures on the Book of Daniel; subject, "The Vision of the Four Beasts"), at 3.30; Mr. R. C. Morgan at 7.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Spiers proposes to hold services at Monmouth till Feb. 12; St. Helen's, Feb. 15 to 19; Sandbach (Cheshire), Feb. 22 to 26; Stone (Staffs.), March 1 to 5; Frome, March 8 to 12; Bradford (Yorks), March 15 to 20; Ipswich, April 5 to 9; Market Harborough, April 12 to 16.

Children's Evangelistic Band.—Mr. Jordan at Gresham Baptist Chapel, Cold Harbour-lane, Brixton, Feb. 16, 17, 18, 19, at 7. Saturday afternoon services at 3. Moorgate-street Hall, Feb. 13, Mr. H. Hill, jun., and Mr. S. D. Richards. Tryon House, 115, Sloane-street, Feb. 20, Mr. J. M. Wigner and Mr. F. Aldous.

MISSION HALL, 272, Whitechapel-road, every evening at 8; Sun., 11, 3, 6.30. A Meeting for the Promotion of Scriptural Holiness, Wednesdays, at 3, Fridays at 8.

19A, GREAT PORTLAND-ST.—Special Meetings for Children and their Friends, on Saturdays, at 3.—Young Ladies' Bible-class, Sundays, at 3.30; and Thursdays, at 8.30. Rev. J. G. Gregory, Feb. 11, at 8.30.

EAST-END CONFERENCE HALL.—H. Millard, Esq., Sunday, Feb. 14, at 6.30.

AGRICULTURAL HALL.—Sunday, Feb. 14, Rev. Thos. Aveling, at 3.30; Rev. C. B. Sawday, at 7.

MOORGATE-ST. HALL.—Rev. Thain Davidson, on Thursday, Feb. 11, at 7. Service on Sunday at 7.

"THE EDINBURGH CASTLE," St. Paul's-road, Rhodeswell-road, Limehouse.—Sun. at 11 and 7; every week evening at 8.

CHRISTIAN CONFERENCE FOR THE PROMOTION OF SCRIPTURAL HOLINESS, in Avenue-road Church, Goldhawk-road, Shepherd's Bush-road, W., from Monday to Friday inclusive, Feb. 22 to 26; each day at 3 p.m., and continue with an interval for refreshment till 9.

SERMON-LANE MISSION.—Public meeting at Myddelton Hall, Islington, Thurs., Feb. 18; Joseph Surr, Esq., will take the chair at 7. Tea, 5.30. Tickets, 1s., of the hall-keeper.

HOUSE OF REST FOR FEMALE MISSIONARIES, 7 and 8, Cambridge-gardens, Kilburn Park, N.W.—Ninth Anniversary, Tuesday, Feb. 23, in the Drawing-room of W. B. Ellis, Esq., 197, Maids Vale. Revs. W. Hay Aitken, Chas. Graham, and other friends will address the meeting. Details of progress at Kilburn and Eastbourne, by Miss Mason. Applications for cards to Miss Mason, as above.

HOME OF INDUSTRY, Commercial-street, Spitalfields.—Workers' meeting for praise, prayer, and conference, Wed. Feb. 17. Tea at 6; meeting at 7. Mr. Grattan Guinness will preside. Some account will be given of the Lord's work in China, by Mr. Stevenson and Mr. Rudlands, who have been labouring there. Two evangelists will be present, who sail for Caffraria, on Feb. 20, to join Major Malan.

SPECIAL SERVICES, Sunday, Feb. 14:—
 Britannia Theatre, at 7.
 Pavilion Theatre, at 7.
 Philharmonic Theatre, at 7.
 Victoria Theatre, at 7.
 Royal Amphitheatre, at 7.
 Royal Alexandra Theatre, at 3.30 and 7.
 Town Hall, Shoreditch, at 3.30.
 South London Palace, at 7.
 Exeter Hall, at 7.
 Moorgate-street Hall, at 7.
 Burdett Hall, Limehouse, at 7.
 St. George's Hall, Mr. W. Lincoln, at 7.
 St. James's Hall, Rev. Newman Hall, at 3; Rev. T. E. Coruwall, at 6.30.
 Foresters' Music Hall, Mile-end, Joshua Poole, at 7, and every Sunday till further notice.
 Oxford Music-hall, Mr. C. Russell Hurditch and Mr. S. Trevor Francis on Sunday evenings, at 7.

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CONFERENCE OF PARENTS AND TEACHERS AT PRINCESS MARY'S VILLAGE, ADDELESTONE.—It is proposed, if the Lord will, to hold meetings in the second week in March next, for the consideration of the following subjects:—"The early age at which children are born again" (Psa. lxxi. 5; Jer. x. 21); "How holiness is manifested in them" (Prov. xx. 11; Eph. vi. 1; Col. iii. 20); "Our duty to promote their spiritual life" (Eph. vi. 4; Col. iii. 21; 2 Tim. iii. 15; Psa. xxxiv. 11; Deut. xxxi. 13); "The training referred to in Gen. xviii. 19; Deut. xi. 19; Prov. xxii. 6." Names of speakers, days and hours of meetings, in future notices.

CHINA INLAND MISSION.—A meeting in Trinity Presbyterian Church (Rev. Adolph Saphir's), on Monday, Feb. 15. Mr. Stevenson and Mr. Williamson—who are returning to China—will speak, and exhibit idols and other trophies of the gospel. Chair taken at 7.30.

WEEKLY NOON PRAYER-MEETING, St. George's Hall, Langham-place, W.—Every Wednesday, from 12 to 1.

DAILY PRAYER-MEETINGS.

CENTRAL CITY NOON PRAYER-MEETING, Moorgate-street Hall, corner of London Wall, 12—1.

Y.M.C.A., Stafford Rooms, Titchborne-st., Edgware-rd., 12—1.

MILDMAI CONFERENCE HALL, Mildmay Park, at 12.

NO. 59, LOMBARD-ST., Mon., Tues., Thurs., Sat., at 1; Wed. and Fri., at 12.30.

EAST-END CONFERENCE HALL, Carlton-sq., Globe-road, at 12.30

WOOLWICH, 14, Thomas-street, 12 to 1.

Donations received by Messrs. Morgan and Scott in Saturday Morning, February 6th, 1875.

Gratuitous Circulation of "The Christian"—J. McA. £1; W.M.C. 10/-; S.W. 1/-	1 11 0
Miss Mittendorf's Home—E.H. 5/-; H.A.Y. £2	2 5 0
Dinners for Aged Sick and Poor—Anon. 2/6; E.H. 5/-; F.F. £1; M.E.A. 2/6	1 10 0
Miss Watson's Work in Royal Navy—E.C. 5/-; H.S.B. 10/-; B.E. 2/6; W.H.W. 5/-; Lifboat Hall, Devonport—E.H. 5/-; F.B. £1	2 7 6
Poor Jews in Whitechapel—S.W.C. 5/-; A.S. 10/-; Servant, 2/-; E.W. 10/-; Friend, £1; A.H. 5/-; E.E.H. 5/-; L.E.S. £1; E.A.P. 5/-; Blind Widow—E.H. 5/-	4 7 0
Home of Industry—L.E.S. £1. Little Matchbox Makers—C.C.C. 7/-	1 7 0
Rev. E. W. McAll's Work, Paris—J.B.A.	20 0 0
Mr. Toye's Orphanage—M.W.	1 0 0
Friendless and Fallen—E.A.C. 5/-; G.P. 3/-; A.H. 10/-; H.A.Y. £2	2 18 0
Rev. M. Wilkinson's Work among Jews—C.D.	1 1 0
East End Juvenile Mission—M.A.B. 2/-; W.F. 2/-; J.C. 1/6; M.L. 1/-; A.H. 10/-; Mrs. N. 10/-; C.C.P. 10/-; L.E.S. £1; L.P.H. £1/2/-; Boye—A.D. 2/6; M.A.L. 2/6; Herbie, 10/-	4 13 6
Poor French in London, La-Harpe—C.S. £1; A.M.J. 2/-; A.H. 5/-; E.B. 1/-	1 8 0
Home for Aged Poor, Notting-hill—C.S. £1; H.S.B. 15/-; Mrs. N. 10/-	2 5 0
Soldiers' Institute, Portsmouth—H.S.B.	0 10 0
Poor French in London, Barber—H.S.B. 10/-; J.H.M. 10/-	1 0 0
George-yard Ragged Schools—A.M.J. 2/-; L.E.S. £1. Poor—M.E.A. 2/6. In Response to R.E.W.—H.S.B. 10/-; E.G. 10/-; T.E.L. 5/-	2 9 6
Mr. Cook's Work at Gosport—H.S.B.	0 15 0
China Inland Mission—H.S.B. 15/-; L.E.S. £1	1 15 0
East End Training Institute—H.S.B.	0 15 0
Destitute Children's Dinners—M.A.L.	0 3 0
Poor Jews, Victoria-park—E.H. 5/-; Widow's Mite, 2/-	0 7 0
The Christian Mission—Two Servants, 2/-; Poor—M.R.A. 2/6	0 4 6
Mrs. Banyard's Bible Women—Jews—F.B.	1 0 0
Mr. G. Lawrence's Mission in Spain—A Tenth, £4; L.E.S. £1; J.H.M. £1	6 0 0
Miss Stride's Home—Mrs. H.P.	1 0 0
Miss Mason's House of Rest—Widow's Mite, 2/-; E. £1; H.A.Y. £2/10/-; L.E.S. £1	4 12 0
Midnight Meeting Movement—A.H. 5/-; S.F. 10/-	0 15 0
Newfoundland Mission Hall, Bristol—A.H.	0 5 0
Two Million Pamphlets for London—Mrs. N.	0 10 0
Miss Leigh's Young Women's Home, Paris—Mrs. N. 10/-; H.A.Y. £2; J.H.M. £1	3 10 0
Mission to Police, Cabmen, etc.—Mr. Jones—E.G. 5/-; Free Teas—H.A.Y. £2	2 5 0
Scripture Readers, Ireland—S.F. 10/-; Glion, £2; E.B. 5/-	2 15 0
Cripples' Home—S.F.	0 10 0
Bristol Orphan Houses—E.	1 0 0
Miss Sharman's Home—F.S.	0 6 0
South London Refuge—M.E.A.	0 2 6
Whitefield Mission—Poor—M.E.A.	0 2 6
Deptyford Gospel Mission—Poor—M.E.A.	0 2 6
Miss Cole's Home—M.E.A. 2/6; H.A.Y. £3	2 2 6
Paralysed and Epileptic—M.E.A. 2/6; H.A.Y. 10/-; L.E.S. £1	1 12 6
London Society for Propagation of Christianity among Jews—Glion	1 0 0
Mr. C. E. Hurditch's Work—H.A.Y.	2 0 0
Druary-lane Mission—H.A.Y.	2 0 0
Expenses of Messrs. Moody and Sankey's Visit to London—H.A.Y.	1 9 0
Mrs. Luscombe's Home, Rickmansworth—H.A.Y.	1 0 0
Wellington Mission House—H.A.Y.	1 0 0
East End Training Institute for Missionaries—L.E.S.	2 0 0
Syrian Famine Fund—J.H.	1 0 0
Gratuitous Circulation "Christian's Pathway of Power"—Fence	0 10 0
Mr. Coken's Work among Jews—Thankoffering, 2/-; J.H.M. £1/10/-	1 12 0
Bible Women in France—L.C. 10/-	0 10 0

£96 14 6

Home for Working and Destitute Lads—[S.B.S.S.C. £10; B.G., Birmingham, £5.]
 Sailer's Bids—[Lydia Stewart, £1/1/-.]
 Protestant Juveness—[W.X.Y. A Parcel of Flannels.]
 Cripples' Home—[J.F. 10/-.]

The Christian.

"FROM HOUSE TO HOUSE."

BY REGINALD RADCLIFFE.

LAST week was to be seen in Liverpool the vast multitude who had been fortunate enough to get inside the huge wooden tabernacle gathered round our Americans, and Mr. Moody obliged to elevate himself by standing upon the table. When he went to the inquirers' room, where order was preserved by a Presbyterian minister, he left a clergyman of the Church of England giving a short address to the awakened ones in the great hall; and afterwards were to be seen groups over the inquirers' room and in the hall, to whom the way of life was being explained in conversation by Christian men and women, ministers, medical men, working-men, etc.

Who could help but rejoice that such a multitude had been so gathered out to hang on the words of the preacher? And who could help rejoicing after witnessing those dialogues with anxious souls? But yet where could we go for so strong an appeal to earnest Christians to carry on such dialogues at the doors or in the homes of our whole population?

That night there were two men, brothers, perhaps about twenty-seven years of age, whose cases were very striking—one converted, and the other not. The Christian brought up the other. They seemed to love one another, and were alike in lusty health. They both went away, together rejoicing in their common Saviour. Now how many hundreds of such cases may exist in Liverpool at this moment! They cry, "Come over and help us!" And how many thousands there are who, from infirmity, engagements, or indifference, never can be reached until the Church obeys the command to "Go" to "every creature!" Is it not a wretched, unbusiness-like mistake to reverse this command, and expect the walking to be done by the unconverted, instead of by the Church? There are times when we are to "hold the fort," but on this point the word of command of our Master, who walked Himself till He was weary, is, "Advance!" And let us be thankful that, so far as Liverpool is concerned, that town is now being visited from house to house, simultaneously with the preaching there of Messrs. Moody and Sankey. If the neighbouring towns within twenty miles of Liverpool could be so visited ere they leave Lancashire, how profitable it might be!

Preparations are being made here for a general visitation to the homes of London, which may be commenced in the north, round the Agricultural Hall, this week. It is probable that Christians who can afford it will come from distant parts of the country to assist the London friends in thus visiting from house to house during the four coming months, and this may tend to spread a general forward movement throughout our whole country.

May we, then, most earnestly entreat special prayer for the public preaching of the gospel in Liverpool and London just now, that nothing may be done to hinder loving co-operation, and that the Lord of the harvest may qualify and send forth hundreds of couples, both of men and women, to the

homes of Liverpool and London; also that the hearts of the people be made to receive them. What is wanted is not persons willing merely to carry round Mr. Moody's leaflets, but those who, in addition to offering the leaflet, will, helped by the Holy Spirit, courteously and courageously invite to a Saviour whom they themselves have already found. In Lancashire, a doctor's daughter got so attracted by some sick cases, that she could not give them up. May many such friendships with affliction be soon formed in London.

Let us remember that this responsibility is placed by the Saviour upon us, for He says, "Give ye them to eat." Our helplessness is no hindrance at all. Then there was lack of bread, but Christ—and the multitudes were fed; now there is our utter inability, but the very same living Christ is with us. Let Him speak, and the dead will live. "Lo I am with you always, even unto the end of the world. Amen."

48, Great Marlborough-street, W.

"HOW DO THE YOUNG CONVERTS STAND?"

THIS is a question that some are often asking. It may be asked in a right spirit; for Paul said to Barnabas in Antioch, "Let us go again, and visit our brethren in every city, where we have preached the word of the Lord, and see how they do" (Acts xv. 36). Paul did go, and found the young converts going on well in Syria and Cilicia, all the better for the "confirming" word which he and Silas addressed to them.

It is worthy of remark, that, on another occasion, at Thessalonica (Acts xvii. 4), the word preached was blessed to some of the Jews, but specially to the "devout Greeks and chief women," who were not heathen, but persons under Jewish teaching—answering very much to that class of persons among ourselves who, of late, have been most numerously blessed, viz., not the non-church-going, but the attenders upon ordinances, hitherto unconverted. A most interesting church was formed, but Paul and Silas were compelled to leave them after a few weeks' stay, for the reasons for which we need not dwell upon. They felt very anxious about the young converts then left behind; they feared "lest by some means the tempter might have tempted them, and the labour bestowed on them be in vain." But Timothy was sent to visit them, and came to Corinth, reporting to Paul that the young converts stand fast in faith and love, longing greatly to see once more the man who had been the instrument of their conversion (1 Thess. iii. 5-7). This report was brought only a few months after the Church at Thessalonica had been founded. Timothy had gone in and out among the converts, and held meetings with them, and was able to attest from personal knowledge that there was no falling away; and Paul, for his part, though anxious, was not suspicious, but wrote in his letter to Thessalonica, "What thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before God?" There were a good many grave faults, at the same time, reported by Timothy—much that showed need of greater knowledge and holier practice; yet still Paul saw nothing in this fact to shake his persuasion of there having been a true, thorough, extensive work of God.

"How do the young converts stand?" This is a question asked by another class of persons, who are

more fearful of being deceived, and losing their character for shrewdness, than ready to take part in the work themselves, and so have the opportunity of undeceiving souls whom they might meet with. They have been at times (as all of us have been) mistaken in their opinion of some hopeful case, and so have become suspicious of all cases.

We had among us here in Scotland a singular man of God, professor of Hebrew, Dr. Duncan, who died some years ago. Perhaps the class of persons we refer to might take a hint from the following anecdote given in his Life:—A brother minister said to him one day, "Dr. Duncan, I admitted a man of whom I thought that, if ever there was a converted man, it was he. But he went wrong upon my hands. Now I have another case, of which I think quite as well as the other (but no better), and I'm afraid to admit him, in case he should turn out like the other. What say you?"

The answer of Dr. Duncan was as follows:—

"There was once a man called Simon Magus. This man took in Philip the evangelist, who was, no doubt, mortified at being so deceived. Just after this Philip was sent away from Samaria to a desert spot, and there he fell in with an Ethiopian nobleman reading his Bible, as he drove home from keeping Pentecost at Jerusalem. The nobleman asked him to take a seat with him in his chariot, and they got into conversation upon the passage in Isaiah that he had been reading. Philip threw such a flood of light upon it that the nobleman saw the Saviour in it, and longed to be baptized; and on coming to a pool of water, asked what was to hinder it there and then? 'Oh, a great deal, sir; for you see, I am a Scotchman, and was taken in the other day by a man they call Simon Magus, and it may be you will take me in too! But if you'll come back next year, and I find you of the same mind, I'll admit you!'"

A friend (as he professes to be) has sent to some of us a sheet of what he calls, "Kindly reflections on the present religious movement." There are five lines of it devoted to what he thinks are "good results," and thirty to what is evil already, or likely to be so. His last fear is, "*The silence of Satan in this movement*, and the loud applause of the world." As to the latter clause, what would he have said at Pentecost (Acts ii. 47), "having favour with all the people"?—though the truth is with us that *the world* is bitter and scornful whenever the subject is mentioned. But this friend's most singular idea is that regarding "the silence of Satan in this movement," which perhaps means that there have been no extravagances, no outcries, no visible excitement, such as have appeared so often in other times of revival. No doubt, if there had been such extravagances, he would have pointed to them, and alleged that these gave evidence against the work and proved that Satan was there. Now, is not this the old spirit of that generation which our Lord thus describes: "John came neither eating nor drinking, and they say He hath a devil. The Son of Man came eating and drinking, and they say, Behold, a man gluttonous and a wine-bibber, a friend of publicans and sinners. But wisdom is justified of her children" (Matt. xi. 18, 19).

We in Glasgow who have watched this movement and taken part in it, are aware that our testimony cannot have much influence on those to whom we are strangers. But to those who will listen we should like to testify to the permanence of the work among

us; and if any would come and see for themselves, they would at once discover how extensive as well as real this work has been. Personally I can say (and many of my brethren are prepared to make the same statement) that the fruit of last year has been as satisfactory every way as at any period of my ministry, while it has also had some new features of special interest. There have indeed been cases of backsliding; but what of that? Is not the parable of the sower true in all ages?

On Monday last (the 8th), there was an "All-day Meeting" held here. That day last year was the day when Messrs. Moody and Sankey began their labours; and it was with great thankfulness that those who attended that crowded meeting (crowded every hour from twelve to four) reviewed the past, thanked God again and again, and sought to gird up their loins, and move onward still.

Glasgow, Feb. 12.

ANDREW A. BONAR.

RESTING.

Resting in Jesus! We've rested
Our souls on His infinite love;
We have known and believed that He loves us,
Our treasure, our joys, are above.
Who shall accuse us? Our Father
Hath justified sinners; we're free.
Who shall condemn us? Will Jesus,
Who died for our sins on the tree?

Resting in Jesus! Yes, resting,
Though sorrow our brightness may dim;
Nor death nor the world can take from us
Our strength and our comfort in Him.
Running the race set before us
With patience, for Jesus is near;
Fighting, and working, and struggling,
Yet resting, to God we are dear.

Resting so sweetly in Jesus,
Quietly entering life,
Laying aside the armour,
Over the toil and the strife.
Resting triumphant in heaven,
The crown of His love on our brow,
Seeing the King in His beauty,
Praising Him perfectly now!

51, Maryland-road, St. Peter's-park, W.

C. S.

AN EVANGELIST'S MULTIPLICATION TABLE.

A labourer in the Lord's vineyard for more than fourteen years, now at a salary of £87 per annum. Providing we each have three meals a-day, at three-pence each meal, and we are seven in number:—

7 times	9d.	=	5s. 3d. per day.
7	5s. 3d.	=	£1 16s. 9d. per week.
52	£1 16s. 9d.	=	£95 11s. 0d. per annum.

Now how is this family to be supplied with household, firing, and clothes, and make a respectable appearance?

[The above is by a London labourer in the gospel, well-known to us.—Ed.]

DIED FROM NEGLECT.—Died, in Laodicea, the prayer-meeting, aged one year. The health of this meeting was poor most of the year, and its life was despaired of; but anxious friends kept it alive; and sometimes it would revive so as to encourage them. Discouragements, however, at last prevailed, and the prayer-meeting died. It died from neglect. Not a Christian was present when it died. Over forty are living within a mile of it, and not one was there. Had two only been there, its life might have been saved, for where two are agreed as touching anything they shall ask, it shall be done. Two-thirds of the forty might have been there had they been so disposed; but they were not, and the prayer-meeting died.—*American paper.*

"TO THE JEW FIRST."

BY REV. JOHN WILKINSON.

This is God's order. God has neither annulled nor inverted it. Paul, by divine authority, wrote down this order, and in his labours, though the apostle of the Gentiles, always observed it. This is simple matter of fact. Then why should the Christian Church practically deny this order by neglecting the Jew; or invert the order by saying in effect, "To the Jew last." By observing this order, God would be honoured, the Jew saved, the Church strengthened and revived, the heathen world largely reached with the gospel, and Jesus glorified in the salvation of both Jew and Gentile.

The Jew is usually an intelligent believer in Jesus; he will know *what* he is to believe, and *why* he is to believe it. See those Berean Jews receiving the word with all readiness of mind, and searching their Hebrew manuscripts daily to see whether the things Paul told them concerning the Messiah were so. "Therefore many of them believed." Intelligent believers are likely to make *firm* believers; and intelligent and firm believers are likely to make successful preachers, for who can preach clearly the truths he only half knows? and preach successfully the truths he only half believes?

In THE CHRISTIAN of Jan. 28 we promised, the Lord permitting us, to give a few facts illustrating the importance of giving prominence to the question of Jewish conversion.

The late Dr. Neander (new-man), who wrote the "Life of Christ," and "The History of the Christian Church," and who was one of the most distinguished converted Jews since the days of the Apostle Paul, was made the means of confirming an enfeebled Protestant faith, and reviving spiritual Christianity in Germany.

Dr. Abraham Capadose, who slept in Jesus on the 16th of December last, stating, an hour or two before his death, "I have no more wants. This day is my coronation-day—my coronation-day through the blood of Jesus;" was the first to begin Sunday-schools in Holland, and has shed a bright light in that country for many years—a light reflected from the glory of God in the face of Jesus Christ.

Let us look for a moment at the case of Bernard Kerb, as referred to in the Bible Society's reports for 1873 and 1874, under Mexico. Mr. Parkes, the society's agent, mentions that one day "there came into the Expendio a dusty, travel-stained young man, to purchase a Hebrew Bible and Hebrew Testament;.....he had lost the use of his right hand, and could not work at his trade as a tailor. The German Benevolent Society assisted him to travel as a hawker. He always travelled with his Hebrew and German Bibles." Nearly 200 miles away he had been robbed of all he had, and his main purpose for walking the 200 miles back was to purchase fresh copies of the Word of God. This Bernard Kerb turned out to be a converted Jew, was engaged by Mr. Parkes as a colporteur, of whom Mr. Parkes says, "He will go where the Mexican men are afraid to go, and will do his work conscientiously, with as little expense as possible. The other day he walked along a lonely route of sixty miles with not more than two villages in the whole distance." He has suffered assault and stoning from the Romanists. How sad is the lot of the poor Jew; if an unbeliever, the Papists persecute him for his unbelief; if a believer in Jesus and an active distributor of the Word of God, he is still persecuted by these Papists! Mr. Parkes very significantly adds, "With such men as this Bernard to send through the length and breadth of the land, we should be justified in spending thousands of dollars on this superstitious country."

And now let us look for a moment at the converted Jew in his relation to the heathen world.

Take the case of Isidore Loewenthal, who was murdered at Peshawur, in India, at the early age of thirty-three. In stature a dwarf, with a delicate frame, large head, strong will, and with powers of endurance fit for a giant. He has been called the greatest master of the Afghan tongue. An Indian journal said of him at the

time of his death:—"It may give some idea of his linguistic attainments to say that in four years he was able not only to master that difficult language, the Pushtoo, but also to complete an elegant and faithful translation of the New Testament. Perhaps no man in India had so great a knowledge of Asiatic literature, and few are so complete masters of the manners and customs of the natives and oriental politics, as he was. His library, which filled the four sides of his rooms, reached by a ladder, was the richest part of Calcutta in ancient MSS. and rare books. It was said of him that no man but he had ever gone, or dared to go, into the Kyber Pass, and he was respected by all who knew him, whether European or native, and loved by many. His knowledge of the natives made him of great service to the Government at the time of the mutiny. Indeed, if he had not been a missionary he might have been a statesman. It has been often remarked by some of the best judges in India, that Isidore Loewenthal had one of the most powerful intellects that ever came to India. Little idea can be formed of the laborious habits of the man. Three or four hours' rest were all that he allowed himself. Compositions for quarterlies, essays on various subjects, contributions on missionary topics of literary interest, with kindly correspondence to a numerous circle of friends, together with *daily preachings* in the Bazaar, served as a change from more severe studies that yearly told upon his slender and delicate frame. To spend an hour in his society was a treat never to be forgotten. He was no less remarkable as a preacher than a writer or a talker, and will ever be remembered for the able sermons which he delivered to the soldiers at the Umballa Pass."

And who was this remarkable man—this Isidore Loewenthal, who had accomplished all this work for Christ before his marvellous career was mysteriously closed by the assassin's hand? Thirteen years before his death, at the age of twenty, he was a Jewish pedlar, walking along the streets of Princeton, New Jersey, in America. A Christian minister fell in with him, took an interest in him, sent him to college, and was the means of bringing him to Jesus. This Jewish pedlar became a head and heart believer in the Lord Jesus Christ, and then became in a few years one of India's most learned and useful missionaries.

Whether we look at the converted Jew, as in the case of Dr. Neander, reviving and strengthening the faith in *Protestant and rationalistic* Germany; or at the case of the converted Jew, Dr. Capadose, establishing *Sunday-schools* in Holland, and interesting himself in the conversion of the *young*; whether we look at the converted Jew, Bernard Kerb, fearlessly distributing the Word of God amid persecutions, among *corrupt, dead Christians*; or whether we gaze upon the marvellous work among the *heathen* accomplished by the converted Jew, Isidore Loewenthal, we confess to a feeling of wonder and amazement beyond the power of language to describe, that the Church of Christ should be apathetic as to the conversion of a people so remarkable in themselves, and though separate from, yet sustaining, for all practical purposes, a close relationship to every nation and tongue, and still "beloved for their fathers' sake."

Brother and sister Christians, we urge the claim of the Jew—the prior claim of the Jew; on the authority of the Word of God we urge it; by the wrongs of ages we urge it; by the incalculable blessings we have received through him we urge it; by the needs of the Church and the world we urge it; and for the glory of Christ we urge it. We owe the Jew a heavy debt of justice for past wrongs; we owe him a debt of gratitude for untold blessing; and we owe him a debt of love for Christ's sake.

Let us, then, sympathize with scriptural, prayerful effort to win the Jew to Jesus—for his own sake, for he is a sinner, and perishing; for our own sake, for the Church will be strengthened by his conversion; for the world's sake, for the Jew is destined to be an instrument of blessing to all nations; and, above all, for Christ's sake, who will never "see of the travail of his soul, and

be satisfied," whilst his brethren according to the flesh, in their ignorance and blindness, refuse to confess Jesus Lord, to the glory of God the Father.

Oh that the day may soon dawn when God will extend peace to Israel like a river, and the glory of the Gentiles like a flowing stream!

In a subsequent number of *THE CHRISTIAN* we purpose (D.V.) giving some account of the results of modern missions among the Jews, with facts coming within the range of personal experience.

MR. HENRY VABLEY IN CANADA.

My dear Brother,—I know you will rejoice to hear how great the blessing has been in Brantford. Truly we have reason to say, "What hath God wrought!"

The interest has continued to increase so that hundreds have received Christ Jesus. I am not sure that the work has not surpassed Toronto, and more and more do I see that if we carry God's gospel, "a living Christ" to our fellow-men, He will abundantly bless us.

How important it is to take the living Lord into all our service, for "wherever the river came, life came" (Ezek. xlvi.). Old men and women, middle-aged of both sexes, young men and maidens, boys and girls, by scores, are now "new creatures in Christ." My soul is full of praise, and giveth blessing, and honour, and glory unto our great King.

One young man, quite a leader among the card-players in the drinking-houses here, was brought to Jesus, and he went down to their presence and said, "Gentlemen, these hands have handled the cards thousands of times. I now know Christ Jesus, and I will never handle another so long as I live."

Time would fail me to give you the remarkable cases. In one house of business nearly every young man and every youth has turned to God. Jesus of Nazareth has been abiding with us in very marked and blessed power. I never shook hands with so many saved ones at one time as on the afternoon of the last meeting, when Knox Church was so crowded that many could not get in at three o'clock.

The night before saw *ninety-nine* stand up asking for prayer, and we did not reach home until 1.40 A.M. The evening previous ninety were standing up in token of their anxiety to be saved; and 12.30 P.M. found us still among the seeking ones. In the schools the work is equally blessed, and numbers of the young ones have been brought to Jesus.

The ministers have helped very heartily, and many Christian workers among us have been greatly used of the Lord in winning souls. It has been harvest indeed. The commercial rooms have been deserted, and the drinking-houses spoiled of their customers. From all parts we have heard the sound, "The Lord hath done great things for us, whereof we are glad."

"Never," said an old resident, "has Brantford been aroused to the present depth of interest in spiritual things. The increased spiritual life, and the awakened regard for the word of the Lord, we need not fear to overstate; it is simply blessed. And, as of Samaria, it may be said, 'There was great joy in Brantford.'"

I am not one whit surprised. I know how many thousands are constantly praying for me. And when I remember the Oxford Conference, and how hundreds of the most devoted of the Lord's children carried me to the throne of grace, in no presumptuous spirit did I say 10,000 souls for Christ during my stay on this side the Atlantic. There is surely a spiritual counterpart to the great wholesale houses in the commercial world. Some of us must get into the wholesale trade if great results are to be seen.

The Lord is with us. Let us not limit the Holy One by our unbelief, nor doubt his presence when we speak his word, nor occupy our audience with other than Himself, and have more regard to his operation and power than to the people's reception or opposition. Brethren, pray for us.—Yours in our Lord Jesus,

Stratford, Jan. 23.

HENRY VABLEY.

FOR THE YOUNG.

A CHILD'S IDEA OF PRAYER.

Jennie Lee, who was only four years old, no sooner saw work laid aside than she ran to her mother's knee and claimed a seat there. Mrs. Lee lifted her to her lap, and went on busily thinking of her duties and cares, while she rocked herself and Jennie to and fro.

For a while Jennie amused herself very quietly by winding a string in and out through her fingers; but presently she began talking to herself in a low tone.

"When I say my prayers, God says: 'Hark, angels, while I hear a little noise.'"

Her mother asked her what noise was that.

"A little girl's noise. Then the angels will do just so" (shutting her mouth very tight, and keeping very still for a moment) "till I say, 'Amen.'"

Isn't this a sweet thought?

I wonder if the children who read this story of little Jennie have ever thought how wonderful it is that God always hears their prayers. He is surrounded by thousands and thousands of angels, and all praising Him with their golden harps; and yet, through all the music and all the praises He hears the softest prayers of a little child kneeling by the bedside. He must be very loving and very kind to children. We should think He would sometimes forget, and be listening to the beautiful sounds in heaven, instead of the prayer of a little child. But He never does. There is never too much singing or too many praises there for Him to hear a little girl's noise. Do you not wonder that children do not pray to Him much more and much oftener than they do?

FUNERAL OF MR. JOHN ASHWORTH.

Full particulars have been sent us of the funeral of the late Mr. Ashworth, and it is exceedingly cheering to find how his life-long service of self-denying love has been recognized and appreciated by those he sought to benefit. Not only did the inhabitants of Rochdale assemble in large numbers to pay their last tribute of respect to their friend and benefactor, but many, including Mr. John Bright, and others from a distance, made an effort to be present at the closing ceremony.

The members and attendants at the Chapel for the Destitute, the teachers of the Mission-school, friends, and fellow-citizens, walked to the grave three abreast, followed by the carriages of many gentlemen and ministers in the neighbourhood of Rochdale.

Our friend still lives, not only in the presence of Jesus, but in the hearts of the men, women, and children, among whom he lived, laboured, and died. He is called to higher service, and we hope his friend and successor, Mr. Calman, will largely share the same love and the same prayers that brightened Mr. Ashworth's course.

THE WORK OF GOD IN CASTLEFORD.—Towards the close of last year, the committee of the Castleford Sunday-school Union arranged for a united observance of the first week in this year, as a week of prayer. The ministers and churches heartily entered into the scheme. During the week the meetings increased in numbers and interest. All were convinced that God was willing and waiting to bless. It was, therefore, agreed to continue the meetings for another week. Meanwhile on the Sunday all the ministers interchanged pulpits. In the second week larger numbers still attended, until the Mechanics' Hall, the place of meeting, was crowded. The Spirit of God was manifestly, though silently, at work in many hearts. The sobs of penitence were heard. Tears of godly sorrow began to flow, and not a few came inquiring, "What must we do?" Never did the town experience such a gracious visitation. The churches are baptized, believers are quickened, places of worship are frequented, and not a few are savingly converted. The meetings are still continued, and this week arrangements are made to hold half-hour services in the public works. On Sunday afternoon, the members of the different churches met in the Wesleyan Chapel unitedly to celebrate the dying life of their common Lord. The service, which was most interesting and impressive, was conducted by the Rev. D. MacCormick, Congregational minister. May God have all the praise.

MESSRS. MOODY & SANKEY AT LIVERPOOL.

FROM THE REV. PATRICK WHITE,
 BELINGTON PRESBYTERIAN CHURCH.

As of the apostles of our Lord it was said, "These men, who have turned the world upside down, are come hither also," so of our brethren, Moody and Sankey. It is joyful to see that the success which attended their self-denying labours elsewhere, promises to be equalled, if not surpassed, in Liverpool.

All Liverpool is moved by them; but as yet, not all with the most desirable feelings. Some seem actuated by a spirit of embittered hostility, and do not hesitate to write and speak of these servants of Christ, what has not the shadow of truth. This very opposition is, however, doing good. God makes "the wrath of men to praise Him." I have known of some who entered Victoria Hall bitter enemies, and left it attached friends to the movement. Many flock to the meetings, apparently from idle curiosity, and thousands under spiritual anxiety, whilst God's people rally round the evangelists with an enthusiasm and hearty good will which is cheering to observe. Mr. Moody seems to have lost none of his popularity in address. His style is plain, peculiar, and strikingly forcible. No sameness of figure or phraseology, but new thoughts, new subjects, and new illustrations, producing deeper impressions, and drawing greater crowds than the one preceding it. There is no other satisfactory reason which can be assigned for his unprecedented popularity, but that the mighty power of God is with him.

The good work in his and his brother Sankey's hand seems like the noble river pouring its waters down the mountain, reaching the valley, deepened, widened, and expanding itself by the numerous tributaries which join it, it flows on with irresistible majesty, bearing before it every barrier of man, and yet not a ripple on its placid surface.

Perhaps, of the marvellous work of God's grace going on in our midst, the "after-meetings," or

"INQUIRY-ROOM,"

is the most interesting and remarkable. Here are found representatives of all ages, from the very young, of only ten years, to the aged. All classes of character are discovered there, from the virtuous and moral, to the regardless and abandoned.

"Can such a wretch as I be saved?" was the question asked me by a seaman whom I knew twelve years since, the son of a humble, but truly pious man. Oft had he wept over his thoughtless son, but faith never failed him. He still said James will be all right yet. What was my joy may be conceived, but cannot be expressed, when the above question, "Can such a wretch as I be saved?" was asked, and a strong seaman caught my hand.

"Yes, James, you can, and God is this night answering the prayers of your dear good father."

"But, sir, I am such a sinner."

"No matter, if every sin you have committed was as aggravated as all the sins of your life combined, and that you committed ten thousand sins, for every one of which you are guilty, the blood of Jesus Christ, God's Son, can cleanse from all sin."

"Oh, but I am so ashamed, I cannot look up." Such was the feeling of the poor prodigal; but the loving Father was not ashamed to take his sinful son to his heart and home.

"Will you give yourself to Christ?"

"I will," was his reply; "and I go to sea to-morrow, sailing for America as I never did before."

THE SCOFFING INFIDEL BROUGHT TO GOD BY A HYMN.

Such I have known to be the case. At last Monday evening's meeting, an intelligent young man informed me he came into that hall to scoff at all he heard. "I believed only in God and the devil; the latter I served

well, and as sitting laughing at the fools (as I then thought) about me, that beautiful hymn, 'Safe in the arms of Jesus,' was sung. A sudden thrill passed through my whole frame, and then like a dart ran through my very heart. My feelings were awful, but I listened to the next verse, and felt there is a Saviour. Who is He? Where is He? Instantly I realized the truth, Jesus is the Saviour. I threw myself into his loving arms, and here I am now, rejoicing in Him."

"Blessed be God," I said, "for such news. Now, brother, go home and tell your friends what great things God hath done for your soul."

"Will you pray?" he said.

We went together to the throne, and then he said, "God bless you; I will now live and work for Jesus."

The devil lays his plans, and no doubt thinks they are well arranged, but whilst he proposes certain events God disposes of them in a very different way than Satan expected. He works by his servants, as God works by sanctified souls.

THE DECEIVER DISAPPOINTED.

Of this I have had an instance.

"I am under a dreadful temptation," said a young man to me.

"What is it?" I asked.

"I was given drink by a man professing to be a Christian, and whom I have heard preaching the truth to me and others, but who is opposed to Moody and Sankey, and I was sent here by him to give annoyance. Now I am brought to Christ, in place of dishonouring Christ in this meeting, what am I to do to that man?"

"Pray for him," I said, "and God will give him to you as a star for your crown. Tell him plainly his state, and bring him here with you next night."

"I knew a lady who went to a religious meeting as an avowed infidel, sent there by two sisters-in-law for a similar purpose to that which brought you this night here. She was brought to Christ, and sent back to them full of Jesus, and was the means of their saving conversion; and now all three are rejoicing in the great salvation effected by Jesus, the Son of God, for every penitent, believing child of Adam."

Truly the Lord is doing great things for us in Liverpool, "whereof we are glad." But faith induces us to expect still greater blessings, feeling that we have only yet got the first drops of the showers. We look for the latter rain, praying that Liverpool may be made in every home the habitation of righteousness, that the Word of God may be in every hand, and its precious truths written on every heart, and holiness to God may characterize all its inhabitants.

BY A WORKER.

It may emphatically be said of them, "They came, they spoke, they conquered." For twenty years I have been more or less mixed up with the evangelistic work of the town, but never have I met with more opposition and scorn to any movement than the present.

The erection of the vast hall to hold 10,000 persons, was looked on as monstrous folly. As it was being built, the talk was, To what purpose is this waste? But now, what was called Moody's folly, is seen to be God's wisdom.

Men who wrote, spoke against, and laughed at it, now speak with bated breath, come and hear, and go with changed thoughts. "Nothing succeeds like success," is an old world's adage, and in this is proved to be true:—6000 at the midday prayer-meeting; 6000 at the afternoon Bible-lecture; 10,000 at the evening meeting, with the inquiry-rooms full, are something that even the Exchange has to admit. But beyond this, there is the mighty working power of God's Spirit working and acting, which no tables can register or numbers record. "Tis not by might, nor by power, but by my Spirit," was the key-note of the preparatory meetings, which has been steadily kept before all the workers.

Looked at in a plain matter-of-fact light, we ask what

brings the people together? Preaching, teaching, singing, can be heard, more artistic and eloquent, almost anywhere, we are forced to admit. It is the power of the Spirit in making plain words burn and simple singing 'ouch.

The part allotted to me in the great work has enabled me to see and test much that is going on. And this I can say—there is wheat; there is chaff. The wheat is sound, and will be a glorious, bountiful harvest. The chaff will be blown away. Wheat and chaff always grow together. Never have we been privileged to see so much real genuine work—anxious faces, tearful eyes, aching hearts. The general feeling is that souls are being born again, even though they have not courage to stand up or walk into the inquiry-rooms.

Last Thursday night, Mr. Moody, after a telling address, went into the inquiry-room, and his place was occupied by Mr. Fairclough, a cotton broker, who wielded the sword of the Spirit with amazing power right and left. His words, powerful and well-chosen, fell with force, and told on the vast audience that seemed spell-bound. Many seemed to be convicted of sin, and hurried into the inquiry-room.

Liverpool needs the prayers of the Christians of Great Britain at this crisis. Every arrangement that man can make has been made for the well carrying on of the work. But what we fear are unwise helpers and the Sanballats who would come in and mar the work.

The popular feeling is well expressed by the enclosed lithographic sketch, which, while rough, is not adverse to the evangelists.

[Our correspondent encloses a very rough caricature, entitled, "The Man and Dog Fight," in which Mr. Moody is the man fighting with a dog, whose four heads are—Intemperance, Vanity, Crime, Immorality, encircled by the collar SIN, while a number of persons of various classes, standing round, freely express their opinions.]

FROM A CORRESPONDENT.

"Let thy work appear unto thy servants, and thy glory unto their children. Establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it."

Such has been the prayer of our beloved friends, Messrs. Moody and Sankey, and those who have supported them in their work here for the last ten days, and the Lord has heard and answered them of a truth. In some places which our brethren have visited the fruits have begun to appear almost as soon as the seed was sown. In others, and notably Dublin, the apparent results were some time delayed, though the blessing of many conversions to God was afterwards abundantly given. In Liverpool, already, the issue of the meetings has been most encouraging.

In the opening services, Mr. Moody remarked that many people thought the Victoria Hall was a bad investment, but that, if souls were born there, perhaps some of them would like to have a little stock in it.

On the evening of Monday week, the first opportunity was given for anxious inquirers to be spoken with. Mr. Moody had just delivered a most heart-searching address, in which he had shown man's unutterably lost condition without Christ, and many refugees of lies had been laid bare. But he did not leave the sinner there. With all simplicity and affectionate earnestness, he held up a crucified Saviour, and once again it was shown that the good, old-fashioned gospel—stripped of all rhetorical dead-weights and conventionalisms that often prove hindrances instead of helps—had not lost its power. Mr. Moody's earnest invitation to those who were anxious about their salvation, to stand up, and afterwards to meet him in the inquiry-room, was responded to by hundreds, who were not deterred from showing their anxiety by the curious gaze of many thousand spectators.

Many striking instances of conversion have occurred, and other cases have come under my own observation in which backsliders have been led to return

to their first love. One day at the noon prayer meeting Mr. Moody told of an interesting case of conversion he had met the night before. A young stalwart man, who was to sail for America next day, had come into the meeting. He had been pricked to the heart by Mr. Moody's pointed appeals, and found his way to the inquiry-room, and here, as he believed, to lay his hitherto unforgiven sins on Jesus. Later in the evening he called on Mr. Moody at his hotel, and received a letter of introduction to any of the Christian friends in America he might meet. He was accompanied to the hotel by his brother, who had come from the country with him to see him sail, and who seemed overjoyed to think that one so nearly related to him was taking Christ with him ere he left his native shores.

The experience of Monday evening has been repeated every evening since, more or less, and I have not the least doubt but great numbers have been led to see and feel their lost condition, and to cast their all on Christ, who have not openly avowed it. We may reasonably suppose that curiosity has mostly passed away, yet it is no easy task sometimes to induce the vast audiences who throng into every corner of Victoria Hall, to leave, after the benediction has been twice pronounced.

At the evening meetings the hall is always crowded with something like 10,000 people, and if it were not that the committee keep a great part of the passages clear to allow of access to the inquiry-room, every inch of standing ground would be occupied. The attendance at the noon prayer-meetings averages 4000 to 5000, the audience, of course, not being so mixed as those in the evening. One gratifying circumstance, however, in connection with the noon meeting should be noted, and that is, the presence of so many of the Liverpool merchants and business men. I have heard it stated that between twelve and one, when the noon prayer-meeting is held, 'Change is half deserted, and it has been remarked that no other source of attraction has ever drawn so many of these busy men away from their money-making for an hour in the middle of the day. May they carry away some truth that will cling to them when they are tempted to forget God in their haste to get rich! The requests for special prayer have been very numerous and so varied that it would be impossible to characterize them. The notices of the secular press, while not expressing any hearty sympathy with the movement, have been very fair and honest, as a rule, considered as simple reports of the proceedings.

A very happy feature of the work here, as elsewhere, is the sympathetic co-operation of many clergymen and ministers of various denominations. They appear on the platform and take part in the services, as well as in the personal dealing with the anxious. This is matter for thanksgiving, though some correspondents of the Liverpool papers assert that the very presence of the evangelists here, and the admitted need there is for their labour, is a slur upon their own zeal and fitness for the work of evangelizing the destitute and depraved masses of the town.

I am not seeking to defend any apathy that may have been shown by ministers or Christians generally with respect to the moral condition of this town, which by universal consent is most deplorable. But all must agree that, after the ministers and their flocks have done their utmost, there is a crying need here for special effort. And it is gratifying to know that the worst are being, to some extent, reached by the present movement. At one of the noon meetings, important testimony on this point was given by Dr. Owles, of the Liverpool Medical Mission. He stated that he had met with some few among the very poor of this town who had already been present at the meetings, and he had heard of many others who were desirous to come. In the inquiry-room on Monday night there was one little fact which was most encouraging to some of those who were labouring in the lower parts of Liverpool. Among the first batch of those who were present, numbering somewhere about twenty-five, there were three well-

known faces from the district of Scotland-road, and each of them had brought another friend with him. During the past two evenings they had conversed with several souls. In some the impression had evidently been very slight, but in others he might say, with equal certainty, it had been very deep; and in one or two instances within his own personal knowledge souls had returned on the second evening to state that they were truly saved. He might say, too, that, on speaking further with them, the impression of one or more intelligent Christian was, that their cases were real, that they had truly distinguished between the touch of the crowd and the touch of faith, and that virtue had gone out from the Great Physician which had healed their souls. The inquiry-room, however, was no necessary test of what the real work was. Many who were naturally somewhat forward were ready to go there under very slight impression; whilst others who were more reserved, and in whose souls the work had gone far deeper, would go home, and would not dare to speak even to their nearest friends. He trusted, however, that as the work went on, very many would come with the cry, not only in their hearts, but within their lives, "What must I do to be saved?"

Mr. Moody gave two Bible-readings last week, to large and deeply-attentive audiences. The first, on Thursday, was given in the College Hall, Shaw-street, when about 2000 people were packed into the building, and many failed to gain admission. The subject was, "Confessing Christ," and this privilege and duty was carried home to the minds of the hearers in the most trenchant, and, at the same time, scriptural language. The second was held in Victoria Hall, in order to accommodate all, and upwards of 3000 availed themselves of the rich feast of fat things, which every honest and healthy Christian must feel these readings to be.

FROM MR. SAMUEL NASH, SECRETARY, Y.M.C.A.

SUNDAY (7th.)

The first convert was a young man won through the singing. Another case to-day was that of a collier from Wigan, for years an inebriate, and one who had frequently been committed to prison for being, as he said, "drunk and disorderly;" he was thoroughly broken down upon hearing Mr. Moody describe a touching circumstance which occurred in a New York prison, and at the close of the meeting was led to give his heart to Jesus.

MONDAY.

Nearly 5000 persons present at the noon prayer-meeting to-day. There were thirty-four special requests for prayer read out.

Long before the hour named for the commencement of the evening service, the building was crowded in every part, and large numbers were unable to obtain admission. Upon the conclusion of the address, and in response to an invitation from Mr. Moody, over a hundred persons rose to their feet, manifesting by this a desire on their part to become Christians. About 300, of both sexes, were to be seen in the inquiry-room at one time, anxious about their souls. Numbers who disliked entering the inquiry-room were conversed with in the large hall, several of these professed to find peace; of the latter one was an emigration agent, two were bank clerks, one a cab-driver, two were office boys, and two were young ladies engaged in business.

TUESDAY.

A larger congregation than yesterday attended the noon meeting to-day, and there were again numerous special requests for prayer. Mr. Moody, whose remarks were chiefly upon the subject of prayer, earnestly besought the Christians of Liverpool and elsewhere to be very prayerful, taking everything to God in prayer. Mr. Moody spoke with his accustomed earnestness; several times during his discourse the tears might be seen trickling down many cheeks, showing the deep impression produced.

One of the most interesting cases in the inquiry-room was that of a young man, who for a long time "refused to be comforted," by reason of his having succeeded in prejudicing the minds of so many of his companions against Messrs. Moody and Sankey, and thus preventing their attending the meeting. "Suppose," said he, "they should die *unsaved* through me?" (The following Thursday evening he brought one of his fellow-workmen into the inquiry-room, and said he had induced four or five others to attend the meetings.)

WEDNESDAY.

Notwithstanding the bitter cold, quite 6,000 persons attended the noon prayer-meeting. Addresses were delivered by Mr. Moody and Dr. Owles.

The evening meeting was again crowded to excess; between 300 and 400 persons remaining behind, anxious regarding their eternal welfare. Of those who professed to find peace, one was a farmer from Llandudno; another was from Northwich, Cheshire, another was a Jew, and one a Roman Catholic. Many working men also went away rejoicing in a newly found Saviour; in fact, it is most gratifying to see how the working men are being reached and saved, meeting after meeting.

THURSDAY.

There were over seventy special requests for prayer at the noon meeting to-day, which was again very largely attended, notwithstanding the weather. Mr. Moody, Mr. Thomas Matheson, and the Rev. Hugh Falloon, M.A., of Chester, addressed the meeting.

At three o'clock, Mr. Moody gave a "Bible-reading" in the College Hall, Shaw-street. The building, which accommodates about 2500 persons, was crowded to excess; a second, or overflow meeting, was therefore held in St. Augustine's Church, close by, conducted by the Rev. W. J. Edwards.

Despite a wet evening, the building at night was again crammed to excess nearly three quarters of an hour before the time announced. After a fervent prayer by the Rev. W. Lefroy, M.A., a most telling discourse was delivered by Mr. Moody on "Regeneration." Over 400 persons, anxious about their souls, remained behind in the hall and in the inquiry-rooms. Numbers went away happy. Did space permit, many touching cases might be mentioned. One was a grandmother who had brought her orphan grandchild; a father, who was anxious about his son, brought him to the meeting, and both went home rejoicing; two or three seemed to be dock-labourers; several were clerks and shop-assistants; while quite a number of highly respectable females went home professing to have received pardon for their sins.

FRIDAY.

The requests for thanksgiving and prayer were more numerous to-day than yesterday. Addresses were delivered by Mr. Moody, Mr. D. M. Drysdale, and the Rev. Dr. Arnot, of Edinburgh.

Mr. Moody's "Bible-reading" was held in Victoria Hall this afternoon, no other building in town being capacious enough. The attendance was large, and mainly composed of ladies.

The evening meeting (which was mainly composed of young men) was conducted by the Rev. W. H. M. H. Aitken, M.A., who delivered an earnest and telling address, bringing out the gospel, and urging upon all then present to accept Christ. Numbers entered the inquiry-rooms to be conversed with. One was a poor blind girl, whose sweet, happy face spoke volumes. One or two were boys, apparently about fifteen or sixteen years of age. There were also three young ladies, all employed in a large drapery establishment, besides several very respectable young men, artisans, and others.

At night the audience was as great and varied as on previous evenings. After the hymn, "Jesus of Nazareth passeth by," by Mr. Sankey, and prayer by the Rev. Charles Garrett, Mr. Moody spoke again on the subject of "The new birth." A large number stayed behind to be conversed with, the inquiry-rooms being full, besides numbers in the body of the hall.

The Rev. W. B. S. Matthias, M.A., of St. Matthew's Church, mentioned a remarkable case he had dealt with, that of an old lady just turned 100 years of age (who had been brought to the meeting by her relatives), and who that evening had found peace; three sisters also gave their hearts to Jesus. Another case was that of a commercial traveller. A gentleman mentioned that during the week seven in one family had been won for the Saviour. Several cases of conversion through the singing have been brought forward, one somewhat remarkable, through Mr. Sankey singing "Nothing but leaves," at the Bible reading in the afternoon.

SATURDAY.

The Rev. Dr. Arnot, of Edinburgh, conducted the noon prayer meeting to-day, and gave a very interesting account of the work in Scotland.

At three o'clock a meeting of parents and children was held. Between 6000 and 7000 children were present. Addresses were delivered by the Rev. R. H. Hammond (who presided), Mr. Thomas Fairclough, and Mr. D. M. Drysdale.

SUNDAY (14th).

Over 5000 attended the eight o'clock meeting for "Christian workers," this morning. Mr. Moody, with tears, implored the Lord's people to make the best use of their talents, to look on the bright side of things, never to be discouraged, whatever the difficulties might be, but to be filled with enthusiasm for the Lord and his blessed work. His illustrations were of the most touching description, the audience again and again being moved to tears. Mr. Moody himself (especially when engaging in prayer at the close) was visibly affected, and was several times scarcely able to proceed. His address will not soon be forgotten. God grant it never may be!

At eleven o'clock, "a meeting for those who attend no place of worship" gathered fully 6000 persons, chiefly young men. Mr. Moody's address was a powerful and touching appeal—full of love and tenderness—for decision for Christ. At its close, upon the relation of an anecdote regarding a dying "prodigal son," every head was bowed, the vast audience being moved to tears. Upon the conclusion of the meeting, 243 persons immediately followed Mr. Moody into the inquiry-room; of these only 31 were females. Christians and inquirers were all alike in tears, with hearts so full as to be scarcely able to speak one to the other. An adequate description of the meeting is simply impossible; it was "the Lord's work, and marvellous in our eyes." Nearly every one in the after-meeting professed to find peace. One poor working-man came up to the writer and gave a sovereign (his savings) as a thank-offering to the Lord for salvation found. Of those anxious to be saved, and who went away happy, several were clerks in offices, two were Unitarians, quite a number were carters, riggers, and the like, while not a few spoke of the drink as being their besetting sin.

At three o'clock a meeting for females only was held in the large hall, which was crowded to excess. At the close of the meeting, and in response to an invitation from Mr. Moody, upwards of 500 females, young and old, rose to their feet, professing by so doing their anxiety to be saved.

While Mr. Moody was addressing the females in Victoria Hall, a meeting for young men was held in the large St. James's Hall, or Theatre, which was crowded out. Addresses were delivered by Rev. Thomas Macpherson, M.A., and Rev. W. H. M. H. Aitken, M.A. Hundreds were turned away, and a second or overflow meeting was held in Byrom Hall, Byrom-street, addressed by Messrs. C. E. Dixon, R. J. Glasgow, and A. Matthews.

During the time Mr. Moody was speaking to the females, large crowds remained outside the building, and these were addressed by Mr. D. M. Drysdale.

Before seven o'clock the evening meeting was crowded to excess by men; upwards of 11,000, young men and old, were packed within the building, while thousands remained outside, unable to obtain admission.

Mr. Moody's address was very powerful and seemed to produce a marked effect. At the close of the meeting over 500 men remained behind, anxious about their souls.

A crowded meeting of "females only" was held in St. James's Hall, while the meeting for men was being held in Victoria Hall; the speakers were Messrs. Drummond, Drysdale, and Baxter.

Would the Lord's people generally join in praising God for what He has already accomplished in this "black spot on the Mersey," and pray that we may see far "greater things than these"? The Lord increase our faith.

FROM OTHER CORRESPONDENTS.

Mr. Sankey's singing has been a great source of attraction to the multitude. Hundreds on hundreds, who would probably not have been at the trouble to stir from their homes to hear the preached word, have flocked to witness this new thing—singing the gospel. I have heard those who affected to sneer at the movement as a whole, yet express their strong desire to hear Mr. Sankey sing. Every lover of the souls of men most rejoice that so many have been led within the sweet sound of the gospel, even by such ignoble motives, and there has been evidence revealed here that, as in other places, the simple truths sung by Mr. Sankey have led to conviction of sin in the minds of the hearers. Such hymns as "The Ninety and Nine," "Nothing but leaves," "Jesus of Nazareth passeth by," and several others, have been chiefly blessed in this respect.

ALL-DAY CONVENTION AT LIVERPOOL.

An all-day Meeting will be held at Victoria Hall, Liverpool, on Wednesday and Thursday, March 3rd and 4th.

IN THE INQUIRY-ROOM, BIRMINGHAM.

Dear Sir,—It was my high and happy privilege to lead many to the feet of Jesus, and get them to look off unto Him, and amongst them these. The first evening I was there I went with my Bible under my arm into the gallery, and there at the end of the row of chairs sat a young man who, from his respectable appearance, evidently moved in good society. He looked dejected and anxious. I took my seat at his side, and looking into his face, said—

"Well, friend, are you saved?"

"No, but I want to be," said he, earnestly.

"Well, tell me now how it is you are not saved."

"Why, I am often questioning whether this is the right religion or not, and then I get uneasy, and can't rest."

"Well, but do you know of any better religion than this, that Christ Jesus came into the world to save sinners?"

"No."

"Are you a sinner?"

"Yes, I am."

"Well, if Jesus died to save sinners, and you are a sinner, you must be the very one He died for, eh?"

"Yes, I must be."

"And now let me read John v. 24 to you, and you believe it while I read it." I then read it slowly, and said, "Now haven't you eternal life?"

"Yes, I shall have when I die."

"No, no; that is too uncertain;" and twice more I read it over very slowly, emphasizing the "hath," "shall not," and "is passed," and turning towards God all the while to reveal the truth to him, and after the third time he said suddenly, as the big tears fell from his eyes—

"I see, I see! I've just got to believe; I've got it now!"

"And now," said I, "let us get down on our knees, and thank Jesus for what He has done for you."

After a pause, he said, "Do you mean me, sir?"

"Yes, you."

"What, aloud?"

"Yes, aloud: He wants to hear you thank Him, and so do I."

And then, in a few broken, trembling words he did so; and after he had finished and I had thanked Jesus too, I said, "Give me your address, for I would like to write to you," and he gave it me, at a place forty miles away.

"Well, but," said I, "what brings you here?"

"Why I came on purpose to be saved, and I am staying with my mother and brother, who are Christians, at the — Hotel, and now I shall go home to-morrow."

"And will you tell them as soon as you get back to the hotel that you are a saved man?"

"Yes, I will."

"Well," said I, grasping his hand, and he holding mine, oh, so warmly, "you are quite certain that you now have eternal life?"

"Yes quite!"

And giving him one or two precious life-texts, the young man went on his way rejoicing, as his happy face clearly indicated.

Oh, dear fellow-workers for and with Christ, it is worth a lifetime of effort and toil to bring just one such precious soul into life-giving contact with Jesus, to introduce one such fellow-sinner to his and our Elder Brother!

One evening, as I went into the Presbyterian Church to the men's inquiry-meeting, I saw a man about thirty-five, sitting close to the door, with a cold, sarcastic look upon his face. Somewhat against my inclination, and, I suppose, my flesh, I turned back, and sitting down beside him, said—

"Well, my friend, are you a sinner?"

Frowning at me, he said, sharply, "No."

"What, not a sinner?"

"No, I've never sinned in my life."

"What, never told or acted a lie?"

"No."

"Never got into a temper?"

"No, never intentionally."

"Never thought anything wrong?"

"Not that I know of."

Mr. Moody had been that evening giving his heart-searching, sin-revealing address on, "There is no difference." I said, in amazement—

"Can you say all this after what you've just heard Mr. Moody declare?"

"Oh," said he, "I haven't heard him."

"What brings you here, then?"

"I thought I'd just step in, and have a look."

I then read to him, slowly and prayerfully, Rom. iii. 9—26, and again looking at him, said—

"What can you say now?"

His careless look was exchanged for a look of pain and conviction; his proud neck was bent, as he said, in a startled way—

"Why, I'm lost."

"Oh, now," said I, "I can tell you of Jesus, who came to seek and to save the lost." And I read to him that text, and Isa. liii. 5, 6, and Matt. xi. 26, when he said—

"I'm lighter and easier now."

He told me he had a Christian wife at home. "And won't she be glad to hear I'm saved?" said he.

He prayed, then went down to his house, no longer a Pharisee, but a poor Publican, justified through believing in Jesus. Another hard heart falling on Christ, and being broken and healed too.

One more case, and I must close. On one of the first evenings, as I looked up and down the same church, I saw, away at the end of a pew, a big, rough-looking man, clad in a sack suit, and, to all appearance, a navvy, kneeling on the floor, with his arms on the pew-seat, and his head buried in them. I went to him, and, kneeling beside him, put my hand on his great, broad back, and said, "Why, friend, what's the matter?" The only answer was a groan. "Do you want to be saved?" Another deep groan, which spoke volumes of intense

pain for sin, and desire to be forgiven. I quoted one or two Scriptures to him, including 1 John i. 7—9, and John v. 24, and said, "Now will you believe these? Because if you do, you are a saved man at once." And he said, "Yes, I will." And the groans ceased, his voice got cheerful, he lifted up his head, and looked at me for the first time, and a smile came across his burly face, as, with tears in his not often moistened eyes, he said, in reply to my question, "Well, aren't you happy now?" "Yes, I am."

As he went out, I introduced him to a minister, and said in his presence, "Well, how are you now?" "Oh," said he, his rough face beaming, "I'm right enough now." And his after actions have proved the genuineness of his conversion.

I have seen him at nearly all the meetings. Every night he finds his way to the young men's inquiry-meeting from his lodging-house home; and although he can neither read nor write, he can, and does, tell out of the abundance of his overflowing heart what Jesus has done for him, and what He will do for all. Twice he has got upon his feet in the open meeting, and in his simple and rough, but genuine way, told of the great love of Jesus, much to our delight; and he is to be found each evening sitting or kneeling beside some anxious one, pointing him to the sinner's Friend, *his* Friend. I often shake his hard, horny hand, and he tells me by his lit-up face and glad words that he is happy in Jesus.

Another diamond this, rough, but very precious withal, for the Lord to shape, and polish, and place in his glorious coronet, studded with the jewels of blood-bought souls.

Dear unsaved reader, believe and trust in Jesus simply, easily, as all these have, and you are saved for ever. Dear Christian reader, pray earnestly for these and all the new-born souls resulting from this revival amongst us; and pray also that many more may be gathered in. S. C.

WEEK OF PRAYER FOR YOUNG WOMEN.

We shall not attempt to detail the efforts and accompanying blessing connected with this week's services for young women. To the dregs of society they have penetrated; its very flower filled the Assembly Hall this afternoon (Friday) at three o'clock. The evening services have been well attended, and every night with deepening blessing. After three meetings yesterday, and two this morning, at each of which it could well be said, "His banner over us was love," we went to the afternoon meeting chiefly to conduct thither a lady from America, and also from the thought that the attendance would not be large.

Let none of the workers in the large English towns tremble at the thought that perhaps after a year is past, the eager, anxious throng of worshippers shall crowd their streets no more. To-day, after fifteen months have come and gone, with no attraction as to speakers but the well-known voices of pastors whom they can hear every Sabbath, the hall was thronged by young ladies in every part. Boarding-schools and bands of sisters from families were interspersed. Mothers and guardians were there to wait the answers to long-offered prayers. The kingly Suitor from the skies was offering his salvation through the preached word, and none doubted the Divine call was being answered by many willing hearts. We could fill columns with an account of these addresses given under the breathing of the Holy Spirit, but we forbear. The Lord alone be exalted in this day.

WILLINGHAM.

The week of prayer for young women has been observed in Willingham. On Lord's-day the 7th, the Rev. W. Jackson preached the sermon on the subject. On Wednesday evening, Mrs. Jackson, the wife of the minister, conducted a meeting for females, and gave an address on the choice of Mary. The cottagers' meeting, on Monday evening, was likewise turned into a prayer-meeting for young women, at which a young inquirer offered her first prayer in public. An intense desire for the salvation of young people has been manifested at all the services.

Willingham Tabernacle.

W. J.

DUBLIN BELIEVERS' MEETINGS.

This semi-annual gathering has, as usual, proved a time of refreshing from the presence of the Lord: an Elim where the reviving effect of true ministry of the Word by the Spirit has been experienced by many of God's pilgrim people. Extensive united efforts for the evangelization of the unsaved can by no means be a substitute for Christian fellowship. The extra strain they involve on the grace and spiritual strength of those who take part in them render seasons of prayer and mutual edification only the more needful. Believers must come apart sometimes to rest in the green pasture of the Word, that they may rise up again and go forth, like giants refreshed with new wine.

The effect of the visit of Messrs. Moody and Sankey to Dublin was perceptible in the recent meetings, though not so much as might have been expected perhaps. The old Metropolitan Hall, associated with hallowed memories in so many minds, is now almost as much devoted to evangelistic work as in 1860-61. Meetings are held there most evenings, some of young men exclusively. It was crowded to its utmost capacity at some of the meetings of this recent conference, and large assemblies mustered at all, admittance being as usual by ticket. The early morning prayer-meetings were delightful seasons of realized nearness to God, and much power in supplication. The intervals of intercessory prayer at the other meetings were too long unbroken. Few can really pray for nearly an hour at a time. The mental and spiritual capacity of some may be equal to the task, but to the mass in any meeting, such an exercise becomes a weariness; whereas, if broken by the singing of a hymn, or by the reading of a few of the promises of the Word of God, it might be a service of joy. The best prayer-meetings we know, are those in which prayer is not long continued without a break.

The presence of many young converts infused a fresh life into the meetings, and imparted a charming warmth and simplicity to many of the addresses. The under shepherds had caught the chief Shepherd's spirit of tenderness towards the lambs, and were led to care specially for their wants, lingering amid the young herbage of elementary truth, and guarding with many a watchful warning the recent additions to the flock. Growth in grace and knowledge were urged in simple words of instruction and exhortation by Mr. Barton, Mr. Wrenford, Mr. H. Groves and Mr. Cargin, and the recently-converted must have enjoyed the loving warmth with which they were welcomed in these "believers' meetings."

The side-room at the Metropolitan Hall was crowded at breakfast by friends from all parts of the country, who enjoyed exceedingly pleasant seasons of mutual greeting, and of fellowship in prayer and in the truth. Short addresses were given afterwards, occupying much of the time prior to the noon meeting. Mr. Stevenson, of the China Inland Mission, gave an address at one of these breakfast meetings, and narrated several instances of conversion which had come under his own notice in China, in a way that drew out the sympathies of all present. We were glad that in spite of a hint that "these meetings were intended for teaching," this missionary brother persevered in speaking of the subject God had laid on his heart. He replied to that hint, "I wish to teach;" and he did teach a most important lesson, that having received Christ Jesus the Lord, our duty is not only to walk in Him, but to seek to make Him known to others, and first and most to the most needy. We were glad, for it would be a grievous thing if, at conferences, where Christians have bread enough and to spare, yea, feed to the full on the fat things and dainties of Divine truth, a reminder of the deep needs of those who lack even a crumb from the children's table should be deemed out of place. We need, at such times, more prayer for the world at large, more of stirring each other up to holy zeal and self-denying devotion. The end of thought is *action*; the end of the truth is *love*; the end of teaching is Christian conduct. Christ said, "If ye know these things, happy are ye if

ye do them." The *practical* should never be esteemed or treated as of secondary importance.

Space forbids our giving abstracts of the addresses, though many of them were valuable. As we multiply meetings, we must needs curtail reports. Mr. McVicker dwelt sweetly on the Friendship of Christ, as illustrated by the story of Jonathan and David. Dr. Barnardo spoke of the lepers in the siege of Samaria ("We do not well, this day is a day of good tidings, and we hold our peace"). Mr. Henry Dyer gave an important word of exhortation about "purged lips," from Isa. vi. Mr. Henry Groves uttered some cautions about what to hear and how to hear. Mr. Shuldham Henry spoke on the character of the Christian's walk. Mr. H. Grattan Guinness dwelt on the love of Christ to his own, as manifested by his own words in John xvii. Mr. Russell Hurditch, on the contrast between the obedience of Abraham and the worldliness of Lot; and Mr. Wrenford in his closing address at Willow-park on Thursday, on "Whose I am and whom I serve," put prominently the principle that it is only as we recognize the fact that we are his and not our own, and yield ourselves to Him to fulfil his will, in dependence on his strength, and seeking his glory, that our service can be either acceptable or successful. He narrated some striking recent circumstances in his own experience, illustrative of the fresh power for service which results from hearty self-surrender to God, and also some encouraging cases of conversion. Rev. J. Stevenson spoke of the work in Birmingham, which he had lately visited. Rev. Mr. Cargin gave an address on "Grow in grace," remarkable for the fund of illustration derived from the process of grafting.

The evangelists' breakfast-meeting on Friday morning at Willow-park, was, as usual, devoted to brief practical addresses on points connected with gospel service, and was felt by all to be a profitable as well as enjoyable occasion. To the honoured and venerable host who gathered thus around him his younger brethren, to refresh and edify them, we would say, "Beloved, thou doest faithfully whatsoever thou doest to the brethren and to strangers, who have borne witness of thy love before the Church." H. G. G.

MIDNIGHT MEETING MOVEMENT.

On the 28th ult., an announcement appeared in THE CHRISTIAN of a proposed special effort to bring the gospel of the grace of God before the poor outcast women of the East of London. Last week an experimental meeting was held, and Mr. Thomas, of 200, Euston-road, describes the proceedings thus:—"At half-past four, a goodly number of missionaries and others employed at the East-end met for special prayer, when there was a remarkable spirit of prayer manifested. A little before six a band of volunteers went out into the highways and hedges to compel them to come in. Nearly eighty responded. To these refreshments were supplied, after which the meeting commenced, the singing consisting of some of Moody and Sankey's popular hymns, such as "Scatter seeds of kindness," "Room among the angels," "Come to the Saviour," "The sweet by-and-by," etc. Three gospel addresses were delivered by ladies, in the course of which, "the truth as it is in Jesus" was most lovingly and faithfully set forth. The president for the evening put it to the meeting as to how many would like to go to heaven after death? First, one hand was held up timidly, then another, till all ventured to express the desire. Before the meeting broke up, each young woman was presented with copies of St. John's Gospel and Sacred Songs and Solos. The meeting closed with very earnest prayer at half-past nine p.m., when three brethren present connected with the Midnight Meeting Movement came together, moved by one spirit, and proposed that a second meeting should be held very soon.

Space forbids further details, but it is hoped that the readers of THE CHRISTIAN will do all in their power to furnish this mission of mercy to the poor outcast women of the East of London. Communications can be addressed to the Secretary, Mr. H. G. Weakley, at the office, 8A, Red-lion-square.

ALL-DAY CONFERENCE IN EWING-PLACE CHURCH, GLASGOW.

Monday being the anniversary of Messrs. Moody and Sankey's visit to this city, it was resolved to hold a Conference of Christians interested in the spread of the Lord's work. The church was crowded; nearly all the evangelical churches were represented. The subject for the first hour, twelve to one, was

PRAYER.

The chair was occupied by Rev. Dr. A. Thomson, of Edinburgh, who, after reading some suitable passages, said that it was an astonishing fact that God *heard* the prayer of his children. The Psalmist says of God, "O Thou that *hearest* prayer." Nehemiah had to wait four months ere he got the king's ear, but we have not to wait four minutes to get our petition sent to the King of kings and Lord of lords. It was also a *certain fact* that God not only is the Hearer of prayer, but that He delights to answer prayer. This fact is taught us throughout the Word. And how does He hear and answer? for we all know that our sins had closed the way. But our sins were laid on the Lord Jesus Christ, who has by his death on the cross opened up the way of access into the presence of God. Again, it was an *experienced fact*. There is not a man of God here but has proved this in his own experience. All God's saints, from Abraham, Moses, Daniel, Paul, down to the present day—yes, to the present day, look to Edinburgh, our own city, what hath God wrought there in answer to the prayers of his people? and here in Glasgow, what great blessing you have received. Now let us be straightforward; the fact is, we have often got more answers than we are aware of. He turns our water into wine.

Mr. Miller here read several requests for prayer, one from Rev. J. Fordyce, now on his way to Simla; and also for the men of the 64th Regiment. Rev. Dr. M'Ewan led in prayer.

Rev. Dr. Wallace referred to the fact that so many people being present was an evidence of God's being the Hearer and Answerer of prayer. During the past year how many prayers have been heard and answered, how many ministers have been quickened and are preaching with renewed power, how many elders and church members have been revived and stirred up; and then go down to the Drill-hall and see hundreds praying who never prayed before. And then there is another branch of the Christian work. I refer to the theatre opened on Lord's-day last. Yes, my friends, God does hear and answer prayer.

Prayer was here offered, at Dr. Wallace's request, on behalf of Miss Leigh and her glorious work on behalf of young women in Paris.

The next hour was devoted to the subject of

PRAISE.

Rev. Dr. A. Bonar opened the subject (2 Chron. v. 13). The trumpeters and singers were to make one sound to be heard in praising and thanking the Lord, and they were to praise the Lord, saying, "For He is good, for his mercy endureth for ever." There is as much said about praise as there is about prayer. How important, then, is praise! There is not a minister who has taken part in the various meetings during the past year but can testify to good received, and power and grace multiplied.

Several ministers and laymen spoke on the important subject of praise. One minister said that too often they had gone to preach, not knowing whether they were to get blessing or not; but a great cause for thankfulness and praise was, that *faith* in the preaching of the gospel had been greatly increased.

Dr. Wallace referred to praise as a new power in the churches; so many can now sing, "He hath put a new song in my mouth." Referring to the influence of that sacred song, he said he attended the funeral of two little girls, sisters, who died of fever; amidst the gloom and sadness of that home of the dead, the

father asked if I would give out the hymn, "Safe in the arms of Jesus," and with weeping eyes and trembling voices we sang it. There was *praise* amidst *suffering*. Dr. Wallace also spoke of a class it was so difficult to reach—the boys who are for ever whistling or singing the last new trashy song as sung at the singing saloons, but many of whom are now singing these sweet hymns. He referred to the preceptors and choirs of many places of worship being anything but spiritual-minded men and women, and he said the Church would never have much power unless those who conducted the service of praise were themselves subjects of the Spirit's teaching.

The hour from two to three was occupied with the subject,

"WHAT MORE CAN BE DONE FOR THE LAPSED MASSES?"

Rev. Dr. Arnot, of Edinburgh, who presided, remarked that we must now strike a lower key-note. Prayer and praise are good. "These ye ought to have done, but not leave the other undone." We have now to speak of work in a very different sphere. In Col. i. 10, the apostle gives a general description of a Christian's walk, but he is careful to add, "being fruitful in every good, and increasing in the knowledge of God." He is afraid lest the Church in any age take one of them and leave the other. To attend meetings such as this is good; to attend a place of worship is good; but we must be careful to abound in every good work. He referred to the breakfast meeting in Edinburgh, and said he believed the Church had been somewhat neglecting the teaching of Scripture and the example of Christ, in regard to the use of temporal gifts as a means of spiritual good.

Several ministers and laymen made some useful and practical remarks, touching on the need of greater effort to be put forth on behalf of the masses.

Mr. James Scott (leader of Ewing-place young men's meeting), said: One of the first questions we have to ask ourselves as professing Christians is, "What do the masses think of us as ministers?" Many think that ministers work by piece or time. Referring to a minister who used to preach in the open air, Mr. Scott asked one of those cavillers, "What do you think of Mr. So-and-so? I'm sure he's an earnest Christian; he goes into the open air, and preaches to the people." "Oh yes," was the reply, "but he's doing that to fill his church. When that is accomplished, you'll see an end of his open-air work." Mr. Scott suggested that halls should be got in various parts of the city, and services held in them for the non-church-attenders.

The last hour was occupied with the subject,

"REWARDS,"

opened by Rev. Mr. Robertson, of Newington, Edinburgh. Rev. Dr. Laing, Rev. Dr. Arnot, Rev. Mr. Duncan, and others, took part. Dr. Wallace, at the close of the meeting, suggested that a telegram be sent to Messrs. Moody and Sankey, expressing the gratitude of the meeting for the work they did while in this city, and assuring them of an interest in their prayers.

STOCKTON-ON-TEES.—Times of refreshing have come to our town. For many weeks past the cry has been, "O Lord, revive thy work!" and in answer showers of blessing have fallen. Evangelistic services were commenced on Sunday, Jan. 10, when Mr. G. M. Scroggie, from Scotland, opened his commission in the Theatre Royal, a building which holds about 2500 people: It has proved totally inadequate for the thousands who wish to gain admittance on Sabbath evenings. The week-night meetings have been held alternately in the People's Hall (formerly an old theatre, but now used entirely for the Lord's work), the United Presbyterian, Baptist, and Congregational churches. The interest at all the services has been great, and many, especially amongst the working classes, have been brought to know the truth as it is in Jesus. Mr. W. Dunn is now labouring amongst us, whilst brother Scroggie is visiting St. Helen's, from which place tidings we reached us of great blessing. Will the readers of THE CHRISTIAN pray that the united labours of Messrs. Scroggie and Dunn during the next few weeks, commencing Sunday, Feb. 21, may be used by the Almighty to the salvation of thousands of precious souls?—E. P. TELFORD.

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REV. E. P. HAMMOND IN CALIFORNIA.

Jan. 4, 1875.—Rev. Edward Payson Hammond having been invited by the pastors of San Jose to take charge of a series of Union meetings, came here from Illinois last week. He preached to Christians on Friday and Saturday evenings in the Methodist Episcopal Church. The number present at these meetings was not large, but there was a spirit of earnestness and solemnity pervading them which showed that God was already moving upon the hearts of his people.

At half-past two o'clock Sabbath afternoon, a mass meeting for children was held in the music-hall. The hall was crowded; hundreds who came could not even get standing room, and were compelled to go away.

Mr. Hammond's sermon was upon the suffering of Christ and his love for sinners. The little ones listened with unabated interest, and when, after the meeting had continued two hours, they were invited to stay longer in order that Christians might talk with them about coming to Jesus, all stayed; they wept when spoken to; they asked us to pray for them, and many knelt down and prayed earnestly for themselves. A judicious minister estimated the hopeful conversions at this first children's meeting at over fifty.

In the evening the hall was crowded again. Hundreds stood in the aisles and in the vestibule. Mr. Hammond's sermon was upon the words: "Acquaint now thyself with Him, and be at peace." After the sermon ministers and other Christians went through the congregation inquiring who were acquainted with God, and who of those not acquainted with Him desired to know, and would seek Him. All the labourers in this "button-hole work" as one of the brethren called it, were well received. God had evidently gone before them: many were found to be deeply interested and anxious. Some were converted before the meeting closed.

This morning there was a prayer-meeting at nine o'clock in the Methodist Episcopal Church. Mr. Hammond expounded Daniel's confession and prayer (Dan. ix. 2—19) in a very impressive manner, and the brethren reported their conversations with inquirers Sabbath afternoon and evening. Many interesting facts were stated, and all felt that a great and good work was begun, and that if Christians had faith in God and would work with Him, the whole city might be shaken as St. Louis was last winter.

Jan. 11.—The interest in the services of Mr. Hammond has increased from day to day. At the meetings for conference and prayer at half-past nine a.m., there has been an average attendance of from two to three hundred. Mr. Hammond has been expounding the Scriptures with great clearness and force, dwelling especially upon the conditions of prevailing prayer. Christians have been edified, drawn together and near the Saviour. Many regard these Bible expositions as the most valuable of Mr. Hammond's ministrations, and feel that he has given them views of divine truth that will make them happier and more useful than they have ever been before.

The children's meetings have been interesting and profitable. Mr. Hammond preaches Jesus to them with wonderful simplicity and power. When they profess to love Jesus and to have received from Him new hearts, Mr. Hammond has them examined by some one of the ministers present, and if they give satisfactory evidences of having been born again, their names are entered in a covenant book. Thus far ninety-seven have signed this book. Many who have not yet signed hope that they have been converted.

On Sabbath night the hall could not hold half of the people who crowded there long before the hour appointed to hear Mr. Hammond preach to the sporting men of the city. Hundreds who never go to the church stayed in the aisles of the hall two hours while Mr. Hammond told them of the ark of Noah, of the scoffers in his day, of the flood that drowned the old world, and illustrated by it the ark of redemption, how men treat it, and the consequence of refusing to enter it.

While Mr. Hammond was preaching in the hall, there was a prayer-meeting in the Methodist Episcopal Church. Christians there humbled themselves before God, and pleaded with Him to pour out his Spirit on the impenitent men and women in the music-hall. At the inquiry-meeting in the hall, after the sermon, it was evident that these prayers were heard. Many are convicted of sin, and not a few found peace by believing in Jesus. We all feel now that God's set time to favour this city has come.

This morning Mr. Hammond, with the ministers and others, is visiting the saloons and inviting their keepers and patrons to attend the meetings. Revivals are reported this morning in Santa Clara and in "The Willows," two miles west of the city.—*The Occident*.

WHO WERE THE LOSERS?

BY HUDSON TAYLOR.

[The following thoughts were suggested after reading the article in THE CHRISTIAN of Feb. 4, on "Some Signs of this Time," by noticing in how many departments of the work of God the labourers are burdened for want of funds, and yet surely many of the Lord's dear people are suffering far more, and will eternally suffer loss, from the want of more self-denying faithfulness in the discharge of the stewardship with which He has entrusted them.]

History repeats itself. Eighteen hundred years ago there was a widespread impression that a coming Messiah would soon appear, and a few were earnestly waiting for the redemption of Israel. He did appear, but how?

He came a poor man; apparently the son of a carpenter. He chose fishermen as his apostles. He sought not his own. He closed a wondrous life by being lifted up, but on a cross; by being crowned, but with thorns.

But in dying, He destroyed the power of death; He could not be holden of it; He rose again from the grave; commissioned his disciples to preach the gospel in every land, to every creature; ascended to heaven, and shed forth the promise of the Father, the Holy Ghost, on those He had left behind as his representatives and witnesses.

Strange was the effect this produced. The disciples began to think that Jesus meant what He said, and acted on his directions; they began to love as brethren; to sell that which they had and gave alms; to live in such manifested unity and love that the world was constrained to exclaim, "See how these brethren love one another." No member of the Church had any lack. The poor, rich in faith, had their temporal wants supplied; and wealthy believers laying up treasure in heaven preached the truth by example as well as word. Doubtless many of the wise ones of this world spoke scornfully of their fanaticism and folly, and prided themselves on their own possessions, determining to enjoy themselves, and then to "leave the rest of their substance to their babes." But did they do so? We shall see.

A few years rolled on, and, as foretold by the Master, troublous times came. Jerusalem was compassed about with armies. The day for selling possessions and using the proceeds for Jesus was passed. Many of the faithful believers were far away, preaching the gospel in distant places. Some, however, still remained in Jerusalem. Suddenly, the besieging army withdrew,—the gates of the city were thrown open. Some, literally obeying the words of the Master, escaped from the housetops, without coming down into the house to take any of their goods. Others, abroad, returned not home, but at once fled to the mountains; and forthwith the gates were shut: the last opportunity of escape was gone. Of those who escaped, some may have spent their all in the service of the Master, and thus have had nothing to leave. Others, though obedient to his warning, had, perhaps, been more "prudent," and had retained somewhat of their possessions "for a rainy day." Who were the losers? And again, some members of the Church, perhaps, abode by their stuff in Jerusalem,

instead of fleeing to the mountains. Again I ask, Who were the losers?

History repeats itself. The coming of the Lord draweth nigh. In that day, who will be the losers? Who are the followers of Him who laid *all* He was and *all* He had upon the altar? who emptied Himself, giving His life a ransom for many? Will they be the losers?

BIBLE-READINGS.

A correspondent writes concerning the need of further effort on behalf of the many souls brought under the sound of the gospel through special services, and suggests the question, "How shall the Church of Christ keep a hold on such?"

One agency of undoubted value, and perhaps not yet as extensively adopted as might be wished, is the Bible-class; or, better, the Bible-reading. Invaluable as preaching is, it needs to be followed, among the uneducated especially, by teaching of a more personal nature, that people may see for themselves what God says about sin, salvation, and holiness.

The Bible-reading necessitates no public gifts. In fact, we think the faculty of profitably and happily conducting such meetings is a peculiar one, and often stands alone. It involves no outlay, save the purchase of a few clearly-printed Bibles, and a box to keep them in, with the loan of the cottage-parlour of some Lydia, whose heart the Lord has opened. Here, on the Sunday afternoon, let Christians, professional men, shopkeepers, clerks, etc., give an hour to the study of the Scriptures, with ten or a dozen men, teaching them to compare one passage with another, and bring fresh ones the following week, encouraging them also to ask or write questions.

If these meetings became common in every district, what might we not see? Snares broken, homes remodelled, public-houses emptied, and churches and chapels filled.

Speaking of such Bible-gatherings for the upper classes, our friend and correspondent Miss Cotton writes:—

"A need of suitable subjects for the hour's study is sometimes felt. To meet this want, it is proposed that outlines of such Scripture studies should be supplied to those who desire them, and will forward their address to E. R. C., Tower-hill, Dorking.

"Faith, Love, Truth; Life, Joy, Wisdom; Hope, Peace, Mercy; Weakness and Strength; Hope and Despair; Sin and Righteousness; Death and Life; Defeat and Victory.

"The mine of Scripture is so full of interest to the mind, as well as the heart, that we need never flag in either individual or united study of its blessed contents, always remembering that on our knees we plead for the light of the Spirit, to reveal to us Him who is the golden centre of the rich storehouse."

EVANGELISTIC SERVICES AT MONAGHAN.

Since the beginning of the year, these services have been regularly carried on almost every evening till the present time. First of all, the movement was started by a series of Union prayer-meetings in the first week of the new year, conducted by the Revs. R. Meyer, J. Bodel, and J. A. Allison, in their respective churches. Soon, however, the meetings became so popular, and the anxiety of numbers to attend so great, that it was arranged to hold all the services in First Monaghan Presbyterian Church, as being the only house fit to accommodate the worshippers. It was evident to all that not any merely human power could bring together such audiences as night after night assembled, and with unusual attention listened to the different speakers.

Several of the ministers from Belfast had previously volunteered their assistance in carrying on the work, and amongst those who visited, to give a helping hand, were Revs. H. M. Williamson, W. Park, Dr. Knox, G. Shaw, E. Workman, and a number of laymen; also Revs. J. Macaonaghie (Castleblayney), and W. Witherow (Donaghadee).

At the close of two of the weeks, when the question of continuing the meetings during the next was put to the house, and all invited to stand up who were in favour of it, the whole body of worshippers, glad to have an opportunity of manifesting their approval, rose up immediately with one accord. Old and young now seem thoroughly awakened to the fact that one thing is needful, and by God's grace they have determined to choose that good part which shall not be taken away from them. The services, according to the testimony of all who have been present, have been greatly blessed; the careless have been roused, and many who professed faith in and love to the Saviour have had their grace strengthened and revived; while to many an anxious one, the desire of whose heart was, "Oh, that I knew where I might find Him," Jesus of Nazareth has revealed Himself as still passing by in all the glory of His power, mighty to save. Very many remained after the services for instruction and spiritual conversation, and found this exercise much blessed to their souls. Meetings held for those recently converted have been attended by near two hundred persons, mostly young people. The work is still being carried on.

Monaghan, Feb. 3.

J. A. A.

CHRISTIAN WORK IN RUSSIA.—II.

You will be pleased to hear that our devoted fellow-labourer, Count Korff, has already translated your wall-sheet, "The Two Roads," for the benefit of his countrymen, and also one of the Eastbourne Scripture-rollers, and is now compiling a Russian daily text-book. This devoted Christian friend has, ever since 1868, been an indefatigable helper, superintending the work, and distributing our Gospels. When he was in London, I had the pleasure of introducing him to Mr. Smithies, who placed the first impressions of the *British Workman* in Russ at his disposal. Upon his return to St. Petersburg, he obtained permission from the Government Censor to import and circulate this publication in Russia. The great favour of this concession will be apparent when it is considered that not even a Russian Bible, printed abroad, can be brought into the country. This Russian *Workman* is much prized both by rich and poor, and I had the gratification of attending one of the meetings of a committee formed in St. Petersburg to promote the regular monthly issue of it. Mr. Smithies supplies the stereotype plates of the engravings. May the divine blessing follow this effort also!

The amount of Christian literature imported from England is very great. I conversed with a gentleman who had purchased in England cases full of books and tracts, from which they are making selections suitable for translations. Mr. Spurgeon's sermons are read, both as they issue from the press here, and also in the French translation, and they are greatly appreciated. Many Russians have heard this servant of God in this country.

The gospel message so faithfully proclaimed by Lord Radstock at St. Petersburg last winter was blessed not only to the quickening of the Lord's people there, where there was so great a famine as to spiritual food, but it proved also a savour of life to many of the unconverted among the upper classes. It scarcely is possible to calculate the large amount of spiritual good thus effected.

I must recur, in a few sentences only, to the work of Count Korff in directing the work of our Bible-distribution, and who can tell us of not a few conversions through reading them. He has lately been supplying them to the cabmen of the capital. Through our friend's and other co-workers' earnest efforts, the Gospels find their way to the remotest parts of the country—among the soldiers of the Caucasus and Central Asia, to the prisoners in Siberia, to the sick in the hospitals, and to the shipwrecked sailors all along the coast. A small supply of our Gospels is kept at every station of the Russian Shipwrecked Mariners' Society; and the Czarевна (sister of our Princess of Wales), who is the patroness of the institution, has sent a very kind letter of thanks to the Count, for providing the sailors who have been rescued from a watery grave with the word of life.

It will interest you to know that Miss Nugent, who lately presented a Bible from the maidens of England to the Duchess of Edinburgh, has sent to our committee over £21, the surplus money that remained after having purchased the Bible, to be used for the free distribution of our Gospels in Russia. The whole sum was subscribed in shillings by upwards of 7000 young ladies.

A most remarkable work is also going on in the villages

in the south of Russia. Here a considerable number of Christians, mostly agriculturists, meet together daily for an hour, for reading the Scriptures and prayer, and are therefore named "*Stundist*"—a German word, derived from hour. They hold that "holy Scripture containeth all things necessary to salvation," and do not accept any other authority in spiritual matters. May the Lord bless and guide them!

My recent visit has greatly increased my conviction of the importance of placing in the hands of our fellow-men the pure Word of the living God; and I do earnestly hope that this very imperfect sketch of what I have seen and heard of the way in which the Lord is opening up the way for the spread of the gospel among the teeming millions of that country may incite not only to prayer for Russia, but to the putting forth of direct personal effort for its evangelization.

One of our most active distributors wrote, a few weeks since, to a member of our committee, that the Gospels (we circulate the four bound together) could be profitably distributed by *hundreds of thousands*, if they only had them; for the soldiers, peasants, etc., are most anxious to search the Scriptures for themselves. Now here is an opportunity for all Christians to help; for it is a work in which all who love their Saviour can participate. What greater privilege can a Christian enjoy than to be able to say with our Lord Jesus, "I have GIVEN them thy word?"—Yours faithfully in Christ,
J. ALEXANDER.

Bible-stand, Crystal Palace.

BRIGHTON.—Weekly evangelistic services are being held in the Town-hall, Brighton. Col. Pugett and another friend, of the Coldstream Guards, preached last Lord's-day to large and appreciative audiences.

WINCHESTER.—A quiet but successful and blessed work for God has been carried on in this sober old cathedral city since the beginning of the year. It had been arranged that a week of work should immediately follow the usual week of prayer; and, accordingly, special services were commenced by Mr. C. Edwards, of the Evangelization Society, on January 11, in St. John's Rooms, capable of holding about 700, and the largest that could be conveniently secured for the purpose. The meetings were soon crowded, a large proportion of those attending being those not frequenting any place of worship. It was soon seen that the desire to hear the word would not be satisfied by one week's services, and the rooms were accordingly taken for a second week, and then again for a third, when Mr. Edwards was joined by another of the Society's agents, Mr. Martin. During this third week, two meetings each day were held, and were well attended, those in the evening being crowded. Mr. Martin left at the end of the week, leaving Mr. Edwards to carry on the work for another week. The services closed with an eight o'clock meeting on Sunday evening, when the room was crammed to overflowing, there not being standing-room to spare, and numbers leaving to content themselves with standing in the passages and adjoining rooms. Results are with the Lord. Suffice it to say that the meetings have throughout been characterized by an earnest, devotional spirit, that Christians of various denominations have been drawn together, and stirred up to more zeal in God's work, that prayer-meetings which had long languished have started afresh, and been well attended, and that many have undoubtedly been impressed and awakened by the power of the Spirit blessing the word.

UNION HALL MISSION, CARLISLE-STREET, EDGWARE-ROAD.—The Lord is much blessing our efforts among the poor of Lisson-grove, and I am anxious to lay before the readers of THE CHRISTIAN other important propositions in connection with the Mission. We feel the deep need of using every means in our power in order to reach the working-classes; and we are sure that a pleasant reading-room and coffee-bar has drawn many from the public-house, and in other ways been made a means of blessing to the souls of our fellow-men. There are two houses and a room, which will seat 150 persons, attached to our large hall, and we are offered the lease (which has forty-six years to run) of the whole of these premises, including the hall, for £250; but this offer only stands good to March 25th next. We, therefore, ask the earnest prayers and practical help of the Lord's people, that, if it be his gracious will, He will incline them to give liberally at once, so that the place may be secured. Besides the reading-room and coffee-bar mentioned above, we are desirous of forming a wood-chopping and shoeblack brigade, or Home, in order to reach some of the destitute lads around us. The Mission is known to some of your readers, and as the premises will be put into the care of well-known Christian men for evangelistic purposes, we with confidence make it known to all who desire to see the Lord's kingdom extended in the hearts of men.
ROBERT BILKE.

41, Elgin-road, St. Peter's Park, W.

[The Mission carried on by Mr. Bilke is well-known to us, and we commend his present effort to our readers' attention.—ED.]

DAILY TEXTS.

"IN HOLINESS AND RIGHTEOUSNESS BEFORE HIM ALL THE DAYS OF OUR LIFE."—LUKE I. 75.

Thurs., Feb. 18.—"The Lord will show who are his, and who are holy." "Put on the new man, which after God is created in righteousness and true holiness."—Num. xvi. 5; Ephes. iv. 24.

Fri. 19.—"As ye have yielded your members servants to uncleanness...even so now yield your members servants to righteousness unto holiness." "Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles?"—Rom. vi. 19; Matt. vii. 16.

Sat. 20.—"Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from Me." "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?" "And it was counted unto him for righteousness."—Gen. xxii. 12; James ii. 21, 23; Rom. iv. 3.

Sun. 21.—"His inwards and his legs shall he wash in water." "Thy holy child Jesus." "This is the name whereby He shall be called, The Lord our Righteousness."—Lev. i. 9; Acts iv. 30; Jer. xxxiii. 6.

Mon. 22.—"Ye shall be holy, for I the Lord your God am holy; ye shall fear every man his mother and his father, and keep my sabbaths. I am the Lord your God." "Do ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men?"—Lev. xix. 2, 3; Psa. lviii. 1.

Tues. 23.—"She said unto her husband, Behold now I perceive that this is an holy man of God." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "They took knowledge of them that they had been with Jesus."—2 Kings iv. 9; Matt. v. 16; Acts iv. 13.

Wed. 24.—"The temple of God is holy, which temple ye are." "Jesus drove them all out of the temple, and the sheep, and the oxen, and poured out the changers' money, and overthrew the tables, and said unto them, ... Take these things hence; make not my Father's house a house of merchandise." "Whosoever doeth not righteousness is not of God; neither he that loveth not his brother."—1 Cor. iii. 17; John ii. 15, 16; 1 John iii. 10.

"LET JUDGMENT RUN DOWN AS WATERS, AND RIGHTEOUSNESS AS A MIGHTY STREAM."—AMOS V. 24.

CENTRAL NOON MEETING,

MOORGATE-STREET HALL.

The following are the subjects and speakers for the last week of February:—

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|---------------|---|-------------------------|
| Mon. Feb. 22. | —Meditate upon these things" (1 Tim. iv. 15).
Reports of work. | Mr. T. B. Smithies. |
| Tues. „ 23. | —Faith without works, dead, being alone (Jas. ii. 17). | Rev. C. E. de Haviland. |
| Wed. „ 24. | —Cast your net on the right side of the ship, and ye shall find" (John xxi. 6). | Mr. Rich. H. Hill. |
| Thurs. „ 25. | —Him that overcometh" (Rev. iii. 1, 12, 21; xii. 10, 11). | Rev. B. B. Girdlestone. |
| Fri. „ 26. | —Secret faults (Psa. xix. 12) | Robert Taylor. |
| Sat. „ 27. | —We will go with our sons and with our daughters" (Ex. x. 8-11). | Dr. Geo. Saunders. |

The Young Men's Prayer-meeting, held in Moorgate-street Hall, is quite a success. Christian young men are invited to take part in this meeting. We believe the Lord is about to shower blessing upon young men in London. Then let us be in the way. A meeting will be held every Friday evening, at eight o'clock, to which all young men are welcome.—Yours faithfully,
JOHN SCOTT.

A PRAISE MEETING.—Recently a meeting for praise and testimony was held at the Conference Hall, Mildmay Park. Though convened without any public announcement, it was largely attended. Captain Moreton, who presided, read and commented upon the 103rd Psalm, and then read a number of letters received from females, who had recently found the Saviour in connection with the various services at the Conference Hall. Personal testimony was then given by seven men who had recently received blessing. The preaching at the hall, the week of prayer, and the mission week a year ago, had severally left blessing on these souls. One who for years had been an open advocate of infidelity, was deeply moved while relating his conversion, brought about by the preaching in the open air up the Green Lanes last summer. The general thanksgiving, repeated by the whole assembly, brought the meeting to a close.

MR. SANKEY'S CHOIR IN LONDON.

A choir is being formed to aid the singing at the evangelistic meetings in March. Mr. Sankey requests that all who are willing to help will send their names. Address, Capt. Hon. R. Moreton, Conference Hall, Mildmay Park, N. Only those who can furnish good reference as to Christian character will be accepted.

NOTICES OF BOOKS.

GOSPEL MAGAZINE. *Collingridge.* Price 6d.—Solid, but not dull. Contains much scriptural exposition, and is thoroughly evangelical in its tone throughout.

QUIET THOUGHTS. By *MARTHA CAREFUL Nisbet.*—Written by a quiet soul, and for such, breathing at the same time a social, friendly spirit, that, if prevalent in lives and homes, would lead us upward and onward in sweet and happy fellowship. "The blessing of peace" is found in quiet hours, and here given out in quiet thoughts.

THE CONGREGATIONALIST. *Hodder and Stoughton.* Price 6d.—The varied contents of this number may be stated as political, descriptive, critical, and controversial—food for many palates. We were pleased to see the talented editor, Mr. R. W. Dale, so heartily co-operating with Messrs. Moody and Sankey in Birmingham, and shall be looking for a record of his impressions and experiences in the March number.

SWORD AND TROWEL. *Passmore and Alabaster.* Price 3d.—Mr. Spurgeon discourses pleasantly on his "winter retreat," Mentone, and tells how greatly he was benefited by his last sojourn there. We earnestly desire a like result on this occasion. A paper on Spain will be found interesting in the light of recent events.

EVANGELICAL MAGAZINE. *Hodder and Stoughton.* Price 6d.—Contains much thoughtful writing on subjects of present-day moment. The article by Rev. J. Baldwin Brown, on "Civil Society and the Recent Policy of Rome," is an excellent contribution to the controversy raised by Mr. Gladstone, that still rages around the Vatican and its "prisoner."

YOUNG MEN'S MAGAZINE. 168, *Aldersgate-street, E.C., and Nisbet.* Price 1d.—The old "Quarterly Report" of the Young Men's Christian Associations (which, by the way, might more properly have been called the *Three-quarterly*) has given place to a monthly, under the above title. The January and February numbers contain useful papers for Christian young men, and a great variety of intelligence respecting kindred associations.

THE MOTHERS' FRIEND. *Hodder and Stoughton.* Price 1d.—Many mothers, we suppose, have not much time to peruse magazines, but if they can induce Emily or Nellie to read this little monthly to them while they nurse the baby or mend the husband's stockings, we think it will prove a "friend indeed."

THE REDEMPTIVE LOVE OF GOD. By Rev. J. W. PITCHFORD, M.A. *Nisbet.*—An instructive and faithful exposition of the gospel. The only objection we have to make is that the author seems to confuse between love and complacency, and to imply that God does not love the sinner, and that his love is only to be attained by believing in Christ; whereas it was because God loved the world that He gave his Son. He asks, "In what way do the Scriptures represent that this special and distinguishing love is to be attained by man?" Now the Scriptures do not appear to us to put it exactly thus. Nor could we say that "the great flood of divine love will never flow towards us, until this obstacle [our sins] is removed." "We love Him because He first loved us."

HOLINESS AS DEMANDED AND PROVIDED BY THE GOSPEL. By J. F. B. TINLING, B.A. *Partridge, 1s.*—Amidst much written and said on the subject of Holiness that is obscure, ambiguous, or erroneous, it is a real refreshment to meet with a manual which carries you along in parallel lines with Scriptural truth, so that you have not to stop and consider at every step what these expressions mean, or whether they are according to the faith of the gospel. We heartily commend these addresses, as giving no uncertain sound as to the effects which the gospel of Christ is designed and intended to produce in the hearts and lives of believers. We know that they have been much blessed of God in more than one place where they have been delivered.

CONFERENCES OF CHRISTIAN WORKERS.—In consequence of the anticipated visit of Messrs. Moody and Sankey to London, the usual quarterly conferences will not be held in February and May.

The Christian TRACT FUND.

APPLICANTS FOR TRACTS.

- Thomas Ball, care of Miss Jenkinson, Kettering.
- E. Haynes, 3, Denmark-pl., Balsall Heath-rd., Birmingham.
- Samuel Golledge, Tou Ystrad, near Pont-y-pridd, Glamorgan-shire.
- Grant Jackson, Stanwell House, Ventnor; Isle of Wight.
- S. Pashler, 11, Bridge Foot, Baston.
- C. Tyrell, 19, Milton-st., Wandsworth-rd., Clapham, S.W.
- Peter R. Charlton, 76, Geraint-st., Toxteth-park, Liverpool.
- J. W. Sinclair, Westgate, Otley, Yorkshire.
- Samuel Pendred, 12, Bridget-street, Rugby.
- E. C. Harries, 1, Tichborne-terrace, Great Yarmouth.

NOTICES.

MARY.—"Priest and Nun." Hodder and Stoughton. *Communications received with thanks.*—A. M. H.; M. C.; A.; E. S. G. K.; H. T.; J. V.; Miss E.; C. H. B.; M. E. P.; Mary; Anon.; E.; W. P. B.; J. C. E.; F. F. W.; T. N. G. T. C.; M. E. D.; J. W.; H. M. B.; E. W. A.; J. A. H.; S. W.; A. P.; D. D. R.; P. E. L.; H. de M.; C. B.; A. R. H.; S. S.; C. E. B.; W. F. K.; S. M.; J. H.; W. G. B.; J. W.; E. A.; J. K.; J. H. W.; W. B.; F. E. G.; W. S.; J. H. S.; J. S.; B. D.; J. J.; G. K.; E. M. B.; S. E. W.; M. H. C.; Kate; C. M.; J. G. A.; S. G. W. H.; H. L.; R. A. H.; A. B.; P. R. C.; J. L. H.; R. B.; W. E. G. K.; H. van H.; D. C. A. M. M.; W. C. T.; E. H.; W. J. H.; J. F.; X.; P. W.

ERRATUM.—The secretary of the Plymouth Soldiers' Institute is George Hingston, Esq. (not *Kingston*, as stated in No. 263), Devon and Cornwall Bank, Plymouth.

REQUESTS FOR PRAISE AND PRAYER.

PRAY FOR LONDON, with its 4,000,000 inhabitants! Ponder, and then plead the following:—Zech. iv. 6, 7; Matt. xvii. 19, 21; Mark xi. 22—24; John xvi. 23, 24; James v. 16—18. If LONDON be converted, the WORLD may be brought to Christ.

PRAISE.—For a brother and other friends at Baldock, who are now rejoicing in Christ Jesus.—For an abundant answer to prayer of a gentleman exposed to great temptation in Liverpool and Manchester, inserted in THE CHRISTIAN Jan. 28.—Thanks to Almighty for bringing a prodigal son, clothed and in his right mind, to the feet of Jesus, for whom his mother has often requested prayer in THE CHRISTIAN.

PRAYER.—For a son in a lunatic asylum, that, if God's will, reason and memory may be restored, and that he may be taught by the Spirit.—That a lady may be restored to health, after years of suffering, if it be the will of God.—For a gentleman, who is suffering torture from neuralgia, that the Lord would reveal Himself to him, and give him submission.—A medical student (Edinburgh), preparing for an examination in April, that God would help him to work, and crown his work with success.

PLACES.—For two villages in the neighbourhood of Scarborough.—For young Englishmen in the tea and indigo plantations in Assam.—For a parish in Dorsetshire, waiting for a new curate, that the Lord may use some one to arouse it from its spiritual deadness and sloth.—That the Lord would in spirit and power graciously visit West Hartlepool.—For Portobello, that God's people may be led to arouse themselves to united effort in behalf of the unsaved.—For a week of special evangelistic services at Baldock, Herts, commenced on the 15th inst.—On behalf of a service for children every Saturday afternoon, in the Stewart-lane Mission-room, Battersea-fields.—For great blessing upon services in the Ragged-school, Lincoln, every Sunday evening.—That a union prayer-meeting at Reigate may be established, that obstacles may be removed, and showers of blessing vouchsafed.—That a faithful minister of the gospel may be appointed to the vicarage of Lambourne, Berks.—That the labours of an evangelist, now on a visit to the village of Rothes, may be greatly blessed.—For the young men's meeting held every night at the Presbyterian Church, Broad-street, Birmingham.—For the parish of Barton, Westmoreland, that a godly clergyman may be sent.—For Biarritz, that special efforts may be graciously owned of God, and His servants filled with the Spirit.—For blessing on the services at Derby Gospel-hall, by H. Holloway.—For Dunse, Berwickshire.—For a Mission at Hink's Hay, in the parish of Dawley, from Feb. 14 to 22.—For special services at Stonebroom and Tupton, Derbyshire, commencing Feb. 21.—For an outpouring of the Spirit on Drogheda and its neighbourhood, and for a blessing on the united prayer-meetings.—For blessing on a Mission this week in Pontefract, Yorks.

CONVERSIONS.—For three brothers, one about to proceed to India.—For eight sons and daughters.—Two wives, for their beloved husbands.—For a brother and his wife, who do not seek rest in Jesus.—For a father and mother.—For two brothers, under the dominion of drunkenness.—For the two wicked sons of a widowed mother.—For the members of a worldly family long the subject of many prayers, that they may be blessed by hearing Messrs. Moody and Sankey at Liverpool.

THE YOUNG MEN OF PARIS, who were so greatly blessed during the week of prayer last November, have invited all the other Continental Christian Associations (those of France, Belgium, Holland, Germany, Switzerland, and Spain), to join them in a second week of special prayer and effort on behalf of young men. It was not thought advisable to extend the same invitation to Great Britain, considering that two such weeks of prayer have there been observed during the year 1874. But I fulfil a promise to my brethren in Paris in asking, through your columns, that English Christians will, during the last week of the present month (February 20th to 28th), unite their prayers to those of the Christian young men of the Continent, that in these less-favoured lands many young men may be brought to a saving knowledge of the truth as it is in Jesus. In Paris daily meetings will be held in various Protestant churches, as on the last occasion. Many of those who then found peace in believing are expecting then to bear witness to the grace by which they stand. In Bordeaux, also, where I expect to spend most of the week, there will be daily evangelistic meetings. For both these places I would crave special prayer, that there might be a great ingathering of precious souls.
Nîort, France, Feb. 10. JOSEPH G. ALEXANDER.

FORTHCOMING SPECIAL MEETINGS.

POSTPONEMENT OF THE CONFERENCE AT ADDLESTONE of Parents, and Teachers, and others, concerning Early Conversion and Holiness in Children.—So much interest is shown by the Lord's people in the proposed meeting, that it is necessary to make more extensive arrangements for it than had been contemplated. It is therefore postponed from the second week in March to May 11 and 12. Further particulars can be obtained by letter. Address, Mrs. Meredith, Nine Elms House, Wandsworth-road, Vauxhall, S.W.

CURZON CHAPEL, Mayfair, W.—Sunday morning and evening, Feb. 21, Rev. W. Haslam. A Sermon to Parents, at 6.45.
CONFERENCE HALL, Mildmay Park.—Sunday, Feb. 21.—Mr. G. Kirkham (eighth of a series of Lectures on the Book of Daniel; subject, "The Vision of the Lam and He-goat"), at 3.30; Rev. H. E. Brooke at 7.

Y.M.C.A., Islington.—Annual Meeting, Myddelton Hall, 142, Upper-street, Tuesday, Feb. 23, at 7.30.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Spiers at Sandbach (Cheshire), Feb. 22 to 26; Stone (Staffs.), March 1 to 5; Frome, March 8 to 12.

Children's Evangelistic Band.—Mr. Rowan at Foresters' Hall, Andover, Feb. 19, 20, 21; Mr. Rickards at Hitchin, Feb. 23, 24, 25; Mr. H. Hill, jun., at Lecture-hall, Tottenham, Feb. 21, 25, 26, at 7; Mr. Rawling at Fox-court Egegged-schools, Gray's-inn-road, Feb. 23, 24, 25, at 7.30. Saturday afternoon services, Feb. 20, at 3.—Moorgate-street Hall, Mr. H. Hill, jun., and Mr. S. D. Rickards; Tryon House, 115, Sloane-street, Mr. J. M. Wigner and Mr. F. Aldous.

MISSION HALL, 272, Whitechapel-road, every evening at 8; Sun., 11, 3, 6.30. A Meeting for the Promotion of Scriptural Holiness, Wednesdays, at 3, Fridays at 8.

19A, GREAT PORTLAND-ST.—Special Meetings for Children and their Friends, on Saturdays, at 3.—Young Ladies' Bible-class, Sundays, at 3.30; and Thursdays, at 8.30.

AGRICULTURAL HALL.—Sunday, Feb. 21, Rev. Thain Davidson, at 3.30; Rev. C. B. Sawday, at 7.

MOORGATE-ST. HALL.—Rev. W. G. Lewis, on Thursday, Feb. 18, at 7. Service on Sunday at 7.

EAST-END CONFERENCE HALL.—Sunday, Feb. 21, A. G. M. Graham, Esq., at 6.30.

"THE EDINBURGH CASTLE," St. Paul's-road, Rhodeswell-road, Limehouse.—Sun. at 11 and 7; every week evening at 8.

WEEKLY NOON PRAYER-MEETING, St. George's Hall, Langham-place, W.—Every Wednesday, from 12 to 1.

SPECIAL SERVICES, Sunday, Feb. 21:—

- Britannia Theatre, Rev. M. Smith, at 7.
- Pavilion Theatre, Ned Wright, at 3.30; Mr. Winton, at 7.
- Philharmonic Theatre, Rev. W. Cowell Brown, at 7.
- Victoria Theatre, at 7.
- Royal Amphitheatre, Rev. H. E. Stone, at 3.30; Rev. J. McColl, M.A., at 7.
- Royal Alexandra Theatre, H. M. Bonham, Esq., at 3.30; T. Barnes, Esq., at 7.
- Town Hall, Shoreditch, Rev. Gordon Calthrop, M.A. at 3.30.
- South London Palace, Mr. W. Jeffery, at 7.
- Exeter Hall, Alfred Gliddon, Esq., at 7.
- Moorgate-street Hall, at 7.
- Burdett Hall, Limehouse, at 7.
- Agricultural Hall, Islington, 3.30 and 7.
- St. George's Hall, Mr. W. Lincoln, at 7.
- St. James's Hall, Rev. Newman Hall, at 3; — at 6.30.
- Foresters' Music Hall, Mile-end, Joshua Poole, at 7, and every Sunday till further notice.
- Foresters' New Hall, Wilderness-row, Goswell-street, Mr. W. J. Oraman, Sunday, at 6.30; Wednesday, at 8.30.
- Oxford Music-hall, Mr. C. Russell Hurditch and Mr. S. Trevor Francis on Sunday evenings, at 7.

CHRISTIAN CONFERENCE FOR THE PROMOTION OF SCRIPTURAL HOLINESS, in Avenue-road Church, Goldhawk-road, Shepherd's Bush-road, W., from Monday to Friday inclusive, Feb. 22 to 26; each day at 3 p.m., and continue with an interval for refreshment till 9.

HOUSE OF REST FOR FEMALE MISSIONARIES, Kilburn Park.—Ninth Anniversary, Tues., Feb. 23, in the Drawing-room of W. B. Ellis, Esq., 197, Maida Vale. Revs. W. Hay Chapman, Chas. Graham, and other friends will address the meeting. Details of progress at Kilburn and Eastbourne, by Miss Mason. Applications for cards to Miss Mason, as above.

DAILY PRAYER-MEETINGS.

- CENTRAL CITY NOON PRAYER-MEETING**, Moorgate-street Hall, corner of London Wall, 12—1.
- Y.M.C.A.**, Stafford Rooms, Titchborne-st., Edgware-rd., 12—1.
- MILDWAY CONFERENCE HALL**, Mildmay Park, at 12.
- No. 59, LOMBARD-ST.**, Mon., Tues., Thurs., Sat., at 1; Wed. and Fri., at 12.30.
- EAST-END CONFERENCE HALL**, Carlton-sq., Globe-road, at 12.30.
- WOOLWICH**, 14, Thomas-street, 12 to 1.
- SUSSEX HALL**, Leadenhall-street, at 1.
- SUNDAY-SCHOOL UNION**, 56, Old Bailey, at 1.
- PEOPLE'S HALL**, 272, Whitechapel-road, at 1, except Saturday.
- GREEN LANES WESLEYAN CHAPEL**, N., 6.45 a.m.
- PECKHAM EVANGELISTIC MISSION**, 116, Hill-street, 12—1. Mon., Tues., Wed. only.
- TOTTENHAM BAPTIST CHAPEL SCHOOLROOM**, 12—1.
- EYRE ARMS Small Assembly Room**, St. John's Wood, 12—1.
- FRENCH PROTESTANT CHURCH**, Westbourne-grove, 12—1.
- ST. MATTHEW'S VESTRY**, Denmark-hill, from 12 till 12.45.
- ONSLow HALL**, Neville-street, Fulham-road, Sat. even., at 7.

Donations received by Messrs. Morgan and Scott to Saturday Morning, February 13th, 1875.

Gratuitous Circulation of "The Christian"—S.S.	1	0	0
"The Christian" Tract Fund—H.M.W.	0	0	11
Miss Leigh's Young Women's Home, Paris—Lincern, 9/6; A.P. £2; J.L.C. £2; E. and E. £1/10/-; N.N.E. £3; L.W. 10/-; C.T. 10/-; T.E. £1. Building Fund—J.R. £3/3/-	14	2	6
Midnight Meeting Movement—W.B. £1; M.J.C.S. £1	2	0	0
Home of Industry—W.B.	1	0	0
George-yard Ragged Schools—B.E. 2/-; S.I.T. 4/-; B.E.W.'s Percentage, £2; M.J.C.S. £1; H.B. £1/1/- In Response to R.E.W.—S.H. 15/-	5	2	0
Two Million Pamphlets for London—L.S.C. 3/-; M.E.P. 15/-; G.M.S. 2/-; N.N.E. 18/-	1	18	0
East End Juvenile Mission—L.S.C. 3/-; H.N. £2/12/11; Trust, £1; M.B. £1/10/-; Boys—L.E.M. 10/-; Girls—Captain F. £10.	16	0	11
Girls' Cottages—A.E.B. 5/-			
Poor Jews in Whitechapel—M.J.C.S. £1; A Friend, 2/6; M.H.C. £2; Anon. 1/6; B.B. 3/-; Widows—W.G.B. £1	4	7	0
Friends and Fallen—M.J.C.S. £1; J.W.A. £10; E.F. 10/-	11	10	0
Home for Aged Poor, Notting-hill—M.J.C.S. £1; E.M.H. 10/-; T.B. 5/-	1	15	0
Poor at Home—C.S.	0	2	6
Discharged Female Prisoners' Aid Society—F.T. 10/-; H.B. £2/2/-	2	12	0
Palsy and Epileptic—E.L. 10/-; J.W.A. £10	10	10	0
Families of Asia Minor—A.P.S.B. £5; A.P. £5; E.B.H. 10/-; A.B. 2/-	10	12	0
Daughters' Home, Mildmay—L.R.M.	0	10	0
Destitute Children's Dinners—R.M.H. 10/-; C.T. 5/-	0	15	0
Cripples' Home—J.W.A.	10	0	0
Shipwrecked Mariners' Society—J.W.A.	5	0	0
Chichester Training Ship—J.W.A.	10	0	0
Bristol Orphan Houses—J.W.A. £10; C.T. 10/-	10	10	0
New Channel of Doing Good—J.W.A.	5	0	0
The Rescue Society—J.W.A.	10	0	0
National Society for Protection of Young Girls—J.W.A.	10	0	0
Joshua Poole—J.W.A.	5	0	0
China Inland Mission—J.W.A.	10	0	0
South-East London Mission—J.W.A. £10; G.W. 10/-	10	10	0
Holloway Gospel Hall—J.W.A.	10	0	0
Golden-lane Mission—J.W.A.	10	0	0
Hoxton Gospel Hall—J.W.A.	10	0	0
The Christian Mission—Chatham Branch—J.W.A.	5	0	0
Lombard-street Prayer Meeting—Expenses—J.W.A.	5	0	0
Whitecross-street Mission—J.W.A.	5	0	0
Poor Jews, Victoria-park—M.H.C.	2	0	0
Mr. Cohen's Work among Jews—M.H.C. £1; C.T. 10/-	1	10	0
Moravian Missions—G.W.	0	10	0
Soldiers' Mission Hall, Woolwich—G.W.	0	10	0
Rev. P. Gast's Chapel and School, St. Luke's—G.W.	0	10	0
Miss Mittendorf's Home—E.E.G. 10/-; I.B. 5/-; C.T. £1	1	15	0
Home for Little Boys, Kilburn—E.E.G.	0	10	0
Protestant Orphanage, Nazareth—L.	0	5	0
Miss de Breen's Work in Paris—J.M.B.	1	0	0
London City Mission—I.B.	0	5	0
Miss Mason's House of Rest—I.B.	0	5	0
Rev. E. Clarke's Work in Italy—I.G.	0	4	0
Cove Cross Mission—H.B. £2/2/-; T.E. £1	3	2	0
Aldershot Mission Hall—H.B.	2	2	0
Field-Jane Mission—N.N.E.	3	0	0
Miss Kennedy's Home—N.N.E.	1	0	0
"British Workman" Norwood—N.N.E.	2	0	0
Miss Lee's Home, Plaistow—L.W.	0	10	0
Miss Weston's Work in Royal Navy—C.T.	0	10	0
Postage of Testaments in France—J.O.	0	1	0
East End Training Institute—R.B.H.	0	10	0

£286 16 10

Miss Stapfer's Home for Foreign Governesses—[Lady, £2; Swiss, 5/-; Box of Clothing and Useful Books received with thanks.]

The Christian.

TESTIMONY FROM THE NORTH.

"For now we live, if ye stand fast in the Lord."

1 THESS. III. 8.

WHEN our friends, Messrs. Moody and Sankey, began their great evangelistic enterprise in the North, some eighteen months ago, they necessarily commenced their labours under many obvious disadvantages. They themselves were strangers in a strange land, the work to which they had put their hands was not generally held in the highest estimation by the Christian communities of this country, and the methods which our friends had adopted for carrying on their work were novel enough to be almost startling. Hence the labourers were looked upon by many with suspicion, the work was judged by past work of a similar kind, and by many was condemned before it was tested; and the methods of working, whilst they drew many to the meetings from that class of society, both Christian and un-Christian, who, like the Athenians, spend their time in nothing else but either to tell or to hear some new thing, did undoubtedly keep away for a time many whose sympathy and help were most desirable. All this, however, was what might have been fairly expected, and, perhaps, calculated upon. Revivals, and the methods and results of revivals, have sometimes left painful cause for suspicion concerning that class of agency in Christian labour; and when we were told that this wave of revival, so called, would, in its ebb, either leave the Church, like a stranded wreck, high and dry amongst the rocks and shingle, or would carry her farther out on the sea of unbelief and indifference; when, also, we were told that the converts admitted to the churches from such work would prove to be an element of pain and weakness, rather than an addition of real life and power, we could only say to all such objections, "Time will show," and to all such objectors, "If this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found to fight even against God."

The object we have in view in writing this article is to show what answer the voice of time has given to many of the objections which gathered about this work of revival during the earlier days of its history. About the labourers, and their methods of working, we do not purpose to say anything; they have alike commended themselves to Christians in every part of the United Kingdom, and have thus, in the best manner possible, replied to all objections. We intend to confine our attention to some of the results of the eighteen months' work. Sufficient time has now elapsed, we think, to show what is likely to be the kind of results which the movement has left in the churches, and in the minds of individuals supposed to have been influenced by it. We think also that the time has now come when we may safely begin to inquire about the actual facts in connection with this work, as they stand related to Church life and experience, especially in regard to the converts admitted to the various Christian communities.

To this end we have submitted the following

questions to several of the northern churches in England and Scotland:—

1. How many converts were admitted to your church during the revival?
2. Have there been any cases of falling away from the Christian profession amongst those admitted during that period? If so, how many?
3. Has the general tone of piety displayed by the converts been equal to that of converts admitted under the ordinary methods of church-work?

We felt assured that if the answers to these questions were as satisfactory as we hoped and prayed they might be, they would constitute such a strong presumptive evidence of the genuineness of the work, as almost to put the matter beyond dispute; and would also be the means, perhaps, of clearing away any suspicions that were still lingering in the minds of some concerning the reality of this particular work of revival; and would also do something towards preparing the minds of Christians generally for the adoption of more earnest and vigorous methods for the quickening of Christian life, and the conversion of sinners to God.

The answers sent in from the churches to which the questions were submitted have been of a kind to call forth our deep gratitude and thankfulness to Almighty God for his marvellous goodness. Over 700 members are reported to have been added to these churches from the home, the Sunday-school, and the world. These numbers do not take into account all those who may have professed to find peace in Christ at the *inquirers' meetings* or the *meetings for young converts*. The number of this class, as Mr. Moody rightly said in London, "we do not profess in any way to reckon... God and themselves alone know the real state of their hearts." We are speaking now *only* of those who have passed through the stricter tests which ministers, deacons, elders, and churches would apply, before such converts could be admitted to the privileges of church-fellowship.

Of this class, then, over 700 have been placed upon the roll of these churches—a number in itself sufficient to prove to our American brethren, were no other proof forthcoming, that their mission to this country has been of God, and that they have not laboured in vain; and sufficient also to prove to the churches that, in answer to prayer, and earnest, scriptural, well-directed effort, large harvests of souls may be gathered for the Lord in every part of the land.

But how have these children, born amidst all the heat, and spiritual fervour, and holy joy, of extraordinary services, stood the test of time, amidst the somewhat quieter and more even conditions of ordinary Christian life and labour? Have they fulfilled the doleful prophecies which were uttered concerning them? How much of the seed has really fallen into "good ground," and is bringing forth the thirty, sixty, and hundredfold measure of the golden grain of holy living, healthy Christian zeal and love, and "patient endurance in well-doing"? And how much of it has proved to be seed scattered in stony places, gladdening our hearts first with the promise of speedy but steady growth and abounding fruitfulness, but soon filling us with apprehension, then sadness, and last of all with profound grief and humiliation, by finding it withering away almost as quickly as it sprung up. Compared with such questions as these, the matter of numbers is insignificant indeed; it is on

the answers to these that success or failure largely hinges.

On this point again the answers from the churches demand from us a lofty ascription of praise to God, who has so abundantly magnified his grace. One minister says, "We have received into our fellowship seventy converts, and there has not as yet been a single case of falling away." Another says, "Only one (out of ninety), I believe, has really proved a mistake, though, of course, some of the rest are less gratifying and hopeful than others. My own impression is that with us and all the churches here, the results of the revival are far more solid and deep than some of us expected to find them." A third writes, "I have received about sixty into church fellowship, who owed more or less, in the matter of their decision for Christ, to the revival; and of all these I know at present of only one that has fallen back. Some have left the town, and, of course, I cannot say positively how they are deporting themselves, although I am disposed to think they are striving to live a consistent, Christian life. The person to whom I refer as having backslidden was a foreigner, and at the time of his admission was not so well grounded in the Christian faith as the others." A fourth says, "Out of a hundred cases of conversion, as they seemed to be, I could not name ten who have turned back." A fifth writes, "I am not aware of more than two persons (out of forty-seven) who may be counted positive backsliders; one of these was previously a besotted drunkard; the other a young man very disadvantageously placed at home." Another writes, "It was my privilege to admit during the course of last year two hundred and sixty-seven to the fellowship of the church of which I am pastor, a large proportion of whom trace their conversion, so far as human instrumentality is concerned, to the special meetings held nightly in our district during the first three months of the year. Of hundreds known by me who professed faith in Christ I can at this moment recollect only one who has since fallen away."

And so the testimony flows on in the same strain to the end, giving indubitable proof that the work has not been of man, but of God; and that those who have joined our churches have not done so in a moment of ignorant excitement, and under the pressure of feelings that had no root in the abiding verities of the Gospel; but that they have been "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."

And now, as to the last question put to the churches. What is the quality of the divine life found amongst the converts? Because it is quite possible to have large additions of members who will live a sufficiently consistent life to keep them out of the reach of church discipline, and preserve them from being reckoned among backsliders; and yet their lives may be lamentably deficient in many directions, and their general influence upon a Christian community may be hurtful rather than helpful. What say the churches on this point? Again the answers are of the most gratifying kind. If we had been told that the general tone of piety had been equal to that of converts admitted under ordinary methods of church work, we should have had abundant cause for thankfulness; but the reports go even beyond this mark.

One minister says, "The general tone of character

in these converts is as quiet and staid as you usually find in cases that occur when no great movement is going on; and in most of the cases there is a frankness in confessing Christ such as, in Scotland at least, is not readily found in professed converts who are admitted at ordinary times. We bless God every day for what He has done for us, and for what He is still doing." Another says, "To your question I unhesitatingly reply, that in my opinion the piety [of the converts] is superior to that of those joining us at ordinary times. It is hopeful, happy, and active, and just such, in most cases, as one should desire to see." A third writes, "I have no hesitation in testifying that thus far the steadfastness and general tone of piety of the recent converts has been fully equal to that of persons added to the church at ordinary times." One brother, out of the fulness of his heart, says, "For unity of spirit, determination to work, prosperity in respect of numbers, funds, and real spiritual life, my congregation has been ever so much better since Messrs. Moody and Sankey's visit than ever it has been since it was a congregation."

Upon these testimonies it is surely needless to enlarge; they speak for themselves. The voice of these ten churches (only a few amongst the many whose evidence would gladly have been given) dissipates our doubts, and puts to flight our fears concerning the real worth of a movement, which was rightly characterized by one of the speakers at the Freemasons' Hall, as "one of the most remarkable facts in modern history." Shall we not, then, do well to give earnest heed to such testimony? In prospect of the mighty campaign which is about to be undertaken in the metropolis of our land during the coming months, permit us earnestly to urge upon all Christian workers the necessity and wisdom of casting to one side—not fair and honest judgment of proper methods and the like—but suspicions, which can only harass and hinder a work which will tax to their utmost limits the time, energy, and prayerfulness of the people of God. If the work has to be done well, no strength must be wasted on mere trifles. The task is one of exceeding great magnitude, and we believe the only chance of success, under God, is for all to be thoroughly united, and ready for the work, and when the trumpet sounds, for every man to go straight before him, and so take the city; let the testimony from the North put courage and zeal into the hearts of all workers.

The Lord has said to the North, "Give up," and in response to his call, sons and daughters have come flocking to his gates with new-born joy in their hearts, and gladness shining on their face. He is now saying to the South, "Keep not back." Let the call be heard in every heart, and home, and church, and district, that the Lord's name may be abundantly glorified in the quickening and reconsecration of his people, so that in this and in the gathering of the Christless to Himself, "He may see of the travail of his soul, and be satisfied."

Berkeley Villa, Bristol. WILLIAM R. SKERRY.

WINTERTON, LINCOLNSHIRE.—A fortnight's special services have just been held here by Mr. W. W. Martin, from the Evangelization Society. The Temperance-hall has been crowded every night to hear earnest gospel addresses, and much good has resulted. Several have been brought to Jesus, and there have been very blessed results among the young. Mr. Martin's addresses to the children will not be forgotten. His afternoon Bible-readings were blessed seasons.

THE WORK IN EDINBURGH.

FROM MRS. BARBOUR.

Since the beginning of the week of services for young women, there has been a deeper consciousness among believers of the present depth of the work in Edinburgh than there may have been before. There was always the same *faith* about it, but more has been coming to the surface. At no time and in no way shall the Lord's people give themselves wholly to his work, without having a new avenue, as it were, opened into his own heart, to find anew that He is the prompter of all they have besought Him for. He tells them that He has been the Alpha in it all, and they doubt no more that He is the Omega also.

The work in the Drill-hall has been full of encouragement. Face to face with the laborious lovers of the lost who have planned it, are the bloated faces and shrivelled forms confronted. The table they have spread is no sooner laid, than it is surrounded by a grateful company of the hungry. And one low place of refreshment, at least, has been shut since that door of hope was opened.

Our note of last week was printed without the date. We cannot help repeating the remark that the experience of God's people here, after fifteen months of blessing, should encourage all workers throughout England to have no misgiving as to the continuance of the work around them.

One who has visited the converts for a year past writes, "When I see you next, I shall have glad news to give you of the proofs of steadfastness I have had in my district." The constant meeting of believers at noon, the glad recognition, the familiar word in passing about some important work on hand, or plan for that which opens beyond it, makes all feel the family tie to be a very real one. Doubtless it will often be looked back upon from the golden streets of the city above."

At the Bridge of Weir Station, not far from Glasgow, some men were returning from working on the railway, and, in the fog, stepped out of the carriage too soon, and fell over the bridge. The first was killed. One writes regarding him, "I have no doubt that, to Donald Munro, sudden death was sudden glory. On my first meeting with him, just after I came here, he said to me, 'When you speak to your heavenly Father, don't forget Donald Munro.'"

Since then we have heard of the death of a girl of twelve, whose home was only a few miles distant from his. She had long been anxious, but, like that of many in that district, as all over the land, her anxiety had lately turned into simple faith. Her minister told us, before she died, she was speaking of her heavenly Father's love, thus: "I have as kind a father as there is in Scotland, and yet my heavenly Father's love seems so great to me now, as if I scarcely had a father on earth at all." The heavenly love, even while making the earthly so very sweet, was, by its own greater strength, making it easy to have the earthly tie broken. The intensity of the love of Jesus comes in upon us, and all flies before it.

An evangelist passing through Edinburgh this week said, "I have been at home for rest, and confined with cold there. I had no meetings, but during a little visitation, saw fourteen or fifteen aged persons brought to the Lord."

Our Lord Jesus must have his own in these wondrous days. Be they tottering on the brink of the abyss, He pulls them back from thence. Where you would believe that erroneous teaching would almost put souls beyond his grasp, even there does his right hand follow them. "Wherever you go," said one who is always intent on the King's business, "you have just to put down your foot and possess the land."

We lately had the satisfaction of being present at

THE MOTHERS' MEETING IN GLASGOW,

As here, it meets on Thursday, from 11 to 12, in the hall under the church where the noon meeting is held. There is nothing to prevent mothers' meetings being held in all

towns at the same hour. There is no need for an address being given; the requests for prayer are all the address we need to listen to. If only six mothers were to meet and lay down requests for all their burdens, then most eloquently would the little papers plead with the Lord, and with the mothers' hearts too. A mother must be appointed to receive the requests for each day. She gives out the psalm or hymn, and reads some verses of the Bible. Then a few requests are read, and some mother will be led to pray, if she who reads the requests is not led to do so at the time. The chain will lengthen; mother after mother will willingly offer to be custodian of these sacred requests—these persisting petitions of poor helpless women, who will never cease crying till Jesus says, "IT IS DONE."

Who would refuse such a simple work? Would she not fear lest her boy's name, her girl's need, should drop out of its place in praying hearts? She would have the falling showers to saturate the parched soil of her garden till every buried seed should be in germ, in leaf, in bloom! Oh! what she gains by just giving in her name as willing for one day to read these requests, choose that hymn, read these verses!

Just now God is arranging for his own work everywhere; if we should miss our chance to be made some use of, He would have to arrange without us. It is our power for the time. We may decline; but He would have us accept, yield, offer ourselves willingly. The names of willing mothers are noted down alphabetically. A book of requests is kept, into which each is copied, and room left for the thanksgiving to follow. It used to be difficult to keep up prayer-meetings, especially of women. But everything is now as on the wheels of progress, and only those who refuse to lift one foot and be carried along with the advancing chariot are left unblest. Mothers will be led generally to say a little word about what they read. Even when they try to be silent they can hardly help saying something. But when people have much business on hand, little speaking is required. A text and three little stories might make up a woman's part in the meeting at any time, and these are furnished for us on every hand at present. It is not fair to have long prayers, though we are all so apt to have them; two or three short ones, even from the same lips, would be better for the first few meetings until several mothers were led to pray.

ASSOCIATION OF LAY HELPERS.

A most interesting sermon was preached in St. Paul's Cathedral, in connection with one of the services of the Association of Lay-helpers, by the Rev. G. H. Wilkinson, Vicar of St. Peter's, Eaton-square, on Monday, Feb. 8. Admission was by ticket, but the vast dome was thronged with eager listeners. Mr. Wilkinson, who had just returned from his Mission at Leeds, preached from Rev. xix. 16, specially dwelling upon the words, "King of kings and Lord of lords." He drew a graphic contrast between the weakness of Bethlehem, the labour of Nazareth, the agony of Gethsemane, the sacrifice of the Cross, and the ascension glory of Him who is "King of kings and Lord of lords." And he said that the experience of the Lord must be in some degree that of his whole Church, and of every individual member of it. He drew a wonderful picture of the contrast between Paul *without Christ*, and Paul *with Christ*. He spoke of the manifest presence of God the Holy Spirit at the Leeds Mission, and exhorted all those engaged in God's work to reality of life, and wound up by a powerful appeal to all his unconverted hearers to come to the foot of the Cross, and find present pardon and peace in the precious blood of Christ.

LEEDS CABMEN.—On Monday and Tuesday, Feb. 15, 16, the annual suppers were given to Leeds cabmen and their wives at the Friends' Meeting-house. Addresses were given by ministers and others, and religious papers were distributed. There is reason for hoping that these annual suppers are productive of much good, and there is no doubt that previous suppers prepared the way for the successful introduction of cabmen's shelters in November.

THE MINISTRY OF SONG.

Deep down in every bosom there are hidden heart-strings, touched by the finger of memory when we hear, in soft, low tones, the plaintive melodies of our native land, or the same old tunes that were sung in the little whitewashed church long ago, when we were very little, and the sermon seemed very long. But the psalms or hymns were sung with a vigour which, in later years, we may have somewhat abated. And for what reason? Why do we no longer sing so heartily? Has the man of forty less cause to praise God than the child of four?

But it was neither one of our national songs, nor yet one of the grand old psalm-tunes, which had drawn the crowd round a street-singer the other night. A small provincial city, a cold night, yet about 400 people were standing quietly round a singer of no extraordinary excellence. The words that he sang were these—

"There's a land that is fairer than day,
And by faith we can see it afar;
For the Father waits over the way,
To prepare us a dwelling-place there."

And softly and reverently the crowd joined in the chorus; and through the hushed streets and the starry night the sweet melody rose, and lingered, and fell—

"In the sweet by-and-by
We shall meet on that beautiful shore."

There was never a word of preaching. One could not even tell whether the singer were using his talent chiefly for the glory of God, or for the sake of the money which was freely showered upon him.

It was the power of *sacred song* which had drawn these people together.

It has not always been so; but just now, through all Scotland, there are memories of a God-given singer whose tones found an entrance into many a hard heart, and won the citadel thereof for King Jesus—memories of preaching and of singing which were to each other as nail and hammer. There was a Hand which guided both, and fastened the simple words as "nails in a sure place."

To how many has that sermon in song, "Jesus of Nazareth," been blessed as the means of their conviction or conversion! How many are now "safe in the arms of Jesus!" How many have answered to the call, "Who will go and work to-day?"

And what a blessed new field of labour the knowledge of the power of sacred song has opened up to many of God's people! In Edinburgh there is an institution where poor helpless beings are housed and cared for. Some young ladies went to sing there. They had no talent for preaching or teaching, but they had a talent for music, and a Saviour to whom it was consecrated; so they went to sing of God's love and mercy. After they left, the superintendent observed one poor paralytic, who for eleven years had not spoken a word. This woman was now seen walking up and down, whispering to herself. The superintendent went near, and these were the words she was saying—

"Depth of mercy! can there be
Mercy yet in store for me?"

"Not by might, nor by power, but by my Spirit, saith the Lord."

As one who is herself a sweet singer has said, "The power of God has gone with these hymns as it never went even with the Hallelujah Chorus." The power of God—that is the secret of the power of sacred song.

Twenty-six hundred years ago, when the children of Ammon, Moab, and Mount Seir had come up to fight against the children of Judah, it is written that Jehoshaphat, after prayer and consultation, set the singers to praise the Lord in the beauty of holiness. "And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Judah; and they were smitten."

There are three enemies still, and there is the same

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Lord. Let us lay hold of the same weapons, and go forward, praying, watching, *giving thanks*, till "the kingdoms of the world are become the kingdoms of our Lord, and of his Christ."

"In God's great field of labour
All work is not the same;
He hath a service for each one
Who loves His holy name:
And you to whom the secrets
Of all sweet sounds are known,
Rise up, for He hath called you
To a mission of your own.
And rightly to fulfil it,
His grace can make you strong,
Who to your charge has given
The ministry of song."

ANENA.

GATHERING AFTER THE REAPERS.

BY MRS. MEREDITH.

We hear with deep interest of the work of following among the sheaves, and gleaning in the harvest-field, that is being carried out in places visited by Messrs. Moody and Sankey. For this purpose, drawing-room meetings greatly promote the progress of the kingdom of Christ among those of whom it is declared, "How hardly shall they that have riches enter into the kingdom of heaven!" It is a truly necessary work prepared for some hands to do, to pluck up the thorns that "choke the word" in such places.

Now that "Jesus of Nazareth is passing by," there must be no one left without the knowledge of his presence; and it is not at all certain that the news of his movements reach those that dwell in great houses, without special effort being made to acquaint them with the peculiar work of God that is going on around them. "Let him that heareth, therefore, say, Come," to whomsoever he can reach, who may be "out of the way," "far off," "strangers," and "foreigners," albeit according to the flesh our own brethren and sisters.

There are many who are removed by circumstances into a place of earthly composure—not repose, nor rest, nor even calm, but mere composure—just that sort of state the production of which is well described as "making a silence, and calling it peace." And it is a matter of life and death to break this silence. The manner of doing it need not be rough. The gentlest dove will enter the regions where it prevails with as much effect as the most powerful messenger, if the step be "after the Spirit," and not "after the flesh."

"May we pray *here*?" asked one, in a voice of nervous, quivering anxiety, whose surroundings were of "purple and fine linen," and who had only a few days before heard with the understanding, *for the first time*, that she was a lost sinner.

"Yes; our Jesus is here. We are always with Him. He never leaves us *anywhere*, and will hear us *now*, as well as at any other time, or in any other place."

"What! in *this* room, filled with such frippery things?"

"No doubt about it. Let us kneel down, and tell Him what we were talking about."

The sense of incongruity was soon gone, as we were told; for He who manifested Himself overshadowed all things, and gave a blessing so bright, that all else faded.

"Have I a right to be so happy as I am?" said a young lady at a meeting, of which we have had some joyous details.

"Why not?" was the reply; "in what consists your disqualification for rejoicing in the Lord?"

"That I have not yet proved myself to be fit. I am only just beginning to know his love, and have not shown my change of state in any way."

Assured that she need not wait until she had made progress in the new life to enjoy the blessing she had received, she became overpowered with the feeling of wonder that Jesus had called her, repeating, "Even me, even me," and declaring that she was indeed "the chief of sinners."

Another friend tells us of a discussion between young converts, whose parents were unlikely to relax their bonds to society.

"Must we refuse to play cards, even when it annoys our father and mother, and inconveniences friends?"

"Is it wrong for us to be present where people are amusing themselves, and passing away precious time, although we may not be joining in the proceedings of the party?"

"How can I live in this house, and not be continually sinning against God?" cried the member of a very worldly family to a friend.

A great many such queries have been addressed to those who have tried to encourage and aid "little ones" that have been brought to Jesus out of high places. With adoring gratitude we heard from such workers that there was an answer always ready for every question. No difficulty was too great to be solved. One reply gave the key to all the problems, and it was the simple words, "Jesus saves!" Jehovah-jireh, even our words. "New supplies each hour we meet while passing on to God."

"We dwelt," said one worker, "on the present tense: Jesus *saves*—not will save—but *saves*—now and here; and the salvation is *from sin*!"

"Do you mean that I shall find He saves me from having to play those games, and do those things that *now I hate*?"

"Yes."

"Oh, how will He do it?"

"I don't know, and dare not predict. Pray, wait, watch. He will surely do it. 'Jesus saves; He saves from sin.'"

"We sang that hymn often during those days at —," said one who has been seeking souls in a very dark place, where wealth and evil abound. It is very pleasant to hear that thus there are many gleaning in the harvest-field whose "labours are not in vain in the Lord." This work is resulting from the sound now going through our land, and echoing at this time, particularly in the centres of human achievement. It may be useful to make it known that the gospel is flowing over its channels, and thus spreading on every side into the recesses where "the strong man armed" keeps his victims.

I have been myself much interested at some meetings of women in Sheffield, since the evangelists left, to perceive that the precious Bible is being largely opened up to eager hearts. At the last one of a series that was held in the Temperance Hall, there was a warm response to a call to bring forth treasures out of its store. We had a rush of texts on the subject of the "Water of life" read aloud through the room.

After singing the hymn now so familiar to us all by that name, the company turned to the Word of the living God, and found in it the numerous declarations and descriptions of those "streams that make glad the city of our God," and was occupied to a late hour, even then parting reluctantly, in pursuing the refreshing streams through the Holy Book.

CORRECTION.—The writer of the appeal in aid of the Moravian Mission Ship, in our issue of Feb. 11, has, by an oversight, given the address where donations can be sent as Rev. E. Shaw, 97, Hatton-garden. It should be Rev. H. E. Shaw, 7, Ely-place, Holborn, E.C.

"**MANY HANDS MAKE LIGHT WORK.**"—The work of God, through the instrumentality of our dear brethren, Moody, Sankey, and others, is but little known to the lower classes, especially those among whom I and my coadjutors are working, namely, policemen, cab, omnibus, and tramway-car men, and I thought if you would kindly make it known through your valuable paper, *THE CHRISTIAN*, that I should be glad to receive any copies of that or any other gospel paper that the readers could spare, believing that many of them would gladly pay the half-penny postage, and send them on to me each week, and they would be the means of doing very much good, especially now Messrs. Moody and Sankey will so soon be in London (God willing), and we desire to awaken an interest in them and their meetings, so as to bring as many as possible under the sound of the gospel. Address Mr. J. J. Jones, 14, Richmond-road, Dalston, London, E.

A WORD ABOUT OURSELVES.

The publishers of *THE CHRISTIAN* have come in for their share of reckless and anonymous mis-statement in one, at least, of the Liverpool papers, to which they do not purpose to make reply. But we are sorry to find that a report in one of the London papers contains the following statement by our brother in the faith, Mr. W. P. Lockhart—

"It had been reported in *THE CHRISTIAN* that there were 7000 present when he was at Bingley Hall, but there were not more than 3000, and they might generally divide the numbers reported in that journal by one-half."

We are obliged to give to the statement which we have italicised the most unqualified contradiction. We habitually reduce numbers which we have reason to think exaggerated, and we often substitute a general term for a specific statement, where we have no means of ensuring accuracy. In the particular case quoted by Mr. Lockhart, our report stated that

"all these meetings have been well attended, from 5000 to 7000 persons having been present at each."

It will be seen that Mr. Lockhart's quotation is itself not strictly accurate; and with regard to the numbers, they were copied from a Birmingham paper, which, certainly, was inspired by no inducement to exaggerate. Mr. Moody, in speaking at the Conference at Freemasons' Hall, said—

"We telegraphed to different places, and got our friends, Mr. Newman Hall, and Dr. Fraser, and Mr. Lockhart, of Liverpool, to go to Birmingham, and speak to the people. I see by the Birmingham papers yesterday, that the meetings were attended by 7000 or 8000 people. Mr. Moody appealed to Dr. Donald Fraser, who sat beside him, and confirmed the statement."—*THE CHRISTIAN*, Feb. 11, same issue as the one quoted from above.

Possibly, the Birmingham papers may have been mistaken, and Dr. Fraser, Mr. Moody, and ourselves, may have endorsed the mistake; but that it is our habit to exaggerate numbers, we cannot too emphatically deny. And we also add that in all our reports we carefully endeavour to ensure truthfulness, and are much more accustomed to tone down communications than to add one heightened tint of colour.

OUR POLICE AND POSTMEN.

Dear Sir,—Those of your readers who are interested in these men will, doubtless, like to know how the work of sending packets (containing *British Workman*, etc.) to them progresses. Above 2000 such packets have been sent from here since last June, besides many hundreds from the voluntary helpers who have taken addresses off my hands. Almost daily I am receiving new addresses, to which it is impossible that I can myself send monthly packets, even did funds permit. Whilst tendering hearty thanks to those who have aided me already, may I ask if there are no other Christians who will take some addresses, and send monthly packets to them?

As time, strength, and funds permit, it is my earnest prayer that the whole of the Great Britain letter-carriers may be thus cared for. There is more difficulty in getting policemen's addressees, but to them also we send as God enables us.

Will any reader of this take charge of forty-three policemen in one large town? Also twenty-five men in another town? Those who cannot aid in other ways may greatly strengthen our hands by pleading with God for blessing on the work. We long to see souls saved; indeed, my constant desire is that the whole of our letter-carriers and policemen may be the Lord's. Address Miss Whiteway, Elmore House, Chudleigh, Devonshire.

[This is from a dear invalid sister in Christ, and is an effective illustration of what God will enable a weak one to do, if there be first a ready mind.—ED.]

THE OXFORD CONFERENCE.—The senders of notes of the Oxford Conference who have not yet had them returned, are respectfully asked to apply for them to Miss A. H. Clifford, Highbury-place, Kingsdown, Bristol. If any persons have not had all their notes returned, or have received any which do not belong to them, they are requested to send notice of it to the above address as soon as possible. It is desired to express special thanks to those who have so kindly lent the notes from which the book has been compiled.

Feb. 15, 1875.

MESSRS. MOODY & SANKEY AT LIVERPOOL.

FROM A CORRESPONDENT.

"This is glorious work; this is *reality*." Such was the remark that reached my ears one evening last week as I was passing through the inquiry-room adjoining Victoria Hall. There, I thought, is the whole movement in a nut-shell. The more I see it, and the more I ponder over it, I am impressed with the feeling of *reality* that pervades this work as it is now going on in Liverpool. Endless are the surmises, and very ludicrous some of the guesses, as to the secret of its wonderful success. The Liverpool critics (and their name is legion) are fairly puzzled. They cannot dispute facts, though they are not always careful to ascertain what the facts really are, and seem to have a wonderful aptitude at twisting them. But there is much that they cannot help seeing and knowing, and they are at a loss to understand how two simple common laymen have been able to do what hundreds upon hundreds of highly cultivated and refined theologians have not got within sight of. I sum it all up in the one word *reality*. The age is full of hollowness and pretence, both in the world and in the Church; the result has been, you can hardly distinguish the one from the other.

Mr. Moody has often been described, and criticized, and dissected, both by friends and foes, but I think sufficient stress has not been laid on his predominating characteristic of *reality*. His gospel is the same as one hears in most places; yet it is different, because it is so real. Never mind if his weapons are not of the most orthodox kind; they accomplish the desired object all the more, perhaps, just as the youthful David's sling and stone went straight to the mark. To follow up the parallel, Mr. Moody is not content with sending his message straight to the hearts of his hearers, but he follows it up, as David did, when he completed his victory over the Philistine. As he said the other day in London, he pulls up his net anon to see what he has caught. This is the highest test of his reality, and the one that has evoked the greatest criticism. But it is the one that has all along contributed most to the success of the movement.

During the past week the slain of the Lord have been many. Every evening has seen fresh groups scattered over the inquiry-room, with tearful eyes and troubled hearts, drinking in the affectionate words of invitation, or the plain words of appeal, addressed to them by Mr. Moody and his co-workers. People who know least about it may affect to shrug the shoulder at the inquiry-room, but one or two visits there would do them good, and probably convince them how indispensable it is to success in this work. I hope one result of this awakening in our land will be that every minister of the gospel and every one who seeks to speak to his fellow-men about salvation, will not only cast out the net, but will draw it up every time.

The leading attraction of the meetings last week was Mr. Moody's Bible lectures. On Tuesday and Wednesday he gave two lectures on "The Blood," and on Thursday and Friday, two lectures on "Heaven." These were delivered each day at three o'clock in the afternoon, and again in the evening, so as to enable a large number of persons to attend them. On each occasion the hall was crowded; so that on a moderate computation, the seed of the word of God relating to these two most important subjects was sown in the hearts of some 60,000 or 70,000 persons, many of them from a long distance. In the words of the hymn we may ask, "What shall the harvest be?" The day shall reveal it.

The lectures are a treat of no ordinary kind. As expository discourses they are most valuable, and reveal, to some extent, how Mr. Moody has got, to use a common phrase, "the Bible at his finger ends." Probably few of his thousands of hearers ever before had such a correct estimate of the value of the doctrine of "the blood," or, as Mr. Moody calls it, "the scarlet thread" that runs through the Scriptures, like the thread that

holds together a string of precious pearls. Mr. Moody traced the doctrine, from the slaying of the beasts in Eden, with whose skins God clothed our first parents, recorded in Genesis, down to the Revelation where the redeemed sing the song of Moses, and the Lamb that was slain. The lectures on "Heaven" must have left the impressions and ideas of that "prepared place for a prepared people," clearer to the minds and dearer to the hearts of the listeners than ever.

But these lectures have a wonderful hortatory as well as expository value. As Mr. Moody held up the sacrifice offered on the cross, "once for all," and dwelt on the exceeding preciousness of the blood of Christ as a sufficient atonement for sin, many a head was bowed, and many a heart melted, that had hitherto been steeled against the story of a Saviour's love. Again, when Mr. Moody, speaking on "Heaven," showed the utter worthlessness of earthly treasure when compared to the "prize" for which Paul looked and longed, the arrow of conviction went home to many a heart. His remarks on the necessity for many Christians throwing out a good deal of "ballast" before they could rise to a higher spiritual life, were, I think, very timely, and capable of application in these money-getting and money-worshipping days.

It is a gratifying fact that the attendance at the evening meetings chiefly continues to increase. During the first week of the services the Victoria Hall was almost sufficient to hold the crowds of eager listeners; at any rate, the overflow was not considered so great as to necessitate the opening of other places. Last week, however, overflow meetings were held, sometimes in two and sometimes in three different places, St. John's Church, William Brown-street; Byrom Hall, Byrom-street; and Newsome's Circus, which adjoins the Victoria Hall.

One evening, I went to St. John's Church, where I found Rev. W. H. M. Aitken and the Vicar of the church conducting the service after the model of the services in Victoria Hall. The body of the church was filled partly with the overflow from the hall, and partly with those who had been induced to enter by personal solicitation, and by hearing a group of young men singing hymns in the churchyard. It was a motley company, and a great majority consisted of those who, from their dress and appearance, do not often find their way to God's house. There were numbers of men such as one sees lounging at street corners and about public-houses, many young girls in working attire and without bonnets, and a number of rough, neglected-looking street Arabs. Their behaviour, with one or two exceptions, was most orderly and attentive. Mr. Aitken gave a singularly solemn and searching address, on the misery and ruin caused by sin, and the cure provided in Christ the Sin-bearer. A good sprinkling remained at the close to be conversed with, and many of them were enabled to lay their sins on Jesus, or, as Mr. Aitken puts it, to accept the fact that God had laid them there nearly nineteen hundred years ago.

It is interesting and refreshing to notice how all grades of society and all ages are represented among the anxious who throng the inquiry-room at the close of Mr. Moody's addresses. From the richly-dressed lady to the poor wail of the street, with scarce enough of clothing to cover his nakedness; from the boy and girl of eight or ten years, to the horny-handed, grey-headed, working-man, with all the intervening stages of life, there you find all, burdened with the same sense of sin, and afterwards rejoicing in the same Saviour. Truly, we are all one in Christ.

The noon prayer-meetings continue to be well attended, and are chiefly remarkable for the accumulated testimony that is given to the good effect of this movement in outlying towns and country districts. The meetings have been attended during the past week by large numbers of Welsh ministers and others, and with their proverbial fire and energy, these warm-hearted labourers in the Lord's vineyard, among their native hills, will become retailers of the quickening and re-

freshing influence they have received in Liverpool. At one of the noon-meetings Rev. Mr. Hetherington gave some most interesting accounts of good work among the sailors here, who had attended the Victoria Hall services. He said he believed the ramifications of this awakening would, through the agency of these converted sailors, extend to nearly every port throughout the civilized world.

The special work among the young men, which has been carried on in other towns where the evangelists have been, by Mr. Henry Drummond and others, is being organized here also. On Saturday evening there was a meeting for young men, chiefly to make arrangements, at which Mr. Moody was present. In the meantime the meetings will be held in Newsome's Circus, and shortly it is expected that the Concert-room of St. George's Hall will be available.

Sunday last was another day of much sowing of the precious seed of the word, and reaping too. The early meeting for "workers" was some 8000 strong. Mr. Moody's address was a continuation of those he had delivered on the two previous Sunday mornings—"To every man his work." His remarks were chiefly directed to work in the Sunday-school, in which he said the whole Church of God could be engaged. He spoke of the good that even little children could do. He would a good deal rather have a little miss some thirteen or fourteen years old to tell the other children of the love of Jesus than an old man with no fire in his heart. He enforced his appeals by some striking and appropriate incidents, of which he seems to have an inexhaustible store. He prayed that all those present "might have a passion for souls."

Mr. Sankey, whose voice was missed on Friday last, was present on Sunday morning as usual, and sang some of the hymns appropriate to the occasion with much power and effect, especially "Scatter seeds of kindness," and "Go work in my vineyard." He was in excellent voice, and his tuneful notes of exhortation sounded through the vast company with very touching and powerful emphasis. At the second service for non-church-goers, he sang the solo part of that beautiful hymn (one of the finest in the collection I think), "What shall the harvest be?" the audience joining in the chorus. He sang likewise, with his usual depth of pathos, that moving story in verse, of the Shepherd's love to the lost sheep, "The Ninety and Nine."

This service was not quite so largely attended as on the preceding Sunday, but by the time Mr. Moody's address commenced the hall was quite full. It was a somewhat saddening thought that so many thousands of people in this town, who most of them have not the slender excuse of want of respectable clothing, should admittedly and regularly absent themselves from the public worship of God. Yet it was pleasant to think that they were so far convinced of the importance of spiritual things as to come to Victoria Hall to hear more about them. Mr. Moody simply, and in that wonderful realistic way in which he describes things, told the story of Christ's agony, betrayal, shameful maltreatment, trial, and crucifixion. The heart must have been hard indeed that could remain unmoved, and the whole congregation seemed deeply to feel the surpassing interest of the story recited by Mr. Moody. Numbers rose at his invitation, indicating their desire to become Christians, and the inquiry-room was filled at the close with those whose hearts had been touched, and who desired a sense of God's pardoning love, through the infinite merits of the Crucified One.

The afternoon meeting for women was a wonderful sight. The hall was packed to excess, and many hundreds failing to gain entrance, an overflow meeting was held in Newsome's Circus. Mr. Sankey sang the solo, "Mary Magdalene," amidst the most profound silence, and the pathetic and beautiful words of the hymn brought tears to many an eye. Mr. Moody spoke on "What Christ is to us," a most pregnant and powerful address on a theme that he said it would take all eternity

to exhaust. As at other times, Mr. Moody asked those who wished to be prayed for to rise up, and hundreds upon hundreds responded in all parts of the house. A more touching or cheering sight I never witnessed. Mr. Sankey sang, "Almost persuaded," and Mr. Moody said that there were so many anxious, it would be impossible to speak with them; so he asked them to go home, and at five o'clock to take God's Word, and kneel down, pleading his promise, and commit themselves to Him. All the Christians in the hall would be praying for them at that hour. He prayed that they might be altogether persuaded.

Mr. Moody repeated his afternoon address to an immense audience of men in the evening, and in the course of it made strong reference to the great curse of Liverpool, the drink traffic, amid the approval of the vast congregation. He asked them to show their detestation of it by becoming abstainers. There were hundreds of inquirers at the close. A deeply interesting meeting of about 7000 young men was held in the Circus from nine to ten o'clock, conducted by Mr. Henry Drummond. These meetings are to be continued every night.

The meetings are, we understand, to be continued in the Victoria Hall during March, after Messrs. Moody and Sankey have left for London.

FROM REV. PATRICK WHITE.

"Prove all things; hold fast that which is good," was the divine injunction to the Thessalonian Christians.

God has endowed man with mental powers and moral sensibilities, by which he is qualified to investigate truth and error, and decide for that which is good, taking the Word of God for his rule, the Spirit of God for his instructor, and obtaining the testimony of an approving conscience.

The work of the American evangelists has been now for two weeks before the Christian public in Liverpool, tested by Scripture requirements, observation, and experience; and the invariable decision of impartial minds (so far as known to me) is, that it is a genuine work of God.

Curiosity and criticism have been substituted in many by true heart-searching and a decision for Christ. The labours of our brethren are varied and multiplied, evidently intended to reach all classes. To some it is a source of fear, and to all of wonder, how they are able to go through all the services which they undertake.

The arrangement for this week have been four services for the Lord's-day, two for Monday, and three for each of the other week-days, Saturday being excepted, which they make their day of rest.

The first meeting held this week was on Sabbath morning at eight o'clock, intended for

CHRISTIAN WORKERS,

who were admitted by ticket. It is computed there were 5000 present on that occasion, representing largely Sabbath-school teachers, members of Young Men's Association, and others engaged in different departments of Christian work in the town. The address by Mr. Moody was one of the most effective which he has delivered since he came to Liverpool.

Several have informed me that they never heard anything more impressive, earnest, and soul-stirring. It was based on the words, "Here am I, send me," and the narrative of Dr. Moffat's appeal to Scotland for labourers for the mission-field was touching in the extreme.

It has been resolved to conduct a

HOUSE-TO-HOUSE VISITATION

of the town, passing no door, giving an invitation to every family to attend the meetings, and presenting a leaflet with a few loving words, urging present acceptance of Christ, and containing one of Mr. Sankey's sweet hymns. A section of the town was assigned to me, and in response to an appeal made on Sabbath to young Christians to undertake this work, as a proof of

the impression produced by Mr. Moody's address, more young friends offered their services than were required; and it is pleasing to report that they have in general met with a kind reception by all classes and denominations.

The eleven o'clock service was intended for
"NON-CHURCH-GOERS,"

but was not limited to such, as many from all the churches seem determined to be absent from no meeting they can possibly attend.

The service at three o'clock was confined exclusively to women, of whom there were at least 5000 present, and the marked attention (I learn) of the audience could leave no doubt of the deep interest taken in the proceedings; but the evening meeting for men was truly marvellous, and one not to be soon forgotten by those privileged to observe it.

It was a sight impressively grand to see 10,000 men standing up to praise God, representing the mechanics, sailors, porters, shop-keepers, and even prosperous merchants, of our town, and above all the young men, of whom there are in Liverpool no less than 25,000.

The good effects may in some degree be estimated by the hundreds who, in the after-meeting, sought an interview with Mr. Moody and others, to learn from them the way of God more perfectly.

Monday's noon meeting partook very largely of the character of the preceding noon meetings; differing however in one respect, that numbers of strangers, especially from Wales, were noticeable both in the body of the hall and on the platform.

At the evening meeting, not only was the hall packed in every available place, even an hour before the appointed time for commencing the service, but some thousands could not gain admittance. This state of matters became worse on Tuesday, although Mr. Moody requested those who attended the noon or afternoon meeting, not to return for the evening.

There was no diminution of the crowd. Windows were opened for ventilation, a consideration which Mr. Moody never forgets. Multitudes congregated outside and could not be induced to leave, in the hope of eventually obtaining admission, whilst about 500 went to Byrom Hall, where an overflow meeting was conducted.

I must not omit to notice

THE BIBLE-READINGS.

Some friends had expressed a wish for their continuance, after the specimens with which the public were favoured the preceding week; and notwithstanding all his services, Mr. Moody kindly proposed giving four Bible-readings this week.

Two on the "Blood." The first, as typified in the Old Testament. The second as fulfilled and appropriated in the New. Yesterday and this day, the Bible lesson was "Heaven." As a means to induce the same audience not to return, he repeated the subject in the evening; but it failed in this respect in having the desired effect. As the hall had been considerably left open from the preceding meeting, hundreds remained over, and waited for the evening, resolved to secure a place.

All these Bible-readings have been most interesting and instructive, but that of last evening, in its impressions, regarding Heaven as a Home—the interest in, and assurance of each to be there, especially in the earnest and affectionate appeal to parents—cannot be expressed, as it was apparent that there was a work of heart-searching going on in many known only to Him to whom the secrets of all hearts are visible.

THE NOON-MEETING

each day was left open after Mr. Moody spoke, that opportunity might be given to any to bear testimony to the good work elsewhere. It was pleasing to hear both ministers and highly respectable laymen bearing testimony to the genuineness of the work, and amongst these, the Rev. Dr. Arnot, of Edinburgh, who said

that after fifteen months' experience, he came to tell of jealousies sunk, of love reigning, of opening fields too long neglected by them; of the fruit-bearing of practical philanthropy, going hand in hand with Christian love, pointing out how many a home of penury could be made glad by a mite from the rich; and how gifts, especially of singing, amongst ladies, could be used to soothe many a sorrow and assuage many a pain; and though at the meetings one may not hear many new things, yet old things are new—new praise, new prayers, and new preaching, as a spirit of new life pervades all.

Thank God, whilst we hear good news such as this, we are not left without fruit amongst ourselves, brief though the work has been. Daily thanksgivings are returned for prayers answered and grace received. And one of the chaplains of the Sailors' Home came forward and said that almost the one half of the sailors were to be found every night, either in that hall or holding a meeting for prayer in the Home, and it rejoiced his heart to say, he had met with many of them who gave undoubted evidence of a saving change.

One cannot but thank God, when we hear such news of the sons of the ocean, all the world over distinguished for their generous sympathies, warm and impulsive nature, and true intrepidity, feeling that, when brought to Christ, they shall be witnesses of the truth to the very ends of the earth, where British commerce may reach, and direct many a poor tempest-tossed soul to the haven of eternal rest, and the safe anchorage within the veil.

As prayer is the high privilege of God's children, it especially becomes all in Liverpool who love the Lord Jesus Christ, and look for his coming, to cry aloud and spare not, live at the throne, hold up the weak hands and strengthen the feeble knees, that Heaven's windows may be opened over us, and the abundant blessing come.

BY A WORKER.

Work in connection with these special services, if we avail ourselves of our privileges, means much toil. Mr. Moody has scored the word "duty" out of our vocabulary, and inserted, "glorious privilege." Those who take up this work, and carry it out faithfully, find that each meeting, especially in the evenings, involves some four hours' physical and mental effort, making due arrangements for the comfort of ten thousand visitors, looking up and after the numerous cases of special inquirers. I can liken it to nothing so much as work in the trenches before a besieged city, in which every nerve and energy, spiritual and physical, has promptly and wisely to be put forth—parties sallying out, either singly or in company, to trace out and capture the anxious and inquiring.

Our great hinderers in this are the Christian lookers-on and curiously inclined; they feel an interest in the fight with the powers of darkness, but, from various motives, do not help. Such will persist in filling up the benches, to the exclusion of hundreds who ought to be brought in. There is a large amount of selfishness in the Church, very apparent in our meetings. We do not know how to deal with it, taking up, as it does, the best seats, and monopolizing much room. Mr. Moody and others have spoken from the platform about it, and tried to stir up the conscience, but in vain. They are almost worse than Meroz; for they not only do not help, but they hinder.

The house-to-house visitors report that the very poor, those to whom every hour is daily bread, say that it is no use going to the hall; they cannot get in; and they cannot afford to leave work at five o'clock, and wait two or three hours for the meeting, which those who have no employment do, to get the seats with backs. Christians had much better be holding prayer-meetings elsewhere, for the Spirit's power on the word, than keeping out those who know not the truth, but would come to hear it.

Those who know Liverpool best all say that those who can face a Liverpool audience, and pass the crucial

test of its critical investigation, must have something more than ordinary in them. This is now being done, with the usual accompaniment of respectable and rough rowdiness doing all it can to blacken and wrest plain-spoken truth.

The old slave-driving element is largely developed here, and is not confined to the back slums and dark corners of the town. Many a tale of shame might be related of how Liverpool has treated honourable grey heads, that have come on missions of philanthropy and love; but we forbear. The Master went that path, so all his followers must. The disciple is not above his Master here, as in days of old.

FROM ANOTHER CORRESPONDENT.

Our hearts are being stirred to their very depths by Messrs. Moody and Sankey. God the Holy Spirit blesses the word to the salvation of many precious souls. One woman came from Crosby, drawn in spite of the rain. "Let us go," she said to her husband; "if it was a place of amusement we should go," and of course the Lord met them and spoke loving words of peace to them. Her eyes were streaming with tears; "We could not go without just coming to the inquiry-room, to testify the Lord is gracious."

Just before the gas was put out I asked a man if he were anxious about his soul; he was, and had been for some years, he had been spoken to by a clergyman and admitted a member somewhere, but he had no rest; he said he thought it was humbleness of mind he wanted. I tried different ways, at last I said, "Where are your sins?" "The Lord hath laid on Him the iniquity of us all." I began to despair, but the Holy Spirit had fixed his own word, friends were waiting and getting impatient, I could not leave this poor soul; great was my surprise and joy to hear him, on passing me to go out, ask me to go with him, as he wanted the text again, "The Lord hath laid on Him the iniquity of us all." He rolled it over on his tongue. "The Lord—hath laid on Him—the iniquity—of us all." "Sweeter than honey or the honeycomb,"—"more precious than fine gold,"—his face radiant, his whole manner changed, he said, "I can't get over that." "Glory be to God!" I said. He joined me in glorifying and praising God, the angels were near, there was joy in heaven.

FROM THE "LIVERPOOL MERCURY."

What can be the secret of Messrs. Moody and Sankey's success is a question much more easily asked than answered. Certain natural principles readily suggest themselves. For the last eighteen months success has followed the evangelists like their shadow. Something must also be allowed for the novelties they have introduced into a religious service. An earnest revivalist we have seen before. But

"SINGING THE GOSPEL,"

as Mr. Sankey professes to do, not as a performance, but as a vital part of the work in hand—the "admonishing one another" in song, with which the early Church was familiar—is undoubtedly new to the undemonstrative churches of Britain. The organizing and business power at work has also been considerable, and there is a kind of romance in being a worshipper among ten thousand, to say nothing of the majestic volume of the harmony and the magnetism of a crowd. Mr. Moody, again, is just the man to attract a mass of people who like to see old truths dressed in new, if sometimes homely enough, attire; who can appreciate a touching story told with dramatic power, and who have no objection to a kind of piquant familiarity on themes to which from pulpits they have been unaccustomed. It would be easy to enlarge this basis of natural principles, but every one has his own theory, and with supernatural principles it is not our province to interfere.

What we hope is, that this evangelistic crusade will give a moral tonic to the town. Liverpool needs it. Very likely we get the credit of the sins of other people,

but we have quite enough of our own. If this movement be properly used, good ought to be done. There are hundreds among us who would not understand some of our most popular Liverpool preachers, who will understand Mr. D. L. Moody. There are hundreds on whom the anthems of Chester Cathedral would be lost, who will be melted into tears by Mr. Sankey's pathetic songs. Let these classes be brought to Victoria Hall.

Mr. Matheson's idea of a

HOUSE-TO-HOUSE VISITATION

in certain districts commends itself to sober judgment. The town missionaries, who labour among the self-neglecting, should be of service here. Possibly beyond the courts and alleys there are others who need Mr. Moody quite as much; but it is in dingy dens that lawlessness finds its home, and the fear is that this important enterprise may pass away, and the very people who need it most, and to whom it might be specially useful, will never be reached.

We have nothing to say against meetings for Christian workers. Nor can we blame the curiosity that takes regular church-goers to hear the famous evangelists. But what is imperatively needed is the presence of those who never darken the door of church or chapel, and who regard all preaching as either superstition or priestcraft. An eleven o'clock service on Sunday with admission by ticket is not enough. The immense majority of every Victoria Hall audience should come from the dregs of our people. Otherwise a splendid opportunity will be missed. Lawlessness and godlessness will be as great as ever. And some little reason will be given for the taunt, with which we do not sympathize, that these services are simply on the part of the religious classes "a theological dram-drinking."

MR. MOODY INVITES CRITICISM.

He asked the ministers and laymen, on Monday morning, to speak out freely. He frankly admits that he is neither a university man nor a trained theologian. He is willing to be regarded as an excavator, not as a master builder. It is perfectly evident he has never graduated in any school of rhetoric. His rapidity of utterance when he began his services was positively painful. He bowled along like the Holyhead express. His audiences stared in amazement. Impressiveness was out of the question. The ship was caught between two seas, and, while trying to settle itself after one shock, "right away," as Mr. Moody himself would say, came another, and there was nothing but perplexity. Mr. Moody fairly eclipses Mr. Lowe. Having now learned to "cultivate the pause," he speaks with less impetuous and more concentrated energy, and therefore does justice to himself. To this we must add that our first impressions of Mr. Moody's invitations to

THE INQUIRY-ROOM

were not favourable. That scene on the top of the table, with the repeated calls to "the unconverted" to stand up and be prayed for, was open to grave question. The result proved it, for comparatively few responded. It is not every man and woman who can walk down a long passage the observed of thousands of eyes, and, entering a room among strangers, register themselves as "anxious." The deepest streams flow in the silence and shadow of the mountain glen, and the deepest spiritual moods seek retirement, and are more given to self-suspicion than public disclosure. These things are not street stories; and it may be that those who seek the inquiry-rooms are not those on whom either the most powerful or the most permanent impressions are produced. The greatest part of this enterprise, after all, may be the unseen work—work never heard of in any inquiry-room, and that can never be tabulated in any secretary's report. At the same time, we are pleased to state that, in the inquiry-rooms, up to the present, there has been an entire absence of excitement. The inquirers are dealt with separately, each by one of their own sex, or sometimes they are addressed in a body by the evangelist. On all occasions there have been a stillness and a

seriousness befitting the work; and on Sunday evening last (14th) there were upwards of 300 who sought help in this way.

Indirectly, at least, Liverpool, we think, will be a gainer by this movement. It has given us, for example, the most complete illustration of

UNION AMONG THE DIFFERENT PROTESTANT CHURCHES.

We agree with Mr. Bushell in his views of the "irreligious differences" among the sects, and are pleased to see so pronounced a Churchman speaking out in this way. If the Victoria Hall services have done nothing else, they have brought the different denominations closer one to another, and proved to Churchman and Dissenter alike that there is good in them all. A spectacle like this is a grand moral picture, and cannot be lost on the general community. Dean Stanley has said that each of our divided churches teaches some truth which would not be taught so well but for such a state of separation. Long after the Victoria Hall has been taken down, we shall look to see this ecclesiastical union maintained, at least in matters of a social, moral, and religious nature. In face of a common danger, our churches may well grapple unitedly with a common foe; and if the generals in the army are agreed, the common soldiers will be less disposed to quarrel among themselves. And our religious teachers may learn something in another direction.

THE COMPLAINT AGAINST THE MODERN PULPIT

is loud and deep. With many, it is in a state of hopeless decline; a want of power is observable everywhere; and it has specially failed in reaching the masses. Along with a great deal of exaggeration, there is perhaps a little truth in this. Now, if Mr. Moody has one characteristic, it is directness in preaching, going right to the point at once; hitting the nail on the head. Likely enough, an educated congregation could not appreciate him during a course of years; they would tire of his best stories, and seek for more substantial pulpit work. But, on the other hand, during lengthened ministries, the best of preachers are apt to get fossilized, to run into grooves, to continue antiquated styles, and especially to be deficient in illustration—the "likes" of the greatest Preacher, and "the windows that let in the light." Now, with the masses, direct and illustrative preaching is an absolute necessity. It is here Mr. Moody reigns supreme; and although it is very different from Dr. Guthrie's, and far below the standard of Mr. Spurgeon, it tells—the wise men in our pulpits will see it, and not be ashamed to take a lesson from the rough-and-ready American, even with his "barbaric" speech and jerky gesticulation.

One other idea it may be worth while to express:—

THE UNDEVELOPED POWERS OF SONG,

and in particular of sacred song, with which this movement has made us familiar. Many of the tunes may not bear examination. And there is perhaps too much of a plaintive sameness about them. Mr. Sankey's voice also may be husky now, and his staccato style not according to rule. Still, these sacred songs have sprung up into an extraordinary popularity, and for choral singing they have a peculiar adaptation. If in the upper gallery of a Dublin theatre they were so highly thought of the other night, as for one of them to be instantly raised the moment a satirical allusion to their interpreter was discovered in the broad fun of a pantomime, these songs must have both a charm and a merit it is idle to deny. In Germany, song has a power it has never acquired in England, after all these years. Every German peasant can sing. The "Volkslied" is an integral part of German national and family life. Our moral and social reformers, therefore, may learn there is an auxiliary to their labours in song which they have not yet fully understood; and if the profane and senseless rants picked up in penny gaffs were to be exchanged among the lower orders in Liverpool for the tones of "Scatter seeds of kindness," or

"Rescue the perishing," the best results would flow from the teachings of a broad and gentle humanity, wafted on the wings of beautiful and tender song. And, on the principle of the proverb of Andrew Fletcher, of Saltoun, "Let me make the ballads, and who will may make the laws," if a taste for these beautiful melodies were diffused through every home among us, a direct religious gain would follow; the children would drink in the highest truth, and love it for its sweet and touching strains; there would be a Christian power at work at every fireside; and the labours of these busy weeks would leave their mark on generations.

LIVERPOOL CONVENTION

IN VICTORIA HALL, MARCH 3 AND 4.

PROGRAMME.

WEDNESDAY.—10 to 12, Reports of the Lord's work in the United Kingdom; 12 to 1, Prayer-meeting; (Interval); 3 to 4, Young Men; 4 to 5, Bible-lecture, Mr. Moody; (Interval); 7.30, Gospel-meeting, Address by Mr. Moody.

THURSDAY.—10 to 12, How are the Masses to be Reached; 12 to 1, Prayer-meeting; (Interval); 3 to 4, Question Drawer (practical questions to be sent in writing to Mr. Moody); 4 to 5, Bible-lecture; (Interval); 7.30, Gospel-meeting, Address by Mr. Moody.

Mr. Moody will preside. Mr. Sankey will have charge of the singing.

THE PANTOMIME AND REVIVALS.

The cynical critics of the revival services in connection with Messrs. Moody and Sankey, have received sympathy and aid from very appropriate, if unexpected, sources. Extremes often meet, and the union occasionally reflects dishonour on each. It is so in this case. The theatres, with the pantomime, have offered their contribution towards an estimate of the labours and character of these successful evangelists, and have done themselves dishonour in burlesquing characters they cannot understand. During the performance at one of the Dublin theatres a clown entered and said "I feel rather Moody." The pantaloone rejoined, "And I feel rather Sankey-monious," hoping, no doubt, to catch the popular taste by these paltry puns.

But they mistook their mission. The gallery, by the conventional standard of playgoers, ought, we infer, to have been in raptures at this happy hit at earnest religious men; but it was not, and instead, showered down a smart volley of hisses at the buffoons who, without provocation, made the stage the instrument of their vulgar hatred of earnest piety. Further, the cannon was turned on the enemy. Some one struck up "Hold the fort, for I am coming," and to the consternation of clown, pantaloone, and stage manager, the whole gallery was in chorus, and the curtain fell, but not till the hymn was sung.

The extreme that would treat such ridicule with indignant condemnation, but deal a steadier and more deadly blow at religious enthusiasm and earnest Christian effort, by an affected solicitude for order, propriety, and self-control, joins the clown and his companion in an unjust attempt to prevent the success of a noble attempt to awaken to religious life and action.

Our American friends need no apology from us. They have, or rather the God whom they serve has, proved the genuineness of their mission, and by unusual tokens of his favour. There have been innumerable revivals of the same kind, although not to the same extent, which have died away apparently into streamlets that have diffused blessings unrecorded by any church, but in this case each denomination of evangelical Christians seems appointed to receive evidences of the greatness of the work done. Such excitement alarms the moderates and puzzles the sceptics, but it very imperfectly realizes the importance of that gospel which all profess to serve, but so few are prepared to honour.

The normal condition of the Christian Church should be nearer to the spirit of these revivals than to the prevailing state of the past. Our church organizations have failed to secure the freshness of Christian character and freedom of Christian action. They have been permitted to stereotype infirmities and crystallize Christian excellences, and are waiting for such an influence as has found its home with our brethren. The press has its duty and privilege in these efforts. It has transferred to thousands of homes and families the sacred impressions enjoyed by the vast multitudes meeting for worship, and, as a rule, has tolerated no ungenerous attempts to mar these results. The difficulty of awakening suitable interest in the Church work of believers, is too appalling to permit a whisper of doubt when a magnificent success is possible, and the united testimony of ministers and laymen to the genuineness of this great work leaves no temptation to distrust. The rising tide may overwhelm those who will persistently stand on the sands, but it will carry to safety and triumph those who suitably accept its aid.

The London Conference was true to the metropolitan character. Any provincial success cannot be accepted until metropolitans have ventilated their criticisms. Mr. Moody must have felt as if he had passed from the temple to the synagogue where tradition reigns. But he was equal to his task, and left no doubt that if London is to have a revival it must be on the same terms and conditions on which other peoples have been blessed. It is confessedly an unmanageable place, and has many eminent Christian characters and gifted guides; but Messrs. Sankey and Moody will only visit it on the understanding that the same appliances are used in the centre as in the surrounding districts where Divine grace has so signally triumphed. If London is visited we have no doubt, as in Dublin, the gallery will be on the side of Christian earnestness, if the boxes vote for the old caste.—*The Baptist.*

THE THINGS WHICH ARE ETERNAL.

Oh! the mercy everlasting, Unto us that hath been showed! In our low estate remembered By the everlasting God.	Ps. c. 5. Rom. ix. 16. Ps. cxxxvi. 23. Isa. xl. 28.
For the everlasting gospel Hath proclaimed to us this word: "With salvation everlasting Ye are saved in the Lord."	Rev. xiv. 6. Isa. lxi. 1, 2. Isa. xiv. 17. Acts xvi. 31.
With an everlasting kindness, That shall nevermore remove, He hath drawn us, for He loves us With an everlasting love.	Isa. liv. 8, 10. Rom. viii. 35-39 Jer. xxxi. 3. John xiii. 1.
With His righteousness He clothes us, And He gives to us His strength; An everlasting righteousness, An everlasting strength.	Isa. lxi. 10. Isa. xl. 29. Ps. cxix. 142. Isa. xxvi. 4.
In the way that's everlasting We are safe from all alarms; For He leads us, and beneath us Are the everlasting Arms.	Ps. cxxxix. 24. Ps. lxxviii. 53. Isa. xli. 10. Deut. xxxiii. 27.
Everlasting consolation Makes our days of mourning bright; For the Lord shall be our Glory, And our everlasting Light.	2 Thess. ii. 16. 2 Cor. i. 3, 4. Isa. lx. 19, 20. Rev. xxi. 23.
Everlasting habitations For His children, up above, By the everlasting Father, Are provided in His love.	Luke xvi. 9. Matt. xxv. 34. Isa. ix. 6. John xiv. 2.
Everlasting life we enter, Crowned with everlasting joy; For the Prince of Life hath conquered, And shall death itself destroy.	Dan. xii. 2. Isa. xxxv. 10. Acts iii. 15. 1 Cor. xv. 26.
As the Lord's own ransomed people, Hallelujah we shall sing, In the everlasting kingdom, Of the everlasting King.	Isa. xxxv. 10. Rev. xix. 1. 2 Pet. i. 11. Jer. x. 10.

A. N. A.

CONFERENCE AT CANNON-STREET HOTEL.

The Conference of members of the Church of England, announced some weeks ago to be held at the Cannon-street Hotel, on Wednesday and Thursday of last week, has taken place. It was in its general tone and teaching a Mildmay Conference held in the City; but in addition to the elements composing that annual gathering, the subject of holiness, and that through faith, was set forth in more distinctly pronounced form than at Mildmay, while warnings against what is supposed to be the special danger incident to this view were also freely expressed. Yet from first to last, so far as we are aware, no collision, no jar, took place; no personal attack or innuendo, but an evidently general and harmonious desire to draw closer to one another in drawing nearer to God.

Many meetings on holiness and consecration are being held in London and the provinces, and there is perhaps a tendency in them, however undesignedly, to draw together those whose views, and sympathies, and experiences are similar, and to consider those who do not thus think and feel, and to lead them to regard themselves, as outsiders.

Now, the Church, as presented in the New Testament, is composed of all Christians whatever their experience may be; carnal Corinthians, legal Galatians, dwarfed Hebrews, are as much at home as heavenly-minded Ephesians, loving Thessalonians, and rejoicing Philippian. Of this elect body Christ is the Head, the Heart, the Life, the Light; but directly we propose any view however scriptural, any truth however important, as the basis of union, the centre of attraction, we have laid the foundation of a sect, and formed the nucleus of a party.

The old barriers are being removed; Calvinism and Arminianism have met together, Presbyterianism and Episcopacy have kissed each other, and the platforms of conferences of various kinds testify to a real evangelical alliance. But while the old tests die out new ones may arise. When even the most precious truths are made a ground of union they become the occasion of disunion, and it is possible that this might be the case even with the truth that Sanctification is by faith.

We need the cautious as well as the enthusiastic members of the body, and the truth that we are sanctified as well as justified by faith will be all the more securely held if our assemblings together to exhort one another, and to provoke to love and to good works, comprise men of varied character, experience, and attainment. There are twelve tribes, but only one Zion; and God loves Zion better than all the dwellings of Jacob, because there the tribes are seen as one undivided Israel.

We doubt not that it was such considerations as these which prompted Canon Ryle to propose this Conference, and we cannot be too thankful for the hearty co-operation and brotherly confidence exhibited throughout. We confess, a gathering of this kind is very much to our mind; we do not find fault with it because it was convened as a Church of England assemblage. It brought out men who, perhaps, would not have come forward in a more general convention, and it is undoubtedly one more move in the right direction, leading on to the closer union of Christians, not around a creed or a system, but around the Lord Jesus Christ Himself.

Our space precludes anything like a detailed report of these interesting meetings. The *Record* devotes six columns to the first day's proceedings alone, to which we refer those of our readers who desire a report of the addresses. The following names are enumerated as having been present:—

The Rev. Prebendary Auriol (Chairman), the Bishops of Melbourne and Goulburn, the Rev. Sir Emilias Bayley, the Rev. Canon Bell, the Rev. Prebendary Wilson, the Rev. Prebendary Cadman, Captain the Hon. F. Maude, Hon. Roper Curson, the Rev. Canon Hoare, Mr. Joseph Hoare, Gen. Sir Wm. Hill, Col. Elliott, Rev. W. H. Bathurst, Lydney, Mr. Haldane, Mr. Darley Hull, Mr. J. G. Sheppard, Mr. T. B. Andrews, Mr. R. C. L. Bevan, Mr. F. A. Bevan, Rev. Mr. Bevan, Rev. J. W. Reeve,

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Rev. Dr. Nolan, Rev. E. J. Speck, Rev. E. Garbett, Rev. E. C. Billing, Rev. Geo. Knox, Rev. W. O. Purton, Rev. L. B. White, Rev. W. B. Carpenter, Rev. E. Hopkins, Rev. A. M. W. Christopher, Rev. F. Bourdillon, Rev. John Richardson, Rev. Josiah Pratt, Mr. B. Hanbury, etc., etc. It was greatly regretted that Canon Byle was prevented by illness from being at the Conference.

The subjects for consideration were, at the four successive meetings respectively: The Believer's Standing; the Believer's Course; the Believer's Prospect; the Believer's Provision. In the opening address by Prebendary Auriol, the purpose of the Conference was defined to be, not controversy or discussion, but an increase of the spiritual life of the Church in general, and an increase also of the spiritual life in every one of us.

The Rev. Canon Hoare, Mr. H. F. Bowker, and Rev. Herbert James, were the speakers on Wednesday morning. In the evening Rev. Sir Emilius Bayley, Rev. Evan H. Hopkins, and Rev. John Richardson. On Thursday morning Canon Fremantle, Mr. Robert Baxter, Rev. Marcus Rainsford; and in the evening Rev. E. H. Bickersteth, Mr. S. A. Blackwood, and Rev. Filmer Sullivan.

The afternoons were occupied with meetings on missions, home and foreign, and Bible-readings in an adjoining room.

A "WOMAN'S CRUSADE" IN INDIA.

FROM A NATIVE INDIAN PAPER.

A blessed movement has begun in Calcutta, and may the Lord thrive and prosper it! The English woman has at last assumed her proper work, and may she be blessed! We in India do not lack men of the genuine and noble stamp who have devoted their lives to the good and well-being of our dear country. What Christian missionaries have done and are doing for us deserves to be written in letters of gold. But so far their work has been half done. Half India—by which we mean male India—has been reached by the missionary; but the other half—by which we mean female India—remains hopelessly beyond his influence, and it is here that a strong band of sisters is wanted to earnestly co-operate with the Christian men in the great work of the regeneration of this country.

We need not lose hopes. A movement has been begun which, we fervently hope, is an earnest of better days. Strange to say that none of our local contemporaries have noticed it, though it is an event full of significance and promise, and that we should find a detailed notice of it in an up-country journal. The following paragraph from the *Lucknow Witness* explains everything of the movement we are alluding to:—

"Calcutta has fairly won the honour of having initiated the 'Woman's Crusade' movement in India. For three Sundays past a small band of ladies have visited the drinking saloons in Bow Bazaar, and have sung, talked, and prayed with the sailors and others whom they found on the premises. The results have been most satisfactory. In only one instance has any rudeness been manifested by the saloon-keepers, and even in this case the ladies were not prevented from holding a service. The sailors listen to the singing and prayer, not only with respect, but with eager joy, many of them being moved to tears while listening to words which remind them of purer scenes and brighter days. Last Sabbath afternoon was a time of special interest in connection with this noble work. Three manly young fellows were powerfully awakened, and joyously converted to God; and two others were among those who sought the Lord in the Corinthian Theatre the same evening. We cannot too highly approve of this noble work. Nothing that we have ever heard of in India has seemed to bring us so near to the apostolic days. It no longer seems impossible to hope that our Indian Church may have Lydias and Priscillas, worthy to be named as successors of those who worked so nobly and so bravely for Christ in the early days of Christianity. We hear much of apostolical succession, and know many claimants to that heritage, but here is a new succession suddenly brought to light, and one, we think, which excels in honour every other known. May the blessed Master multiply this little band a thousandfold, until every Indian city is blessed by representatives of their sisterhood."

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We say, Amen! No one who has not read the detailed accounts of the women's crusade against intemperance in America, inaugurated under the auspices of Dr. Dio Lewis, of Ohio, can conceive the immense success which those brave Christian ladies have achieved, or the immense power which a mighty engine thus constituted can wield. And if the work has been so successful and easy in America where wine-drinking is largely prevalent, how much more so would a similar movement be in India, where intemperance has not yet become general, but is daily increasing. That the British name is daily disgraced in the bazaars of Calcutta, where drunken sailors and soldiers are not an uncommon sight, who can deny? These unfortunate men are not only the scum of the metropolis, but a veritable terror to the poor natives. Yet the law has done nothing for them; on the contrary, the civil authorities have facilitated drinking by prolonging the hours of wine-shops to nine p.m. The success of the crusaders during three successive weeks has convinced us how easily the effects of the civil law can be counteracted, if only the amiable champions have the heart, the strength, and the faith to hold out long. We can assure them they have the sympathy and good wishes of every right-minded native. The improvement of the soldiers and sailors that run riot on Sundays in the streets of Calcutta is a great thing, and even the Government cannot shirk the responsibility which lies on them of helping the crusaders by every lawful means.

We earnestly draw the attention of our countrymen to this new phase of missionary enterprise. There is much in it that they may profitably imitate. If from its success they learn only one thing—learn to honour and respect the female sex, one great drawback in the way of employing female agencies in the work of regenerating native society will be removed. Let our countrymen, therefore, watch the movement, admire it, and whenever possible, help it to the best of their power.

WANTED—MEN!

Days of rapid living generate many and rapidly succeeding wants. This feature of constant appeal must be expected to become more rather than less prominent in the faithful records of spiritual life and work. It is, moreover, to be hailed with thankfulness, not acquiesced in with resignation, because it is the sign that we are in the last days, that our salvation is "nearer than when we believed."

Funds are needed everywhere, sympathy and co-operation are needed everywhere; but first of all, last of all, most of all, are needed men, who, like the Man Christ Jesus, can and will go about doing good, God being with them. Never, perhaps, was there a time when the Church was so ripe for sending out men from her midst, to work and suffer in the cause of Christ, and never were there more urgent cries of "Come over and help us!"

From Rio de Janeiro, Mrs. Kalley, wife of the well-known and energetic Dr. Kalley, formerly a labourer and sufferer in Madeira, writes:—

"Dr. Kalley is here alone. He is no longer young or strong, not able for the continuance of present labours, still less for the prosecution of the increasing work that opens up before him—work which appears to require the superintendence of experienced servants of the Lord.

"Whatever is done here inevitably reacts on Portugal, and her dependencies, also on Africa; and to train native workers for the West Coast of Africa, so fatal to Europeans, would surely be no small good.

"It has often appeared incomprehensible to us, that while Patagonia, with its scanty, unsettled, and, as many say, fast-disappearing population, interests Christians at home, this great empire is totally overlooked! Why is it?"

"We do not ask help in the way of money; of this the Master has given us as much as, at present, we can employ faithfully. If younger and more active labourers were here, more money would, of course, be needed; but we dare not now even undertake the superintendence of enlarged fields. Oh for holy, wise, single-hearted men of God, not only to enter into the wide, unoccupied fields of labour in this land, but to act as pastors and teachers where the gospel has already been successfully proclaimed."

The name of Dr. Kalley, in connection with events of touching interest some twenty-eight years ago in Madeira, and the fact of his residence now for twenty years in that most fatal climate of Rio de Janeiro, spite of advancing age, gives additional force to this appeal for men to divide

the labours with him—and, let us not forget it, the harvest too. May the Lord of the vineyard at the eleventh hour send forth labourers into his harvest!"

Another communication from Hendaye, Basses Pyrenees, says:—

"Will you urge earnest prayer on your readers, that some devoted servants of the Lord may be constrained by his love, and sent by Him, to lift up the standard of the cross, to oppose the enemy who is indeed coming in like a flood at the Cape of Good Hope? In both dioceses there, Cape Town and Natal, the divinity of Christ is denied. In the cathedral at Cape Town, in the doxology, 'Glory be to the Father, and to the Son, and to the Holy Ghost,' the second clause is omitted, thus setting at nought God's will, that all men should 'honour the Son, as they honour the Father.'

"See, moreover, the sad state of Graham's Town, on the eastern frontier, as regards the leaven of Romanism, fully told out in the enclosed printed statement, cut out of *The Times* of the 2nd inst. :—

"The *Eastern Star* states that it is the intention of Bishop Ricards to bring out from England, if he can, a number of Jesuits, to take charge of St. Aidan's Seminary, and assist in the ministerial work of the diocese. It is reported that Dr. Ricards is likely to be made an archbishop. Before leaving Graham's Town, the children attending the convent school presented him with a purse containing £50, as their offering towards the object he had in view in visiting Europe. On Sunday, at a mass meeting of the Roman Catholics at Port Elizabeth, the Bishop was presented with £1525 collected in that town. He is receiving altogether £3000. But a few months ago he collected £1700 for the seminary."

"Surely it is a fearful reproach to our so-called Protestant country, that, when other countries, essentially Roman Catholic, seek by all and every means to extirpate the Jesuits, one of England's dependencies should be found giving her money to the Bishop, for the express and openly avowed purpose of importing, 'if he can,' members of that body to instruct in their schools, and 'assist in the ministerial work of the diocese.'

"May many in this day of gracious awakening hasten to the rescue of the rising generation, many of the scholars in these schools being the children of Protestant parents, who send them for the sake of the secular instruction, generally very good, regardless of their eternal interests. I know of one, the daughter of a Protestant clergyman, who entered the convent as a nun there."

MISSION WEEKS.

CORK.

A week's Mission has been lately held in the city of Cork by the ministers of the Church of England. The Mission preachers were Rev. Achilles Daunt, Dr. Murray, and Dr. Neligan, of Dublin. Services were held in the Cork Cathedral, and four neighbouring churches, and in all large and attentive congregations were gathered, and the intense interest manifested increased as the week drew to a close. Christ, and Christ alone, was preached powerfully, faithfully, and with manifested blessing. Clergy and laity seemed to be alike aroused and impressed and drawn closer to one another, as they drew closer to their common Lord. Several special meetings were held for men only, and children; of the former 800 were present, and 1200 little ones gathered together to hear "the message of love come down from above." There seems to be a universal feeling of regret that the Mission is over, and but one desire, that it should soon be repeated.

ROSS.

After some months of prayer, this Mission commenced on Sunday, Jan. 31. The Rector of Ross (Rev. R. H. Cobbold), in a circular address, explaining its objects, concluded by saying, "I am anxious to see you all in truth what you are already in name—Christians, lovers of Jesus Christ, followers of Him. I want that to be true in you which the apostle Paul writes, 'Sin shall not have dominion over you,' but how many are there who cannot yet with truth say this?" The Rev. H. Webb Peplow was missionary. The Mission was opened by the Bishop of Hereford, who preached in the morning from Exod. xii. 26, "What mean ye by this service?" The attendance was large. At night there was an

immense congregation to listen to the sermon by the missionary, from Rom. vi. 23, "The wages of sin is death." Every night the church (which can seat some 1500) has been full, and numbers remained to the after-meetings. A great spirit of inquiry has been awakened, and large results may be expected. Many have declared themselves on the Lord's side. The writer in walking alone overheard much interesting conversation; but will only mention one instance. Two young ladies, returning from church, were conversing very quietly and earnestly; but the one startled me by an almost passionate exclamation, "I will not be a Christian until I can let my light shine." This seems to be the general feeling, to be accounted for no doubt by the "dead and live" existence of those who call themselves Christians. The work of grace is silently but powerfully exerting its influence. There is no excitement, the solemn, still silence of the meetings inspires a Christian with deep devotion, and must awaken a feeling of reverential awe to the most unconcerned. A Young Men's Christian Association has been established since Mr. Cobbold became Rector, and its members are making themselves useful in this time of harvest. Mr. Peplow concluded the Mission by a special address to them. Will God's people pray for Ross, that the work begun in faith and prayer may be carried on, that many, very many, "may have life," and that those who possess it "may have it more abundantly"?

PRESTON.

The great factory town of Preston has lately been the scene of a Mission. A local paper states that those who had engaged in the work of preparation—upward of fourteen hundred persons—assembled at the Corn Exchange on Sunday evening, for the purpose of holding a service, as preparatory for the work of the following day. The Rev. G. Alker conducted the proceedings. The Rev. D. F. Chapman explained the objects of the meeting. The first of the series of United Mission Services, held on the Monday evening, proved a most unexampled success. Scarcely less than two thousand persons were present. The majority working men and their families. The Rev. J. P. Shepherd conducted the proceedings, and several of the clergy in succession gave addresses or led in prayer. The first portion of the meeting concluded with the singing of one of Messrs. Moody and Sankey's special hymns. The clergy and a number of friends remained for some time afterwards to give instruction and advice.

HENDON.

A Correspondent of the *Record* writes:—A very successful Mission has been held in the scattered parish of St. Paul, Mill Hill, Hendon, showing that it is not only in the large centres of population that these special efforts are found useful in rousing the indifferent and stimulating the earnest. The missionary, the Rev. L. H. Wellesey Wesley, of St. Leonards, at once won the hearts of the tradespeople and the poor by his plain yet loving exhortations, and though in his sermons on both the Sunday mornings he told the gentry some home-truths as to the little they gave to God, they were compelled by his resistless eloquence to listen to him. He said men-servants often gave their five and ten shillings for church purposes as he left rich houses where their masters had spurned him. On the Sunday afternoons there were large congregations at a public-house kindly lent Mr. FitzRoy, the Incumbent, for service, in an outlying hamlet, till a more suitable building can be provided. Men who had not for years been in church came night after night.

LONDON HOUSE-TO-HOUSE VISITATION.

There has been undertaken in Manchester and Liverpool a house-to-house visitation, simultaneously with Messrs. Moody and Sankey's visit to those places, for the purpose of reaching the whole population at their own homes. Mr. Reginald Radcliffe, who organized the work in the above-named places, has come to London for the purpose of arranging a similar visitation here. A Committee for the furtherance of the above object has been formed, and it is desired that the visitation shall be started at once, so that it may be well advanced before the arrival of Messrs. Moody and Sankey. The map of London has been divided into districts, and the aid is now needed of several hundred Christian brethren, regardless of denominational distinctions, to take each the superintendence of one such district. Beside these, a large number of male and female visitors

will be needed quickly. Will the Lord's people pray that suitable persons may offer themselves and that one and all may be endued with the Holy Ghost, and with power for this special work.

Any further information may be obtained at the central office of the work, addressed to Col. Field, secretary to House-to-house Visitation, 48, Great Marlborough-street, Regent-street, W.

THE GOSPEL IN BARCELONA.

A correspondent has forwarded to us the following letter from Mr. Lawrence:—

In the morning, while in prayer, your letter and cheque came, for which I thanked the Lord, as also the kind donors, and the channel through which it came. Of that sum many poor sufferers have partaken, in and out of the hospital.

The poor woman who was a smuggler has departed; she was brought in in a fever, which ended in consumption. A singular feature in her spiritual history is that a priest once gave her a Bible, which she had read, and was in this way prepared to hear its vital truths. At first she wished to confess, but soon after sent word she would rather wait awhile.

Time went on, and Dr. T—, who ministered to her more than others, soon had the joy of seeing her rejoicing in a full salvation; and from that time to her last breath, nothing but praise and thanksgiving filled her lips. It was a pleasure to sit by her side and hear her intelligent remarks, as I unfolded the Word to her. Just a moment or two before her departure, looking up with such a radiant face, she said—

"Ah, Don George, there will be no more cough there. Oh what joy to see Him who died for a poor sinner like me."

Three days before her departure I said to her, "Well, Vincenta, do you wish to confess now?"

She looked up so solemnly yet happily, and said, "Oh, no; I have thought well of that: I want no one to come in between my soul and Him who bled for it. Jesus is mine, and I am his."

Last week we had a sailor brought in, who had been suffering from chronic diarrhoea. A two months' passage from New Orleans, and being compelled to work all the time, and often in water, has left him in a deplorable condition, a frame of bones. I am thankful that there are signs of improvement. Some men from her Majesty's ship "Invincible" spent some time yesterday with him, setting forth life and peace through the Saviour. It was pleasant to see men of his own class trying to save the lost.

Last Wednesday, an old man, who has been suffering from heart complaint, wished for the priest, to confess.

It is one of our rules that there is liberty for any so-called spiritual guide to visit, and liberty to follow any religious system, providing there is no public display. The wife of this old man asked if she might fetch the priest, which I told her she might do, but she must explain the conditions. She replied that the priest knew them. The vicar came, and I showed him into the man's room, and left them alone. I went down-stairs, and while putting up some medicine, he slipped away to fetch "Neustro Senor" (the host). The woman then told me of this, but said that he would come alone, and with no display. Not long after I heard a stir.

"What is that?" said I.

"It is *La Campanella*, the bell. The host is coming."

You know the terror this bell causes to a Spaniard. In the midst of work, or play, or blasphemy, or pleasure, down on their knees they must go, in mud or dirt, whether rich or poor, young or old, whether in coach or bus, it matters not.

I looked up to the surrounding balconies. The women were on their knees; some of the boys who were playing ran off, not being bold enough to stand the test; others remained firm. Nearer and nearer came the procession, with more than usual pomp; then a volley of pious mutterings, the vicar carrying "*La Custodia*," in which the wafer is kept, covered with a silken cover, which has the appearance of a child's doll. As he neared the door to ascend, I stepped up (of course, not pulling off my hat), and confronted him, saying—

"Excuse me, sir; there is some mistake in this. You promised to come alone, and without paraphernalia," etc.

He attempted an excuse—that there was liberty of worship now in Spain.

I replied, "It is just for that reason that I cannot permit your entrance."

Some further words passed, the people all the time on their knees.

He said, "Well, you will let me pass this once."

I replied, "If you will leave all this apparatus down-stairs."

He said he certainly could not, and he appeared as if he would force his way; but I looked him hard in the face, and I think he judged by my eye that he could not trust himself on that ground; and so he beat a retreat.

All this time the people were looking on; and as the procession went back so soon, you may imagine the effect. Some were as angry as Stephen's opposers; others were overcome with joy in seeing the priests defeated on their own ground. I do not think such a public rebuke has before been given to their idol practice, and at a time, too, when the priests supposed we should be under water, on account of the change in the Government, as just then prophecies and threats were very strong against us.

The day the king came to Barcelona, the Bible-coach was at its accustomed place, and close to the triumphal arch; and thinking that peradventure the time was short, and that, if we fell, we would have a good fall, I distributed over 400 Testaments to the king's soldiers, and remained there all the time, no one opposing.

From some cause, the sale of the Scriptures has been larger since than it was before the change. Still, we cannot tell what under-current may be setting in. We rest in the God who changeth not.

A few days later, Mr. Lawrence writes to another correspondent:—

Thanks for your offer of £5. I shall be glad to keep it till rent-day in March next, when I shall want £120. The Lord has been very good in supplying the hospital funds from time to time, just when we were brought low. If I look at the waves, I sink. GEORGE LAWRENCE.

Calle de San Juan 35, Gracia, Barcelona, Jan. 25.

DEPARTURE OF EVANGELISTS FOR AFRICA AND JAPAN.

Two interesting meetings were held last week, to commend to God five young labourers just starting to spend their lives in communicating to the heathen that knowledge which is life eternal. Major Malan's call from Kaffirland has, thank God, met a response, and before our readers glance over these lines, two earnest and devoted young men, and their truly missionary wives, will have left our shores to join him, "where Africa's sunny fountains roll down their golden sands." Who will not send up the prayer, God speed them!

Not only these two young couples, but Mr. Boag, who sails on March 1, for Japan, and Mr. Stevenson, of the China Inland Mission, who is to leave shortly (D.V.), to open up, if possible, some of the provinces of Western China, were present at the monthly meeting of workers, at the Home of Industry, Commercial-street, on Wednesday last. Mr. H. Grattan Guinness, who presided, in a brief sketch of Africa, as the most needy of the four quarters of the globe, indicated some of the causes that contribute to make that vast continent what Livingstone called it, "the open sore of the world." He mentioned that Mr. Noble was the first of the helpers from that place who had consecrated themselves to foreign mission work—a fresh illustration that there is no antagonism, but the reverse, between these two branches of service; and also that, though the others had left for other dark parts of the earth, Mr. Clarke was the first student from the East-end Training Institute going forth to Africa—the first, but he hoped not the last. Mr. Clarke then, in a few simple sentences, told the story of his life, with a view, as he said, of encouraging "friendless boys and youths to "trust in the Lord and do good," and hope for great things. Mr. Noble gave a similar sketch of the way the Lord had led him; and earnest prayer was offered for these young men, and for the success of the new Gaelika Mission.

A very interesting letter was subsequently read from Mr. Wilton Hack, of Nagasaki, describing the sphere in which Mr. Boag is going to labour as a self-sustaining missionary, and mentioning most encouraging facts as to the preaching gifts and great success of the native converts in Japan.

Mr. Stevenson gave some details of the progress of the Lord's work in China, and exhibited some idols and ances-

tral tablets given up by those to whom they had long been objects of worship; and then, with Mr. Rudland, he sang a Chinese hymn.

The second meeting was held at Mrs. Malan's, on Friday, the 19th. Solemn words of parting exhortation were there addressed to the young missionaries by Mr. F. White, Mr. Guinness, and Dr. Gill, and much prayer offered in connection with the Mission. The "Walmer Castle" mail steamer, which conveys this party to the Cape of Good Hope, sailed on Saturday last. We hope our readers will remember them in prayer; and would remind them also, that Major and Mrs. Malan will gladly receive help towards the heavy outlay connected with starting this new Mission. Communications should be addressed to Mrs. Malan, 40, Stanhope-gardens.

FOR THE YOUNG.

A DYING WISH.

In Russia's far-off frozen clime
There lived a lovely child;
The Lord to deeds and words of love
His tender heart inclined.

He loved to hear his parents read
In God's most holy Word,
And treasured up within his breast
The blessed truths he heard.

This little boy was very sick;
And when about to die,
He called his father to his side,
And said, "I want to buy

"Bibles to send to heathen lands,
Where they know not the Lord,
That they may all read for themselves
In His most holy Word.

"I cannot send whole Bibles there,
Perhaps not one short word;
But I would like to give some help
To spread its truths abroad.

"Those three bright pennies in my box
I think a type would buy,
To print in Christ's most holy name,
The dot upon the i."

That stricken father did not fail
Those little coins to send;
Oh, children, think how many coins
In wanton waste you spend!

Christ will receive the smallest gift;
When follies tempt your eye,
Think of the little Russian boy's
Small dot upon the i.

M. W.

LYMINGTON.—Prayer was asked in THE CHRISTIAN a few weeks back for blessing in connection with special services, to be conducted at Lynton by John Johnson, from the Evangelization Society. We would now praise God for having abundantly answered prayer in connection with these services. As soon as the arrangements for the services were made by Mr. G. E. Garthorne, of Belvedere, Lynton, the town and neighbourhood was divided into districts, and with but few exceptions, every house was visited, and the inmates personally invited to attend the meetings. They were held in the lecture-hall of the Literary Institute, commencing on Sunday, Jan. 31, and continued until Feb. 14. Two meetings were held on the Sunday, at three and eight, and a meeting every week-night at half-past seven. The place was crowded at every meeting; the majority of the people who attended were those who are seldom seen in a place of worship. They listened with intense earnestness to the "old, old story of Jesus and his love," which was told with great power and simplicity by our brother. Many stayed to the inquirers'-meeting held after each service, and, praise God, many were enabled to cast their burden upon Jesus, and found "joy and peace in believing." There was also a daily prayer-meeting, and services for mothers and children. These meetings have stirred our town from one end to the other; truly there is "a shaking among the dry bones."

JAMES WATSON,
Town Missionary, Lynton, Hants.

CENTRAL NOON PRAYER-MEETING,

MOORGATE-STREET HALL.

The following subjects are proposed for the month of March:—

DATE.	SUBJECT.	SPEAKER.
Mon. 1.	To-day, to-day! (Heb. iv. 7).	Rev. F. Tucker.
Tues. 2.	Neglected opportunity (Phil. iv. 10; Eccles. xi. 6).	W. Gibson.
Wed. 3.	"Prepare ye the way of the Lord" (Luke iii. 4).	Dr. McAnslane.
Th. 4.	"Suffer yourselves to be defrauded" (2 Thess. i. 6, 7; Jas. v. 9).	Mr. E. C. Morgan.
Fri. 5.	"The refuge of lies" (Isa. xxviii. 16, 17).	Rev. Richard Roberts.
Sat. 6.	Unity (Psa. cxxxiii. 1).	Capt. Hon. R. Morston.
Mon. 8.	Sent to testify these things (Rev. xxii. 16).	Rev. J. T. Wigner.
Tues. 9.	Failures in service.—"Why could not we cast him out?" (Mark ix. 14—29).	E. W. Moore
Wed. 10.	Christ our Wisdom (1 Cor. i. 30).	W. E. Boardman.
Th. 11.	"Learn of Me" (Matt. xi. 29).	W. Hay Chapman.
Fri. 12.	Sympathy of Jesus (Matt. ix. 36—38).	Mr. W. W. Smith.
Sat. 13.	Salvation in possession and prospect (2 Tim. i. 12).	Edward Brewer.
Mon. 15.	Fruitfulness (John xv. 8).	Rev. Asa Mahan, D.D.
Tues. 16.	Trembling with power (Acts iv. 31).	J. Allen.
Wed. 17.	Temptations, and how to meet them.—"It is written" (Matt. iv. 10).	Thos. Richardson.
Th. 18.	Forbearance (Eph. iv. 1, 2).	John Matheson.
Fri. 19.	Happiness (Psa. cxlvi. 5).	W. Tylar.
Sat. 20.	Acceptable prayer (Luke xviii. 10).	Mr. John Stabb.
Mon. 22.	"The Spirit and the bride say, Come!" (Rev. xxii. 17).	Rev. S. McAll.
Tu. 23.	The consecration of common life (Col. iii. 17).	J. Bond.
Wed. 24.	The shut closet (Matt. vi. 6).	J. O. Dykes, D.D.
Th. 25.	Peniel (Gen. xxxii. 30).	Mr. Donald Matheson.
Fri. 26.	Prevailing prayer (Mark xi. 23—26).	Rev. Charles Graham.
Sat. 27.	"Perfecting holiness" (2 Cor. vii. 1).	Mr. James Pearce.
Mon. 29.	"What is that in thine hand?" (Exod. iv. 2).	Rev. J. T. Davidson.
Tu. 30.	Heaven's law of increase and decrease (Matt. xxv. 29).	J. Stephenson.
Wed. 31.	Excellency of Christian character (2 Cor. ii. 18).	E. H. Lovell.

Service in the Hall on Thursday evening. Preachers—Feb. 25, Rev. J. H. Snell; March 4, Rev. Richard Roberts.

The young men's meeting, held in Moorgate-street Hall, increases in interest every week. Young men are being banded together, and it is expected that from this meeting will go forth a band of labourers into the harvest so soon to be reaped, the fields being already white.

Other Christian young men are invited to join the ranks. A meeting for prayer is held every Friday evening, at eight o'clock, to which all young men are welcome.—Yours faithfully,

JOHN SCOTT.

138, Oulford-road, De Beauvoir Town, N., Feb. 20.

HASTINGS, ST. LEONARDS, AND BATTLE.—The Rev. J. E. Irvine, from America, has been conducting a series of special services, for the promotion of scriptural holiness, in the above towns, during a part of the months of January and February. They were seasons of great spiritual power and interest. Very many inquirers after Jesus, who came forward in the meetings seeking peace with God, professed to find it, and to rejoice in a sense of sins forgiven. Some cases were of a very pleasing character. The unconverted husband of a believing wife, being deeply convinced of sin, went forward to the communion-table as a penitent, seeking mercy, and found what he sought. So great was the joy of the now really united husband and wife, that the whole of that night, instead of being devoted to sleep, was spent in praise. In other instances, relations have remained up until midnight, and till one and two o'clock in the morning, pleading with God for power with their loved ones, until all could rejoice together. Not the least pleasing feature of the work has been the large number of children who have begun to pray, to own Jesus as their Saviour, and to rejoice in his salvation. Several classes for the shepherding of these converted children have been set on foot, and "the end is not yet." The cause of scriptural holiness has also received an impetus through these services, and we believe that greater blessings are yet in store for these parts of Sussex.

DAILY TEXTS.

"AS CONCERNING GIVING AND RECEIVING."—PHIL. IV. 15.

Thurs., Feb. 25.—"This is the record, that God hath given to us eternal life, and this life is in his Son." "The gifts and calling of God are without repentance."—1 John v. 11; Rom. xi. 29.

Fri. 26.—"A gift is as a precious stone in the eyes of him that hath it: whithersoever it turneth, it prospereth." "What hast thou that thou didst not receive?" "As every man hath received the gift, even so minister the same one to another."—Prov. xvii. 8; 1 Cor. iv. 7; 1 Pet. iv. 10.

Sat. 27.—"By grace are ye saved, through faith; and that not of yourselves: it is the gift of God." "Whereby are given unto us exceeding great and precious promises." "Ye shall receive the gift of the Holy Ghost." "I beseech you, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God."—Eph. ii. 8; 2 Pet. i. 4; Acts ii. 38; Rom. xii. 1.

Sun. 28.—"Christ hath loved us, and hath given Himself for us." "How shall He not with Him also freely give us all things?" "They first gave their own selves to the Lord, and unto us by the will of God."—Eph. v. 2; Rom. viii. 32; 2 Cor. viii. 5.

Mon., Mar. 1.—"Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for his sake." "There was given to me a thorn in the flesh, the messenger of Satan to buffet me." "To him that overcometh will I give to eat of the hidden manna."—Phil. i. 29; 2 Cor. xii. 7; Rev. ii. 17.

Tues. 2.—"I have given them thy word." "The glory which Thou gavest Me I have given them." "If that had been too little, I would, moreover, have given unto thee such and such things."—John xvii. 14, 22; 2 Sam. xii. 8.

Wed. 3.—"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed Thee? In tithes and offerings... Bring ye all the tithes into the storehouse." "In a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality." "Give, and it shall be given unto you."—Mal. iii. 8, 10; 2 Cor. viii. 2; Luke vi. 38.

"ALL THINGS COME OF THEE, AND OF THINE OWN HAVE WE GIVEN THEE."—1 CHRON. XXIX. 14.

The Christian TRACT FUND.

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As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers should be carefully read before being given away.

NOTICES.

A CHRISTIAN YOUNG MAN is purposing to sail for Melbourne, Australia, in the "Lord Warden," Messrs. Green and Co., announced to sail on May 5. He is desirous of sharing his cabin (at the £25 passage rate) with one who loves and serves the Lord Jesus. Being a native of Australia, he would be able to give any information that may be desired. Reference may be made to the Rev. — Tymms, Downs Chapel, Clapton. Address, H. Fisher, 11, Groveland-villa, Oakfield-road, Clapton.
A. M. M.—Your letter is placed in the hands of the Committee.

Communications received with thanks.—J. P. C.; S. N.; H. D.; J. N.; A. J. W.; E. P.; E. S. B.; H. E. S.; G. E. R.; B.; T. H.; S. M.; T. F. L.; J. W.; T. C. W.; E. D. W.; H. F.; J. F. W.; H. C.; G. L.; E. R.; J. E. M.; F. L. B.; A. K.; B. H. H.; E. M. H. M.; W. W.; W. E. S.; W. G.; M. E. P.; D. M.; W. M.; E. L.; W. P.; T. B.; E. M. T.; G. T.; E. G.; J. H. C.; J. L. H.; C. C.; C. H. M.; G. E.; W. F.; G. W.; J. J. J.; F. T.; F. A.

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NOTICES OF BOOKS.

DANIEL QUORM AND HIS RELIGIOUS OPINIONS. By the Rev. MARK GUY PEARSE. *Mason, 2s. 6d.*—Like all Mr. Pearse's works, this book is thoroughly readable. As was said of one of his former productions, "there is not a dry or uninteresting page in the book." The fact of Mr. Spurgeon's strong recommendation, with a whole chapter transferred to the pages of his *Sword and Trowel*, is in itself worth more than any recommendation of ours. The reader will find both pleasure and profit in perusing these interesting sketches, replete with brisk conversations and pithy sayings.

NEW ISSUES OF THE SUNDAY-SCHOOL UNION, 56, Old Bailey, E.C.—*The Morning of Life: A Treasury of Counsel, Information, and Entertainment for Young People. 1d.*—This used to be "The Bible-class and Youth's Magazine," and whatever it was then, it is certainly good of its kind and adapted to its object now. It answers to the description of itself well, save that a good many illustrations are found inside which are not notified on the title-page.—*Kind Words. 3d.*—Also an illustrated periodical for the young, or rather, for the grown-up young people. A Huguenot story, in the January number, promises to be interesting; and there is a very pretty story, with engraving, entitled, "The Chair of Peter Paul Rubens."—*The Child's Own Magazine.*—Very charming for the dear little people who love to have anything their "own."—*Notes on the Scripture Lessons* (New Series), and the *International*. Published a month in advance for the teacher's convenience.

MR. B. PEARSALL SMITH has accepted a call to Berlin for the latter part of March. He is to sail from New York in the "Abyssinia," Feb. 27, and, it is expected, will hold two or three meetings in passing through London about March 10. His address is, care of J. S. Morgan and Co., Bankers, Broad-street, London.

THE ALL-DAY MEETING at St. George's Hall last week was a very profitable time, gathering together Christians of all denominations. Some reports of evangelistic work were most encouraging, specially a letter from the brother of Mr. C. E. Hurditch, who has been evangelizing with great success in a Welsh mining district. Mr. Taylor, of Urbridge, on the other hand, stated some painful facts as to the utter destitution of gospel preaching in villages not a hundred miles from London. He and others had been labouring in some of these with encouraging results.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.—For wonderful improvement in the health of a Christian in a lunatic asylum, who was in despair, and tempted to suicide.—For a young lady, who requested prayer in *THE CHRISTIAN* of April, 1873. She is now trusting in Jesus.—For answers to prayer for blessing in Winchester.—For the manifested power of the name of Jesus in believers quickened, backsliders restored, and sinners saved during and since the Torquay mission.

PRAYER.—That an elderly lady in delicate health may be brought to Jesus.—That a good and faithful minister, of sound evangelical views, may be appointed to the parish of Market Deeping.—For a village Bible-reading, just begun.—For the children and young people attending the Hackney Juvenile Mission, that those who professed to find the Saviour last Sunday, may be led to show at home that they are Jesus' lambs.—For a lady who is passing through the furnace of affliction without a ray of hope.—That Christians generally may awake up to a sense of their responsibility regarding the Jews.—That a lady and her house may be fully blessed during a visit to Liverpool.—For a deeply-tried servant of God, who is led for a time into a dark, rough valley, and into the experience of Isa. vi. 5, and Job xlii. 5, 6.—Two young ladies ask prayer that they may be given strength and ability to study, and also that God may give success in a coming examination.—That the Lord of the harvest may raise up many labourers to carry on the work He has begun in Torquay, and that his Spirit may work in and by them mightily, for Jesus' sake.

PLACES.—For a very low district in the town of Maldon, and for its Sunday-school.—For Oulton, Suffolk, that the labours of John Johnson may be blessed there.—On behalf of a parish where the gospel has been preached for half a century, and where a Mission is being conducted at this time.—For Repton school, where there are many sons of Christian parents, the immense majority of whom, it is feared, are unconverted. Pray for those who are converted, that they may be endued with power to witness for God.—For Llanely, that God's Spirit may come with great power on church members.—For a blessing upon Broughty Ferry in all its religious interests, especially upon the children's Sabbath services, and Bible-lessons in the week-day schools.—For a mission week in Beccles, March 1-6.—For blessing on a service to be held in the Wesleyan Chapel, Wetherby, March 14, by Rev. Robert Stainton, of Sheffield.—

The Christian.

MR. MOODY AND MR. SANKEY.—I.

BY E. W. DALE, BIRMINGHAM.

[In the March number of *The Congregationalist*, the Editor occupies about twenty pages with an admirable article on the recent meetings held by Messrs. Moody and Sankey at Birmingham. We heartily thank Mr. Dale for his in every way excellent and able paper, the greater portion of which we gladly reproduce in the following pages. We shall conclude our extracts from it in next week's issue.—Ed.]

I HAVE had some experience of popular agitation. I think I know pretty well what is likely to be effected by newspaper articles and advertisements, and these do not seem to me to explain the interest which the services created from the very first. They explain still less the deepening of the interest from day to day; they do not explain at all the effects which I believe have been produced.

Some people have said that it is easy to get crowds of women to "hysterical" religious services. But although the morning and afternoon meetings were largely attended by women, I believe that the majority of the evening congregation always consisted of men, and of men of all kinds—rough lads of seventeen or eighteen, working-men, clerks, tradesmen, and manufacturers. I happen to have on my desk a list of persons that came into Carr's-lane Lecture-room one evening, to tell me that they had "found Christ" during the fortnight that Mr. Moody and Mr. Sankey were here; out of twenty-one on the list, eleven are men. I have another list of persons who came to me the same evening, who had been quickened to earnest religious anxiety, but were not yet at rest; out of thirteen, eight are men. I believe that these lists imperfectly represent the proportion of men to women among those who were impressed by the services; for I generally find that men are slower to express religious decision than women.

Nor were the services at all "hysterical;" the first sign of hysterical excitement was instantly repressed by Mr. Moody, and although I attended a very large number of the meetings, I saw nothing of the kind again. It was very curious, too, that although the crowds were so enormous, very few women fainted. I do not remember more than three or four cases.

How, I ask, is the great interest of the people in these services to be accounted for? The truest, simplest, and most complete reply to the question which I can give is, that the power of God was manifested in an extraordinary degree in connection with them; but there were

CONCURRENT CIRCUMSTANCES WHICH DESERVE NOTICE.

(1) I attribute very much to the attention and expectation excited by the preliminary prayer-meetings; I attribute still more to the articles in the local newspapers, describing the impressions which had been produced by Mr. Moody and Mr. Sankey in other parts of the kingdom. I also attribute very much to the reports of "revival work" which have appeared for many months in such newspapers as the *Christian World* and *THE CHRISTIAN*—reports which have convinced large numbers of religious

persons that the services of our American visitors have originated a religious movement more remarkable than any we have seen in England since the middle of the last century. Thirty thousand copies of *THE CHRISTIAN*, containing an account of the services at Manchester, were distributed in the congregations of the town a week or two before Mr. Moody and Mr. Sankey came to us.

(2) I attribute very much to a fact which is, perhaps, not sufficiently recognized by any of us. There are, I believe, a very large number of persons—many of them regularly attending public worship, many of them never crossing the threshold of church or chapel—who have had deep religious impressions, which have not issued in a clear decision to serve Christ, but which have left a dull aching of heart for God. The sense of dissatisfaction with their condition never wholly leaves them; it sometimes makes them very restless. But when they listen to the preaching of most of us, they feel as if we were moving in regions which are inaccessible to them. If they come to our places of worship, they come without any hope of receiving help. Many of them, having found that we do not help them, never come at all. When such people heard that within a very few months thousands of men and women had declared that, while listening to Mr. Moody and Mr. Sankey, they had passed from religious indifference or despondency into the clear light of God, they began to think that for them too there might be hope. I think it probable that many of the "converts" will be found to have belonged to this forgotten class.

(3) There must be large numbers of persons in Birmingham who have relatives and friends in the towns that the American evangelists had visited before coming to us; and I have no doubt that mothers, brothers, sisters, cousins, old schoolfellows, and old shopmates, wrote urgent letters to them, entreating them to attend the services. At one meeting for "inquirers," I met a young man who seemed quite careless about religious thought and duty, and I asked him how it was that he remained to that meeting. He told me he had promised his friends "to go to the Moody and Sankey meetings;" and he seemed to suppose that to remain to the inquirers' meeting was part of the process to which he was pledged to submit himself.

(4) After the first day or two, the services were "advertised" in a very much more efficient manner than by newspapers or placards: every evening, at the "after-meeting," a considerable number of persons received Christ as their "Prince and Saviour," and, judging from those with whom I conversed, most of them went home with overflowing joy. I had seen occasional instances before of instant transition from religious anxiety to the clear and triumphant consciousness of restoration to God; but what struck me in the gallery of Bingley Hall was the fact that this instant transition took place with nearly every person with whom I talked. They had come up into the gallery anxious, restless, feeling after God in the darkness, and when, after a conversation of a quarter of an hour or twenty minutes, they went away, their faces were filled with light, and they left me not only at peace with God, but filled with joy. I have seen the sunrise from the top of Helvellyn and the top of the Righi, and there is something very glorious in it; but to see the light of heaven suddenly strike on man after man in the

course of one evening is very much more thrilling. These people carried their new joy with them to their homes and their workshops. It could not be hid.

On the Sunday after Mr. Moody and Mr. Sankey had left us, I invited those members of my own congregation to meet me who had come to Christ during the services of the preceding fortnight. A few who were still out at sea longing to make their way to quiet water came with them. Nothing was easier than to tell the difference between the two classes; I think I could have separated them into two divisions without asking a question and with scarcely a mistake. Those who were still "inquirers," if they did not look anxious and troubled, looked like other people; the "converts" were bright with their new joy. It is as yet too early to obtain any general information about the extent of the influence which I have attributed to the converts themselves; but among the names that I have on several lists of persons that I saw myself, I find the names of two clerks who sat side by side at the same desk, three pairs of brothers and sisters, three husbands with their wives; and four brothers—rough working-men—all of whom have been awakened to religious thought by Mr. Moody's addresses.

(5) Nearly all the "living" and active members of the various Evangelical Churches hoped that the services would achieve great results; and many Christian people whose religious life was depressed and sad, trusted that they might find their way to the light.

(6) Direct efforts were made to induce those who had not been at any of the meetings to come to them. In one manufactory in which 600 people are employed, I believe that there was an attempt to induce all who were not in the habit of attending public worship to go to the special meeting that was held for that class of persons. Handbills were distributed from house to house in the poorer parts of the town. Very many persons of all ranks, who had become interested in the services, urgently pressed their friends to go with them to hear the American strangers.

(7) The services themselves were attractive.

MR. SANKEY'S SOLOS

evidently touched very many hearts; and the effect produced by the manner in which the vast audiences united in such songs as "Hold the fort, for I am coming," and "Safe in the arms of Jesus," and "The great Physician now is near," was sometimes very thrilling. The "songs" have been sharply criticised. It is very easy to criticise them; it might be more profitable to consider why it is that both the music and the words are so popular and effective. About their popularity there can be no doubt. There were sometimes ten or twelve thousand people in Bingley Hall for more than an hour before the service began. With intervals of a few minutes they occupied themselves with the more popular of the hymns and melodies; and the delight with which they sang them was obvious. Passing along the streets, I hear men whistling "Safe in the arms of Jesus." Mr. Sankey's melodies—whatever their demerits—are caught by thousands of people of all kinds, cultivated and uncultivated, men, women, and children, and are sung "with a will."

THE HYMNS.

Critics have said that the hymns are "childish," that they have no "literary merit," that there is something ridiculous in hearing a congregation of grown people singing with enthusiasm, "I am so glad that Jesus loves me." Well, the fact that hymns which are simple even to childishness are sung by grown people with so much earnestness, that hymns with no "literary merit" kindle new fire in the hearts of men and women who know something of Shakespeare, Milton, and Wordsworth, is surely worth investigating. Is it the "childishness" which accounts for their power? Is it the absence of "literary merit"? I think not. Give the people a collection of hymns characterized by equal fervour, expressing with the same directness the elementary convictions and the deepest emotions of the

Christian heart, and if they have also the literary merit which is absent from many, at least, of Mr. Sankey's songs, they will become equally popular, and their popularity will be more enduring. But our hymn-books are too stiff and cold. People want to sing, not what they *think*, but what they *feel*; and if they are asked to sing hymns in which there is no glow of feeling, and in which the thought is perfectly commonplace, they will not sing at all.

But it was not the singing only which made the services interesting: there was great animation and variety in them. In the evening they began with a hymn which the people sang together; but what would be the "order" of the service no one knew, and I suspect Mr. Moody did not know beforehand. Every man who is accustomed to conduct public meetings for any purpose can easily tell whether the people are interested: Mr. Moody has this instinctive perception in a remarkable degree.

OF MR. MOODY'S POWER

I find it difficult to speak. It is so real, and yet so unlike the power of ordinary preachers, that I hardly know how to analyse it. Its reality is indisputable. Any man who can interest and impress an audience varying from three thousand to six thousand people for half an hour in the morning, and for three-quarters of an hour in the afternoon, and who can interest a third audience of thirteen or fifteen thousand people for three-quarters of an hour again in the evening, must have power of some kind. Of course, some people listened without caring much for what he said, but though I generally sat in a position which enabled me to see the kind of impression he produced, I rarely saw many faces which did not indicate the most active and earnest interest.

The people were of all sorts, young and old, rich and poor, keen tradesmen, manufacturers, and merchants, and young ladies who had just left school, rough boys who knew more about dogs and pigeons than about books, and cultivated women. For a time I could not understand it—I am not sure that I understand it now. At the first meeting, Mr. Moody's address was simple, direct, kindly, and hopeful; it had a touch of humour and a touch of pathos; it was lit up with a story or two that filled most eyes with tears; but there seemed nothing in it very remarkable. Yet it *held*. A prayer-meeting with an address, at eight o'clock on a damp, cold January morning, was hardly the kind of thing—let me say it frankly—that I should generally regard as attractive; but I enjoyed it heartily; it seemed one of the happiest meetings I had ever attended. There was warmth and there was sunlight in it. At the evening meeting the same day, at Bingley Hall, I was still unable to make out how it was that he had done so much in other parts of the kingdom. I listened with interest; everybody listened with interest; and I was conscious again of a certain warmth and brightness which made the service very pleasant, but I could not see that there was much to impress those that were careless about religious duty. The next morning at the prayer-meeting the address was more incisive and striking, and at the evening service I began to see that the stranger had a faculty for making the elementary truths of the gospel intensely clear and vivid. But it still seemed most remarkable that he should have done so much, and on Tuesday I told Mr. Moody that the work was most plainly of God, for I could see no real relation between him and what he had done. He laughed cheerily, and said he should be very sorry if it were otherwise. I began to wonder whether what I had supposed to be a law of the Divine kingdom was perfectly uniform. I thought that there were scores of us who could preach as effectively as Mr. Moody, and who might therefore, with God's good help, be equally successful.

In the course of a day or two my mistake was corrected; but to the last there were sensible people who listened to him with a kind of interest and delight with which they never listen to very "distinguished" and

eloquent preachers, and who yet thought that though Mr. Moody was "very simple and earnest" he had no particular power as a speaker. I do not intend to suggest any comparison between Mr. Moody and our great English orator, but I have met people who have talked in the same way about Mr. Bright, and who seemed to think that to speak like Mr. Bright was possible to nearly everybody.

One of the elements of Mr. Moody's power consists in his

PERFECT NATURALNESS.

He has something to say, and he says it—says it as simply and directly to thirteen thousand people as to thirteen. He has nothing of the impudence into which some speakers are betrayed when they try to be easy and unconventional; but he talks in a perfectly unconstrained and straightforward way, just as he would talk to half-a-dozen old friends at his fire-side. The effect of this is very intelligible. You no more think of criticising him than you think of criticising a man that you meet in the street, and who tells you the shortest way to a railway station. I can criticise most preachers and speakers; I criticised Dr. Guthrie, though I was either laughing or crying the greater part of the time that I was listening to him; but somehow I did not think of criticising Mr. Moody till I had got home. Generally there seemed nothing to criticise; once or twice, in the simplest and most in-artistic manner, he said things which at the moment he said them I felt were of the kind to give a popular speaker a great triumph, but his whole manner threw me out of the critical attitude. Some men force you to be critical. It is impossible to take a single coin from them without ringing it on the table and looking to see whether it is properly "milled." From first to last, they provoke "watchful jealousy." It is clear that they are taking a great deal of trouble with their sentences; it is disrespectful not to examine their work. It is clear, too, that they are giving you their best thoughts, their best arguments, and their best illustrations, and they show them to you just as a collector of gems shows you his last triumphant acquisition. It is impossible—it is almost insulting—not to criticise. When a speech or sermon is plainly a work of art, criticism is inevitable. It is not necessary for anyone to paint pictures, to sing songs, or to deliver artistic addresses; but if a man insists on being an artist, and lets you know it, he forces upon you a critical examination of his performance.

Mr. Moody—so it seems to me—has an

"ART" OF A VERY EFFECTIVE KIND;

but he is infinitely more than an artist, and therefore most people listen without criticising. This is an immense element of power. If our congregations came to hear us preach, instead of coming to hear *how* we preach, the effect of our sermons would be immeasurably increased. Now and then Mr. Moody quoted a text in a very illegitimate sense; now and then he advanced an argument which would not hold water; now and then he laid down principles which seemed untenable; and there was a momentary protest on the part of the critical faculty; but the protest was only momentary. I was not thrown out of sympathy with him.

It is objected that he is too "familiar" with sacred things. Generally—not always—the objection comes from persons who are extremely *unfamiliar* with them. The fault that is charged against him—if it be a fault—is perhaps not too common in these days. There are not too many people who live, and move, and have their being in the fair provinces of Christian truth, and Christian hope, and Christian joy. Mr. Moody is, no doubt, very "familiar" with the things about which he talks. He is like a man who keeps

SUNDAY EVERY DAY IN THE WEEK;

his mind does not put on Sunday clothes when he begins to speak about religion. Religious truth is the subject

of his constant thought; he does not therefore assume the "Bible tone" when he begins to pray or preach. In one of Mr. Ruskin's books there is a very remarkable passage on ecclesiastical architecture, which has occurred to me very often while thinking of Mr. Moody and Mr. Sankey. Mr. Ruskin says that the great builders of the Middle Ages never thought of building a church in a different style from that in which they built a house. There was no "ecclesiastical" style of architecture. And he maintains that we can never have good church architecture until our house architecture is sufficiently noble to be used for church purposes.

Now the architecture—if I may so speak—of Mr. Moody's discourses is not ecclesiastical. The windows, and the doors, and the furniture, and the decorations are of the kind with which we are familiar in our everyday life. He does not tell stories because they are amusing; but if an amusing story helps him to make a truth clearer, or to expose a common mistake, he does not refuse to tell it merely because it is amusing. The common things of common life are about him all the time he is speaking. He uses the words of the home and the street: the plainer they are the better he likes them. The gowns and bands which some of our preachers wear are the symbols of the special costume in which they think it proper to array religious truths.

MR. MOODY DOES WITHOUT GOWN AND BANDS,

and speaks to men as he would speak to them at a meeting of the "United Kingdom Alliance," or at a political meeting during a contested election. He has given himself to God, all that he has, all that he is, and he uses every faculty and resource of his nature to prevail upon men to hate sin and to trust and love Christ. To him nothing is common or unclean. He has humour, and he uses it; he has passion, and he uses it; he can tell racy anecdotes, and he tells them; he can make people cry as well as laugh, and he does it.

Some people say that he is "irreverent." If he is, I must have been singularly fortunate, for

I NEVER HEARD HIM SAY ANYTHING

which justifies the charge. But what people seem to mean is that he does not regard with religious respect every one that is mentioned in the Bible. Why should he? When he said that Bartimæus, after getting his sight, was eager to go home to "see what kind of a looking woman he had for a wife, for you know that as yet he had never seen Mrs. Bartimæus," some people who saw the report in the newspapers thought this was a proof of the irreverence of which he is said to be guilty. But I do not know that there is any reason for speaking reverently either of Bartimæus or of his wife. As a matter of taste most of us would prefer to describe the woman as the "wife" of the blind man; but why the "Mrs." should be thought irreverent it is difficult to understand. Reverence is due to God alone, and to Him in whom God is manifest in the flesh; of God, of our Lord Jesus Christ, there was never a word which was not inspired by fervent love, perfect trust, and devout worship. Of great saints, good men will speak with affection and respect; and it was thus that Mr. Moody spoke of them.

There was something in his way of

TELLING SCRIPTURE NARRATIVES

from which preachers may learn very much. The Oriental drapery was stripped off, and he told the stories as though they had happened in Chicago just before he had left home, or in Birmingham an hour or two before the service began. At times this gave the stories a certain air of grotesqueness, but it made the moral element in them intensely real. We are in the habit of making a double demand on our hearers; we ask them, first, to reproduce, by a strong effort of imagination, the Oriental circumstances of the narratives, and we then ask them to apprehend the human passions and follies and virtues which the narratives illustrate. I believe that they get so interested in the mere drapery that the substantial facts are often missed; or else the

enduring human element looks so strange in its unfamiliar costume that its power is lost. I have heard men say that of late years the scenery and the dresses at the great theatres are wonderfully improved, but that the acting is very inferior to what it once was. Mr. Moody cares nothing for the scenery and the dresses. If he were a "manager" he might bring Julius Cæsar on to the stage in the uniform of an American general, and Hamlet might put on his "Ulster" when he was going out to meet the ghost, but he would insist on making the plot and passion of the play intensely and vividly real.

Of the aspects of truth on which he dwells it is not necessary to say much. His great topic is

THE INFINITE LOVE AND POWER OF CHRIST.

That Christ wants to save men, and can do it, is the substance of nearly all his discourses. I asked him, after one of the morning services, whether he never used the element of terror in his preaching? He said that he did sometimes, but that "a man's heart ought to be very tender" when speaking about the doom of the impenitent; that the manner in which some preachers threatened unbelievers with the wrath to come, as though they had a kind of satisfaction in thinking of the sufferings of the lost, was to him very shocking. He added that in the course of his visit to a town he generally preached one sermon on hell and one on heaven. That night he preached on the text, "Son, remember:" I greatly regret that I happened to be absent; I should like to have heard how he dealt on this difficult subject. As the readers of the *Congregationalist* know, I believe that in modern preaching there is too little said about the awful words of our Lord concerning the destiny of those who resist his authority and reject his salvation. The unwillingness of most of us to speak of this terrible subject ought to suggest very earnest self-examination. Christ's love for men, which was infinitely more tender than ours, did not prevent Him from speaking of "the worm that dieth not, and the fire that is not quenched," and it is surely presumptuous of us to assume that we are prevented from speaking of future punishment by the depth of our sympathy with the Divine mercy.

THE POSSIBILITY OF INSTANTANEOUS CONVERSION

was one of the points on which he insisted incessantly. I think I should prefer to speak of the certainty of Christ's immediate response to a frank trust in his love, and a frank submission to his authority. These, however, are only two ways of presenting the same truth; and the vigour and earnestness with which he charged his hearers to obtain *at once* the pardon of sin and power to break away from a sinful life were extremely effective.

THREE WEEKS IN DUBLIN.

My dear Brother,—I have just returned from a nearly four weeks' visit to Dublin, and have a desire to send you a few words respecting what I have seen and heard there.

The believers' meetings, held early in this month, were very largely attended indeed, as might have been expected. Considerable numbers of those present were, I was told, new converts who had received blessing under the recent ministrations of Messrs. Moody and Sankey. A very happy and thankful spirit pervaded the various assemblies. The Master was present, and made the gathering together of his people both delightful and edifying to their souls.

The blessing received in Dublin during the recent Mission was immense. I suppose all the Protestant congregations reaped their own individual shares of the great harvest. Dr. Marrable's Church, St. Andrew's, where I was privileged to preach a few times, was much blessed. It was most cheering to be in the midst of so much life as I found there.

Last Tuesday evening a thanksgiving meeting was held in the school-house, which was crowded. The

praise offered was evidently earnest and heartfelt. A Sunday or two ago, when the Lord's Supper was administered, we were in church three hours in consequence of the large number of communicants present.

I can give a similarly encouraging report of the work in Kingstown, more especially in connection with the Mariners' Church, of which Mr. Windle is the rector. I was delighted and heartily rejoiced by what I saw there. God has, of a truth, done "great things" for that congregation and parish; blessed be his holy name!

I was most thankful also to find that the Christians amongst whom I have been staying during this very happy visit, are seeking to promote practical holiness in the various communions of the Church of Christ to which they belong. Two crowded meetings on this great subject have recently been held; the first at Kingstown, the second at the Metropolitan Hall, Dublin. At the latter some fifteen hundred persons were said to be present. "I want to live a holy life," seems to be the earnest desire of so many Christian hearts.

I heard of much blessing in connection with various Presbyterian churches, halls, etc. There has evidently been a great work also amongst the young men at Dublin, who seem to be very zealously working for the Master.

I must not omit to mention the unity which very generally prevails among the Lord's people in and around Dublin. May it mightily increase and extend there, and everywhere else, until sectarianism shall have utterly disappeared from the Church of Christ.

The daily (united) prayer-meeting is very fairly attended, 200 or 250 persons being present most days. Our friends, however, would do well, I humbly venture to suggest, to have more of the time spent in *prayer*. The engine fires must be maintained well and earnestly if the great ship is to be kept going at the "full speed" of God's willingness to go on saving souls.

Lastly, the work of God is rapidly spreading into the provinces. Men of God are carrying the lighted torch of Gospel grace into the towns and villages of Ireland. Dr. Marrable had a most encouraging Mission Tour in the counties of Wicklow and Wexford last week; and I heard of blessing in Mr. Arbuthnot's parish (Dowra, Carrick-on-Shannon), and in various other localities.

For all this, let English Christians join in the hallelujahs of their brethren in Ireland. A new era has dawned upon that unhappy, priest-ridden land. Let us hope and pray that "the beginning of the end" of Rome's baleful sway there has fairly commenced. Large numbers of Roman Catholics attended the recent evangelistic services, and not a few of them, it is believed, were enabled to perceive and embrace the truth as it is in Jesus. May the day of the nation's emancipation from superstitions thralldom soon begin. The so-called "patriots" cry "God save Ireland;" let Christians there and here in a different sense re-echo the cry. And let us all look for and expect the answer.—Believe me, dear brother, yours in Jesus,

Newport, Feb. 26, 1875. J. TINSON WRENFORD.

SOLDIERS' AND SAILORS' HOME, HALIFAX, NOVA SCOTIA.—The Lord has blessed us in the work, so that the house we have taken as a temporary Home is already "too strait" for our need, and I am anxious to provide more ample accommodation for our soldiers and sailors, who so greatly require it. Several parcels of tracts and books have been sent me since my first appeal, but still more are wanted. I have opportunities of distributing large numbers where they will be really valued. In a few months, too, our harbour will be full of merchant shipping, and means are needed to enable me to carry on the Mission among them. Tracts, small books, and Scripture portions, in English, French, German, Portuguese, and Norwegian, will be especially welcome; and I hope my Christian friends will kindly help me in this, before the summer season sets in, so that no time may be lost. Spanish and Italian vessels occasionally visit the port, but the languages mentioned above are the ones most spoken. A number of German girls are expected to settle here, to work at the paper-mills, and I am very anxious to do something for them. Post-office orders may be made payable to Mrs. Hunt-Morgan, Soldiers' and Sailors' Home, Halifax, N.S., and parcels sent to the same address.

ELIZABETH MARY HUNT-MORGAN.

EVANGELISTIC WORK IN FRANCE.

Mrs. C. B. Alsop, who has for some time corresponded with Mons. Perreraud, desires to bring before the readers of THE CHRISTIAN some particulars of the labours of Mons. Perreraud and others. At the same time, she would state that the central place of his mission-field is of very easy access, Tonnerre being an important station between Paris and Dijon. Subjoined are extracts from the report of M. Perreraud for 1874. If any Christian friend would wish to contribute towards this good work, C. B. A. would be happy to receive and forward contributions. Her address is, 74, Clissold-road, Stoke Newington, N.

It was towards the end of 1868 that the Evangelistic Society of France called me to Tonnerre. There was at that time, in that Roman Catholic town, a small Protestant meeting, composed of a few persons. I began by announcing a series of Conferences on the doctrines of the Gospel, compared with the teachings of Rome. These Conferences attracted a crowd of people, who came from curiosity; but the Lord has been pleased to choose out of them many faithful witnesses, whose conversion to the gospel has produced an excellent effect on a population, till then, unaccustomed to religious impressions. The room in which we met, soon became too small, and I was obliged to hire a warehouse, and convert it into a meeting-room.

In 1870 I had the satisfaction of opening it as a place of worship, to be held every Sunday morning for the new converts. But it is especially since the war that this work has assumed remarkable proportions, both at Tonnerre and in the country thirty miles round. From the month of March, 1871, to the end of 1872, I opened ten new places of worship in ten different towns and villages, entirely Catholic. All these meetings are well attended at the present time (1874). In one of them, more than fifty families have connected themselves definitely and seriously with the evangelical worship, and they are expecting a pastor.

In another place, where the attendance is from eighty to one hundred persons, we have already inaugurated a chapel. In Tonnerre itself, the work has kept pace with that in other places. In 1872 I had the pleasure of constituting there a little church of eighteen members; these are now more than thirty. This young church meets every week for prayer, and it is from that intimate and brotherly communion that it draws the strength and the love which spread around by means of its members.

You will, perhaps, say, so much success must have brought upon you the hatred of the Roman Catholic clergy. It is true it has been so; and our church has been baptized with the fire of persecution—but it is this baptism which has sanctified it. As early as 1871 the clergy delegated two of their agents publicly to discuss with me; and, God be praised, the victory remained on the side of truth. Seeing that their attacks turned to their own confusion and loss, they denounced me as a profaner of their holy church, and a perturber of public order. It was then that seven hundred heads of families belonging to ten different towns and villages asked, as a right, for liberty to celebrate an evangelical worship in their respective localities. This popular demonstration disconcerted our adversaries for a short time; but in 1872 they began a new campaign. This time I was condemned by the "correctional tribunal," but the Word of God was not condemned, and now it exerts a more powerful action than ever, in spite of the obstacles raised against its dissemination.

The warehouse converted into a place of worship, which I have mentioned, had, for a long time, been insufficient for the needs of so great and so blessed a work. I therefore resolved, in the month of May last, to give to the town of Tonnerre, a chapel-school-room, and undertook a collection in the neighbourhood of Montbeliard, in Alsace, and in Basle; and in three weeks I collected £131 10s. On my return I published an appeal which brought me £79 17s., and with the sum of £211 7s. I began by buying a house, which, with the expense of alterations, came to £737 4s. There is, therefore, a debt of £526, which weighs heavily upon me. We have

a school-room which has received the congratulation of the adverse authorities, and a home for the school-mistress. This is on the first floor. And the Chapel, in its noble simplicity, is admired even by our enemies. It is sufficient to accommodate with sittings 250 persons; there is besides, standing room for fifty more. And as three of its windows look on to the school yard, 300 persons may stand outside and hear, as well as those in the building. It was on October 15th last this chapel was inaugurated by the pastor Theodore Monod, in the presence of a serious and impressed audience of 500 persons. From that time it has been quite filled every Sunday, and on November 22nd 100 persons had to be kept out for want of room. Our late meeting-place accommodated from 80 to 90 persons; it is, therefore, a real increase of 150 who hear the word of truth every Sunday. This result, which exceeds the measure of my weak faith, authorizes me to bring these lines to a close, by making a pressing appeal to the friends of the Lord's cause in France and elsewhere. The workmen are expecting to be paid, and it is impossible for me to forsake a field which requires all the activity of which I am capable, to go and knock at your doors. I therefore ask the Lord to knock at the door of your hearts, so that the chapel and school-room of Tonnerre may not be forgotten in your Christmas gifts.

H. PERRERAUD, Pastor.

This Report was issued at the end of 1874; and by letters recently received, it does not appear that much has been collected to liquidate the debt; but at the same time the work is increasing in importance. The schools are in operation, with an increase of scholars, and numbers are received in the church. We, therefore, desire to commend this mission field to the liberality of Christians, who, perhaps, scarcely realize that there is only about one Protestant to thirty Roman Catholics throughout the country; and that of these many are of the poorer classes, and have but little to give, while many, very many, are either rationalistic or wholly indifferent. This gives an idea of the smallness of the number of those who are able, in any way, to labour for the Lord. So that we are often ready to say, "What are these among so many?" And yet, with the Lord's blessing, they may accomplish much.

THE IMPORTANCE OF LONDON IN ITS RELATION TO THE WORLD.

Dear Sir,—The effort about to be made for London should call forth the sympathy and prayers, not only of every Christian in London, but of all the Lord's people in Great Britain, and wherever the knowledge of the effort may reach; for nothing would more powerfully affect the religious condition of England and the world than a mighty outpouring of the Holy Spirit upon London.

As showing the importance of London in its relation to the world, I would commend to your readers the following quotation from an eloquent lecture on the British Empire, delivered nearly thirty years ago by the Rev. William Arthur.—Yours truly,
B.
Godalming, Feb. 15.

"Our Queen rules over more Roman Catholics than the Pope, over more Mohammedans than the Sublime Porte, and over more Pagans than there are in the whole Continent of Africa. If we ask, 'What is the religion of the British Empire?' judging by numbers, the unhesitating reply must be, 'Paganism.'" There are in it more Pagans than Mohammedans and Christians together, and there are more Mohammedans than Christians of both names. The numerical order of the four great religious distinctions prevailing in the Empire is—*first*, Paganism; *second*, Mohammedanism; *first*, Protestantism; *fourth*, Romanism.

"It is impossible to revolve these facts without receiving a deep impression that the moral state of England is of immeasurable importance to the whole human

race. God has placed her in a position to advance or retard the highest interests of our species, such as nation never occupied before; such as involves a high and unappreciable trust..... The morality of Holland affects Holland; the morality of Belgium affects Belgium; the morality of France may affect Europe; but the morality of England affects the world.

"Now if such be the importance that the nation should fear God, you see the bearing of this on the metropolis. *London is to the world as the tongue of England, the great expositor of its thoughts and principles.* From London the world is constantly receiving illustrations of what we are. Ships are departing every day with cargoes indescribably various; but they all bear one commodity in common, they all carry to other lands a consignment of British morality. Whether their wares are received or returned, this commodity always gains an introduction, and is poured into the families of those countries, by conversation, by dealings, by recreation, and diversified intercourse. It depends entirely on the state of our home population whether these injections of our morality shall be so many vials of miasma to infect and accurse, or so much of the breath of heaven's grace to give health and blessing. Every seaman and every settler who leaves our ports carries with him, and holds up to the eye of foreign people, a pattern English heart. It is unutterably important that London should be holy."

FOR THE YOUNG.

A SCHOOL FEAST IN BASUTOLAND.

The young readers of THE CHRISTIAN will probably remember having heard of the Christmas teas, supplemented by gifts of warm clothing and toys, which the little children of the Basutoland Mission, in South Africa, have provided for the last two years for the poor little hungry matchbox-makers in the East-end dens.

The following extracts from letters from the wife of a missionary at Marija, telling first of the way in which the children of that far-off land help our little uncared-for ones, and next of Major Malan's visit to the station, and the return tea given by the white children to the black ones, will doubtless interest our little friends.

Home of Industry.

E. A. H.

"These past days I was thinking a good deal about you, and feeling that I was not getting much for you this year; but I was sure the Lord knew all about it, and that if He had money in this country for his work among the suffering poor of London, He would send it. And so He did; for this afternoon a letter was sent containing £1 for the matchbox-makers. Thus He encourages our weak faith. I have now in hand about £9 for you.

"One small donation from a little girl will, I am sure, both interest and amuse you. She is six years old, and her tender heart feels keenly for the suffering little ones. She sheds many tears over them, and can only be comforted by getting a piece of work to do, for which she can get a reward, and then it quickly finds its way into my pocket, with, 'For the poor little children.'

"One day she came running up to my house, out of breath, and brimming over with joy, saying in her own hurried little way—

"Oh, here is a sixpence for you!"

"But how did you get it, my child?"

"Oh, you know, when Uncle Casalis pulls out one of our teeth, he gives us a silver threepence, if we don't cry! To-day he pulled out two of mine, and I did not cry, not even a little bit; so he gave me sixpence, and here it is.

"The dear little one did not need to tell me the joy that was in her happy little heart, for it sparkled so in her bright eyes. She rubbed her hands, and kept hopping from one foot to another for very gladness that she had got a supper for another little hungry one. I feel as if the Lord must give a large blessing with such small but hearty offerings, given with such loving simplicity

"Major Malan arrived here on the 5th inst. What good he has done us! In him we have seen a living example of 'pray without ceasing.' We have been prepared for this very rare kind of visitor by reading of so many earnest workers for the Lord in THE CHRISTIAN. Without this and other books you sent lately, we should have been surprised. We thank the Lord from our hearts for this dear brother's visit. On Sunday he held two services, spoke in the Sabbath-school, joined us at the Lord's table, held a meeting with the normal school-boys. They were exceedingly impressed with his earnestness. Some of our people said, 'We can see that is a man of God, even though we do not understand his language.'

"On Tuesday Mr. M—— took him up to the 'Schoba' (a group of caves, formed by large masses of rock having fallen together from the top of the mountain on to a plateau), used as a retreat by about 400 Christians in the war and persecution of 1864-9—a wonderful stronghold and covert for the persecuted, where much prayer had gone up to the Lord.

"The Major had received some money from three little children in Scotland, to spend on those in Africa; so he said, as our children had helped to give a tea to the hungry children in England, he must give them one in return. So we gave a coffee-tea to about 145 children in our schoolroom. At one end of the room was a large table, covered with a white cloth. At the front edge lay a wreath of oak-leaves, on which, at intervals, were some pretty roses. Then there were six large *Uruto* (baskets), full of sugar-bread, on which were placed bunches of roses and oak-leaves. It did look so pretty. Down one side of the room were seated on benches three rows of girls, on the other two rows of boys; and quite a crowd of little things were seated on the floor. They sang, repeated Scripture, and the Major spoke to them. Then commenced the delightful enjoyment to a Basuto, regaling themselves with good things. (However, this, I think, is not peculiar to Basutos!) You should have seen how the buckets of coffee disappeared, and the *Uruto* also. There was plenty for all, and a share for our normal schoolboys, as well as the preparatory school. The children sang some pieces to tunes which the Major knew—'Safe in the arms of Jesus,' etc. After prayer, they formed in rank, and filed out, Major Malan standing at the door, holding a pretty basket, containing little parcels of bonbons, which he gave to each child as it passed; and they said, 'Thank you,' making a curtsy or bow. They then formed a line in front of the school, sang again, gave three cheers, and marched off as happy as any little children in the world. The Major was delighted. He entered with so much spirit into everything, ran about with kettles of coffee to fill up the mugs, then with a basket distributing bread; really he was the life of the little company. He took a sketch of the scene as the children came marching up with their banners. It was a pretty sight, they were all so clean, and neatly-dressed. Friday must have been a wonderful washing-day. I think the mothers' soap must have paid tribute, and to good purpose, for they looked so clean and nice."

LITTLE PANTOMIME PLAYERS AT THE CRYSTAL PALACE.—Since Christmas last a series of meetings have been held weekly for the children and some of the ballet-girls employed in the pantomime at the Crystal Palace. These young people, with the permission of their employers, were gathered, after the performance, in a room in the vicinity of the Bible-stand, where tea was provided for them by a few ladies, who at the tables freely conversed with them, seeking to lead them to the Saviour. Two of these meetings were especially interesting. Our friends Dr. Barnardo and the Rev. Frank White addressed these little ones in their usual winning manner upon gospel truth, and their unusual audience maintained the most rapt attention, and joined heartily in the simple hymns with which Dr. Barnardo especially interested them. From sixty to eighty, the greater part girls, were present on each occasion. We have reason to believe that real good was done. Will not believers remember these neglected ones at the throne of grace, exposed as they are to temptations peculiar to their calling?

Bible-stand, Crystal Palace.

J. ALEXANDER.

MESSRS. MOODY & SANKEY AT LIVERPOOL.

FROM A CORRESPONDENT.

By an error of the telegraphic clerk, I was made to say at the close of my last week's communication that the numbers attending the young men's meeting in Newsome's Circus, on the evening of Sunday week, were seven *thousand*, instead of seven *hundred*. To any one who has seen the building, the error, of course, was a palpable one, but it may have misled some of your distant readers with respect to the dimensions of the work going on here among the men—it would be wrong to say *young* men, because there is no actual restriction in the admission, and all ages are represented.

The nightly gatherings in the Circus, from nine to ten, have been well sustained during the past week, and have been fraught with interest. Mr. Henry Drummond invariably presides, and conducts the proceedings with much tact and discretion. He throws aside all formalism, and endeavours to give the meeting as much of a family and social aspect as possible, in order to remove the natural diffidence that most young men feel in making any public statement about their conversion, which may be very recent, or their spiritual experience, which may not have been very deep or well defined. While the meetings are free to all who may feel disposed to speak, any attempt to raise controversy on disputed points of doctrine is vigorously repressed. Such a thing, however, seldom occurs, and would obviously be out of harmony with the object of these meetings, which is to encourage the young converts to make public confession of their faith in Christ, in the hope that the simple story of their conversion may lead others to the Saviour. Sometimes a few broken sentences from a young convert, telling how he lost his burden at the cross, have more effect on the hearers than could be gained by an hour's ordinary preaching. An ounce of testimony, modestly and truthfully given, is often worth more than a ton of theological disquisition.

Hitherto these meetings have been such as to warrant the belief that a solid and lasting work of grace has begun among the young men of Liverpool. In few, if any, of our large towns are the temptations to evil more numerous and more seductive; and I would ask for the earnest prayers of your readers that this movement may extend and deepen among this important section of the community.

Much testimony has been borne at the meetings to the good work that has been done in the past by the Young Men's Christian Association here, and I hope its borders will be greatly enlarged by accessions of young men gathered in during this special time of blessing.

The larger and more public meetings in Victoria Hall have been continued during the past week without any diminution in the attendance (except at one or two of the noon meetings, when the weather has been very severe), or the apparent results.

Many interesting statements have been made at the noon prayer-meetings with regard to the progress of the work in places which Messrs. Moody and Sankey have already visited, and in remote country districts which this wave of revived spiritual life has reached.

On Tuesday week, after a short address by Mr. Moody to those who sought to lead the anxious to Christ in the inquiry-room, the Rev. George Robinson, of St. Augustine's Church, related the following incident:—

He had had a gentleman staying with him from Dublin for the last few days, who narrated some interesting facts connected with the work in that city. He told him of a Roman Catholic lady who, while reading one of Messrs. Moody and Sankey's hymns in a railway carriage, was startled by some one speaking to her, she having thought she was alone. The person said to her, "I see what you are about." She looked up and was startled to find it was her father confessor, a Roman Catholic priest, and he said to her, "Don't be startled; I have been myself to those meetings in Dublin, and I have reason to be thankful and bless God

for them." Taking the book out of her hand he opened it at the hymn

"Jesus the water of life has given
Freely, freely, freely,"

and said it was when that hymn was sung in the Exhibition building, Dublin, that God took away the burden of his sins, and he said, "Now I am going over to England to hear the services of those two good men in Manchester, and I shall never return again as a Romish priest to Ireland: God has burst the bond."

At the same meeting Mr. T. Matheson read a letter giving some cheering intelligence of a movement among the engine-drivers and stokers on the North Western Railway.

At the Wednesday noon meeting, the Rev. W. H. M. H. Aitken stated that at the conclusion of the previous Sunday's service, a barman came to him and told him that he feared he could not go on with his occupation and serve God. Moreover, he said that he had his father dependent upon him. He told the man to trust in God, and recited cases in which God had not forsaken those who had so trusted in Him. After a few minutes' struggle the young man was able to throw himself entirely on the Lord, and he thought that he had left the church a believer in Christ. Mr. Aitken concluded with a prayer that God might give the barman and others who felt that they could not continue their occupations and serve God, strength and courage to face the world.

At the meeting on Thursday at noon, the Rev. Mr. Macpherson mentioned a circumstance that came to his knowledge showing that whole families had been recently led to the Lord. About ten or twelve days ago a young lady in the hall decided for Christ, and since then her only brother had given himself to the Lord, two sisters had become Christians, and five brothers-in-law, as well as others in the same circle, making fifteen persons who were now rejoicing in Him.

Dr. Owles said that they were aware that a house-to-house visitation was going on in connection with the services. They had heard some complaints of visitors only putting a tract into the letter-boxes, and not making any efforts to speak with the people in the houses. He hoped such persons would remember that that was not the primary object of their work, but it was desired that they should give some practical and verbal testimony of the Lord Jesus Christ. He knew of an instance in which a visitor called at the residence of a wealthy lady in town. Contrary to her expectation the visitor was admitted, and the lady said that she thought the visits were to be limited to the poor. Before the visitor left, however, the lady was in tears about the state of her soul. Another case occurred in a poor district, the visitor being received by a woman who asked her to go in to see her husband, who would not go to hear the Word of God. But notwithstanding the invitation, the visitor went away without saying a word to the poor man. To those who were willing to undertake visitation districts would be readily assigned.

Mr. Sankey said that when they were in Glasgow they heard a great deal about their not reaching the lapsed masses. He did not hear much of similar complaints in Liverpool. That, however, was not their chief object. It seemed to him to be the duty of the Church to go after the masses. He hoped those Christian friends who had got themselves fired up at the meetings would make it their life-work to reach those people who were perishing in the lower places of the town. It would be better for such people to go into it than that Mr. Moody should do so, who, however, often did work of that kind in his own city.

On Friday some valuable testimony was given as to the tangible effects of the work in Liverpool by Revs. Dr. Harrison and C. M. Birrell. Mr. Birrell said that one class reached had been those who, though religiously trained, had, during these special meetings, seen a new meaning and power in the truths with which they were familiar. Many sailors, and ship captains too, had come

to the meetings and been guided into the true haven of rest and peace. Then there were many working-men who had plunged into the depths of intemperance, and whose insulted and injured wives, after being driven from their homes, had been compelled to support themselves and their children for years together. These wives, in this day of grace, had sent letters to their husbands, extending their forgiveness and imploring them to come to Victoria Hall and seek forgiveness of the Saviour. Some of them had come and found that forgiveness, and gone back to lighten their homes again with a new lustre and joy.

"I would add another class," continued Mr. Birrell, "one much too large and full of strange and painful interest, consisting of those who have in past years made a profession of love to Christ, but have wandered

'Away on the mountains, wild and bare,'

and have been glad to take of the husks that the swine did eat. I have often been asked whether the converts connected with this revival would stand the test of time, and endure the temptations of the world. When the question is put to me, as it often is, by a Christian brother, I ask another. 'Brother, have all *your* converts stood fast?' I can only confess that, during the forty years but one that I have preached in this town, I have missed a great many from the fold; but I have found some of them in that inquiry-room. The first night the inquiry-room was needed, I lingered on the platform, not intending to go into the room, when a message came to me, 'You are wanted immediately; an inquirer wishes to see you.' I went, and I had not seen that face—I will not tell you whether it was man or woman—for twenty years; and I found that soul had wandered away, and had kept out of my sight with perfect success. The first conviction was to go and tell him by whose hands they had been received into the Christian Church. Many a wanderer has come, and Christ alone knows how many more He will welcome back to his all-forgiving arms, and fill our hearts with a gladness they have never experienced before."

And so the great work flows on steadily, unhindered in the least, as I believe, by the newspaper opposition of the "carping critics." A great deal was made at the time about an incident (casually mentioned by Mr. Moody at one of the early meetings) of a man falling dead, after having strangely expressed his opposition to the meetings. Two of the daily papers stated that Mr. Moody laid the scene of the event in Liverpool, which was utterly false, although I will not say the error was intentional. As no such occurrence was known to have taken place in Liverpool, the opposers of the movement greedily caught at this erroneous report, and Mr. Moody's veracity was freely impugned. The flimsy accusation and reckless statement brought against Mr. Moody have since been altogether dispelled, thanks to his characteristic ingenuousness, but the incident serves to show how free the whole movement is from excess of any kind in the conduct of it, when unkindly critics are obliged to resort to such methods of expressing their hostility.

Mr. Moody's Bible-lectures last week, though (with one exception) perhaps not so full of interest as those of the week before, have been very largely attended and evidently enjoyed. The lecture on Tuesday on "How to Study the Bible," was most admirable, and I advise none of your readers in London to miss hearing it if possible. I venture to say it will be something like a new revelation to many of them respecting the grand old Book.

While on the subject of the Bible-readings, I may say that a friend, who is a prominent supporter of the movement here, suggests that, in saying that they were listened to by sixty to seventy thousand persons, I have overstated the attendance at the various meetings, held the week before last, at which the lectures on the "Blood" and "Heaven" were given. I am free to confess that I did not sufficiently make allowance for the fact that a considerable number of the same

audience were present at several, if not all of these lectures, though they were specially desired not to attend the same lecture twice. The point I wished to bring out was, that it was matter for rejoicing to see such crowds of people coming to the Hall twice a day to hear these Bible truths presented as Mr. Moody presents them. This gentleman states at the same time, that your last week's issue contains a very fair and accurate account of the work here. Even with the very best intentions it is most difficult to gauge the approximate numbers in such vast gatherings, and perhaps the best way is to speak in general rather than specific terms.

One of the most interesting meetings of the week was the "children's service" on Wednesday afternoon, at which Mr. Moody and Mr. Sankey were both present. So many little ones it has never before been my lot to see gathered under one roof. Some of the daily papers put down the numbers in Victoria Hall at 12,000, with an overflow meeting of about 2000 in the Circus. I feel rather chary now in the matter of numbers, but I do not think this estimate much over the mark. Think of such a number of young, impressive natures brought at one time under the sweet sound of redeeming love! Mr. Moody's address, founded on the book with three leaves, black, red, and white, was a sort of running interchange of simple yet searching questions, and answers very promptly given. The singing by Mr. Sankey of some of his solos was greatly enjoyed by the youthful audience, and when they all joined in the chorus, or sang other of the hymns right through with great heartiness, and as with one voice, we had yet one more proof of how universally and, I trust, inalienably, these sweet gospel songs have become household possessions throughout the kingdom.

The evening meetings during the week have, as usual, been crowded for some time before the regular hour for commencing the service. The overflow meetings have been held in the Circus, and were addressed by Mr. T. Shuldham Henry and others. Mr. Sankey has generally been present in the course of the evening at both places. Mr. Moody's gospel addresses at the evening meetings have been characterized by much simplicity and power, and the result has been seen in the crowds of both sexes who pass nightly into the inquiry-room. In the words of one who has been closely associated with the work during the past week, they have been "flocking into the Kingdom by scores." I understand from the same source that several of our much-to-be-pitied fallen sisters have been reclaimed through the agency of the meetings. Would to God that every poor drunkard and profligate in Liverpool might "come to himself" and return to his Father like the prodigal of old. Let us thank God for what He has done, and ask Him in faith to bless this special agency yet more abundantly.

The Friday evening meeting was a time of the right-hand power of the Most High. Mr. Moody's theme was "Grace." He contrasted, in bold and striking colours, the action of "law," that condemns the sinner without remorse, and the "grace" that has brought salvation to the most helpless and hopeless. His words were truly magnetic in their effect, and the vast company was swayed under the power of this most glorious truth almost as one man. The inquiry-room was speedily filled with seekers after a knowledge of "grace abounding to the chief of sinners." Mr. Moody spoke to them in a body, and subsequently a number of Christians assisted him in holding up a present Saviour to those troubled ones. Many whose courage or convictions were not sufficiently strong to make them go into the inquiry-room, remained in the large hall for some time, where they were earnestly and affectionately pointed to Christ. Verily there must have been joy, beyond all human expression or comprehension, in the presence of the angels of God over many sinners repenting.

As the days and weeks roll past, and the same scenes are so often repeated, it is difficult to find fresh terms in which to describe "these wondrous gatherings day by day." The four meetings on Sunday last may briefly

be stated as a repetition of those on the Sunday before. All crowded to the utmost capacity of the great hall, and, in some cases, especially at the afternoon and evening meetings, multitudes turned away for lack of room. Mr. Moody's address at the eight o'clock meeting for "Workers" was on "Daniel." It was a most striking account of the history of this "man beloved of God," whose wonderful and unbroken success in life Mr. Moody attributed to his power of saying "No!" at the right time. Mr. Moody was very severe on the spirit of compromise that is too manifest among professing Christians at the present day; and which is a source of much of the feebleness and failure of modern Christianity. The great impression produced by Mr. Moody's address was deepened by Mr. Sankey's singing of "Dare to be a Daniel."

The service for "non-church-goers" at eleven o'clock was a fresh illustration of the power of Christ's wondrous love, or "compassion," to melt the hearts of the most supine, and to move the consciences of the most sin-stricken. The arrows of conviction went home right and left, and there was a large ingathering of souls at the close. Mr. Moody used, by way of illustration, a very touching chapter of personal family history that brought tears to many eyes.

At the three o'clock service for women the hall was filled to overflowing an hour before the time. The women are quite as determined in their efforts to get in as the stronger sex, and some say not quite so well behaved under the trying conditions of a crowd. I suppose, however, there must be some allowance made at this special season, and if one could be certain that they are all as anxious (as Mr. Moody said he hoped) to press into the kingdom, a little roughness of demeanour may well be overlooked. To my mind, these Sunday afternoon meetings for women have been the most wonderful of all, and certainly not the least important, when we consider the power for good or evil that must be exerted by so many thousands of our mothers and sisters. I must say these meetings have proved that the women are not only quicker in their apprehension of the truth, but more honest and courageous in avowing their apprehension of it. At the close of Mr. Moody's searching address on "Excuses," a very considerable proportion of the audience promptly stood up to show that they wished to excuse themselves no longer from accepting the gracious invitation to the marriage supper of the Lamb. Mr. Moody spoke to the inquirers that filled the inquiry-room, in language and by illustration so beautifully simple and apt, that it is almost impossible to conceive any difficulty could have remained in their minds. At the same time Mr. Sankey addressed, in a very artless, homely, and touching way, a large body of anxious inquirers who remained in the hall.

Mr. Sankey's singing at this service was peculiarly appropriate and effective. At the opening, he sang that solemn and tender invitation to the feast, "Yet there is room," and when Mr. Moody had ceased speaking, and the whole assembly was hushed in silent prayer, he broke the death-like stillness, by singing, in subdued and pleading tones, "Almost persuaded." His rendering of this hymn, which in some parts could only be compared to a wail of sorrow at lost opportunities, sent a deep thrill through the hearts of those thousands of listeners.

The inquiry-meeting for men, at which Mr. Moody re-delivered the address on "Excuses," was another season of pentecostal power, and the Holy Ghost was present to wound and to heal, to kill and to make alive.

This week's services will possess a very special interest, being the last week of Messrs. Moody and Sankey's stay here, and including, as they do, the laying of the memorial stone of the Young Men's Christian Association's new premises, addresses to employers and young men, and the Convention extending over two days. May the rich blessing of God rest on this week's efforts in Liverpool!

FROM REV. PATRICK WHITE.

"What shall the harvest be?" is a hymn with which all who attend Victoria Hall are now familiar. The harvest promises to be very abundant and blessed in Liverpool; and is coming in rapid succession on the sowing of the "incorruptible seed" by these honoured servants of God. Daily the interest is deepening, and the influence for good more extensively felt and generally admitted.

Strangers are flocking to town from Wales and different parts of England. Some are found on the platform from Scotland and London daily. Many wait in the hall from the termination of the noon meeting until the Bible-reading at three, a service which continues to increase in attraction.

It is no idle curiosity which brings men of business, to whom "time is money," to wait for an hour, before a service commences, to secure a seat; yet this is of daily occurrence.

"Is this the work of God or the devil?" was a question asked by Mr. Moody on Monday, and well he might ask such a question, as he saw the eager, anxious throng pressing in to fill every available spot in the spacious hall, engage heartily in the service of praise, and listen with breathless attention to his plain, practical, and affecting appeals.

"This is not a right revival," a gentleman said to me. "Wherein is it wanting?" I replied. "It is not what the Word of God represents a revival to be." "I am glad," I said, "you appeal to the Word of God. By it we stand or fall. Here is a Bible, please let me have the Divine record, that we may test the present work." "Oh, I have not time to wait," was the answer. It is easy to cavil; but objectors must be able to adduce something more convincing than an empty cry, ere friends of this work of grace withdraw and oppose it.

Every genuine revival of religion affects three classes—the converted, unconverted, and backslider. Thank God, we have undoubted testimony from each of these classes in Liverpool, as to the character and results of the labours of our brethren, Moody and Sankey.

The drunkard is reformed, the blasphemer becomes a man of prayer, the formalist is delivered from his spiritual death, and brought into the enjoyment of the hidden life in Jesus; and the very fallen sister, like a penitent Mary, is led to seek a shelter from temptation and degrading vice. "Your heart will rejoice," said a dear friend, last evening, in the hall, "to know there is a Magdalene going to the Home."

But marked and numerous though the cases of awakening, apparent conversion, and return of backsliders may be, I am of opinion that the beneficial effects of this work of God in refreshing saints is equally manifest and extensive. Ministers of religion do not hesitate to acknowledge with adoring gratitude that their own souls are quickened, and all look with hopeful trust to the new life which shall be imparted to their church members.

How has this quickening come? I believe mainly through the instrumentality of Mr. Sankey's gospel hymns. Sung by that brother or joined in by the assembled multitude, they prepare for the gospel, contain the gospel, present it in its simplicity and purity, and accompany the gospel preached by Mr. Moody like a healing balm, or as a nail fastened in a sure place.

Music is a science and a power. When cultivated as it should be, it has charms inconceivable, holds the mind enchanted, and when set to tunes so lively and sweet, and in words so plain as those used in Mr. Sankey's collection, it is no wonder it sheds a hallowing influence over the singer, enlightens the mind, melts the heart, and inspires the soul with new life. Many of the most earnest and excellent Christians with whom I have the pleasure of being acquainted, have informed me these hymns have been blessed to their souls. "I did not sleep last night," said one brother, "that heavenly hymn sung by dear Sankey so possessed my mind and heart."

The services this week, in number and kind, have been very similar to those of last week, with the exception that arrangements were kindly made by Messrs. Moody and Sankey to hold a service for the Sabbath-school children on Wednesday afternoon at three. It was a sight to cheer the heart to see the large hall crammed in every part with these precious lambs of the fold. There were at the very least 12,000 in the hall, and nearly 3000 overflow in the Circus. This will not require to be divided, as some of your critics affirm of your representation of numbers, as I counted the hall by benches.

Mr. Moody endeavoured to get the attention of the children, but failed, the one-third not hearing a single word. Those schools fortunate enough to get near the platform (which they accomplished by being two hours before the time) heard the address, answered most intelligently, and joined very heartily in the hymns.

These devoted men of God seem anxious to reach every class. It was impossible not to love and admire them as one observed their countenances beam with delight and the efforts they made to benefit the dear little ones—the harbingers of the future hope of the Church.

BY A WORKER.

One great advantage gained in Liverpool is very evident—we see who is for us and who is against us. Large numbers of half-and-half professors have looked upon conversion as being something more sentimental than practical, more of a theory than a reality—its necessity not so much to be enforced as prayed for. The plain teaching of Mr. Moody has roused many from this dreamy position, and made them think and act with a fuller realization of the words, “Ye must be born again.” In many it has awakened a strong opposition, proving that the offence of preaching a crucified Christ has not ceased, but is as powerful as in days of old. They repudiate and reject the doctrine of immediate salvation by the acceptance of Christ, and the cross is to them foolishness and a stumbling-block.

One peculiarity of Mr. Moody’s preaching that gives great offence to worldly Christians, is his strong assertion of truth. It is called dogmatic, and they love it not. But experience proves, that like David’s sword, there is nothing like it; God uses the things that are not to bring to nought the things that are, so that none of us shall glory in or magnify the instrument.

Mr. Moody has a sledge-hammer, and when he wields it, does not stop to explain that it is a hammer, or who made it, or if it is a genuine authentic one, but with brawny words he brings it down on his hearers to break hard hearts and subdue stubborn wills.

If he has a knotty point he does not stop to unravel it, or waste his time in unpicking the threads, but raising the sword of the Spirit, he brings it down, cuts the knot, pierces the conscience, scattering the bond that Satan has tied round many a victim.

FROM THE “DAILY TELEGRAPH.”

The *Daily Telegraph* concludes a leading article with the following paragraph:—

People in the metropolis will soon judge for themselves how far the provinces have been justified in their emotion at the revivalists from across the Atlantic. It takes a great deal to move Londoners in any such manner, and many here will abruptly dispose of the whole business by the familiar phrase “religious hysteria.” This success, however, appears rather too complex, and, we may add, socially useful, to be explained so easily by the phrases of mad-doctors, materialists, or cynics. Wherever those people come they seem to effect at once that which archbishops and rural deans and curates from the universities cannot do: they “convince people of sin;” they wake hundreds of thousands of hearts to the consideration of “righteousness,

temperance, and judgment to come.” Unless, then, we are to call all religious feeling hysteria and mania; unless St. Paul preaching on Mars’ Hill and Dr. Vaughan in the Temple are equally appealing to the excitable nervous systems of automata, we cannot clearly see why the churches should be scandalized at the work done by the two revivalists. No doubt it depends upon the faculty which large bodies of men and women exhibit to thrill with a common emotion which reacts upon the individual, and produces remarkable elevations of character. But if the orator, the general, the stage-player, the musician, and the advocate work—as they all do—with this magnetic influence of sympathy, why should those be charlatans who employ it to raise and quicken the spiritual side of life to which it naturally belongs? We cannot find any reasonable answer to this in the slipshod explanations given of such religious movements by people who call themselves scientific, and yet leave the region of the emotions and aspirations of man out of their anthropology. It rather seems to us that when Moody and Sankey come to London, the dignitaries and ministers of all the churches would do well to go and see what amazing things real genius and unselfish ardour can accomplish even in the present age. They will hear—people say—some “pieces” spoken about this life and the next, which, delivered with a nasal twang or not, go to the souls of people straighter than any sermon bought in Paternoster-row. They will see—if London reproduces what Dublin and Liverpool have witnessed—congregations stirred with the “old story” told newly, as the seas are raised by storm-winds. And notwithstanding all the easy talk about hysteria, epidemics, magnetism, nervous systems, and the like, the philosophers and divines have yet to explain to us why it is a bad thing for these Yankee itinerants to turn people by the thousand to right and virtuous lives, and a good thing when a bishop or a cardinal manages to convert half-a-dozen.

LADIES’ PEACE SOCIETY.

This society was formed last spring, for the purpose of bringing before Christian women their duty with regard to aiding in the abolition of war, and the establishment of International Arbitration. We heartily endorse the opinion of the promoters of the society that “all war is, in its very nature, opposed to the spirit of Christ, who is the Prince of Peace,” and we should rejoice to see this conviction more widely diffused among Christians. It may be doubted whether war will cease so long as evil passions and human pride continue to hold sway in the hearts of men and women, but we think all who love Christ and his cause, should labour for its extinction, and we therefore commend this society to the prayerful attention of our readers. Mrs. Southey, Tressilian-road, Lewisham High-road, S.E., will be glad to give any information respecting its working.

REPORT OF THE CLIFTON CONFERENCE, 1875.—A few copies of the above report are still to be had (at 5s. per doz.) on application to Miss Woolcombe, 11, York-place, Clifton, Bristol.

SERVICES AT THE FORESTERS’ NEW HALL, GOSWELL-STREET, E.C.—On Sunday, Feb. 21, Mr. Orsman, the voluntary evangelist to the costermongers, commenced a series of special services at the above hall. The Right Hon. W. Cowper-Temple, M.P., was present, and took part in the meeting. After reading the story of Nicodemus coming to Christ, the hon. gentleman gave a short address, setting forth the love of Christ as passing all human knowledge. Mr. Orsman’s text was chosen from Phil. ii. 9, “A name that is above every name.” Every seat was full, and nearly 300 remained to the prayer-meeting which followed the addresses.

THE HOPE OF THE CHURCH.—The hope of the church is in revivals; and the fairest hope of revivals is in teaching and preaching the gospel to the young. If I were to turn evangelist, I would enter this field. Let every pastor who desponds over the effect of his ministry on the world-hardened minds turn to the lambs of the flock. Pentecost will begin for him there. Let our Sunday-school teachers seek immediately and explicitly, not the entertainment or the instruction of their charge, but their conversion; and the question of the spiritual state of the church, the sanctity of home life, the peace and order of society, and the supply of Christian ministers and Christian missionaries, are all answered in words of hope and promise.—A. L. Stone, D.D.

MESSRS. MOODY AND SANKEY'S LONDON.

PREPARATORY SERVICES AT THE AGRICULTURAL HALL.

The Committee who are arranging for Messrs. Moody and Sankey's services in London, having obtained possession of the great Agricultural Hall last week, it was decided to hold preparatory services there, commencing on Sunday last. The hall is not yet completed for the regular services, some of the temporary galleries remaining unfinished; but the preparations were sufficiently advanced to admit of the preaching on Sunday being from the platform erected for Messrs. Moody and Sankey, while the choir occupied the seats destined for Mr. Sankey's helpers. About six thousand chairs have been already placed, and these were fully occupied on Sunday night, while a very large number of persons were content to stand.

The first service was on Sunday afternoon, when there were upwards of 4000 persons present. The introductory portion of the services was conducted by the Rev. J. Thain Davidson, and a deeply impressive sermon was preached by the Rev. J. McConnell Hussey, of Christ Church, Brighton, from the words, "To-morrow shall be as this day." A leaflet containing a number of Mr. Sankey's hymns was freely circulated through the hall, and the heartiness with which the people joined in singing, "Safe in the arms of Jesus," and "Have you on the Lord believed," showed that these hymns are already well known in London.

In the evening the Rev. C. B. Sawday preached on the "pure river of water of life," and riveted the attention of the great congregation throughout. Prayer was also offered by Mr. Reginald Radcliffe and Mr. George Williams. It was remarked that the Upper-street, in Islington, which has long been notorious for its Sunday-evening loungers, many of them rather boisterous, has not been so clear for years; and it was evident from the composition of the congregation that, whether out of curiosity, or for shelter from the extreme cold wind which prevailed, or from whatever cause, these loungers had come within the sound of the gospel. God grant that many of their hearts may be pricked!

There will be a service in the great hall every evening this week at eight o'clock, conducted by the leading ministers of various denominations in the north of London. These services are especially to supplicate a blessing on the approaching evangelistic efforts of our American brethren. From the experiment already made, it is evident that a vast number of persons can not only be accommodated in the hall, but can hear with perfect ease. The Committee anticipate being able to seat 15,000 persons within sight and hearing of Mr. Moody and Mr. Sankey.

MESSRS. MOODY AND SANKEY'S FIRST MEETING

at the Agricultural Hall will be held next Tuesday evening. The Noon Prayer-meeting will be commenced at Exeter Hall on Tuesday, and Mr. Moody will preside on Wednesday—not on Tuesday.

Never since the commencement of these services, nearly seven years ago, has there been so much evidence of blessing attending them as within the last few weeks. Sunday after Sunday the minor hall, capable of holding 2500 persons, is filled both afternoon and evening; in the evening, indeed, for several Sundays, it has been found necessary to close the doors, and shut out hundreds who have been pressing in, and these, it is believed, almost entirely of the class who attend no place of worship. My earnest and devoted brother, Mr. Sawday, has most kindly given himself for several Sunday evenings to this work, and has found his reward in seeing numbers of persons anxiously coming forward with the question, "What must I do to be saved?" I have been asked by many correspondents how the approaching Mission of Messrs. Moody and Sankey will affect the services so long carried on at this hall; and my answer is, that we wish for the time to lose ourselves in the greater work, and to the utmost of our power advance it.

The great building, as your readers know, has been secured for some weeks by the committee of the Central Noon-day Prayer-meeting, and they have allowed me to place in their hands during that period the minor hall, so that there shall be but one organization directing the evangelistic work.

At the close of Mr. Moody's visit, the Sunday afternoon and evening services will, if the Lord will, be resumed as before, under my direction, either in the smaller or larger hall.

Preparatory services are being held at present in the Agricultural Hall, which is in process of being seated to accommodate thousands as will be within reach of the arrangements. Mr. Moody's arrival, the Sunday arrangements already made are, by the courtesy of the Noon-day Prayer-meeting Committee, allowed to stand good for the large number of persons who are so very earnest in pleading for the services. The meeting will shortly gather to the Agricultural Hall, and be brought to the feet of Jesus, and ushered into the glorious light of an accepted gospel?

March 1.

J. THAIN DAVIDSON.

P.S.—Notwithstanding the bitterly cold east wind of yesterday, which kept many within doors, there were large congregations at the Agricultural Hall; and it must have been cheering to the members of Committee present to find the acoustic properties of the building admirable. So far as could be judged, none failed to hear; and from the speaker's point of view, I can testify that there is nothing to be desired. The numbers at the afternoon service were reckoned at nearly 5000, whilst in the evening from 6000 to 7000 were present.

UNION.

Now that there are only a few days to elapse before the time fixed for the meetings of our American friends, it may not be inopportune to dwell on the fact of the very extraordinary way in which Mr. Moody has been used to bring together so many Christians, differing in minor points, but who felt they could heartily agree in the grand truths he has been proclaiming in Scotland, Ireland, and the North of England.

In all these places we feel convinced his labours have led, in multitudes of instances, to the commencement of Christian friendships which will never again be broken—and that between persons who, humanly speaking, could not have been brought together by other means.

Has not this been well-pleasing to the Lord Jesus? Yet we confess it may have been true in some places that the loving co-operation waned after the departure of our friends.

But now in London, we feel impelled to implore that true Christians of every name should be of one accord in breathing the Lord's own prayer, "That they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me" (John xvii. 21).

Do let us, therefore, "look up" to our heavenly Father for love and forbearance, true and general, greater than has ever been seen here in our day. Who can tell how much the Holy Spirit has been hitherto grieved by our want of love, and how much the growth of Christians retarded? And who can tell, likewise, how far the conversion of sinners has been hindered by the same cause? Else what is the meaning of our Lord's words just quoted?

But see what mercy! God is not leaving us to ourselves, but introducing strangers, who, belonging to none of our churches, and appearing desirous to be ignorant of our divisions, can the more easily bring us together to co-operate in promulgating the great fundamentals of our religion.

Let us, therefore, in a spirit unanimous, look right up, up to our heavenly Father, to send straight down power from on high, both upon the coming preaching of these strangers, and upon all others who shall be uplifting Christ in this great city, that there may be a mighty quickening by the Holy Spirit. With regard to

THE HOUSE-TO-HOUSE VISITATION

which passed Jonah-like through Manchester and Lancashire with the visit of Messrs. Moody and Sankey, and which is already commencing with cheering results in London, its superintendents and house-to-house visitors will, no doubt, work in the spirit of the foregoing remarks. Their meetings, as they will do, with multitudes of earnest, devoted ministers, readers, missionaries, Bible-women, etc., who have long been engaged in regularly-organized work, will be a source of great mutual encouragement. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John xiii. 34, 35).

N.B.—This house-to-house Visitation has been undertaken by a Committee altogether independent of the Central Noon Prayer-meeting Committee. REGINALD RADCLIFFE.

EVANGELIZATION OF THE BEDAWEEN.

Many causes are being pled for in these days, and, thanks to the grace of God, many are found to plead them, but so far as I know there is only one man in England who is attempting anything practical for the evangelization of the sons of Ishmael, who still roam as of old in the deserts of Syria and Arabia. So it would seem to be high time to make some effort to direct the thoughts of God's people to their sad and extreme need, and all the more particularly at the present moment, seeing that so many of the large towns of England, Ireland, and Scotland are being visited with such abundant showers of blessing from on high, and when, as a natural consequence, the renewed and increased life will be seeking new channels in which to develop itself.

According to Psa. lxxii., it was prophesied of King Solomon that "the inhabitants of the wilderness would bow before him." And how much more must this be true of Him who is "a greater than Solomon," and of whom Solomon was but a type, in the extent of his reign, and the vastness of his glory and power.

In the summer of 1873, Miss G—, my wife, and myself, paid a most interesting visit to several large encampments of a tribe of Bedaweens who spend eight or nine months of the year in the wilds of the desert, and three or four in the neighbourhood of Hesban and Rahob, on the east of the Jordan. We pitched close to their tents, and, in short, committed ourselves to them for protection and all else we needed, and were received by them with kindness, and even a degree of politeness and consideration not to be expected from the sons of the desert. What we experienced there helped me to realize what mission life in the wilds of Africa must be. I had a great desire to pay them a second visit this last summer, but God has interfered, and, by sickness, prevented our desire being gratified, so that we have been much disappointed at not seeing our friends of last summer as we had wished. But when we think of the unusual suffering there has been all the past summer among all classes and in all districts of this country, I cannot but own that God's hand has been working, and be thankful for his sparing mercy.

With all the other Missions that have been originated in these latter days, it is surprising that no special men have gone forth to the desert. Surely it is high time that some move should be made in that direction. Some may think that the missionaries who are already in a country like Syria, bordering on the desert, ought to be able to evangelize it; but they have already far more on hand than they can overtake, and such a vast work as the evangelization of the Bedaween needs a number of men specially devoted to them, with unwavering anxiety for their salvation, just as the centres of Africa and China do. Will not some of those who are now enjoying the blessed fruits of converting and reviving grace in so many of the large towns of England, Ireland, and Scotland, send forth, were it but half-a-dozen of their number as special missionaries for this special field? They must be men *willing* and *able* (*willing* in mind, and *able* in body) to endure such hardships as a migratory, desert life would entail, for the love of Christ. I believe if such a band would go forth among the tribes of the desert, there would be blessed fruits reaped—"the desert would blossom as the rose." And as far as I can judge, missionary life in the desert of Syria and Arabia, while it would be quite as hopeful and fruitful, would not be accompanied with such an amount of hardship as that in the wilds of Africa, so I cannot see why men, and women too, should not be found able and willing for the former as for the latter.

It is true that the inhabitants of the desert will bow before Solomon's antitype, and as an earnest of the complete fulfilment of the promise, firstfruits of them actually embraced him on the day of Pentecost, and till now whosoever shall call upon the name of the Lord shall be saved. But how shall they call upon Him upon

whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?

I have heard of one or two Missions being started professedly for the "Arabs," which term would appear as if they were for the Bedaween tribes of the desert; but practically speaking, as far as I know, not one missionary, either foreign or native, has in good earnest given himself thoroughly to this work. Any attempt made has stopped short in some of the sea coast or inland towns. Visits to Bedaween encampments in the neighbourhood of villages and cultivated districts may have been made for a few days at a time, and five or six Bedaween boys have been taught, who belong to tribes that encamp near villages, and never go into the desert; but literally, the evangelization of the vast desert itself is as yet a work of the future.

Palgrave, and men like him, have travelled for months amongst Bedaween of the Syrian and Arabian deserts, stimulated by the love of travel, exploration, and novelty; and men like Captain Macdonald of the Sinai Desert, have lived among them for years, and found a pleasant home in their camps; so why should not men, stimulated by the love of Christ, go and do likewise? Up till now the example of worldly men in this matter puts to shame the followers of Christ, for the former have attempted and obtained results which the latter have scarcely dreamed of yet.

We should be delighted to hear soon of the Lord raising up and sending forth a band of strong, devoted, godly men for this field, and as Damascus would be one of the most natural starting-points, where it would be well to go through an introductory study of Arabic, we should hope to be able to welcome them, and help them on their way. On no account should less than two start together, either married or unmarried, and they must be strong spiritually and physically. Sir Samuel and Lady Baker are an example of what a couple can endure in unknown wilds. Are there no such couples who would go with the love of Christ into the retreats of the sons of Ishmael, and taste how much sweeter adventure for Christ would be than for any worldly object?

Undoubtedly, if such men went forth in faith, they would very soon obtain influence over the Bedaween; and by making themselves one with them, in migrating as they migrate, and living as they live, they would not only be able to preach to them the *word* of the gospel, but be able to guide them to the *practical obedience* of the gospel; so that, in time, by the effectual working of the Spirit of God, they would beat their swords into ploughshares, and their spears into pruning-hooks, and learn the art of war no more.

Palgrave employed a partial knowledge of simple medicines as an introduction and means of safe passage for himself among the wastes of Arabia; and Captain Macdonald engaged himself and a tribe of Bedaween in digging up precious stones in the peninsula of Sinai, and was thus able, and that quite alone, to live among them for several years, and got so much influence over them, that they looked up to him as their chief, and *his word became their law*. And I need not say how serviceable even a limited knowledge of medicine would be to a missionary going forth into the same regions, in order that the word of Christ in him might become their law.

Until such a band of earnest spirits go forth among the roamers of the desert wilds, I have no hope of much being done for them, as the missionaries now in Syria have already more in hand than they can accomplish; and such as desire and are able to undertake this blessed work must put to their account beforehand that the gospel is not to be preached to the desert tribes by settling down in towns or villages of Palestine and Syria; men must be found who will go into their country, and live among them, as truly as Moffat did in Africa, Ellis in Madagascar, and Judson in Burmah.

"The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that

He will send forth labourers into his harvest."—I am,
yours truly,

W. MACKINTOSH.

Damascus, Syria.

P.S.—While hearing with wonder and gratitude of the Lord's doings in grace in Great Britain and Ireland, I have refrained from referring to the ordinary work of the various Missions for old and young engaged in Damascus, and the surrounding country, on the principle of leaving the ninety-and-nine to search in the wilderness for the lost. At the same time, there is a good deal at the present moment to encourage in the way of movements of different kinds in a number of places, showing that the people are becoming more and more dissatisfied with a state of ignorance and oppression, and open and anxious to be taught the gospel. Indeed, we find the calls upon our time and strength much more than we can respond to, and could wish to see the work that cannot be overtaken by existing Missions undertaken by recruited forces. Individual cases of interest might be mentioned, but for the present we must forbear. Only suffer us to appeal to those who are enjoying showers of grace to remember this city and country. What we need here is just what you are enjoying now in the west—the mighty working of the Spirit of God.

AWAKENING AT SELBY.

This little Yorkshire town has just been the scene of a remarkable awakening. To God be all the praise.

"Revive thy work, O Lord, in the midst of us!" has been the cry arising from many a heart, as the glad news reached us, of showers of blessing falling in many different places. Special Services were accordingly arranged by the vicar of St. James, the Rev. H. Joy Browne, and the Evangelization Society was asked to send down one of their agents to conduct their services. This request was very kindly complied with, and William Taylor was sent.

Much prayer had been offered previously, that we might have a pentecostal shower, and He who is rich in mercy to all that call upon Him, granted us far more than we asked or thought.

On the first evening of these meetings, a large number gathered together. No special blessing, however, was manifested that night, so that when our friend prayed, "may the Lord save a hundred souls in this room before the week is out," unbelief whispered, "Can this thing be?" The numbers attending the meetings increased night after night, until the last, when there was scarcely standing room. Over 600 packed into a room built to contain 400. A large proportion of working men were present.

The second evening came, and ere it closed we had gracious tokens that God, even our own God, was about to bless us. The Lord enabled his servant to speak with great power. Numbers, night after night, pressed into the inquirers' room, deeply anxious to obtain rest for their troubled souls. And then began a work which angels might have envied; the work of pointing these weary, burdened ones to "the Lamb of God which taketh away the sin of the world." And who shall describe the joy that filled the hearts of God's children, as, one after another, these weary ones were able to rest upon the finished work of Jesus.

The whole course of these proceedings was marked by a complete absence of noisy excitement, and yet there was a mighty conflict going on. The enemy of souls was there, struggling hard to retain his captives, and forcing them to resist the loving appeals to surrender to the King. In some cases this struggle went on all the week, until at last, wearied and miserable, the helpless captives cried, "Lord save or we perish," and the King heard and set them free.

At the close of the last meeting, an invitation was given to all who had received Christ during the week to attend a special tea-meeting to be held two days later. Seventy-nine accepted the invitation, though many others were unavoidably absent. It was a remarkable gathering; the friends who had been privileged to point them to Jesus were there to meet them. Praise, joy, and love, seemed to fill every heart and shone in every face. Loving words of sympathy, counsel, and encouragement were uttered by the ministers of the parish, mingled with the voice of prayer and praise. It was indeed an affecting occasion, a foretaste of that blessed time when the redeemed shall sit down at the marriage supper of the Lamb.

E. S. B.

"VOICES."

ISAIAH LXVI. 6.

A voice of noise from the city,
From its haunts of sin and pain;
The groan of a mighty multitude,
Oh, shall they plead in vain?
A voice of the little children,
Beginning their life-long woe;
A voice of the lonely dying
Not knowing where they go.
Oh, silently appealing,
Is the cry of that mighty throng,
That voice of noise from the city,
"How long, O Lord, how long?"

A voice from the midst of the temple,
A voice of doubt and fear,
"How long shall evil triumph?
O God the Father hear."
A voice of wide-spread error,
A voice of those that say,
"There should be wider entrance
To this too 'narrow way.'"
A voice of the plenteous harvest,
That few men go to reap,
Though the enemy's softly sowing
Whilst the weary watchers sleep.
So through the lonely waiting
Of these years of care and wrong,
That ceaseless voice from the temple,
"How long, O Lord, how long?"

A voice of the Lord that speaketh
To those who watch and wait;
Toil on a little longer,
His step is at the gate,
See how the shadows lengthen,
Athwart the evening sky;
Lift up your heads, O children!
Your redemption draweth nigh;
And through the unknown distance,
In an echo deep and strong,
Is the voice of the Lord proclaiming,
"I will not tarry long."

THE GIPSIES.

Some five-and-twenty years ago, about seventy families of gipsies were encamped on the outskirts of one of the western suburbs of London. Some ladies residing in the neighbourhood, under the impression that this despised race were not so unapproachable for good as had been generally supposed, determined to visit them, and endeavour to instil some religious principle into their minds. They were rewarded by finding some of them willing to listen to the word of God, and thankful for their kind words of advice and instruction.

Two or three years later, a city missionary was appointed to the adjoining district, and afterwards a second. They followed up more systematically the work so auspiciously commenced by the ladies. Several of the women were convinced of the error of their ways, and abandoned fortune-telling, and other disreputable means of gaining their livelihood. In after-years, the tribe came under the influence of the various reformatory institutions which were established in the locality, and many gipsies have become true, sincere, and faithful followers of Christ.

It has been customary to invite them once a year to an entertainment, when, after partaking of a substantial repast, they have been addressed by friends who were acquainted with their mode of life. The twentieth anniversary was lately held. When we remembered the wretched condition of the locality, and the people who occupied it, twenty-five years ago, and now listened to some of the very same people earnestly entreating their comrades to turn to the Lord, and find that peace which they themselves had secured through faith in Christ Jesus, we were constrained to exclaim, "What hath God wrought!" The closing address was delivered by a woman, who, at our first acquaintance, was gaining her livelihood by all manner of fraud and deceit, but is now a true Christian, and self-constituted missionary to her people.

A WORK OF GRACE AT BOGNOR.

God has begun a glorious work in Bognor. The death-like slumber that has for so many years prevailed in the town is at an end.

In November last the evangelical ministers and congregations assembled together, to hear from Mr. T. D. Marshall an account of the Oxford meetings, and an address on scriptural holiness and personal consecration to God. It was a heart-searching time, and several yielded themselves wholly to Jesus.

The next day a united prayer-meeting was commenced, and nightly evening cottage and drawing-room meetings have been held, in which all denominations have taken part, and in which definite, believing prayer has been offered, that the Christians of the town may be "filled with the Spirit," and that souls may be converted in every house in the town. These meetings have been greatly blessed.

On the 13th ult. Messrs. Opie Rodway and Somerset Mr. Marshall) consecration meetings for believers every Gardner commenced a series of services, holding (with afternoon, and preaching nightly in the Assembly-rooms and the different places of worship. The mighty power of the Spirit of God rested on and accompanied the labours of his servants. Scores were aroused, and went into the inquiry-rooms for conversation every night. At the end of a week, a meeting was arranged for the converts and the awakened, and about 300 persons of all classes and ages applied for tickets. There is great joy in the town. The proprietor of one of the principal houses of business closed his shop an hour earlier every night, that his assistants might attend the services, and has had the joy of seeing the whole of his household—among them two of his daughters—brought to the Saviour.

The work has only commenced. Will the readers of THE CHRISTIAN praise and pray that now the streams of blessing may deepen, and widen, and flow out to all the country round? "Open thy mouth wide, and I will fill it."

THE FAMINE IN ASIA MINOR.

Dear Sir,—I have to report that, in answer to the appeal made in the columns of THE CHRISTIAN and elsewhere for the relief of the sufferers in Asia Minor, I have already received the sum of £500. I have therefore placed myself in communication with the Ottoman Consul-General; and finding that a committee, composed of the Hon. George Boker (United States Ambassador at Constantinople), Sir Philip Francis (British Consul-general and Judge), and A. Le Bat, Esq. (banker), were diligently at work distributing funds subscribed from other quarters, I entrusted them with £400 on account.

I find that, through the energy and devotion of our countryman, George Crawshaw, Esq. (who commenced the relief fund by his own gift of £500), arrangements have been made not only for the establishment of the above central committee, but also for the application, by telegraph, of whatever sums might be raised in this country; and altogether I felt well assured that the money subscribed would reach the starving people economically and promptly.

The effect of the energetic means employed by our countryman and others has been to rouse the Turkish Government to some sense of the responsibilities devolving upon them; and they are now endeavouring to check the famine. But in spite of all that they can do, and all that we can do, the mortality will be very great. Last winter, about 10,000 persons perished through the famine. This winter it is hoped that there may not be quite so many deaths; but the number, at best, will be frightful. In some districts matters are even getting worse, and all the attendants of famine, as disease and insanity, are sadly increasing.

Owing to the apathy or incapacity of one of the principal provincial governors, no effectual provision was made last year for saving seed-corn; but he has been superseded, and another governor appointed, who is taking active steps to avert a recurrence of the calamity, if possible. The Sultan has given some pecuniary aid to the sufferers, and about 8000 overcoats; for deep falls of snow, in some districts, have added to the miseries of the starving people. The editor of the *Levant Herald* and several of the American missionaries have nobly exerted themselves on behalf of the poor sufferers. But the need of more aid is very urgent. From

a number of local reports I may quote one sentence. "Think of a strong man going down to the grave day by day by slow but sure steps, and all because he cannot get a few shillings with which to buy bread. Can any torture be worse than this? And yet tens of thousands of old men and women, of young men and maidens, and little children, are to-day suffering this very torture."

I shall be glad to remit any further sums that may be entrusted to me.—Yours truly,
JOSEPH BECK.
97, Albion-road, Stoke Newington, N.

DAILY TEXTS.

"YE SEE YOUR CALLING, BRETHREN."—1 COR. I. 26.

Thurs. March 4.—"Them that are sanctified in Christ Jesus, called (to be) saints." "Not many mighty, not many noble, are called." "As He which hath called you is holy, so be ye holy in all manner of conversation."—1 Cor. i. 2, 26; 1 Pet. i. 15.

Fri. 5.—"I have called thee by thy name; thou art Mine." "Thou shalt be called Hephzibah [my delight is in her] and thy land Beulah." "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."—Isa. xlii. 1, lxii. 4; 1 John iii. 1.

Sat. 6.—"Walk worthy of the vocation wherewith ye are called." "Wherefore give diligence to make your calling and election sure." "Whom He called, them He also justified; and whom He justified, them He also glorified."—Ephes. iv. 1; 2 Pet. i. 10; Rom. viii. 30.

Sun. 7.—Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." "By whom ye were called to the fellowship of His Son."—Heb. iii. 1; 1 Cor. i. 9.

Mon. 8.—"God hath called us to peace." "Let the peace of God rule in your hearts, to the which also ye are called in one body." "The God of all grace, who hath called us unto his eternal kingdom and glory, by Christ Jesus, after that ye have suffered awhile make you perfect, stablish, strengthen, settle you."—1 Cor. vii. 15; Col. iii. 15; 1 Pet. v. 10.

Tues. 9.—"Brethren, ye have been called unto liberty, only use not liberty for an occasion to the flesh, but by love serve one another." "For even hereunto were ye called, because Christ also suffered for us, leaving us an example that ye should follow his steps." "Not rendering evil for evil, or railing for railing, but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing."—Gal. v. 13; 1 Pet. ii. 21, iii. 9.

Wed. 10.—"Art thou called, being a servant?" "Let every man abide in the same calling wherein he was called." "Henceforth I call you not servants; for the servant knoweth not what his Lord doeth; but I have called you friends." "They that are with Him are called, and chosen, and faithful."—1 Cor. vii. 20, 21; John xv. 15; Rev. xvii. 14.

"BLESSED ARE THEY THAT ARE CALLED TO THE MARRIAGE SUPPER OF THE LAMB."—REV. XIX. 9.

CENTRAL NOON PRAYER-MEETING,

MOORGATE-STREET HALL.

The following are the subjects and speaker for the first week in March:—

DATE.	SUBJECT.	SPEAKER.
Mon. 1.	To-day, to-day! (Heb. iv. 7).	Rev. F. Tucker.
Tues. 2.	Neglected opportunity (Phil. iv. 10; Eccles. xi. 6).	W. Gibson.
Wed. 3.	"Prepare ye the way of the Lord" (Luke iii. 4).	Dr. McAulane.
Th. 4.	Suffer yourselves to be defrauded (2 Thess. i. 6, 7; Jas. v. 9).	Mr. R. C. Morgan.
Fri. 5.	"The refuge of lies" (Isa. xxviii. 16, 17).	Rev. Richard Roberts.
Sat. 6.	Unity (Psa. cxxxiii. 1).	Capt. Hon. R. Moreton.

A young man writes:—"As one who has been blessed and refreshed at the Young Men's Prayer-meeting held in Moorgate-street Hall, on Friday evenings at eight o'clock, I would add my humble testimony to the blessedness of that meeting, and the great work it will inevitably accomplish, by drawing together and binding into a compact band of workers the Christian young men of this great city. I am happy to state that every meeting has been better attended than the previous one, which I attribute to the notices you have so kindly inserted."

The secretary writes:—"The meeting is bringing together a large number of Christians (from different houses of business in the City) who are interested in the spiritual welfare of their fellow young men."

GOOD NEWS FROM SYDNEY, NEW SOUTH WALES.

Our eight days' Mission is over. It has been a most blessed time, and has far exceeded our most sanguine expectations. The Mission clergy were partly from other dioceses, and partly from our own. All were blessed in their work. The field seemed to be everywhere white, though not all alike abundant, and every labourer had his measure of reward. They had different modes of procedure, but the majority invited inquirers to remain; and in several churches from 200 to 300 saw and conversed with the Mission clergy in the course of the week. The results have been, considerable additions to the congregations, a great quickening of the Christian people, and of the clergy, and the salvation of many souls. Many believers, too, appear to have obtained a peace and joy they were not before possessed of. With all this, no excitement—a grave, earnest seriousness.

In one parish fifty working-men gave themselves to the Lord; in another fifty persons requested to be confirmed. In the same parish the school-children have been remarkably impressed, and also some girls of sixteen to eighteen, of hitherto hopeless character, who were in a reformatory. There have been weeks of prayerful preparation, and many diligent visitors. The first lady who opened her drawing-room for a prayer-meeting has received a blessing in the conversion of her daughter. Two young men have given themselves to the ministry. Altogether, we have been greatly blessed, and desire to be very thankful, and to profit thereby.

NOTICES OF BOOKS.

THE SUNDAY-SCHOOL TEACHER. A Biblical and Educational Magazine.—A valuable help and companion to the thoughtful and earnest teacher. There is solid instruction for himself, and a variety of outline lessons and suggestions of new lines of thought, which may safely guide him in attempting more thorough and profitable work with his classes.

THE LAY PREACHER. A Miscellany of Helps for the Study, Pulpit, Platform, and School. Edited by the Rev. JAMES E. HARGREAVES and Rev. JOSEPH S. EXELL. New Series. Stock.—The first volume of this work under its new editorship. It contains a large amount of excellent matter, calculated to impart inspiration to thought and stimulus to research. The articles are mostly by ministers and leading lay-preachers of all denominations.

ALONE WITH GOD. By A. S. ORMSBY, Author of "The 'I Ams' of Christ." *Yapp and Hawkins*.—A good book for the busy, restless times in which our lot is cast, and into the spirit of which even the children of God so easily drift. The author takes the reader into perplexity, into sickness, into the mount of intercession, into the cleft of the rock, to see the salvation of God, into the broad field of testimony for God, and speaks as only one speaks who has proved the secret treasures of calm, peace, and power to be found "alone with God." May there be more ambitious seekers after this hid treasure!

The Christian TRACT FUND.

To Donations received	By Grants to 4 Distri-
to Feb. 27 1 1 0	tors 1 1 0

APPLICANTS FOR TRACTS.

- A. H. Beeve, Richmond-cottage, Polsloe-park, Exeter.
- Rev. H. Barnett, Ebenezzer, Southampton.
- John Osborn, 8, Alma-terrace, Aberkenfig, near Bridgend, Glamorganshire.
- Mrs. J. Warriner, 104, Verdon-st., Sheffield.
- John Rutter Malinson, Safford, near Bristol.
- H., Post-office, High-st., Lower Norwood.
- Mr. A. E. Johnson (care of Mr. Frost, saddler), New Hamp-ton, Middlesex.
- S. Evans, city missionary, 5, New Lorne-st., Moss-side, Manchester.
- Thomas Church (care of Mr. Anstridge), Queen-st., Talk-pits, North Staffordshire.

CAUTION.—We are requested to warn our readers against a young man professing to have come from Greenock, and giving his name as James St. Clair.

NOTICES.

- B. W.—Deficient in poetic and literary merit.
- Miss MITTENDORFF's address is 6, Kilburn-gardens, Kilburn, N.W.
- E. M. C.—Mr. G. Pearse's address is still 16, Rue de Thait, Paris. The report is not yet published.
- Communications received with thanks.*—C. G.; A. G.; B.; H. M. B.; E. W. L.; G. B.; J. W.; A. E. T.; A. A.; W. T.; B. W.; C. A. A.; J. M.; F. S.; N. S.; A Lover of the Bible; J. A.; R. M. C.; W. F.; H. D.; W. H. C.; E. U.; Lady Peckell; G. H.; W. T. R.; J. G. P.; A. H. G.; E. M. B.; W. T.; M. P.; W. J. O.; T. D. M.; A. B. T.; G. B.; E. M.; H. C.; A. C.; M. B.; W. C. R.; E. J. W.; R. W. B.; M. M. B.; W. A.; J. P. C.; E. L. B.; M. A. H.; Willing; W. E. B.; J. S.; T. T.; D. C. J.; E. A. B.; C. C.; C. M. M.; E. G.; M. W. E.; G. P.; J. T. D.; C. F.; J. G.; C. W. C.; W. B.; E. E. C.; J. T. W.; M. H.; R. T.; C. S.; G. D. D.; J. B.; C. W. S.; J. G.; C. B. S.; S. B.; J. P.; M. B.; P. W.; J. T. D.; W. P. B.; J. J.; Anon.; J. T.; S. P.; H. G.; J. F. H.; T. F.; E. E.; G. H.; W. P. L.

THE OXFORD MUSIC HALL.—On Sunday evening last, the large hall and gallery were quite full, about 2500 persons being present. After a hymn had been sung, the Earl of Shaftesbury read 2 Cor. v. Mr. Russell Hurditch preached from "I have a message from God unto thee." At the close of a deeply solemn service an after-meeting was held in the side room, where many inquirers were found, and several professed to receive salvation.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.—The pastor and church of the Congregational Church, Great Boughton, Chester, request praise for a good work now in progress in their midst, and prayer for a richer blessing on efforts yet to be put forth.—Will you earnestly thank and praise God for sending a faithful minister into a parish in Worcestershire, in answer to prayer?

PRAYER.—For a Bible-class of young men, which is in danger of being broken up.—On behalf of a beloved wanderer, that God may, in infinite mercy and love, watch over her, and bring her back to her sorrowing family, and, above all, to Himself.—For a minister in the prime of life, but laid aside for many months past, owing to nervous debility and physical weakness.—For a gentleman, who is suffering torture from neuralgia, that God may heal him, and reveal Himself unto him.—For an influential man of nearly eighty years, who has lived without Christ in hardness and rebellion, but who is now under affliction through the dangerous illness of his aged wife, who has recently found peace in Jesus.—For a servant of God, going on an evangelizing tour to Holland and Germany. Ask the Lord to use him as his messenger.

PLACES.—That an evangelist and fitting minister may be appointed to a small Cornish parish, surrounded by Ritualism.—For a Mission-week in Sittingbourne, from March 7 to 15.—Will the thousands of God's Israel who read THE CHRISTIAN unite to plead with God, in Christ's name, for a revival of the doctrine of holiness among ministers and members of all the different churches in Malbourne, which contains a population of more than 200,000 souls? Also for multitudes who never enter God's house.—For services by Mr. Henry Holloway at the Theatre Gospel-hall, Derby.—For services to be held in three country parishes in Suffolk by W. W. Martin, of the Evangelization Society, March 7 to 15.—For Exeter, that God would send one or more of His honoured servants there to lift up Christ.—For a blessing on five evangelistic services and gospel addresses given lately at East Dereham.—For special blessing on an evangelistic, undenominational Mission at Christ Church, Exeter, from Feb. 23 to March 7, to be conducted by H. M. Barnett, pastor of St. John's Free Church, Southampton.

—For a parish where the word of God is fully and faithfully preached, but where the people are cold and careless, set God at nought, and despise His Sabbaths.—For the parish and infant-schools of Biddulph Moor, Congleton, Cheshire.—For services at Oldham, being held this week by Rev. W. H. M. H. Arden, Mr. Shuldham Henry, and Dr. Mackay, of Hull.—For blessing on the young men's meetings in Prince of Wales Theatre, Glasgow.—For Ruyton, Wilcott, and Donaston Independent Chapels, Salop, that God would revive His work, and bless the ministry of the pastor.—For the parish of St. Michael's, Gloucester, where the Rev. W. Bradbury is labouring for a while, and conducting special services.—For special services at the Town-hall, Brighton, March 7.—For a small village in Norfolk.—For a series of meetings being held in Wilson Church, Dundee, from Feb. 23 to March 7.

CONVERSIONS.—For five brothers and two sisters.—For an uncle and cousin, both sadly given to intemperance.—For five grown-up ungodly children of Christian parents.—For a brother who is abroad, and exposed to great temptation.—For an officer; he has been for years a sceptic.—For a young man, who, through affliction and losses, is giving way to intemperance.—For a young man, who has been led away by bad companions, and is a slave to drink.—For my brother, who has been a great gambler, and is now very ill. He has been the

subject of prayer for thirty years.—For two young men, one of them grievously addicted to the love of strong drink.—For a son, who seems to be in almost a hopeless state through drink.—That the wife of a Christian officer may be brought to Christ.

FORTHCOMING SPECIAL MEETINGS.

MESSES. MOODY AND SANKEY'S SERVICES IN THE AGRICULTURAL HALL.—The Committee have arranged for Preparatory Services in the Great Hall on Sundays, Feb. 28 and Mar. 7, at 3.30 and 7; and on Monday, Mar. 1, to Monday, Mar. 8, at 8 each evening.

MR. R. PEARSALL SMITH, on his way from Philadelphia, U. S., to Germany, expects to pass through London shortly, and will (D.V.) hold a Consecration Service at Vernon Chapel, King's Cross-road (C. B. Sawday's), on Thursday evening, March 11, at 7.30. Also at Y.M.C.A., 165, Aldersgate-street, Friday, March 12, at 3.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Spiers at Stone (Staffs.), till March 5; Frome, March 8 to 12.

—Monthly Prayer-meeting for North London at Mission-hall, Wall-street, Ball's-pond-road, Saturday, March 6, at 7, W. H. Hutchinson, presiding; Address to Workers by Rev. W. H. Booth.

Children's Evangelistic Band.—Mr. Hill, at Methodist Free Church Schools, Paul-street, Finsbury, March 4, 5, at 7; Mr. Arrowsmith, at Wimbleton Baptist Chapel, March 4, at 7.15; Mr. Jordan, at Windsor, March 8 and 10; Mr. Kerwin, at Windsor, March 12 to 14.

Saturday afternoon services, March 6, at 3: Moorgate-street Hall, Mr. Hill and Mr. E. H. Kerwin; Tryon House, 115, Sloane-street, Mr. J. W. Jordan; Park Chapel Christian Institute, 321, Fulham-road, Mr. M. Bacon.

WEEKLY NOON PRAYER-MEETING, St. George's Hall, Langham-place, W.—Every Wednesday, from 12 to 1.

STREATHAM MISSION HALL.—Mr. S. A. Blackwood will (D.V.) preach on Thursday, March 11, at 7 p.m.

THE ARMY AND NAVY PRAYER UNION.—The Annual Prayer-meeting for all who are serving, or have served, as officers in the army and navy will take place (God willing) on Saturday, March 6, 1875, at 1.30 for 2 p.m., in the City Terminus Hotel, Cannon-street. The meeting will close at 3.30 p.m. From 4 to 5 a Conference will be held, for the purpose of hearing statements of work already in progress, and also suggestions for further efforts to spread the knowledge of the Saviour in both services.

YOUNG MEN'S PRAYER-MEETING, Moorgate-street Hall, every Friday, at 8 p.m.—The Ladies' Prayer-meeting will be prolonged until 2 o'clock during the first week in March, to pray especially for blessing on London, and to search the Word for suitable portions for inquirers after salvation.

CONFERENCE HALL, Mildmay Park.—Sunday, March 7.—Mr. G. Kirkham (tenth of a series of Lectures on the Book of Daniel; subject, "The Ministry of Angels"), at 3.30; Major Fawkes, at 7.

MISSION HALL, 272, Whitechapel-road, every evening at 8; Sun., 11, 3, 6.30. A Meeting for the Promotion of Scriptural Holiness, Wednesdays, at 3, Fridays at 8.

MOORGATE-ST. HALL.—Rev. Richard Roberts on Thursday, March 4, at 7. Service on Sunday at 7.

DENMARK-PLACE CHAPEL, Cold-harbour-lane, Camberwell.—Special Services in sympathy with the visit of Messrs. Moody and Sankey to the metropolis, Thursday, March 4, 7.30 p.m., Rev. Charles Stanford. Subject, "Jesus Only."

WEST LONDON TABERNACLE, St. James's-square, Notting-hill.—Mr. J. Denham Smith, first and second Sunday in March, morning and evening.

GRAFTON-ROAD CHAPEL, Holloway.—Opening Services, Sunday, March 7, Rev. W. E. Boardman, at 11; Rev. W. Frith, at 3.30; Mr. W. Forbes, at 7. Monday, 8th, at 7.30, public meeting, Joseph Fry, Esq., in chair.

SPECIAL SERVICES, Sunday, March 7.—

Britannia Theatre, Rev. H. E. Davis, at 7.
Pavilion Theatre, Ned Wright, at 3.30; Theodore Barnes, Esq., at 7.

Philharmonic Theatre, A. F. Gurney, Esq., at 7.
Royal Amphitheatre, at 3.30 and 7.
Royal Alexandra Theatre, at 3.30 and 7.
Town Hall, Shoreditch, Rev. J. Jones, at 3.30.
Burdett Hall, Limehouse, at 7.
South London Palace, J. Lee, Esq., at 7.
Exeter Hall, Alfred Gliddon, Esq., at 7.

Agricultural Hall, Islington, Rev. William Cuff, at 3.30; Rev. J. Chain Davidson, at 7.

St. George's Hall, Mr. C. Russell Hurditch, at 7.
St. James's Hall, Rev. Newman Hall, at 3; — at 6.30.
Foresters' Music Hall, Mile-end, Joshua Poole, at 7.
Foresters' New Hall, Wilderness-row, Goswell-street, Mr. W. J. Orsman, Sunday, at 6.30; Wednesday, at 8.30.
Oxford Music-hall, Mr. Douglas Russell, at 7.
Holloway Hall, Sunday, March 7, Rev. W. McCall, M.A.

"THE EDINBURGH CASTLE," St. Paul's-road, Rhodeswell-road, Limehouse.—Sun. at 11 and 7; every week evening at 8.

DAILY PRAYER-MEETINGS.

CENTRAL CITY NOON PRAYER-MEETING, Moorgate-street Hall, corner of London Wall, 12—1.

Y.M.C.A., Stafford Rooms, Titchborne-st., Edgware-rd., 12—1.

MILDMAY CONFERENCE HALL, Mildmay Park, at 12.
No. 59, LOMBARD-ST., Mon., Tues., Thurs., Sat., at 1; Wed. and Fri., at 12.30.

EAST-END CONFERENCE HALL, Carlton-sq., Globe-road, at 12.30.
WOOLWICH, 14, Thomas-street, 12 to 1.

SUSSEX HALL, Leadenhall-street, at 1.
SUNDAY-SCHOOL UNION, 56, Old Bailey, at 1.

PEOPLE'S HALL, 272, Whitechapel-road, at 1, except Saturday.
GREEN LANES WESLEYAN CHAPEL, N., 6.45 a.m.

PRECKHAM EVANGELISTIC MISSION, 116, Hill-street, 12—1. Mon., Tues., Wed. only.

TOTTENHAM BAPTIST CHAPEL SCHOOLROOM, 12—1.
EYRE ARMS Small Assembly Room, St. John's Wood, 12—1.

FRENCH PROTESTANT CHURCH, Westbourne-grove, 12—1.
ST. MATTHEW'S VESTRY, Denmark-hill, from 12 till 12.45.

ONBLOW HALL, Neville-street, Fulham-road, Sat. even., at 7.
ARUNDEL-SQUARE CHAPEL SCHOOLROOM, every morning, from 7 till 8, Sundays from 8.45 till 9.45.

COMMITTEE ROOM OF Small Public Hall, Croydon, 12—1.
UNION HALL MISSION, Carlisle-street, Edgware-road, 12—1.

19A, GREAT PORTLAND-ST., Oxford-circus, 3 p.m.; on Saturdays specially for children and their friends.

Donations received by Messrs. Morgan and Scott to Saturday Morning, February 27th, 1875.

Gratuitous Circulation of "The Christian"—Amy	0	5	0
"The Christian" Tract Fund—H.	1	1	0
East End Juvenile Mission—D. W. Masterton, 101; P. W. Masterton, 21; E.M.L. 25; S.S. Cupar Angus, 2/-; T.C.G. 10/-; G.M.P. 10/-; Girls' Cottages—A Soldier, 2/6	8	12	6
Miss Leigh's Young Women's Home, Paris—Ayrshire, 21; H.C. 23; M. and A.G. 10/-; M.B.K. 10/-; G.M.P. 5/-; H. 210	15	5	0
The Creche, Stepney—M.L.	0	5	0
Bristol Orphan Houses—M.L. 5/-; T.C.G. 10/-	0	15	0
George-yard Ragged Schools—Dinners—Children	0	2	0
Day Nursery, Angel-alley—A.T.	0	1	6
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East London City Mission and Relief Society—Sewing-class—H.A.Y. 21; F.B. 21	2	0	0
Spitalfields Gospel Mission—H.A.Y.	1	0	0
Homes of Industry—H.J.St.M. 23; S.S. Cupar Angus, 21/1/6; F.B. 21; T.C.G. 10/-; Little Matchbox Makers—H.A.Y. 21...	5	11	6
Bible Women in France—S.A.S.	2	0	0
Golden-lane Mission—S.A.S. 22; T.C.G. 5/-	2	5	0
Crystal Palace Bible Stand—S.A.S.	3	0	0
Cow Cross Mission—S.A.S. 22; E.M.L. 23	5	0	0
Paralysed and Epileptic—H.C. 22; T.C.G. 5/-	2	5	0
Miss Weston's Work in Royal Navy—F.W.I. 5/-; G.M.P. 5/-; Pearl, 2/6; Lifboat Hall, Devonport—L.G. 21	1	12	6
Poor Jews in Whitechapel—E.H. 21/12/2; J.C.N. 3/-	1	16	2
Poor Evangelist—W.H.H.	0	10	0
Noon-day Prayer-meeting Fund—N.K.N. 5/-; F.B. 21; G.H.W. 21; E.B. 7/6; G.B.J. 10/6; A.E.Y. 21; J.A. 10/-; J.W. 5/-	4	18	0
Friendless and Fallen—E.M.L. 25; F.B. 21	6	0	0
Shipwrecked Mariners' Society—E.M.L.	2	0	0
The Christian Mission—E.M.L.	5	0	0
Miss Kennedy's Home—H.S.B.	1	0	0
Mission to Police, Cabmen, etc.—E.F.H. 2/6; G.M.P. 5/-	0	7	6
Famine in Syria Fund—T.F.B. 2/6; C.E.B. 210; H.W. 21; A.E.S.T. 24; J.C.N. 2/-; Ayrshire, 21; J.A.M. 210; G.N. 2/-	26	6	6
Midnight Meeting Movement—M.W. 5/-; F.A.M. 9/6; Gospels—A.F.K. 1/-	0	15	6
Mr. Cohen's Work among Jews—E.P.	1	0	0
Moravian Missions—G.N. 2/-; Ship—Alice, 21/12/-; P.T.M. 3/-	1	17	0
Bible in Russia—F.B. 21; J.W. 5/-	1	5	0
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Metropolitan Tabernacle, Pastors' College—T.C.G.	0	10	0
Stockwell Orphanage—T.C.G.	0	10	0
Metropolitan Tabernacle Colportage—T.C.G.	0	10	0
London City Mission—T.C.G.	0	5	0
Homes for Aged Poor, Notting-hill—T.C.G.	0	5	0
Newfoundland Mission Hall, Bristol—T.C.G.	0	5	0
Whitcross-street Mission—T.C.G.	0	5	0
Poor Jews, Mr. Joseph—E.B. 7/6; Miss S. 22	2	7	6
Dinners for Aged Sick and Poor—S.P.	0	10	0
Destitute Children's Dinners—S.P.	0	10	0
Miss Mithardorf's Home—S.C.	0	5	0
Miss Sharman's Home—G.M.P.	0	5	0
Open Air Mission—A.E.Y.	0	10	0
Mr. W. Penrose's Mission—A Friend	0	2	0
Miss Stapfer's Home for Foreign Governesses—G.N.	0	4	0
Mrs. Ginever's Orphan Home—G.N.	0	7	0
China Inland Mission—A.V.	1	0	0
Mr. G. Lourenco's Mission in Spain—J.W.	0	5	0
Scriptures Readers, Ireland—H. 22/2/-; J. W. 5/-	2	7	0
Poor French in London, La-Harpe—H.	2	2	0

£121 15 2

Homes for Working and Destitute Lads—[Eddis. and Floessie, 21.]

The Christian.

SELF-DENIAL.

MY BELOVED BRETHREN,—The deep need there is of self-denial, if the Church of Christ is to carry on with power the blessing it is now receiving from the Lord, has been pressed on my heart for this last year. The requirements of the present day, now that the world has been opened out, demand money as well as men for all extension of the gospel in foreign lands. The increasing poverty and misery in our large cities at home call for increased liberality from Christians who enjoy competence, and are, by God's great mercy, beyond the reach of need.

The present glory of the Lord Jesus in the world, and their own individual eternal glory, depend, in a great measure, on the self-denial of his people. I have been waiting these last few years for some articles in THE CHRISTIAN on this first duty of every follower of the Lord Jesus. A subject so practical, of such importance to the Church and the world, and which occupies so marked a position in the Lord's plainest commands, deserves the earnest consideration of every Christian.

"Let him deny himself." *Deny self!* "If any man will come after Me, let him deny himself" (Luke ix. 23). Thus spoke the Lord Jesus. What his words mean is best explained by his own conduct: "Who, being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, being made in the likeness of men" then "the death of the cross" (Phil. ii. 6). "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through his poverty might be rich" (2 Cor. viii. 9). This explains the words, "Let him deny himself." This was the example of the Lord Jesus. This is what He demands from each of his disciples. "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me" (Luke ix. 23; Matt. xvi. 24; Mark viii. 34). Self-denial is personal negation, deprivation of personal ease, comfort, enjoyment, pleasure, for the good of others.

Fellow-Christians, *has not the Church of Christ for the most part forgotten this injunction to self-denial?* This is a deeply solemn subject. I know the Lord will judge me for this article. I am not thinking of man's criticism, but I expect His; and I write as in his presence, in the spirit of liberty.

Is self-denial practised by Christians of the well-to-do classes in Great Britain? Wherein are they denying themselves? *Self* must be denied, deprived, humbled, impoverished, for the Lord Jesus' sake. There is otherwise no self-denial. Are we doing this? Am I doing this? Oh, my brethren and sisters in Christ, forgive plain writing! Forgive what I must write, if by any means I can stir up others to deny themselves more, that so a more abundant entrance may be ministered to them into the everlasting kingdom of our Lord Jesus Christ.

What is self-denial? Is it any self-denial for a Christian who has £10,000 a year to give £5000,

£6000, or £7000 a year to the Lord? No; *he touches not himself.* He can enjoy all his luxuries on the balance. He has no right either to hoard or waste £7000. If he believes that the coming of the Lord is near, or that He will provide for his children, he will not dare either to hoard or waste such a sum. He will "occupy" with it. There is no self-denial in his giving what he can afford to give, *without personal inconvenience.*

What is self-denial? The Lord Jesus has taught us by word as well as by example. "Fear not, little flock... *Sell that ye have, and give alms; provide yourselves a treasure in the heavens that faileth not*" (Luke xii. 32, 33). We are instructed by the example of the first converts, who, acting under the mighty impulse of the Holy Ghost, "sold their possessions and goods" (Acts ii. 45). "As many as were possessors of lands or houses sold them, and brought the prices" (Acts iv. 34).

The Lord's exhortation, and His own and the Spirit-led converts' example, still hold good. But the state of that which is called the Church has changed. The grain of mustard-seed has become a tree. The fowls of the air, unclean birds, call themselves Christians, and lodge in the branches of this tree. Considering this, and remembering that God's Word commands a needful provision for our own, I do not believe that the Lord demands *all* from his servants in these last days. I do, however, believe and maintain that He does demand, as a requirement and test of discipleship, comparative poverty and careful self-denial from every one who comes after Him. I do believe that selling or parting with all unnecessary or superfluous wealth is binding on every Christian. I cannot believe that any who hoard their wealth can be blessed in themselves and their children. "Covetousness is idolatry."

Lord, help me to write! Thou knowest the heart. Thou knowest that there is a need for thy servants in these last days to stir up their brethren to self-denial. Thou knowest that I have long waited to see this first of thy demands brought forward in conferences and journals dedicated to thy gospel, and I have waited in vain. And now, Lord, lest I make this writing void, lest Satan tempt the reader to say, "Hast thou done this?" I must testify to the constraining power of thy love and grace. Forgive me, O Lord, wherein I may sin against Thee!

By mistake, an appeal was made in my name to THE CHRISTIAN for funds. I only requested that *prayer* might be asked. I repeat my request. I am going with the name of Jesus into as dark a part of heathendom as any in Africa. *Pray that, in the name of Jesus, every knee shall bow.* That mistake has led to my writing these lines. I would not make any claim on the readers of THE CHRISTIAN for funds, as I consider the claims of Miss Macpherson's, Miss De Broen's, Dr. Barnardo's, Mr. McAll's, and other Missions, far before my own. I would not take one penny from them, or from the Mission Training Institution, at Stepney. I have friends who, if they sympathize with me in the Lord's work, and will exercise the very least self-denial, can easily supply all my need. The Lord gives them this opportunity of serving Him by me, if they will.

But doubtless many who have read that request for help have read also my experience as a soldier.* They would have noticed that, some years ago, I inherited certain property. They would ask, "Why need he

* "The Experience of a Soldier." 3s. 6d. Nisbet.

appeal for help?" If I now had the property I inherited, I could build schools all over Kaffraria. But the Lord had need of a good part of it. *How could I deny myself if I kept from the Lord what I did not need?* How could I possess this world's goods to an extent beyond my immediate requirements, and deny help to my own family, to the perishing poor at home, and the perishing heathen abroad, and be a faithful follower of the Lord Jesus?

Because I want a few hundred pounds now for the Lord's work, is that any reason why I should have kept back from the service of his gospel as many thousands for years past? Surely if you say yes, you have never yet taken account with the Lord in view of his judgment on your stewardship. *Your pound is his, not yours.*

The Lord permits me to write plainly. "Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and men-servants, and maid-servants?" No. "The time is short; it remaineth that they that buy be as though they possessed not" (1 Cor. vii. 30). We are commanded to exhort one another, and so much the more as we see the day approaching. Suffer, therefore, the word of exhortation. I have tasted all the pleasures of sin, and I have enjoyed all the better, holier, earthly delights; but I can testify from experience that there is no pleasure to be equalled to that of a Christian of comparatively small means laying *hundreds and thousands of pounds of capital* at the feet of Jesus. There is no joy deeper or sweeter than that which follows in the lifelong deprivation, "I cannot do this or that; I cannot be as my rich neighbour, because I have impoverished myself for Jesus' sake." Life cannot yield any truer pleasure than this to the disciple of Christ, and I humbly and affectionately exhort all who can to taste it.

"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." "It is a faithful saying; for if we be dead with Him, we shall also live with Him." If we realize our death with Him, we shall also realize our life with Him. Looking at our wealth and possessions from the light of his glory, they become dross, and we esteem all we can give Him as less than nothing, and ourselves as unprofitable servants, when we have done all that we could.

Oh for a return of those glorious days when there was not any in the Church of Christ that said that "aught of the things he possessed was his own." Taught by the Holy Ghost, they acknowledged that they were Christ's, and their possessions his. Filled with the Holy Ghost, for the service of Christ they sold lands and possessions. When shall the first love again restore to the Church a single eye to the glory of Christ? When shall self-denial in personal expenditure mark the members of that body which should be without spot, or wrinkle, or any such thing? When shall denial of self for Jesus' sake be the brightest ornament of a Christian? When shall Christ be seen to reign as King in the midst of his people? "Take my yoke upon you, and learn of Me."

A case of self-denial was mentioned during the Mildmay Park Conference, 1873. *A poor woman lived on rice for weeks to save five shillings to give to some mission.* Blessed sister, I thanked thee then, and I thank thee now, for thy encouragement and example. Thou hast climbed high up the lovely

mountain of self-denial. I own myself a tumbler at the bottom. But I think of thee, and think of Jesus, and pray to Him, and take courage.

There is deep need for a revival of self-denial in these last days. There is much doctrine, much delightful truth taught, but are the life and practice up to the light received? Most earnestly would I remind those who are privileged to feast together on the delicacies of God's Word in all the fascination and delight of Christian intercourse at home, that *that is not real consecration which is not based on self-denial.* The consecration must begin with the offering up of personal comfort and ease, of wealth and possessions.

Well-to-do Christians in Great Britain and America must look at their tables. Can they not meet to enjoy a plain meal, and give the best part of the evening to God's Word and prayer, instead of to eating? The Lord is judging their luxury. Many are weak and sickly. *What right has any Christian to have money to spend on luxury?* Ought we not to keep up our position in society? No, no, no! Not in *this* world's society. Had the Lord Jesus kept up his position in society, He would have remained in heaven and you would have gone to hell. But He gave up his position, equal with God, and for your sakes became poor even unto death. He says to all who will come after Him, "Let him deny himself and take up his cross daily, and follow Me." "The beauty of the Lord our God be upon us."—Your brother in Him. C. H. MALAN.

Leribe, Basutoland, January 1, 1875.

"AS THOU ART."

No spot, no stain, in all Thy wondrous beauty,
No cloud upon the summer of Thy love,
No ruffle on the ocean of Thy goodness;
Faithful and true, for evermore, above.

No spot, no stain, in all Thy wondrous beauty,
No shadow on the sunshine of Thy face,
No ebb or flow in all Thy loving-kindness;
Nothing but truth, and sympathy, and grace.

No spot, no stain, in all Thy wondrous beauty,
No waning in Thy clear, unshadowed light;
Nothing but sweetness, infinite, eternal,
And love, which holds us ever by its might.

No change, no shade, in what Thou art, Lord Jesus;
Thou art to us as Thou hast ever been:
Oh teach these wondering hearts to sing Thy praises,
And on Thine arm of strength for ever lean!

'Tis thus we see Thee when, from off our faces,
Falleth the veil of unbelief and sin,
Revealing Thee in Thine own changeless beauty,
Of these poor hearts the Comforter and King.

For Thou art with us in this world of sadness,
Thy presence is unutterably sweet,
And life is filled with sunshine and with fragrance,
Since in *Thyself* all joy and fragrance meet.

Entrance my spirit with Thy love, Lord Jesus,
Unfolding its infinitude of might;
As at Thy feet I bow, and, veiled, worship,
Make known to me its length, and breadth, and height.

For in its ocean-tide of grace and fulness,
No want, no fear, no poverty, is mine;
My Father tells me, and I know He means it,
"All that My well-beloved hath is thine!"

J. S. P.

TO many of our readers, some of many years' standing, we return our cordial thanks for their letters, bearing testimony to our endeavour to secure accuracy in the communications of our correspondents.

MR. MOODY AND MR. SANKEY.—II.

BY E. W. DALE, BIRMINGHAM.

Almost invariably the preaching was followed by an after-meeting. Cards of admission to the

MEETINGS FOR INQUIRERS

had been distributed among the ministers who co-operated with the movement, to be given by them to ladies and gentlemen to whom they could entrust the duty of conversing with persons agitated by religious anxiety, and needing sympathy and advice. The intention of this arrangement was to prevent inquirers from being left in the hands of unwise and incompetent people. How many of these cards were distributed I do not know; in my own church I gave away between a dozen and a score, and it was pleasant to me to see many of my friends at their work night after night. The arrangement broke down. The number of persons who remained for the after-meeting was so large, that a general appeal had to be made again and again to Christian people in the congregation to give their help. Some responded who had more enthusiasm than good sense. But notwithstanding this, the results of the after-meeting were extraordinary. I have already spoken of the number of persons with whom I conversed myself, to whom, while I was conversing with them, the light came which springs from the discovery of God's love and power, and from the acceptance of his will as the law of life. Testimony after testimony has reached me from converts, to whom the same light came while conversing with others. "I went up into the gallery," said one young man to me, a day or two ago, "and Mr. Sankey walked up and down with me, and talked to me as though he had been my own father, and I found Christ."

The preaching without the after-meeting would not have accomplished one-fifth of the results. It was in the quiet, unexciting talk with individuals that the impressions produced by Mr. Moody's addresses issued in a happy trust in Christ, and a clear decision to live a Christian life. The galleries were a beautiful sight. Mr. Moody's quaint directions were almost universally followed: "Let the young men talk to the young men, the maidens to the maidens, the elder women to the elder women, and the elder men to the elder men." Cultivated young ladies were sitting or standing with girls of their own age, sometimes with two or three together, whose eager faces indicated the earnestness of their desire to understand how they were to lay hold of the great blessing which they seemed to be touching, but could not grasp. Young men were talking to lads, some of their own social position, others with black hands and rough clothes, which were suggestive of gun-making, and rolling-mills, and brass-foundries. Ladies of refinement were trying to make the truth clear to women whose worn faces and poor dress told of the hardships of their daily life. Men of business, local politicians, were at the same work with men of forty and fifty years of age. And there was the brightness of hope and faith in the tone, and manner, and bearing of nearly all of them. Christian people who want to know the real nature of the work of our American brethren, and to catch its spirit, should take care to spend a few hours at the after-meeting. If they go twice, they will find it hard to keep away.

Separate arrangements were made for those of the young men who preferred an after-meeting of their own. A Presbyterian church in the neighbourhood of the hall was thrown open for them, and the attendance was generally very large. Mr. Moody does not approve of the publication of the number of persons who have declared that they have been led to begin a Christian life as the result of these services, and I therefore do not feel at liberty to publish in these pages the information on this point which is in my possession. A week after he had left us, he returned to hold a farewell meeting for converts and inquirers. Ministers sat at the office of the Young Men's Christian Association to receive

applications for tickets from both these classes of persons. In every case I believe that there was personal conversation with the applicants. Their names and addresses were registered, and the congregations with which they were already connected, or with which they intended to connect themselves. One hundred and twenty names have been sent to me of persons who are already attendants at Carr's-lane, or who mean to attend there. These include eighty-five professed converts, and thirty-five persons who have been awakened to religious earnestness, but who cannot say that they have rest of heart in Christ. The large majority of them, so far as I have been able at present to analyze the list, are working people, and most of them young men and women. In some cases the young men told me that they had been in the habit of swearing and using bad language up to the night when the truth came to them.

"And never since then?" I have asked.

They smiled, as though I had asked a very unnecessary question, and answered, "Never, sir."

And when I talked to them about their conduct at home to their parents, and about their temper, it still seemed that I was going over ground that they had already gone over for themselves: "Things don't put me about now, sir, as they used," was the answer of a rough boy of seventeen or eighteen.

I heard through a friend, that a manufacturer, who had a violent temper, and who had been accustomed to swear a great deal at his men, was suddenly so much changed that the men noticed it, and, of course, inferred that he had been to "Moody;" for a whole week they tried, "for the fun of it," to get him to swear at them again, but failed.

I heard of another case that was very sad. A poor girl came to one of the meetings and was deeply impressed; when she got home, her father, who was half drunk, insisted on knowing where she had been, and when she told him, he was in a great rage and violently abused her. She bore this quietly, and went to bed. The neighbours, however, got to know it, and the next morning, as she went to work, they hooted at her and chaffed her in the street. When she reached the shop where she is employed, her shopmates began to tease her and annoy her; she bore it a long time, but at last gave way and turned upon them in a burst of passion, and poured out on them a torrent of curses. The deepest remorse came upon the poor girl, and she thought that it was impossible for her to be recovered from her fall. I have no doubt that the Christian lady who is caring for her told her of one who though he denied Christ with oaths and curses was forgiven, and restored to all the honours and joys of his apostleship.

The effect of this work has extended beyond those who were present at the services; and very much of the good that has been effected is never likely to be known. Since I began to write this paper, a son of one of the members of my own church, a lad of seventeen, came to me and said he wished to enter the church. I talked to him for a few minutes, and took for granted that Mr. Moody's services had led him to religious decision. He had all the brightness and joyousness which I have come to regard as characteristic of the typical "Moody convert." I asked him which of the services had had the greatest effect on him, and he said that his business engagements had prevented him from going to any of them. "How was it, then," I asked, "that you came to trust in Christ?" "Well, sir," he said, "I could not go to the meetings, but I heard a great deal of what these two gentlemen were doing, and I came to the conclusion that they could not be doing it themselves, but that God must be doing it; and then I came to see that I could look to God myself and get all the good."

Some of the most remarkable results of the visit of our American friends are to be found, perhaps, among those who have long been members of Christian churches. I hardly know how to describe the change which has passed over them. It is like the change which comes upon a landscape when clouds which have been hanging over it for hours suddenly vanish, and the sun-

light seems to fill both heaven and earth. There is a joyousness, and an elasticity of spirit, and a hopefulness, which have completely transformed them; and the transformation shows itself in the unostentatious eagerness with which they are taking up Christian work.

If I thought it worth while, I could speak of some things in this work which are not to my taste, and some things which my judgment disapproves. But, before Mr. Moody and Mr. Sankey came to Birmingham, I had arrived at the conclusion that what was said of the early evangelists at Antioch was the truest account of the work of these American evangelists in Scotland and Ireland—"The hand of the Lord was with them; and a great number believed, and turned unto the Lord." This conviction has been deepened and confirmed by all that I have seen of them. When Whitefield and Wesley were renewing the religious life of England, there were learned, orthodox, and devout ministers who were distressed by "The Decay of the Dissenting Interest," and the low state of religion throughout the country, there were ministers who had written pamphlets on these subjects in the hope of re-awakening in the Christian churches of that time the faith and zeal of earlier and better days, but who regarded Whitefield and Wesley with a distrust like that with which Mr. Moody and Mr. Sankey are now regarded by some excellent people. The very objections which are urged against Mr. Moody and Mr. Sankey were urged against the leaders of the great evangelical revival which saved England from sinking into atheism. The result was inevitable; these ministers and their churches missed the blessing for which they had been longing and praying. When "the power of God" is with men who preach what we acknowledge to be the great truths of the gospel, it is surely our clear duty to co-operate with them heartily and frankly. If in their methods, and if in their very conception of Christian truth and the Christian life, there are some things which we cannot accept, these may surely be borne with, and even forgotten. Those men especially who are in the habit of insisting on "breadth" of sympathy with all in whom there is genuine Christian earnestness, and who are always saying that rigid accuracy in doctrinal definitions is of inferior importance to a living faith in Christ, ought to be able to rise above the kind of objections which seem likely to alienate some of them from this work.

It is possible that, in some places, our American visitors may not achieve the kind of success which has hitherto followed them. Before they came to Birmingham, I felt very doubtful whether they would accomplish here what they had accomplished in Dublin and Belfast. I believe they will accomplish very little in any place where they are not sustained by the hearty sympathy of Christian people, and where Christian churches do not earnestly entreat God to manifest in connection with their work the transcendent greatness of his power and love. There were people among whom our Lord Himself "could do no mighty works, because of their unbelief."—*Congregationalist*.

MISSION SERVICES AT MORLEY, LEEDS.—Very successful Mission-services have this week been held in Morley, conducted by the Rev. J. James, Congregational minister. The evening meetings have been well attended, and very impressive sermons preached by Revs. E. H. Davies, J. H. Stanley, A. A. Ramsey, and J. Gregory, and Messrs. Mathews and Thorne. Mr. James has also visited and held mid-day services at a number of the cloth mills with which the town abounds, where the people have mustered in large numbers every day, in some cases all hands, with the masters, being present. These services have been highly appreciated both by the masters and work-people, and every possible kindness manifested in making the necessary arrangements for the accommodation of the work-people at the services. That much good has been done, both in the several churches, and among those who do not regularly attend any place of public worship, is already manifest by the increased attendance and interest in divine worship, and the number of men and women inquiring what they must do to be saved.

A STEP IN THE RIGHT DIRECTION.

I WAS glad to see, in a recent number of THE CHRISTIAN, an appeal to Christian ladies to dispose of their jewellery for the carrying out the printing of two millions of tracts, in connection with Mr. Moody's proposed visit to London. The writer of the article had realized fifty pounds by the sale of some of her own jewellery. Ten people following her example would raise a sum sufficient for this important object.

Mrs. Ranyard, in her last valuable work, "Nurses for the Needy," says, "People of all incomes walk in velvet, and lace, and furs, whose price was once considered only to befit high station. Our whole nation is become luxurious, and it is shown in the tone of common dress and showy costume, adopted alas! from the model of those who only glitter to destroy. Everything is in vogue that is unnatural, extravagant, and false. False gold! False pearls! False hair!"

"We sent home yesterday," says a fashionable shopkeeper, "a mantle, whose price was one hundred guineas."

Think what that hundred guineas would have done in the abodes of poverty this winter. Let us turn back one page in Mrs. Ranyard's book and see the reverse of the picture.

"In a cellar, where to recognize us, the poor mother was obliged to light a feeble little lamp, I saw, lying on a miserable bed, a man in the last stage of consumption. He was a French refugee, and his wife, an Englishwoman, wept at his pillow, with a baby in her arms, and two other children by her side. Poor little ones, living in gloom and silence in this asylum of suffering and destitution, all smiles had fled from their faces. The sick father, frightfully meagre, with long black hair and beard, hollow eyes, and face ashy pale, made us understand with signs (he was too feeble to speak) how hard he found his bed; a terrible pestiferous ulcer caused him cruel pain."

This is but one of a thousand cases to be found in this great city. Now Christ calls on Christian women to go and relieve all these sick and destitute ones. Oh, hear his voice to-day; harden not your hearts. The shades of evening are setting in, soon will the midnight chimes be heard, when the last opportunity to serve such a gracious Master will have gone for ever, and oh, what weeping will there be from thousands who when He called, did not hear. "Surely I come quickly."

W. G.

TO EVANGELISTS AND VISITORS TO LONDON during the present month.—It is proposed to hold a great open-air meeting on Clerkenwell-green, on Good Friday, 28th inst., at eleven in the morning. Any preachers of the gospel who will come and help will be heartily welcomed. Please communicate with William Catlin, 55, Amwell-street, Clerkenwell.

HYMN-BOOKS ("SONGS AND SOLOS").—I am often favoured with bits of intelligence that make one's heart rejoice. I will just relate one. A cabinet-maker, whom I have known for ten years as an earnest Christian fellow, came this week to buy four penny "Songs." He said, "These are for four of my shop-mates. Until last month, they were drunkards and blasphemers of the worst kind. I gave them tickets for the service at Bingley Hall, Birmingham, on the Sunday morning, for non-work-shippers. They went; now all is changed. Last Friday night," said this man, "one of them asked me to come to his house to read and pray, and give them some advice, as they said I had long been in the good way. They all came, and all offered a short prayer, that God would make them holy men. We have agreed to meet at half-past eight every Friday night; so they told me to get one of Mr. Sankey's hymn-books for each."

Birmingham.

"C. W. CHASE."

OUR FARMERS.—An Independent minister in the county of Shropshire pleads the cause of farmers, and asks if anyone will send him back numbers of THE CHRISTIAN, to distribute on market-days, etc., amongst them and their labourers. He adds: "No special effort that I know of is being made to reach them. If you ask, 'Do they need one?' I answer, I am sure they do. Will some of our townspeople try and reach them on market-days, give them suitable tracts, hold meetings for them, etc.? And will all God's people strive together in their prayers for their conversion?"

L. WEAVER.

Ruyton of the Eleven Towers, Salop.

"SIGNS FOLLOWING."

THE SUBSTANCE OF AN ADDRESS AT THE EAST LONDON TABERNACLE, BY ARCHIBALD G. BROWN.

When the first ambassadors of Christ went forth and preached everywhere, the Lord, we are told, worked with them, and "confirmed the word with signs following."

Perhaps there is no greater proof of the decay of faith in the Church of Christ, than the fact that to multitudes "signs following" the preaching of the gospel, instead of *confirming* the word, only give rise to clouds of doubt and suspicion. When no particular results follow the preaching of a minister for many years, it is never questioned that the man is called of God; but the moment a ministry begins to tell mightily, and hundreds of new-born souls bear witness that God is working with and by a man, then straightway scepticism begins to carp and question, grave warnings are uttered about the evils of excitement and enthusiasm, and we hear whispers of hysteria, delusion, and so forth. A fruitless ministry escapes unchallenged as all right, but a ministry of amazing power for the conversion of souls immediately excites suspicion and opposition! The man whose church is an oasis of empty pews, and to whom is never addressed the cry, What shall I do to be saved? is readily acknowledged an ambassador for Christ; but the man who preaches to thousands of eager hearers, and under whose words men are pricked to the heart and led to repentance by hundreds, that man must expect to be criticised, and suspected, and denounced. If one or two souls are added to a church in the course of a year, *that* is a work of God; but if one or two scores are converted in one meeting, most people have doubt whether an enemy hath not done this! Oh, horrible, God-dishonouring unbelief, that would limit to the miserable level of what we can understand and account for, the operations of the Almighty! They who *expect* no signs to follow their preaching shall assuredly see none, for according to their unbelief shall it be to them. But such a course be far from us. Friends, let me show you some reasons why "signs following"—signs of the most glorious character—may be expected to follow a faithful ministry.

THE PRESENT POSITION OF THE LORD JESUS CHRIST WARRANTS THE EXPECTATION.

Had Christ remained on the cross, or in the grave, it would have been otherwise; a dead Master could afford no help to his servants. But "being by the right hand of God exalted," and having received of the Father the long promised Holy Ghost, He sheds forth that glorious converting Spirit. He has ascended up on high and led captivity captive, and received *gifts for men*. Yea, for the rebellious also, that the Lord God may dwell among them. Shall He not bestow the gifts He has received? If Christ were not alive, or not on the throne of God; if He had not received all power in heaven and in earth; if He did not possess power over all flesh, to give eternal life to all God's elect,—why, then we might indeed despair of seeing any saving results accompany our preaching of the gospel. But when a crucified Christ is preached in the *power of a living Christ*, then may we expect "signs following." A living Joseph sufficiently accounted for all the wonders Jacob saw; the waggons and the good things of Egypt were no marvel, for Joseph his son was alive and was lord of all the land. But, further:

CHRIST'S PRESENCE AND CO-OPERATION DEMAND OF US THAT WE EXPECT "SIGNS FOLLOWING"

the preaching of his gospel. The promise recorded by Matthew, "Lo, I am with you alway, even to the end of the age," warrants the expectation—nay, more, makes it a traitorous dishonouring of Christ *not* to entertain it. Shall disciples, conscious that their mighty, ascended Saviour is *working with them*, not expect glorious results to follow their labours? If they thought themselves unaided and alone, their expectations could not be too modest; but with an Almighty ally, dare they antici-

pate less than victory? Did not signs and wonders attend the walk on earth of God manifest in the flesh? If Jesus Christ were to tread our streets to-day, would you wonder to see the blind receive their sight, or the lame man leap as a hart, or the dead spring to life, as He passed along? No, you say, such marvels were only meet indications of his Divine presence. Then, why should we be surprised, or stumbled, when such "signs following" mark the ministry of his servants? If they be true servants, really sent forth by Him; He is in them and with them; He is their fellow-worker; the Lord is "*working with them*," and we need not marvel if hearts and homes and neighbourhoods are moved and stirred as He passes along. We should *expect* wonders; for He whose name is Wonderful, He who is mighty to save, is our ally and co-worker. We dishonour Him, if we expect to accomplish but little.

THE VERY PURPOSE FOR WHICH THE GOSPEL WAS SENT INTO THE WORLD

encourages the expectation of signs following its proclamation. Why is the gospel given? Is it sent to enable us pleasantly to occupy an hour or two on a Sunday? Is it given us to sharpen our intellect, and to afford so much pabulum for criticism? Nay verily, the gospel is sent to *save*. Its mission is to turn men from darkness to light, from the power of Satan to God. What, marvel, then, if it saves? The only marvel is, that it should ever be preached *without* saving results.

Suppose that, strolling along the shore on a summer's evening, you come on a large boat-house, with its open gable end; its flagstaff with colours flying, and its trim lifeboat inside; you fall into chat with the old sailor on guard, and he begins to spin you a yarn about the good his boat has accomplished. Would you be surprised to hear him say, "Why, sir, one night, when it was blowing a hurricane, she brought off the whole crew of a brig that ran on yonder rocks; and soon after we saved, in her, nine out of ten from another wreck, that went to pieces on that sand-bank over there." Surprised? No! The tale would be just what you expected, for a lifeboat is built expressly to save lives in case of shipwreck. And is not the gospel sent into this world expressly that it may be the power of God unto salvation? Its very nature and object demand that we expect to see blessed, saving results follow its proclamation.

Nor is that all. The promises of God oblige us to *expect* magnificent "signs following" the promises, not to us, but, higher far, to Christ. God, who cannot lie, will never break a single promise given even to the humblest believer; but this expectation may base itself on a grand covenant engagement made by God the Father with his Son; heaven and earth may pass away ere that promise can fail. In Isaiah xlix. you find the Holy One of Israel saying to Christ, his servant, "Thou shalt be my salvation to the ends of the earth." "Kings shall see and arise, and princes also shall worship." Is it not certain that to Him every knee shall bow, and every tongue confess? Is it not foretold that "all the ends of the world shall remember and turn unto the Lord," and that "He shall see of the travail of his soul, and shall be satisfied"? And have we not the assurance that God's word shall not return unto Him void, but that it shall accomplish his purpose? Why, then, do we not always expect "signs following" to attend a preached gospel?

The analogies of Scripture, too, all point in the same direction. God's servants are likened to soldiers, builders, husbandmen. When soldiers go forth to war, under a great general, we expect to hear of strongholds taken, forts laid low, victories achieved. When a builder sets to his task, we expect to see lofty walls and stately towers arise; if he never advanced beyond the foundation, if days and years rolled by and not one stone was laid upon another, should we not say, "He is no builder; he is a mere idler"? And when the sower has sown his seed, do we wonder to see in due season the fields covered with green blade or yellow corn? Nay, but we should greatly wonder to see them brown and barren.

Shall I be deemed too bold if I add that

SIGNS MAY BE EXPECTED TO FOLLOW IMMEDIATELY?

I say not that they always do, but that they may be expected to do so. God's operations know no limit of time. It is as easy for Him to convert in an hour as in a year; in fact, with the New Testament open before us, we may say, that sudden conversions are the rule, not the exception.

Let not unsuccessful workers chloroform their souls into a state of groundless self-satisfaction, saying, "results are with God," "after many days," and so on. No, let them rather be pained, and grieve, if no fruit appear of their labour. "One soweth and another reapeth," is a text too often twisted till it becomes a fatal opiate for ill-success. It may *sometimes* be so in the natural world, if the sower be removed by death, or by some other casualty. But do farmers in general sow, in the expectation that other farmers will reap? Not they. They sow, expecting soon to put in the sickle and reap; and little heart would they have for the work of spring, did they not look forward to the harvest of autumn.

Why should we labour without looking for present results? Christ preached to a poor fallen woman living in sin, by the well of Samaria, and ere nightfall she was not only converted, but she had become a missionary to the town in which she lived. The dying thief began the day a guilty and depraved blasphemer; he ended it, not only a convert, but a convert in Paradise with Christ. Saul of Tarsus was breathing out threatenings and slaughter one hour, and the next he was crying, "Lord, what wilt Thou have me to do?" We have no warrant in Scripture for doubting sudden conversions, or for despairing of present fruit of our ministry.

But we must never forget that

"SIGNS FOLLOWING" ARE TO BE PRAYED FOR.

Read the early chapters of Acts, and you will see that much continued and united prayer characterized the time when the Lord so marvellously worked with his messengers, and confirmed the word with "signs following." I pity from my heart the preacher who stands up unsustained by the prayers of believers. Poor feeble man! what can he hope to accomplish? No united supplications have ascended on his behalf; no intercessions are upholding him. Depend upon it, it is not always the preacher who is to be blamed for a ministry without saving results. Prayer, and wonders after preaching are inseparable.

And, lastly,

"SIGNS FOLLOWING" ARE TO BE ACKNOWLEDGED.

We must not treat our answers to prayer as Peter was treated. The Church had been praying all night, "Lord, deliver Peter!" And when God graciously answered the prayer, and Peter stood before the gate, and Rhoda said, "Here he is; Peter is come!" no one in the meeting believed her; they let him knock in vain, while they argued the girl was mad, or had seen a ghost. What! did they not expect their prayer to be answered? If Peter had not been delivered that night, it could not have been answered, for Herod meant to kill him next day. They ought to have been looking for a present answer to their prayer, and to have welcomed it with open arms and thanksgiving when it came. A father asks his son what he would like for a wedding gift. The son asks for a silver tea service. The father gives him one. The son takes up one of the articles, and examines it critically, saying, "I very much suspect it is only electro-plate; it doesn't look to me like real silver!" How would you feel if your son so treated you? Let us beware of withholding our grateful acknowledgments when we receive the blessings for which we pray.

I apply this to the present time, and to the expected visit of the American evangelists, Messrs. Moody and Sankey. How long have we been praying God to send a glorious revival? How often have we pleaded with

Him to bless the preaching of the gospel to the conversion of thousands? If God be pleased now to open the windows of heaven and pour us down a blessing, how are we going to receive it? With ungrateful questionings and doubtings? or with gratitude and joy?

Much, very much, may depend on the spirit in which we receive these evangelists, and regard their work. Let us banish all unbelief in the power and will of God to grant us marvellous results of blessing as "signs following" their ministry, and let us thankfully and trustfully receive them when granted.

REV. A. N. SOMERVILLE IN INDIA.

My dear Sir,—In a private letter I have to-day received from the Rev. A. N. Somerville, dated Agra, February, 5, he says:—

"I have now spent sixty-eight days in India; thirty-one were occupied at Calcutta, thirteen at Allahabad, thirteen at Lucknow, five at Cawnpore, two and a-half at Agra. The remaining three and a-half days have been passed in travelling. I have just returned from holding my one hundred and seventieth meeting. It has yielded me profound satisfaction to find that I have been able all along to secure the kind confidence of Episcopalians, Presbyterians, Baptists, Independents, Methodists, etc. I have been much assisted by American brethren, of whom there are many efficient labourers in India. There is a grand and glorious unity, after all, amongst the preachers of Protestant truth. How blessed it is when the disciples of the Great Master are enabled practically to evince that, in holding the doctrine of salvation, they are one, and that, amid all denominational distinctions, they yet love one another.

"My method of procedure in visiting any place, is to request prayer to be made previous to my coming. My first meeting is of a preliminary character. Ministers and Christian friends are invited to attend it, and I explain to them my object and plan of action. I give them to understand that, if the ministers and Christians will yield me their sympathy and co-operation, I shall hope, by God's blessing, to succeed; but, if these are withheld, there will be imminent risk of failure. Wherever I have gone, a daily prayer-meeting has been maintained during my stay. I have no hesitation in saying that the strength of my enterprise has lain in these prayer-meetings."

Mr. Somerville goes on to state, that it has afforded him great delight to preach the gospel frequently to large bodies of natives, sometimes through an interpreter, or in the English language. On these occasions, he was listened to with great attention; and at Agra, after the meeting, a native rose and thanked Mr. Somerville for coming so far to preach "salvation" to them.

Mr. Somerville is establishing Young Men's Christian Associations wherever he can, and he says that one he started in Calcutta is prospering.

It is not for Mr. Somerville to speak of the results of his mission; it is too soon to do so; but he adds, "A gracious measure of divine favour has been bestowed." He judges of this by the testimony of ministers, missionaries, and others, given in various ways; and he mentions one case in particular where, at the meetings at Cawnpore, thirty soldiers were awakened.

The hymn-book used at all these meetings is Mr. Sankey's, and the hymns are greatly prized.

Mr. Somerville closes his letter by saying:—"Next week, I shall proceed (D.V.) to Delhi and so on to Peshawur, but we look to the Lord to direct our steps. The records of our beloved friends, Messrs. Moody and Sankey, that we find in the pages of THE CHRISTIAN and Times of Blessing, stimulate and comfort us much. I am looking forward to a mighty religious movement in London. The Lord grant that it may lead to a movement in lands afar off.—I am, dear sir, yours faithfully,

LOCKHART GORDON, Hon. Sec. Anglo-Indian Union.

PRISON MISSION.—A missionary clergyman is now attached to this Mission. Arrangements will be made with prison chaplains who are willing to admit him to preach to the prisoners under their charge, on Sunday, or holiday, or other lawful occasion. Address, Rev. P. E. Phelps, Chaplain, Princess Mary's Village, Addlestone, Surrey.

THE LIVERPOOL YOUNG MEN'S CHRISTIAN ASSOCIATION.

APPEAL BY MR. MOODY ON ITS BEHALF.

In the afternoon of Tuesday week, Mr. MOODY delivered an address at Victoria Hall, to merchants, employers, and friends of young men, the meeting being in connection with a special appeal which is being made for funds on behalf of the new building which is being erected for the Young Men's Christian Association. Among all the great gatherings that have been addressed by Mr. Moody since his visit to Liverpool, perhaps none was so remarkable as this. Long before the hour of meeting, the doors were besieged with an eager crowd anxious to obtain admission. When the hall was filled, the sight which presented itself was one probably never before witnessed at a religious gathering in Liverpool, and will be long remembered by those who were present. Every inch of space in the vast building was occupied. The audience was one not to be seen out of Liverpool. There were men of very different beliefs and nationalities present: High Churchmen, Broad Churchmen, Low Churchmen, Orangemen, Wesleyans, Unitarians, Baptists, Presbyterians, Roman Catholics, Jews, Greeks, Spiritualists, and others. All the different phases of our commercial life, too, were represented—from the merchant cotton prince down to the marine-store dealer who deals in "damaged." There were present town councillors, Liberal and Tory; leading members of the dock board and the select vestry; millionaire shipowners, whose vessels are to be found on every sea; and merchants and dealers in every kind of produce—timber merchants, sugar merchants, tea merchants, corn merchants, provision merchants, and brokers, who buy and sell every conceivable article traded in on the Liverpool Exchange. The shop-keeping class also was well represented, and there were many ladies present. Throughout, the great assembly was most attentive and devout; and those who doubt Mr. Moody's power as a public speaker and his immense influence over large masses of people may take note of this—that throughout the whole of the proceedings he "held (to adopt the metaphor once used by a well-known orator) the audience in his hand." They seemed in his passionate enthusiastic passages to join in his enthusiasm; they were touched by his pathos, many of them at times to tears; and when he made some of his droll, dry asides, the laughter seemed to be irresistible.

When the audience had assembled, and just before the proceedings commenced, the Rev. T. MACPHERSON asked those present to sing the hymn "Hold the Fort." This hymn was never heard to better advantage, the glorious tune being taken up by the thousands present, who, thanks to the excellent leading of the well-trained and capably-selected choir, sang with a precision, time, and tune that were most marvellous. Then followed the hymn "The Home over there," equally well sung, and then Mr. John Patterson, J.P., offered up prayer, praying earnestly that young men's eyes might be opened; that they might despise all sinful pleasures; that they might faithfully discharge their duties as citizens and servants, and become faithful followers and workers for Christ.

Mr. SANKEY then said he would sing the hymn, "What are you going to do, brother?" explaining that the hymn had been dedicated to the Young Men's Christian Associations in America, and sang at all their meetings. The hymn (said Mr. Sankey) asked an important question, and he hoped they would all be able to answer it for the future of their lives.

Mr. ALEXANDER BALFOUR then stepped forward, and said that he was there in virtue of the office he had the honour of holding, that of president of the Young Men's Christian Association of Liverpool. He stood before them to plead for the Young Men's Christian Association, and pointed out the work that the Association had done, and the further field of usefulness that it might occupy if it obtained the assistance required. They had 180 members, associates, who had given satisfactory evidence of being Christian young men; and they had 600 or 700 young men who were members of the Association, but who were not associates. They wished to benefit the young men who joined the Association in spiritual and intellectual things, and they hoped to benefit them by good companionship. They had also, in connection with the institution, organizations for the distribution of tracts, and for the sale of Bibles and good books. But they wanted new premises, and these they were about to build. For this purpose they required

£16,500, and they had now got £9000. He hoped that his commercial friends would assist in this work, and that the money would be given.

The audience then joined in the singing of the hymn, "O thou great Jehovah," after which

Mr. MOODY came forward, and said he was very often asked, did he believe in these Young Men's Christian Associations. He wanted to know that he did. He believed in them with all his heart. He did not know of any other Association for which he would have been willing to give up the time set aside for the Bible-lecture on Wednesday afternoon. He believed there were no Associations now in England and America which were so little understood, and for which there was so little sympathy, as these Young Men's Christian Associations. And this was for the very simple reason that there was not one man out of a hundred who took pains to inquire into their object. Because they did not have these Associations in the days of their fathers, a great many of the churches now thought they were not needed. But we were living in different days to those of our fathers. Fifty or a hundred years ago, men, young men, lived at home; they lived in a country home, and did not come to these large cities and centres of commerce as they did now. If they did come, their employers took an interest in them. "I contend (said Mr. Moody, with passionate vehemence) that they do not do so now," and at this sturdy utterance of opinion there was a subdued but perceptible "hear, hear," heard in various parts of the hall. A hundred years ago (continued Mr. Moody) when a young man went from home, and entered his employer's house, his employer became responsible for him and his conduct. Now it was altogether different. If a young man came up to one of our great cities now, who was to look after him? Addressing the merchants around him, Mr. Moody exclaimed, Most of you will admit that his employers do not, as a general thing. If the young man is not a Christian man, and does not go and introduce himself to some minister of a church, the church does not look after him, and the result is that our young men may go to ruin. This is a matter we must look in the face, my friends. Since I have come to Liverpool, there is hardly a night I do not meet, in walking from this hall to my hotel, a number of young men rolling through the streets. They may not be your sons. Bear in mind, my friends, they are somebody's sons. They are worth saving. How many young men come here, and, after a while, go home to break their mother's hearts, and send them to untimely graves! Have you thought of the way of reaching these young men? If you wish to reach them, you must reach them when they come to the city. That is the nick of time. A good warm grasp of the hand, a kind word, and a smile, will do more, the first week, to a young man who comes for the first time to Liverpool, than ten thousand of the most eloquent sermons ever heard. These young men who come to large cities want some one to take an interest in them. I contend no one could do this so well as a Christian Association. But ministers say these Associations are doing the Church harm—that they draw young men away from the church. That is a mistake. They feed the church; they are the handmaids of the church. They are not tearing down the church; they are drawing young men into the church. I was talking to a clergyman in Liverpool the other day, and he said, "These institutions belong to the Dissenters." I want to say that this Young Men's Christian Association is a child of the Church of England. Go to London, thirty-four years ago, and you would have found a young man going up to that great city. In an office, soon after, you would have found some clerks kneeling with him in prayer. In that chamber where these young men prayed these Associations were organized. Now they are spread round the world. There are thousands in America, and no institution is so much blessed as these. I want to say to our friends of the Established Church that "this institution is your child, and you should take care of it. Don't disown your own child; be proud of it. Let the Dissenters come in and help you." I know no institution which helps to draw churches so much together as these Young Men's Christian Associations.

Mr. Moody then explained how the Young Men's Christian Association of Chicago (of which he was formerly the president) conduct their work; how when a young man arrived he was taken in hand, kindly treated, invited to church, his lonely hours made glad, and, if necessary, a situation found for him. Thousands of young men had been kept from evil by these Associations, and he did not know a place in the wide world which required a Christian Associa-

tion more than Liverpool; for let them look at the number of strangers that came there. There was nothing they could do for the Lord that would bring so good a return as to build up such Associations in Liverpool. It took young men to reach young men; and he wanted to say to clergymen whose churches were not full, "Get a 'Yoke-fellows' Band;" that was, get a good Christian worker, and yoke a young one with him. That was the way they yoked cattle in his country; they got a good tame ox and a young one together, and then they drew well. Let them put an experienced Christian and an inexperienced one with him, and then they would have their work done.

Mr. Moody proceeded to describe in graphic language the work done by a young Swede in Chicago, on behalf of the Young Men's Christian Association in that city. The Swede did not understand a word of English, but he stood on the principal street with a lantern, inviting people to attend at the strangers' meeting. When the people knocked against him, some of them thanked, some cursed him; but it was all the same to the Swede, for he did not know the difference. He smiled and showed his white teeth all the same, and pointed the way into the meeting. These Young Men's Christian Associations, Mr. Moody said, were "the church in action;" and they became a great blessing to any community, and were of such a character, that every father and mother should take an interest in them. He knew of no institution that was so much entitled to sympathy as this. What could the business men of Liverpool do better than to give this Young Men's Christian Association their support? He hoped that the time was not far distant when they would have a dozen buildings for Young Men's Christian Associations in Liverpool, and that there would be similar institutions in every town in Great Britain. A great many persons in Liverpool were wanted to take an interest in these institutions. Would they do it then? Although it might not be in order to speak out then, yet he was willing to be interrupted, if they would come forward and subscribe. They spoke about what liquor was doing; but instead of speaking, let them be up and doing. Let them build up institutions that would beat back these dark waves of death and damnation. Let them save young men by the founding of institutions that would be beacon-lights to them on the way through life. Mr. Drummond, who had charge of the young men's meeting in the Circus last night, had told him that there were 100 young men inquiring the way of life at the close of the meeting. God was doing a great work here; would the money for this building not be subscribed at once? Let the business men give freely and with a cheerful heart. God loved a cheerful giver. Many men wanted to hand their names down to posterity and leave a record behind them; let them give liberally to this Association and it would be remembered of the Lord. Sometimes a man in his country would give £100,000 to build a public library in order to have the town called after his name; why, fifty or one hundred years afterwards they would not know whether it was called after him or after a mountain, but anything given for the Lord Jesus would be remembered. See how God is blessing these Associations all through the world. Look at this Liverpool Association; it was one of the best he had ever seen anywhere in Europe. When he was in Liverpool a few years ago he was invited to speak one Sunday afternoon, which he agreed to do. As he was walking down the streets he was met by a number of the young men belonging to the Association and invited to go and hear Mr. Moody from America, and he could not get rid of them. The building was crowded and there were a great many looking in at the window. When he came to Liverpool again they asked him to preach in the Circus, and the building was crowded to its utmost capacity. It pleased him greatly to see fifty young men scattered through the meeting getting hold of their brother young men and trying to lead them into the kingdom of God. God bless such an Association; it had his hearty sympathy and he would ask every father and mother to cheer it on and bid it "God speed." A mother, who lived near Liverpool, came to him yesterday and his heart bled for her. She gave him the photograph of a beautiful young man, and told him his history. He had some little difficulty and had left her two years ago, and she had not heard from him since. Now she gave him the photograph and wished him to carry it with him up and down the earth, so that if he should see or hear of the young man he might say she wanted him to return. I am not (said Mr. Moody) a man of wealth, but I will consider it a privilege

to be allowed to have an interest in this new building for the Young Men's Christian Association of Liverpool. I hope the business men will send a cheque in; let everyone present send it right in now; let them send it in to-night before dinner. If they do, their dinner will taste all the better. I have been asked to lay the foundation-stone of the new building, and I must go. I hope you were all invited, and that you will go also. After a pause, Mr. Moody said: Some one has sent in a cheque for £50. I wish it were £1000, but do not let that discourage any one from giving £1000.

The audience then sang the hymn, "What shall the harvest be?" and the Rev. Dr. Harrison having pronounced the benediction, the proceedings terminated.

NEW PREMISES IN MOUNT PLEASANT.—LAYING OF THE MEMORIAL STONE BY MR. MOODY.

The premises in Renshaw-street having been found insufficient for the requirements of the members of the Young Men's Christian Association, and there being, moreover, a desire to enlarge the area of the operations of the association, steps were recently taken to procure more commodious premises, and the result has been the initiatory movement for the erection of a new block of buildings in Mount-pleasant, in all respects suited to the requirements of this flourishing and increasing body of young men. The estimated cost of the proposed new premises, all things included, will be about £16,500. Towards that amount £9000 has been already promised, leaving about £7500 to be provided to exonerate the building from debt. Mr. Henry Vale, F.R.I.B.A., of Central-chambers, South Castle-street, has been chosen the architect for the new erection, which will be in the domestic Gothic of the 18th century, carefully adapted to modern requirements. Messrs. Holme and Nicol are the contractors for the work, and Mr. Webster is the clerk of the works. A full description of the new buildings has already been published. The memorial stone was laid yesterday afternoon by Mr. D. L. Moody, in the presence of a large number of people.

The Rev. W. Lefroy, incumbent of the district, having offered up prayer asking for God's blessing on the institution,

Mr. ALEX. BALFOUR said—Mr. Moody, and ladies and gentlemen, I am requested by the members of the Liverpool Young Men's Christian Association to present to Mr. Moody this trowel, with which to lay the memorial stone of the Young Men's Christian Association; and it is with the greatest possible pleasure that I have now to discharge that duty, and to hand to him the trowel with which he is asked to lay this memorial stone.

Mr. MOODY, having received the trowel, carefully spread the mortar with it, and, the stone having been lowered into its place, said, "I declare this stone to be well and truly laid." (The stone bore the inscription: "This memorial stone was laid by D. L. Moody, of Chicago, 2nd March, 1875.")

The Rev. C. M. Birrell pronounced the benediction, and the proceedings terminated.

ADDRESS TO YOUNG MEN.

The service in the evening in Victoria Hall was intended for young men under 35 years of age, and the immense hall was crowded, principally by those whom it was desired to gather together, long before the advertised hour of the commencement of the proceedings, although the admission was by ticket. The interval before the arrival of Messrs. Moody and Sankey was occupied in singing and prayer. Afterwards Mr. Henry Drummond, who has been so useful and successful in carrying on the Young Men's Meetings inaugurated by Mr. Moody, engaged in prayer, and Mr. Sankey, amid perfect silence, sang "The Ninety and Nine." Mr. Moody followed by reading a few verses from a chapter in Joshua, and after the singing of the hymn, "God loved the world of sinners lost," he delivered an earnest address, founded upon the text—"How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him. And the people answered him not a word"—or perhaps, he said, a better word would be "decision." He pointed out that the waverers in scriptural history, as in the present day, had gone down and been no blessing in the world. He asked the young men present, therefore, to decide that night either for or against God. The time was coming, he believed, when we were fast drifting either to out-and-out infidelity or to out-and-out Christianity. He himself was getting tired of these "border Christians," and he appealed

to his audience to be red-hot either for God or for the world: the men who were trying to serve God with the one hand and the devil with the other, were the very curse of the world and the church. In describing the appeal of the prophets of Baal to their god, when Elijah mocked them, he caused what approached to a hearty laugh by saying that people talked about Methodists being noisy. "I tell you," he said, "that these men in Mount Carmel were about the noisiest you ever heard of." As the followers of Baal, after the fall of the fire upon their sacrifice, declared that the Lord was God, so he asked those present to decide instantly on the same side.

At the conclusion of his address he asked those who desired to become Christians to rise. A tolerably large number stood up, and Mr. Moody then prayed especially for the unsaved souls in the assembly. The singing of the hymn commencing "Come home, come home, you are weary at heart," concluded the service.—*Liverpool Mercury*.

TWO DAYS' CONVENTION AT LIVERPOOL.

This important gathering was held, as announced, on Wednesday and Thursday last week, in the Victoria Hall, where the bulk of the special services in Liverpool during the last month have taken place. These conventions seem to serve many practical purposes. They bring together large bodies of Christian labourers—clergymen and laymen—from widely-separated portions of the kingdom, so that the fresh ardour and accumulated experience that each visitor receives is as widely diffused and utilized when they return to their distant homes. Ascertained errors and defects in the past methods of work, as well as ascertained excellences, are brought out, and workers are thus enabled in the future to avoid or rectify the one and adopt the other. For another thing, the reports of continued success in the towns already visited by the evangelists, and places surrounding, must greatly cheer and encourage these indefatigable servants of Christ, and strengthen them for the work to come.

Mr. Moody presided at all the meetings during the two days, and, indeed, did the lion's share of the work. He might fairly have contented himself with performing the ordinary duties of a chairman; but then his modes of action are as far as possible removed from anything like routine, and his appetite for personal work seems insatiable. He never thinks of leaving the oars, and confining himself to the helm, even for a day. The first two hours on

WEDNESDAY

were devoted to reports on the progress of the work throughout the kingdom.

Dr. KNOX was the first speaker, and dwelt chiefly on the RESULTS OF THE MOVEMENT IN BELFAST,

as shown in the additions to the membership of the various churches. One minister had admitted, at one time, 100, and another 300; 98 had been added to his own roll of membership within the last six months. He also stated the interesting fact, that some of the ministers who were adverse to the services had received considerable accessions to the strength of their congregations. In the great centres of industry in Belfast the results had been most cheering. In one factory, one young woman on an average was converted every working day. A factory girl had been the means of leading about a dozen of her companions to Christ. In one large factory about 40 young men had been converted; in another 87. These factory men are going to the lowest parts of the town, holding prayer-meetings, and distributing tracts. Even the street Arabs have taken to singing Mr. Sankey's hymns in place of profane and ribald songs. The recital of such facts ought to stop the mouths of cavillers, if anything will.

Rev. Mr. TARRANT gave details of the

REMARKABLE RECENT AWAKENING IN LEEDS,

and said, as to results, that one church had received 100 converts, another 200, and at St. James's Church, under the faithful labours of Mr. Aitken, 700 souls had professed to find the Lord. His own congregation had increased by some 400 or 500. He gave one striking case that deserves to be recorded:—

A young woman was observed at one of the meetings with a shawl over her head and a jug in her hand, deeply affected. She went into the inquiry-room. When asked if

she wanted salvation, she said, "Oh, I cannot leave this place till I am saved." About half-past eleven o'clock, she ventured her all on Christ, and went home rejoicing. Next night a young man was observed trying to hide behind one of the pillars of the church. He was spoken to, and went into the inquiry-room, where he wept bitterly. He said, "I cannot leave the church till I have got salvation." The minister turned to a young woman who knelt by his side, and said, "Are you happy?" "Don't you know me? I came last night, with the jug in my hand, out of curiosity; the word reached my heart, and I went home happy. It was nearly midnight, and my husband was angry, as he was waiting for his supper. He thought I had been off with somebody. I said, 'Oh, no, John, I have been to get my soul saved, and I want you to be saved, too.' We never went to bed all night. We knelt down, and prayed all night long that God would save my husband, and now he is come here to be saved." About one o'clock the next morning the man said, "Now I have found Jesus," and the couple were re-married to the heavenly Bridegroom.

CONCERNING OTHER PLACES.

In testifying to the work in Liverpool, Dr. HARRISON said he believed a thousand people had been brought to the Saviour. Rev. Mr. Macpherson also spoke of the rich harvest of souls in Liverpool, and he was followed by Rev. W. Robinson, Manchester, who told of great doings at Preston and Salford.

Mr. SMITHSON testified to the

CONTINUED SUCCESS OF THE MOVEMENT IN DUBLIN, and said that, despite the anathemas of Cardinal Cullen, not a few Roman Catholics had been savingly enlightened. The saying had come true, that, "whom the Pope curses, God blesses."

Further testimony of a most undoubted character was given by Dr. Ziemann, Manchester, Rev. W. H. Aitken, and Rev. Mr. Jenks, Swansea. The latter speaker stated that large numbers had been added to nearly all the churches within ten miles of Swansea.

The closing item of testimony was given by a gentleman, in a letter received from Glasgow, and illustrated the widely extended influence for good of

THE HYMNS

used. It was, briefly, to this effect. A few evenings ago, a little boy was walking up one of the Glasgow streets singing, "There is a fountain filled with blood." A policeman joined in the song. At the end of the policeman's beat, he asked the boy if he understood what he was singing? Yes; he had felt the preciousness of it. They parted, and a few evenings after, a stranger came up to this policeman, entered into conversation with him, and said, "Do you know that a woman standing where we are was awakened to serious, and, I believe, saving impressions, from hearing the other evening a hymn sung by a policeman and a boy?"

The usual hour, from twelve to one, was set apart for the prayer-meeting. After the requests had been read, and prayer offered,

Mr. MOODY gave an address on the necessity and importance of the daily union prayer-meeting being well sustained. He attributed the success of the movement largely to the prominence given to the noon prayer-meeting, which, he said, had gone on increasing in numbers. He condemned the stiff and lifeless method of conducting prayer-meetings that has been too common in past times, and gave an account of the rise and progress of the Fulton-street prayer-meeting of New York, and the power for good it had exerted for many years and in many lands. He considered it a master-stroke of the devil that, in most of our large towns, there is no building where union prayer-meetings can be held, and he called on wealthy Christians to erect halls for the purpose.

After the interval, the question of

"OUR YOUNG MEN"

was taken up. Mr. HENRY DRUMMOND spoke at some length of the special work among young men, which was commenced in Glasgow about twelve months ago, and has now become almost as extensive as this evangelistic movement itself. Referring to the young men's meetings in Liverpool, he said that for the last few evenings there had been a nightly average of one hundred young men seeking Christ. Interesting addresses were also given by the Mr. Hind Smith, of the Manchester Young Men's Christian Association, and others.

At four o'clock Mr. MOODY gave his Bible lecture on "The Holy Ghost," which was received with the greatest interest by the large audience, including many ministers and others from a distance.

The evening meeting was densely crowded, and Mr. Moody's gospel address on "Present Salvation" produced a most thrilling impression. There were a great many at the close who testified their wish to seek salvation "now," and as Mr. Moody has often said he never knew a seeking sinner and a seeking Saviour to be long before they met.

THURSDAY.

The first subject of this day's Convention was
HOW BEST TO REACH THE MASSES.

The discussion was so full of interest and assumed at times such a practical shape, that it was prolonged beyond the two hours originally allotted to it into the hour usually given up to the prayer-meeting.

Dr. H. BONAR, of Edinburgh, reported on the efforts now in operation by means of weekly breakfasts to reach the lowest stratum of the population there, which had been most successful. They sought to imitate the Master in both *attracting* and *compelling* the people to come in.

Mr. T. MATHESON, of Liverpool, said that there was a large artizan class in Liverpool who would not come to a breakfast, and he advocated the planting of gospel halls in the midst of the people.

Rev. W. GARRETT, of Liverpool, spoke of the condition of the dock-men, of whom there are about 20,000 here. He attributed their moral and physical destitution to the absence of comfortable and cheerful resorts while waiting for work at the docks. They had no shelter but the public-houses. He strongly advocated the establishment of a number of public-houses without the drink, and suggested that a Company should be started for the purpose with a capital of £10,000 in £1 shares, and that all had benefited by these special services should take at least one share. He said there were hundreds of these men who would gladly shun the public-houses if anything else was open to them. He also gave an interesting account of what had been done in eight of the darkest corners in Manchester by some members of the Methodist Church there, in building gospel halls and engaging personally in the work at these places. As a result 500 of these hitherto degraded people had joined the class meetings. "I believe," he said, "that all the difficulties in the way in Liverpool would be overcome if the ladies would avoid dress and the gentlemen would avoid drink. This eternal attempt to shine is at the root of the poverty that exists in the Church."

Mr. Garrett's outspoken words on the question of dress and drink were greatly applauded by the vast congregation. Let us hope that they will not stop at applauding. It is really amazing to think how any well-disposed citizen of Liverpool—not to say any Christian citizen—can sit calmly by, in view of the frightful incubus that lies on the town, in the shape of the "hellish drink traffic," as Mr. Moody plainly puts it, without moving heaven and earth to have it removed, or, at all events, mitigated. A walk through some of the Liverpool streets on a Saturday evening is about the most heart-sickening pilgrimage that could possibly be imagined. If this movement does not in some way break up this traffic, the day of Liverpool's visitation will pass away with half its work undone.

Mr. HALFOUR, Liverpool, undertook to bear his part in the formation of the proposed company, and also spoke in favour of an organized system of visitation at every door, including Roman Catholics, if possible.

Mr. W. P. LOCKHART, Liverpool, urged them not to dwell too much on the *means* to be employed, but rather on the *spirit* in which we ought to do the work. Let there be more personal consecration and self-denial. Let the Church be on fire. He had heard Mr. Spakey sing—

"If you cannot give your thousands,
You can give the widow's mite."

And he would say—

"If you cannot reach your thousands,
You can reach a dozen souls."

There was about a million's worth of property in Liverpool in church buildings, and he would say, instead of building more halls, let them use what they had got. Why should not the churches and chapels be open at least every evening, free to all? There would be plenty who would come to hear.

After a few words from Mr. D. M. Drysdale, as to personal effort,

Rev. A. McAULAY said he despaired of the conversion of the masses until there was a revolution in the Church, and until it was as easy for a man to go into a church or chapel as it was to go into a gin-palace or public-house, and to feel that he was more welcome there than anywhere else, except in his own house. He spoke of the field in the East-end of London, where he worked in former days, and said that not one working-man in fifty went regularly to a place of worship.

Rev. M. TARRANT, Leeds, testified to the good results achieved by the "British Workmen" public-houses there.

Mr. CAMPBELL WHITE, of Glasgow, gave an account of the work in the Tent on Glasgow Green, and latterly in the Drill Hall, and also bore testimony to the power of sacred song on the hearts of the most hardened.

Rev. W. H. ARTKEN spoke of utilizing existing agencies, and urged the ministers present to press into action the dormant energies in their congregations.

Rev. Mr. LUNDIE said that sympathy with those in trouble was greatly needed. There were people in Liverpool who were almost as much alone as if they were living in a desert.

"THE QUESTION DEAWEE."

All the meetings on Thursday were most practical in their tone, and the hour, from three to four o'clock, was pre-eminently so.

The questions sent in, and answered by Mr. Moody in his unhesitating, emphatic way, were very numerous and varied. We have only space to summarize some of the answers:—

The best way to wake up a sleepy Christian is to set him to wake up another.—There is no good reason why women should not preach to women. Mothers can best talk to mothers.—Young converts should be set to work in the Sabbath-school.—At his own church at home he always asked converts who had been given to using "the stuff" to sign the pledge. Ministers ought to give it up themselves.—He would strongly recommend solo-singing as a means of drawing the masses; only, however, when engaged in by Christians, and for the love of souls. He used it regularly at the Gospel-meetings in connection with his church in Chicago.—Christians should dress so that people's attention should not be attracted by it.—He would sweep away these miserable pew-rents.—If you want to interest a Bible-class, get interested yourself.—He could not see anything wrong in advertising religious meetings. What were papers good for if not to make known the "good news"?—Have plenty of singing at cottage-meetings, and care less about the music than the words.—Have no chairman at a gospel-meeting, and only one speaker, if possible, for a week's services.—Special meetings should not last over an hour. Send the people away with a desire for more.—Indulgence in tobacco by ministers, Sunday-school teachers, etc., had a very injurious effect.—He would not teach his children to dance, etc., etc.

The next hour was taken up with a Bible lecture on "Work," by Mr. Moody. He quoted passage after passage, to show the Scriptural teaching on the subject, and gave a rule which he said he had adopted, and had only broken two or three times in the course of the last ten or twelve years, viz., not to let a single day pass without speaking to some one about their eternal welfare. In the evening, as usual, a Gospel address was given by Mr. Moody to an immense audience.

The Convention was largely attended by delegates from distant parts of the country. If every visitor has gone down to his or her home baptized anew with the spirit of prayer, wisdom, and consecration, who shall reckon up the "golden sheaves" to be gathered at the last great harvest day, from the seed sown during these two memorable days.

CLECKHEATON.—The Lord is greatly blessing the people here. The chapel is very large, and well arranged. It was well filled three times on Sunday—once for the children, once for consecration, once for the unconverted. At the close of the evening meeting between 800 and 700 remained for the after-meeting. And when the anxious were drafted off to the large schoolroom, it was quite full. I first talked and prayed with them altogether, and then individually, as far as I could, with the help of others, whilst the minister dealt with those who remained in the chapel. A large number, we have reason to believe, were saved. Truly the Lord is working all over England, and we have reason to praise God for the wonderful manifestation of his presence everywhere we are called to work.

W. E. B.

CLOSING SERVICES AT LIVERPOOL.

The closing services were held on Sunday last, at eight a.m., for Christian workers; at eleven a.m., for young converts and inquirers; at three p.m., for women only; and at eight p.m., for men only. Each of these services was very largely attended. For two hours before the proceedings commenced hundreds of people besieged the building, eager to secure admission. Mr. Sankey was not present, but Mr. Moody delivered appropriate addresses, exhorting his audiences to perseverance, and commending the efforts of the ministers who promised to take his place in a series of services, to be held this month in the capacious building in which they were then assembled.

A correspondent writes:—We had a wonderful day here on Sunday.

MESSRS. MOODY AND SANKEY'S VISIT TO LONDON.

As our issue is sent to machine on Monday night, we are unable to give particulars in our present number of the opening meetings at the Agricultural Hall on Tuesday evening, or of the noon prayer-meeting at Exeter Hall. Our next number will, however, contain a full report of the week.

Meanwhile, it will be useful to our readers to have information on a few points.

The noon meeting at Exeter Hall, conducted by Mr. Moody, is held from 12 to 1; doors open at 11.

The meetings at the Agricultural Hall commence at 7.30; doors open at 6.30. No tickets are issued for the first week.

The building at the East-end is proceeding rapidly, and is to be ready by end of April. It is situated near the junction of the Mile-end and Burdett roads.

During the first month, the meetings will be held at the Agricultural Hall, Upper-street, Islington. Next (it is intended) at the West-end; then probably at the East-end; and lastly, on the south side of London, or vice versa.

The House-to-house Visitation Committee are making good preparatory progress. It ought, however, to be clearly understood that this movement is entirely distinct from, though working in perfect harmony with, the Central Noon Prayer-meeting Committee, which is the body charged with the management of Messrs. Moody and Sankey's services. The address of the Visitation Committee is 48, Great Marlborough-street, Regent-street, W. The address of the Central Noon Prayer-meeting Committee from this time will be Agricultural Hall, Islington, N. One very interesting result of the visitation in Liverpool is the addition already to the membership of one church of twenty-one persons.

The noon prayer-meetings during the past week at Moor-gate-street Hall have been more numerously attended, and there has been a decided increase of interest and of fervour in prayer. The evening meetings for prayer at the Agricultural Hall have been attended by numbers varying from 600 to 1500, and a growing expectancy of blessing is manifest. One woman was noticed there night after night, who exhibited great interest, and on being spoken to, she said that her son had been led to Christ through the meetings at Liverpool, and writes to his Christian mother encouraging her to pray that the father may be converted.

Last Sunday's services in the Agricultural Hall were largely attended. In the afternoon, Rev. W. Cuff gave a powerful address from the words—"Ye shall be baptized with the Holy Ghost not many days hence," that was well fitted to arouse expectation and quicken faith. Rev. J. Thain Davidson gave a gospel address in the evening.

DEALING WITH INQUIRERS.

I have been for some time accustomed to attend meetings where evangelists preach, my object being to speak to the anxious. I have found it most useful to take with me a number of slips of paper, each containing a reference to chapter and verse of various striking passages of Scripture, some of which are the following:—1 Chron. xxviii. 9; Psa. xxxiv. 8, 15, 16; xcv. 7, 8; cxlv. 18; Isa. i. 18; xxx. 18, 19; xli. 18, 14; l. 7; liii.; iv. 1-7; Jer. xxix. 11-18; xxxiii. 8; Lam. iii. 25; Micah vii. 7, 18, 19; Nahum i. 7; Matt. xii. 20;

xxi. 27; 2 Cor. xiv. 14-18; v. 24; Rom. x. 11-13; 2 Cor. xiv. 14-18; v. 24; Rom.

One of these lists of passages was read, and with a blessing on his own word before they were read, and with assurance that I will add my prayers to theirs for a blessing. I have been cheered from time to time by hearing from one and another of the happy results that have been experienced by directing in this special way the attention of the anxious to the Lord's own word. The Lord will magnify his word.
ONE OF THE LORD'S LABOURERS.

PRAYER FOR FRANCE AND SPAIN.

Dear Sir,—May I once again remind your readers of the duty of praying for Spain, at a time when the freedom of the gospel in that land is so much imperilled as now? It appears that the ministers of various Protestant congregations in Spain "have memorialized the European governments to the effect, that the position of their co-religionists is in peril." It is, at any rate, quite certain—first, that the power of the clerical party there is not to be despised; and, secondly, that they will use their power, if they can, to suppress the preaching of the gospel and evangelical worship.

Surely the bare possibility of the extinction of the blessed light which has shined upon unhappy Spain, after so many centuries of almost total darkness, ought to arouse Christians everywhere to memorialize the King of Kings on her behalf.

On the other hand, the prospects of France call for prayer on behalf of her thirty-six millions of inhabitants, who seem likely now, in God's good providence, to attain such a measure of religious liberty as they have never yet enjoyed. Some of your readers may need to be told that M. de Pressensé has introduced into the French Assembly a bill for the increase of religious liberty, which has passed the second reading by a large majority, and which may, therefore, very possibly, with God's blessing, become law before the present session is ended.

"Brethren, pray for us," wrote Paul to the church at Thessalonica, "that the word of the Lord may have free course and be glorified, even as it is with you." Surely it does not become British Christians, who rejoice in the free course which the gospel has among themselves, to look on with selfish indifference whilst the religious liberties of two great nations are passing through a crisis; in the one case, so hopeful; in the other, so alarming. "Look not every man on his own things, but every man also on the things of others," is a rule which surely applies to nations as well as individuals.—I remain, dear sir, truly yours,

White Rose Grange, Woking Station. HORACE NOBL.

CONFERENCE AT NIMES.

The Conferences here have been greatly blessed, both in individual cases of conversion and renovation, and in the general influence. A rich lady from Switzerland came, and paid the journey of several sad ones from thence, and all found a blessing. One was a young pastor in the Alps. He went back with new life, and radiant with sunbeams from heaven. Another was a dear old Christian lady of seventy-two, who had worked for fifty years with success in France for the Lord, and who for five years had fallen into sadness, and doubt of her acceptance. She was perfectly restored, and, after having prayed in anguish and being prayed for, rendered a joyful testimony to her Lord's love and faithfulness.

The women's meetings were largely blessed, the peasants came up from the villages to attend them, and so ardent were the women to pray, that only a few words could be spoken by us. Many found peace and rest on the spot, and the love they show is intense. Many were so anxious, that they could not sleep, and they came with dismal countenances, and such contrite prayers, crying not who heard their cries to God in confession. Some found peace while singing the French version of "Safe in the arms of Jesus," and pastors bore their testimony with a simplicity that melted hearts. The calmness of the meetings was remarkable.

Theodore Monod was deputed to attend from Paris, and was, of course, the mainspring of the meetings.

One dear Christian, who years ago had been longing for

a higher life, and who had learnt English on purpose to obtain a better knowledge through that language than she could find in her own, read Mr. Boardman's "Higher Life," and expressed herself very grateful for the good she received, and also for the help given to others, among whom she has circulated it.—Yours in Jesus, S. S. BLUNDELL.

STATE REGULATION OF VICE.

TOTAL REPEAL OF THE CONTAGIOUS DISEASES ACTS.

Last week, no less than three large meetings were held in London of cordial friends of the Bill which Sir Harcourt Johnstone proposes to submit to Parliament for the Total Repeal of the Contagious Diseases Acts. The first gathering took place on Wednesday evening in St. James's large hall, under the presidency of Sir Harcourt himself. Amongst those by whom he was supported, were the Right Hon. J. Stansfeld, M.P., Mr. J. Holms, M.P., Mr. H. Richard, M.P., Mr. C. H. Hopwood, M.P., Mr. George Dixon, M.P., Mr. T. A. Dixon, M.P., Mr. F. Pennington, M.P., Mr. A. Brown, M.P., Mr. P. A. Taylor, M.P., Mr. Banks, Mr. Shaen, Mr. S. A. Blackwood, Mr. J. Stabb, Mrs. Josephine Butler, Mrs. Stansfeld, Mrs. P. A. Taylor, and upwards of a hundred representatives of the movement, both in the metropolis and in the Provinces. More than three hundred letters of apology had been received, expressing regret that the writers were unable to attend. Many London ministers were amongst the writers.

The Chairman said: It was not surprising that men and women were deterred from taking into their thoughts the subject they were met to consider. He himself, at one time, was as averse as any one to the question; but, having gone into it, the conviction had strengthened day by day, until he had no more doubt that these Acts ought to be repealed. They had three classes of persons to deal with—those who forced these Acts upon the country upon what was termed hygienic grounds; those who thought that such a business properly belonged to the State; and, lastly, the largest class of all, viz., people who will give themselves no trouble at all about the matter. He was quite sure that the information diffused throughout the country, through every town and village, would result in a public opinion that would tell most favourably on their movement. The Wesleyans were already working in a manner which could not be too highly praised. The Congregationalists, the Society of Friends, the Roman Catholics, by working with the same end in view, will be able to show the Prime Minister that this is not a subject to be trifled with. He himself believed that these Acts were deliberately framed on the supposition that sin is a necessity; that it is the business of the State to cure disease, and that disease must be stamped out. He would say in reply, it was not the business of the State to foster false ideas in the minds of the rising race; that we have facts before us pointing to quite another conclusion than the one which would make this a matter for the State, and that dependence can safely be placed upon the voluntary efforts of Christian men and women. For himself, he could not see that these Acts were ever intended to reclaim, and he could not help regarding them as inimical to morality, dangerous to constitutional freedom, and as having signally failed in their object of repressing vice.

Mr. S. A. BLACKWOOD moved the first resolution, which affirmed that—the Contagious Diseases Acts, 1866-69, are unjust in their principle, oppressive in their operation, demoralising in their result; and, on these grounds, their immediate repeal should be demanded. He said that, perhaps, he owed them some apology for addressing them on this subject. He was no public speaker, and all his spare time was devoted to making Christ's gospel known to as many as he could reach. He had, therefore, no time for mere political meetings; but on the subject before them this evening, he felt so strongly that the Acts are opposed to all true Christianity, as well as subversive of true morality, and opposed to our liberty as British subjects, that he deemed himself only advocating the cause dear to him in another way. He held these Acts to be unjust in principle. An Act which says that one person shall be tracked and apprehended and punished without trial, while another is not tracked, but allowed to go free; an Act which punishes the weak and leaves the strong untouched, is manifestly unjust in principle. An Act which compels a poor woman to rivet yet more closely the chains which bind her, is

manifestly an oppressive Act, which, instead of stamping out disease, stamps out womanhood. But, above all, these Acts are grossly immoral in recognizing, as a necessity, what is known to be opposed to the will of God. For himself, he would say that the women who had thrown themselves into the work in which they were engaged, were worthy of their hearty admiration and gratitude. He would not reverence an angel so much as he honoured those Christian women, who, at a cost which men with grosser natures and more hardened sensibilities were unable to appreciate, had nobly cast themselves into the breach with the brave hope of closing it.

The Right Hon. Mr. STANSFELD, M.P., in seconding the resolution, insisted that these Acts had been placed on the Statute-book not simply to meet, as some said, the requirements of a standing army, but to be extended to the population at large. A sure way had been taken to corrupt the youth of the country by surrounding it with an atmosphere of vice. If virtuous people will content themselves with being silent, and with turning on the other side in this matter, then conditions will be created which will be fatal to virtue and which must end in the degradation of society. He spoke of his own knowledge when he said that, before the first Act of 1866 was passed, a society had been formed consisting of a large number of persons for the very purpose of extending these Acts to the country at large. In Parliament and out of it, measures of this kind were very silently worked from fear of rousing into antagonism the moral and religious sense of the community. Whatever some might say that the immediate object of these Acts was to cure disease, such, however, was not their object, but to enable men to sin without danger of the physical consequences. It would be foolish to imagine that there would be less vice, for these Acts smoothed the path of vice, and said it was the business of the State to see that it might be safely and cheaply practised. One of the results of this legislation would be that mere boys, school boys with satchels on their backs, would be found frequenters of licensed houses. So at least it was in an Italian city where an examination took place every three days, and where it was said that the frequenters of these places were of every age, from thirteen to seventy. On the system they had met to oppose there was no need to license houses, they licensed their inmates, and made every garret to all intents and purposes a government licensed house of sin. The speaker entered upon a forcible argument to show that it was impossible that the immoral can ever be the true hygienic law, and taking his figures from army and navy reports, he also showed the laws they were met to oppose were an imposture and a fraud. They enabled men to conceal the diseases from which they were suffering. If these laws were extended to the whole country they would inflict an awful penalty on generations yet unborn. They had been a failure where they had been tried, as the best medical testimony went to prove, and by their repeal the standard of social purity would be raised throughout the land.

Mr. HOPWOOD supported the resolution, remarking that the evidence given before the Royal Commission testified strongly against the Acts which were a stain upon the national character.

As the resolution was about to be put, Mr. George Brown (Islington) attempted to move an amendment, but the resolution was carried by a large majority.

Mr. H. RICHARD moved the second resolution, which affirmed the pleasure of the meeting in learning of a bill being about to be introduced for the total repeal of the Acts, and requested the chairman to sign a petition to Parliament on behalf of the measure. In a brief but earnest speech Mr. Richard expressed his admiration of those brave men and braver women who had hitherto so nobly advocated this movement in spite of sneers and obloquy. He also congratulated the meeting on having so good a representative as their chairman, and he trusted that a public opinion would be formed that would make its power felt in St. Stephen's with such strength that the men who sat there could not disregard it.

Mrs. BUTLER, who seconded the resolution, was received by the entire audience upstanding, and with loud cheers. She said: I have very few words to say, and they will not be addressed to those who sympathize with us, but to that minority who may believe, in spite of all they have heard and read, that prostitution is a necessity. I have one question to ask of the men here this evening: Let us for the moment accept this so-called necessity, I then ask you, are you willing to devote to this necessity your daugh-

ter, your sister? Perhaps one or two might be found even to say "Yes" to such a question; but if so, they are not worthy of the name of men. I am quite sure that any man of right feeling would answer "No." I have another question to ask. I ask you, in the name of justice, how dare you ask other men to give up their daughters, their sisters, to minister to men's lusts and passions? If you do not answer this question honestly now, future generations will answer it for you. I beg you to take home the two questions I have asked, and honestly to answer them.

Mr. ALEX. BROWN, M.P., Wenlock, supported the resolution, which, upon being put from the chair, was carried with only two or three hands being held up against it.

Mr. DIXON, M.P., moved a vote of thanks to the chairman, which having been carried by acclamation, the proceedings terminated.

CONFERENCE AT WESTMINSTER PALACE HOTEL.

On Thursday morning, under the presidency of Right Hon. J. Stansfeld, M.P. (in the absence of Mr. Shaen), a conference took place, the most interesting feature of which, perhaps, was Mrs. Butler's paper, giving a deeply interesting sketch of her three months' efforts on the Continent. While in Italy, a lady of the country had written to her, that it would be difficult to describe the wrongs and sorrows connected with the system which their meeting of last night had protested against. Her own personal observation went to confirm this testimony. She had read many descriptions of slavery, but no picture however vivid could be placed by the side of the one which might be drawn of the horrors of prostitution, as it was to be seen in its State-protected temples; in other words, the prisons and hospitals. She could not tell them what she had seen in these hells upon earth, without filling every heart with grief. Still she could honestly express the conviction that there was some little hope of the beginning of the end, and that the testimony of those who had worked the system abroad was that it was a hygienic failure. There was not that general submission to the law abroad which some imagined. In Paris there had been a strong effort against the evil by a large body of the people. The working-classes there, especially, were groaning under it. In Milan she found that there were ladies and gentlemen, as well as working people, who, for years, had been resisting the system. In Naples there was still a resistance on the part of the people, and the system cannot be carried out, on account of the use of certain watchwords, on hearing which from the men the women disappear up courts like rats into their holes. In Florence the system has almost worked itself to an end, and not without bloodshed; on account of the resistance of the peasantry. In Rome, where she spent a few days, she spoke to several who had been waiting for years for a call to engage against the practice. She begged to say that she had originated no movement on the Continent; the time had not come when what was latent in many minds could show itself. In Geneva they have only had the system a few years, and there have been some who have been encouraging it. But there is an earnest opposition to it, nevertheless, under the Committee which has been formed to wage a crusade. If there have been all these protests, the question may be asked, Why not more success? The reason depends on the absence of sufficient publicity; but there will be more of that now, both in Italy and Switzerland. Then, again, there has been no knowledge of what was going on in other countries; and, lastly, the women have had no part in the business. All who share in the views of those now present were looking over here for sympathy and the right hand of fellowship. In the second portion of her paper, Mrs. Butler pointed out that when the State has once entered into a compromise with vice, it cannot stop.

About three hours were spent in conference, in which Mr. Fowler, M.P., Mr. Lydgett, Mr. Wheeler, Rochester, Rev. W. Guest, Gravesend, Rev. Mr. Trestrail, Miss Young, Chatham, and Alderman Rees, Dover, took part. A resolution before the Conference was as follows:—That this Conference approve of the proposal to institute an Association to be entitled "The British and Foreign Federation for the Abolition of the Government Regulation of Vice," and to consist of the executive committees of all associations having that object in view in all parts of the world; and expresses a readiness to join the same, and that all such executive committees be earnestly invited to join such Federation

HENRY MOORHOUSE IN AMERICA.

All who have heard Mr. Moorhouse have been greatly gratified. He completely disarms criticism from the beginning. One might as well criticize the outpourings of a mother's heart in addressing her child. All he is anxious to do is to get the great message fairly and clearly before the minds of his hearers; that is all. Consequently, all who love God's truth love to hear him. If the love of Christ has ever been shed abroad in their hearts, and they delight to hear his matchless excellences delineated and extolled, they hear Henry Moorhouse's preaching gladly. He has wonderful power over an audience, and it has its source in his own simple, childlike, affectionate disposition. He is earnest, direct, and all-absorbing in the passion to make you hear Christ and love Him. It is worth going a great way to hear Henry Moorhouse, especially for ministers. They can learn much from him, for they cannot hear him without gaining enlarged conceptions of the power of simplicity, and the advantages of so presenting the truth as to keep themselves out of sight, and simply let God himself speak. Henry Moorhouse's labours are kindling a fire which, it is hoped, will extend from heart to heart, and from congregation to congregation.—*New York Evangelist.*

MR. GUINNESS'S MISSIONARY TRAINING HOME.

We wish to call our readers' special attention to the advertisement on the last page of our present issue. It shows that this young work has grown rapidly, and is full of vigour and promise for the future. Yesterday there sailed from our shores, for Japan, Mr. T. L. Boag, the twelfth young missionary sent forth from Mr. Guinness's Home during the two years which have elapsed since its foundation. If God only grant these twelve some of the faith, courage, and success of the twelve who of old went out from Jerusalem, and turned the world upside down by preaching Jesus and the Resurrection, what a work lies before them in the nations where they are now scattered!

China and Japan, Bengal, Madras, and Burmah, Africa and the West Indies, each have received one or more young evangelists, resolved to spend their days in the glad work of carrying the light of life into the gloom of heathen darkness. We rejoice to hear that not only do suitable volunteers offer for the work in larger numbers than Mr. Guinness can receive them, but that openings for the students to go out present themselves more rapidly than he can prepare men to take advantage of them.

An urgent need of increased accommodation, for even the number of men who have been received into the Institute exists at HARLEY HOUSE, as every visitor to that busy hive must have observed. Mr. Guinness is, consequently, desirous of converting some adjoining outbuildings into class-rooms and studies, and also to furnish some new dormitories. We do trust the means required for these purposes will soon be put into our brother's hands, so that the efficient organization now at his command may be turned to full account. As will be observed by the advertisement, the very valuable practical co-operation of Mr. FRANK WHITE, and of Mr. ARCHIBALD BROWN, is now enjoyed by this work, and those who have no personal acquaintance with it, may judge of its character from the fact, that so many well-known and godly men of various denominations have heartily given their names as referees.

We shall gladly hand to Mr. Guinness any contributions sent to us.

THE LORD'S WORK IN CARDIFF.

We desire to praise God for a wonderful outpouring of the Holy Spirit in this town. Some time ago a committee of ministers and laymen of different denominations decided to invite the Rev. J. E. Irvine, of America, and the Rev. J. Mountain, of London, to hold a series of union services for the promotion of Scriptural Holiness, which were commenced nearly three weeks ago, first in public halls, and then in some of the largest places of worship of different denominations. These services have been of great spiritual power as regards Christians, and hundreds of sinners who come seeking pardon have confessed Jesus, and given their names to the secretary as justified believers. The meetings are increasing in power and interest, and I believe the work is only commencing.

JOHN COBY.

Finchley House, Cardiff, March 6.

HOUSE OF REST FOR FEMALE MISSIONARIES.

8, CAMBRIDGE-GARDENS, KILBURN.

The annual meeting of this institution was held on Tuesday, Feb. 23, at the house of Mr. Ellis, Maida-vale. A large number of interested friends were present. Interesting particulars of the progress of the work entrusted to Miss Mason were furnished by herself, and addresses full of sympathy and encouragement were delivered by the Revs. Hay Chapman, and Charles Graham, and Mr. Campbell.

The Lord has certainly set his seal of approval on this effort to give rest and refreshment of body and soul alike to his servants who serve Him. It is a happy thing to know that if, under the high pressure of existing work for God, weak, disheartened labourers retire, often unnoticed, from the field, there is one corner where they may find a welcome, just because they are weary.

We heartily wish that this Home, and the seaside branch at Eastbourne, may grow and increase, and that other Christians may be stirred up to undertake a similar work elsewhere.

SERMON-LANE MISSION.

The annual meeting of the Sermon-lane Mission was held this year at Myddelton Hall, under the presidency of Mr. J. Curry. The report was read, and contained the very satisfactory item of news that the Mission was now entirely free from debt, owing to special efforts put forth at the commencement of last year. The day-school has been discontinued, owing to the establishment of Board-schools in the neighbourhood. The Sunday-school numbers about ninety. The Sunday evening services are largely attended, and during the months of January, February, March, November, and December, free breakfasts were given on Sunday mornings to 150 or 200 of the most indigent. The Bible-classes for adults, working meetings for adults, home visitation, penny savings'-bank, etc., are all exercising their slow but sure process of softening on these poor people; while many have found, through the preached gospel, the pearl of great price.

Mr. Fuller has for five years been superintendent of the Mission, and has, by untiring zeal and effort, greatly aided its prosperity and increase. The receipts for the year were £269 18s. 1d.; expenditure, £216 5s. 5d.

BRIDGEWATER.—For a long time past the hearts of many Christians in this town have been yearning for a share in the blessings God has been so freely granting to other places. In November last the pastors of the associated Nonconformist churches summoned a united meeting of their members at the Wesleyan Chapel, for conference and prayer, at which it was resolved to commence a daily prayer-meeting at the Friends' Meeting-house. These meetings were continued with much profit till after the week of united prayer at the beginning of the present year. That week of prayer was followed, as in previous years, by a united Communion-service on Lord's-day evening, Jan. 10, at the Congregational Chapel. It was felt to be a very solemn yet joyous service. Just at this time one of the pastors spent a few days at Sheffield, during Mr. Moody's visit there. The reports he brought back, and communicated to the churches, deepened the growing desire for larger blessings. A meeting of pastors and officers was convened, at which it was unanimously resolved to invite Mr. Vicary, whose labours had been much blessed at Chard and elsewhere, to hold a week of special evangelistic services. These were conducted at the Town-hall, from Feb. 22 to 28. God honoured faith, and answered prayer. Drops of blessing had previously fallen on the various congregations, but now a shower descended. In response to invitations taken to every house in the town, the hall was crowded each night by an increasing number, till at the last service, on Sunday evening, Feb. 28, it was computed in a local newspaper that 2000 were present, while hundreds could not enter. The simple, earnest addresses of our beloved brother were blessed by God to many souls. At the after-meetings large numbers remained for prayer and conversation. The souls of Christians were warmed and encouraged, and many felt it to be the happiest week in their lives. Neighbouring villages and hamlets shared in the blessing. At the various weekly meetings, on Monday, March 1, arrangements were made for gathering up the results, and giving further help to the new converts and the awakened. The reports given at the mid-day prayer-meeting next day were highly encouraging. Weekly united evangelistic services will be continued for the present, and various other special efforts will be made for the spread of the kingdom of Christ in the town and neighbourhood. It is believed that there is a very widespread awakening among various classes, and the prayers of "the Lord's remembrancers" (Isa. liii. 6) are asked, that his servants may be guided and prospered in the work which, they trust, is opening before them.

E. S. P.

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CONVENTION AT BERNE.

My dear Brother,—For a whole week (4th to 11th Jan.) the people of God have been gathered in prayer, and have been seeking the face of the Lord. Many souls who had come to Berne weeping and with a heavy heart, have gone back to their homes light-hearted, and with a song of thanksgiving. Some came from Germany, many from the Protestant cantons of Switzerland, and the people from the rural districts were seen to flock in numbers, especially on market days.

All, or nearly all, the denominations of Christians in this place have united during this week; men of the National and the Free Church, Wesleyans of the Apostolic community, Baptists, and Moravian brethren, worked together in harmony, and have learned not only to respect but to love each other.

The people thronged especially to the evening prayer-meetings, so much so that during the three last days of the week they had to take place simultaneously in the hall of the Evangelical Society and the Free Church; both places were as crowded as possible; also the Bible-lecture of the afternoon had to be removed to the *Eglise Française*, a large building, containing easily 1500 hearers. But perhaps the best of the meetings were the prayer-meetings in the morning; great blessing was poured on them from on high. On Sunday, a large public meeting took place in the above-named church, which was crammed, the passages and galleries being full of standing people. Their number have been estimated at about 2000, perhaps more, who listened with unabated attention for two hours.

Our dear brethren, Rappard and Stockmeyer, both of whom went to Oxford last summer, were much owned by the Lord. They and Pasteur Riggenbach, of Basle, who is fully in the movement, and has given up his place in the National Church for conscience' sake, were the principal leaders of the meetings. Many souls found rest, especially in the smaller meetings. The Lord's Spirit was often felt to work in the assemblies, and I cannot express the mighty feeling which pervaded all of God's holy presence.

You can have no idea of the blessing which rested on this season of prayer and thanksgiving and people in the town wonder what all this means. The Lord has visited his people, glory be to his name now and for ever! What a joy to know that this is only the beginning of the good things which are to come, and that the whole land is before us, to be taken for our dear Lord Jesus Christ.

Receive our thanks, dear brethren and sisters, both in England and America, for your prayers on our behalf; and now let us all thank Him for his goodness unto the children of men. Continue to pray for us.—Believe me, yours in Christian bonds,

W. DE B.

Berne.

[The above should have appeared some weeks ago.]

TO YOUNG MEN IN LONDON.—All young men are invited to the meeting held every Friday evening in Moorgate-street Hall at eight o'clock.

SOLDIERS' HOME, THORPE HAMLET, NORWICH.—Dear Sir,—In answer to the fervent and earnest prayers of his children, the great God and Father has given us a copious shower of blessing among our soldiers. The Bible-readings, meetings for prayer, and also for the preaching of the glad tidings, have been well attended, not only on Sundays, but also during the week. Several have professed to find peace in Jesus, and we believe that others have been awakened also. The efforts of these dear fellows to induce their comrades to attend our tea-meeting last Thursday were crowned with success, and the room was filled. Short addresses were given by various friends, and some of the old favourite hymns (which many of them had learned at Sunday-school) were sung with an earnestness which showed that the men knew them by heart. A most fervent prayer from brother Davidson (who resides at the Home, and who has been himself a soldier) concluded this interesting gathering. The meeting last Sunday evening was especially solemn, not with mighty words of man's wisdom, but with the earnestness of men who believed what they preached, and with hearts full of love to precious souls, the messengers spake of sin, of righteousness, and of judgment. A hymn was sung, and then, in clear, soft tones, rang out the sweet chimes of mercy. The most marked attention was depicted on every countenance, and we have reason to believe that the arrow winged by faith has reached their hearts. To God be all the glory! Tracts, donations, etc., will be most thankfully received by Mr. Davidson, who resides at the Home, but the prayers of Christian people are especially asked for.

W. A.

DAILY TEXTS.

"BEHOLD THE MAN."—JOHN XIX. 5.

Thurs., March 11.—"The woman...her Seed shall bruise thy head." "Made of a woman." "Unto us a Child is born; unto us a Son is given."—Gen. iii. 15; Gal. iii. 4; Isa. ix. 6.

Fri. 12.—"And when they were come into the house, they saw the young Child, with Mary his mother, and fell down and worshipped Him." "He went down with them, and came to Nazareth, and was subject unto them."—Matt. ii. 11; Luke ii. 51.

Sat. 13.—"Is not this the carpenter, the son of Mary, the brother of James and Joseph, and of Juda and Simon? And are not his sisters here with us?"—Mark vi. 3.

Sun. 14.—"Forasmuch, then, as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death."—Heb. ii. 14.

Mon. 15.—"For in that He himself hath suffered, being tempted, He is able to succour them that are tempted." "For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."—Heb. ii. 18; iv. 16.

Tues. 16.—"Then drew near unto Him all the publicans and sinners for to hear Him." "And when the Lord saw her, He had compassion on her, and said unto her, Weep not." "Jesus wept."—Luke xv. 1; vii. 13; John xi. 35.

Wed. 17.—"For both He that sanctifieth and they who are sanctified are all of one; for which cause He is not ashamed to call them brethren."—Heb. ii. 11.

"THERE IS ONE MEDIATOR BETWEEN GOD AND MEN, THE MAN CHRIST JESUS."—1 TIM. II. 5.

CENTRAL NOON PRAYER-MEETING,

MOORGATE-STREET HALL.

The following are the subjects and speakers for the ensuing week:—

DATE.	SUBJECT.	SPEAKER.
Th. 11.	"Learn of Me" (Matt. xi. 29).	Rev. W. Hay Chapman.
Fri. 12.	Sympathy of Jesus (Matt. ix. 36-38).	Mr. W. W. Smyth.
Sat. 13.	Salvation in possession and prospect (2 Tim. i. 12).	Rev. Edward Brewer.
Mon. 15.	Fruitfulness (John xv. 8).	Asa Mahan, D.D.
Tues. 16.	Trembling with power (Acts iv. 31).	J. Allen.
Wed. 17.	Temptations, and how to meet them.—"It is written" (Matt. iv. 10).	Thos. Richardson.

At the Friday evening prayer-meeting for young men Mr. J. J. Jones gave a short address, urging the young men present to join him in besieging the theatres, music halls, and dancing saloons, during the visit of Messrs. Moody and Sankey. Many present at once volunteered their services, and it was decided to commence this work on Monday evening next (D. V.) after a meeting for prayer that God's blessing may rest on this effort. It is proposed that bands of six or more take their stand at the doors of these places of resort, giving to those who visit them a suitable tract, with notices on it of the various meetings to be held by Messrs. Moody and Sankey.

Will all Christians who read this pray that a special blessing may follow the labours of these young men.

The children's services on Saturday afternoons have now been held for seven weeks. On several occasions the body of the hall has been nearly filled, but the very unfavourable weather on the last three Saturdays has diminished the attendance. There is, however, cause for much encouragement. Several friends bear testimony to good results, and letters have been received from Sunday-school teachers stating that the services have led to the conversion of scholars whom they have brought with them from a distance. Other services have also arisen out of these. With brighter weather it is hoped that many friends living within an easy walk will bring children and young people to the meetings, so that the hall may be well filled.

NOTICES.

J. T.—We have not room to discuss these subjects.

WILL Mrs. F. Deane send us her address?

MR. THOMAS P. HARVEY (China Inland Mission) has removed to White-cottage, White-hart-lane, Tottenham, London, N.

Communications received with thanks.—E. H. H.; I. J. M. G.; L. M. B.; W. B. T.; E. F.; Mrs. C.; G. B.; M. S.; E. G.; Mrs. H.; F. G.; J. D. H.; B. S. A.; H. L. H.; D. F.; J. H. B.; M. E. W.; L. G.; M. C. H.; H. W.; J. S. O.; G. F.; C. M.; E. A. W.; J. S.; I. E.; F. T.; A Friend; H. B.; R. M. C.; J. H.; E. W.; E. G.; E. S. P.; G. R.; G. A. A.; A. P.; J. W. C.; A. C.; E. G. D. S.; F. J.; T. S.; A. P.; W. R.; W. F.; H. W.; D. M. A.; C. E. G.; J. K.; A. B.; C. V.; J. A. W.; J. S. P.; J. L.; J. W. C. F.; C. A. T.; L. H.; C. S. G.; W. W. E.; T. W.; B.; E. H.; P. W.; W. T.; T. R.; J. D. T.; E. S.; T. W.; B. B.; E. L.; J. O. H.; W. C.

THE ARMY AND NAVY PRAYER UNION.

In 1851, the late Captain Trotter founded the Army Prayer Union, and in the same year Sir Edward Parry founded a similar institution for the Royal Navy. In 1871 the officers of the two Services joined in an annual prayer-meeting, which has been ever since, and promises in years to come to be, a happy and profitable occasion to its frequenters.

The meeting for this year took place at Cannon-street Hotel on Saturday, the 6th inst.

Upwards of 150 were present. General Alexander, the honoured veteran, who presided, in a stirring address, in which he alluded to the fact of his having served as an officer in the Royal Navy during the war with France, exhorted his younger brethren to be ready to endure hardness as good soldiers of Jesus Christ. Many fervent petitions were offered by members present, and the reading of a number of special requests for prayer was followed by silent supplication.

Lieut. Owen Hay, R.A., at the request of the Chairman, gave a short address, in which he dwelt on the precious words in Dan. xi. 32, so appropriate to the need of Christian soldiers and sailors, "But the people who do know their God shall be strong and do." Lieut. Hay spoke also of the faith of Jonathan's armour-bearer, and of the victory given by God to him and his master as blessed encouragements to those who desire to follow the Lord fully.

This hearty gathering of Christian officers was concluded by an after-meeting, presided over by Captain Liebenrood, R.N., at which interesting matters connected with the Lord's work in the Army and Navy were discussed by General Barleley Wilton, Colonel Puget, Lieut. Dawson, 6th Dragoons, Rev. Mr. Hardy, Chaplain of Chatham, Captain Phipps, R.N., and Major Hutchinson, R.A.

The Christian TRACT FUND.

APPLICANTS FOR TRACTS.

Wm. Brock, 189, Kentish Town-road, N.W.
W. Reeves, No. 6, Albert Cottage, Gartree-street, Leicester.
John Salmon, 4, 5, 6, Bell-alley, Goswell-road, St. Luke's, E.C.

As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers should be carefully read before being given away.

SPECIAL PRAYER FOR IRELAND.—The Council of the Evangelical Alliance, 7, Adam-street, Strand, invite Christians to unite in prayer for Ireland on St. Patrick's day, 17th inst.

"MOUNTAINS OF BREAD."—Miss Georgina Thompson, the author of this series of little books, will be glad to hear from any of her friends. Address, Parkgate, Cheshire.

CAPETOWN.—A statement made by a correspondent, that in the diocese of Capetown the divinity of Christ is denied, and that in the Cathedral there the second clause in the doxology, "Glory be to the Father, and to the Son, and to the Holy Ghost," is omitted, is contradicted by Rev. E. Glover, M.A., late an Archdeacon of George, Cape Diocese, and Canon of St. George's Cathedral, who writes from an acquaintance of twenty years with the Cathedral, and with every part of the Cape Diocese, and with every clergyman in it.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.—For great mental improvement in a dear brother, in answer to prayer.—For improvement in two of the three drunkards for whom prayer was requested.—That a husband who was a backslider, has been reclaimed during the late Mission services in Leeds, and is now happy in Jesus.—By a Christian mother, for signal answers to prayer on behalf of her two sons, delivered out of snares laid by Satan for their ruin.—For a believer, long troubled by Satan with deep spiritual depression, now graciously restored, strengthened, and established, and labouring happily and acceptably in the Lord's vineyard.—For a great blessing on the word spoken at Oulton, Suffolk. Many souls have found peace and joy in believing.—That during the week of prayer in Basutoland, South Africa, sixty-one souls at one station, and sixteen at another, were led to confess faith in the Lord Jesus. Pray for the Missions of the Church of France.—Praise the living God for a glorious work at Begnor. Hundreds have been awakened, and very many are rejoicing in their newly-found Saviour.

PRAYER.—On behalf of a children's special service held in the South of London, that personal help may be sent.—On behalf of a boys' and girls' daily prayer-meeting, which has been carried on over eighteen months, that the time spent in prayer, out of our dinner-hour may be a great blessing to the school.—That a young clergyman, occupying an important sphere, may be preserved from the errors of Ritualism.—For the father of a family, who is addicted to intemperance.—For a class of lads attending a Sunday evening Bible-class, the teacher of whom has just found that they are in the habit of going to a Messing for the rest of the evening after leaving her. They have now to decide between the beer-shop and the class.—For a beloved brother, who left home some years ago, and has not since been heard of, that he may be brought to a knowledge of the truth.—For the recovery of Richard Weaver, now Aerohopy, Ill.

For a beloved sister, in the last stage of consumption, much distressed with doubts and fears.—For a young Christian officer in India, in an ungodly regiment.—For one who once "did run well," now a backslider, and letting his fine family grow up in worse than forgetfulness of God.—For a lady, severely afflicted for more than twenty years, and often in acute pain for many hours.—For a daughter, who is grievously afflicted.—For an aged aunt of seventy-three, much under the power of intemperance.—For power to be given to a father, a church officer-bearer, who is easily overcome by intoxicating drink.—For a dear sister, that she may be restored to reason.—That an elderly lady in delicate health may be brought to Jesus.

PLACES.—For a revival of God's work in the town of Neath.—For the town of Ross, Herefordshire, during a united effort now being made.—For a series of meetings in the parish of Stonykirk, Wigtownshire, from March 14 to 28.—For blessing on meetings now being held at Over Darwen.—For God's blessing on the house-to-house visitation which is being carried on in the neighbourhood of Felsted.—For a Mission to be held in Cinderford parish, Forest of Dean, March 14 to 21; Mission preacher, Rev. James Turner.—For Stowmarket, Suffolk.—For the parish of Keinton Mandeville, Somerset, where special efforts are being made.—For a Mission in Nottingham, to be conducted by the Rev. J. Calvert, of Sheffield, and Miss Savill, of Bristol, commencing on March 11, and continuing ten days at least—longer, if the Lord will.—For Mission services in the parish of Ainstable, Cumberland, commencing March 14.—For special services to be held at Calne, by Mr. Somerset Gardner and Mr. Marshall, March 8 to 12.—For an awakening in the town of Nairn, N.B.—For the Mission next week at St. Andrews', Oldham, by Rev. G. J. Watts.—For the villages of Fifeshire.

CONVERSIONS.—For three husbands, five sisters, three brothers, two mothers, two fathers.—For a merchant and his wife, who scoff at the name of Jesus, and cruelly persecute their eldest son, who has been drawn to the Saviour's fold, and is working for Him.—For a father, lamentably self-deceived, that his eyes may be opened to see himself, and to see Jesus.—For two ungodly neighbours.—For a brother-in-law, who is the slave of drink; also for his wife.—My heart is hard and stubborn; pray that I may soon find peace in Jesus.—On behalf of a son, aged twenty-five, smitten with a very serious, most probably fatal, disease, unsaved.—For a husband and wife.—That an only brother, professing to be a freethinker, may be brought to Christ speedily.—For a young chemist, under deep concern for his soul's welfare.—For two brothers in London, three brothers in York, one brother in Manchester.

Requests must be accompanied by the name and address of the sender. Each request should be written on a separate half-sheet of note-paper. Those requests not inserted will be sent to one of the noon prayer-meetings. The number received is far more than we have space to insert.

FORTHCOMING SPECIAL MEETINGS.

MR. B. PEARSALL SMITH, on his way from Philadelphia, U. S., to Germany, expects to pass through London shortly, and will (D.V.) hold a Consecration Service at Vernon Chapel, King's Cross-road (C. B. Sawday's), on Thursday evening, March 11, at 7.30. Also at Y.M.C.A., 165, Aldersgate-street, Friday, March 12, at 3.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Spiers at Frome till March 12; Bradford (Yorks), Mechanics' Institute, March 15 to 20; St. George's Hall, March 21 to 26.

Children's Evangelistic Band.—Mr. Rickards at Hemel Hempstead, March 11; Mr. Kerwin at Windsor, March 12, 13, 14; Mr. Hill at Wesleyan Schools, Sevenoaks, March 14, 21; Mr. Russell at Friends' Meeting House, Hemmings-row, St. Martin's-lane, March 15, 16, 17, at 7; Saturday afternoon, March 13, at 3, Moorgate-street Hall, Mr. Hill and Mr. G. Joblin; Tryon House, 115, Sloane-street, Mr. J. S. Tyler.

UNION HALL MISSION, Carlisle-street, Edgware-road.—Annual meeting in Union Hall, Tuesday, 16th inst., 7.30 p.m. F. A. Bevan, Esq., will preside.

WEEKLY NOON PRAYER-MEETING, St. George's Hall, Langham-place, W.—Every Wednesday, from 12 to 1.

YOUNG MEN'S PRAYER-MEETING, Moorgate-street Hall, every Friday, at 8 p.m.

MOORGATE-ST. HALL.—W. Holmes, Esq., Thursday, March 11, at 7. Service on Sunday at 7.

HOUSE OF REST, 7, Cambridge-gardens, Kilburn-park, N.W.—Meeting every Friday, at 3 p.m., on "Faith's Rest, and the Believer's Progress in the Divine Life." Conducted by clergymen and other gentlemen. March 12, Rev. Charles Graham. No tickets needed.

EAST-END CONFERENCE-HALL, Carlton-sq., Globe-rd., Mile-end, E.—Rev. Frank H. White, every Sunday in March, at 6.30; Wednesday, at 8.

LADIES' PRAYER AUXILIARY.—An Address will be given (D.V.) on March 23, by Mrs. H. Grattan Guinness, at Devonshire-house, opposite Bishopsgate Church, at 6.30 p.m.

CONFERENCE HALL, Mildmay Park.—Sun., March 14.—Mr. G. Kirkham (eleventh of a series of Lectures on the Book of Daniel; subject, "History, the Key to Prophecy"), at 3.30; Admiral Fishbourne at 7.

MISSION HALL, 273, Whitechapel-road, every evening at 8; Sun., 11, 3, 6.30. A Meeting for the Promotion of Scriptural Holiness, Wednesdays, at 3, Fridays at 8.

PARK CHAPEL, 331, Fulham-road, S. W.—Prayer-meeting for Governesses on the last Saturday of the month, 3.30 p.m.

WEST LONDON TABERNACLE, Notting-hill.—Mr. Denham Smith, Sunday, March 14, 11 a.m. and 6.30 p.m.

40, STANHOPE GARDENS, Queen's-gate, S.W.—The Bible-reading for Christian governesses has been resumed. All are invited. Each Tuesday evening at 7.30.

SPECIAL SERVICES, Sunday, March 14:—

Britannia Theatre, Rev. W. Tyler, at 7.
Pavilion Theatre, Ned Wright, at 3.30; Rev. Dr. James, at 7.

Philharmonic Theatre, J. H. Lydall, Esq., at 7.
Royal Amphitheatre, — at 3.30; A. F. Gurney, Esq., at 7.
Royal Alexandra Theatre, — at 3.30; Rev. G. Edgoome, M.A., at 7.

Town Hall, Shoreditch, Rev. J. Jones, at 3.30.
Burdett Hall, Limehouse, at 7.

South London Palace, G. Scudamore, Esq., at 7.
J. Orsman, Sunday, at 6.30; Wednesday, at 8.30.

Exeter Hall, Alfred Gliddon, Esq., at 7.
St. George's Hall, Mr. C. Russell Hurditch, at 7.

St. James's Hall, Rev. Newman Hall, at 3; Rev. G. McCree, at 6.30.

Foresters' Music Hall, Mile-end, Joshua Poole, at 7.
Foresters' New Hall, Wilderness-row, Goswell-street, Mr. W. Oxford Music-hall, Mr. Douglas Russell, at 7.

Holloway Hall, Sunday, March 14, Rev. W. Abbott, B.A.

DAILY PRAYER-MEETINGS.

CENTRAL CITY NOON PRAYER-MEETING, Moorgate-street Hall, corner of London Wall, 12—1. Ladies' meeting, 1 to 1.30.

Y.M.C.A., Stafford Rooms, Titchborne-st., Edgware-rd., 12—1.
MILDMAY CONFERENCE HALL, Mildmay Park, at 12.

NO. 59, LOMBARD-ST., Mon., Tues., Thurs., Sat., at 1; Wed. and Fri., at 12.30.

EAST-END CONFERENCE HALL, Carlton-sq., Globe-road, at 12.30.
WOOLWICH, 14, Thomas-street, 12 to 1.

SUSSEX HALL, Leadenhall-street, at 1.
SUNDAY-SCHOOL UNION, 56, Old Bailey, at 1.

PEOPLE'S HALL, 273, Whitechapel-road, at 1, except Saturday.
GREEN LANES WESLEYAN CHAPEL, N., 6.45 a.m.

PECKHAM EVANGELISTIC MISSION, 116, Hill-street, 12—1.
TOTTENHAM BAPTIST CHAPEL SCHOOLROOM, 12—1.

EYRE ARMS Small Assembly Room, St. John's Wood, 12—1.
FRENCH PROTESTANT CHURCH, Westbourne-grove, 12—1.

ST. MATTHEW'S VESTRY, Denmark-hill, from 12 till 12.45.
ONSLow HALL, Neville-street, Fulham-road, Sat. even., at 7.30.

ARUNDEL-SQUARE CHAPEL SCHOOLROOM, every morning, from 7 till 8, Sundays from 8.45 till 9.45.

COMMITTEE ROOM of Small Public Hall, Croydon, 12—1.
UNION HALL MISSION, Carlisle-street, Edgware-road, 12—1.

19A, GREAT PORTLAND-ST., Oxford-circus, 3 p.m.; on Saturdays specially for children and their friends.

Donations received by Messrs. Morgan and Scott to Saturday Morning, March 6th, 1875.

Mr. Wilkinson's Work among Jews—C.H.	1 0 0
Noon-day Prayer-meeting Fund—C.H. 10/-; D.F. J. 2/-; M. and K. 2/-; H.M. 2/-; H.W. 2/-; A.T. 2/-; Ida, 2/6	14 12 6
East End Juvenile Mission—Jehovah Jireh, 2/-; Mr. V. 10/-	
Girls—C.E. 2/1/-; K.M.P. 2/1. Boys—E.L.P. 5/-	
Support of One Boy—P.S.M. 28	10 18 0
Poor Evangelist—C.D.	1 0 0
Bible in Russia—C.D.	1 0 0
Miss Weston's Work in Royal Navy—Lifboat Hall, Devonport—F.A. 5/-; A.G. 5/-	0 10 0
Paralysed and Epileptic—Lizzie, 3/-; K.M.P. 2/1	1 3 0
Deptford Gospel Mission—S.P.	0 5 0
London Society for Propagation of Christianity among Jews—D.B.	0 5 0
Dinners for Aged Sick and Poor—G.E.J. 10/-; A.E.F. 5/-; Mr. V. 5/-	1 0 0
Miss Leigh's Young Women's Home, Paris—W.A. 5/-; K.M.P. 2/1; J.J.J. 2/5; J.E. 2/1	7 5 0
Watercress and Flower-sellers' Mission—G.H. 2/1; S.D.G. 4/3; J.V. 2/1	2 4 3
Mrs. Poole's Monument—Dr. B. 2/5 5/-; B.H.H. 2/5; A.T. 2/1	11 5 0
Mrs. Banyard's Bible-Women, Nurses—K.M.P.	1 0 0
Deaconesses' Home, Mildmay—K.M.P.	1 0 0
Two Million Pamphlets for London—T.E.L. 4/-; N.E. 6/-; A.A. 2-6; H.W. 11/-; S.B.M.S.C. 3/6	1 6 0
Miss Mason's House of Rest—A Brother	0 10 0
China Inland Mission—B.	1 0 0
Mr. G. Lawrence's Mission in Spain—B.	1 0 0
Moravian Mission—Ship—B. 10/-; L.G. 2/1; M.E. 28	3 10 0
Famine in Asia Minor Fund—H.W. 10/-; M.S. 2/5; A.T. 2/1; M.S. 2/1	7 10 0
Jews in Whitechapel—Jehovah Jireh, 3/-; S.W.C. 5/-	0 8 0
George-yard Ragged Schools—M.S.	5 0 0
Endell-street Medical Mission—J.W.	5 0 0
Golden Lane Mission—J.W.	5 0 0
Pool have—J.W.	2 7 6
Mr. W. Penrose's Mission—C.B.	0 10 0
Destitute Children's Dinners—Mr. V.	0 5 0

Home for Working and Destitute Lads—[E.W. 5/-]

The Christian.

WHAT DOES IT MEAN?

"What means this eager, anxious throng,
Moving with busy haste along;
These wondrous gatherings day by day;
What means this strange commotion, pray?"

Does it mean that, down deep in the hearts of men, there is "an aching void the world can never fill"? and that, making all allowance for curiosity, excitement, novelty, and every similar cause or motive, the creature made in the image of God, but deceived and ruined by His enemy, does still believe in God and Satan, in righteousness and sin, in heaven and hell, and, even in darkness and the shadow of death, feels after God, if haply he may find Him, though He be not far from every one of us? Does it mean that though men turn from the rapid and weary "performance" of divine service, they will crowd to hear the realities of eternity spoken of as though they were realities, and not pretences? Does it mean that when the people perceive that there is gold in the bank for all the notes issued, that the preacher has staked his all, not only for eternity, but for time, upon the truths he testifies, and that he speaks that he knows, and testifies that he has seen—the publicans and sinners will draw near; the common people will hear him gladly; the multitude will press upon him, through him to touch the Master, as many as have plagues; yea, that even scribes and Pharisees will come from Jerusalem to Galilee, though it be only to sit reasoning in their hearts while Jesus is healing diseases and forgiving sins?

Does it mean that when God's servants, owning and acting upon the laws of life and nature, and knowing how the human heart is soothed by minstrelsy and moved by song, give the gospel not only to the understanding but to the affections, the people will be very attentive for to hear? Does it mean that men only want to be reminded and assured that

"Our Father in heaven
Tells of his love in the Book He has given,"

that Christ is indeed the Desire of all nations, and that when Jesus is presented as the Love-gift of God, when the Son of Man, lifted up from the earth in death upon the cross, and in resurrection and ascension to the right hand of God, is lifted up in the preaching of a crucified and risen Christ, He will draw all men unto Him? Does it mean that the almighty God "is a very meek and gentle Being," and that He will stoop to woo, by songs as simple as nursery rhymes, his loved, lost children, and to gather by the sound of tinkling bells his scattered sheep? Because, though

"Cursed by the Law, and bruised by the Fall,
Christ hath redeemed us once for all."

Does it mean that Jerusalem has cried,

"Awake, awake! put on strength, O Arm of JEHOVAH!
Awake as in the ancient days, in the generations of old!
Art thou not it that hath cut Bahab, and wounded the dragon?
Art thou not it which hath dried the sea, the waters of the great deep;
That hath made the depths of the sea a way for the ransomed to pass over?"

and that JEHOVAH is again replying as of old—

"Awake, awake! put on thy strength, O Zion;
Put on thy beautiful garments, O Jerusalem the holy city:
Shake thyself from the dust; arise, and sit down, O Jerusalem:
Loose thyself from the bands of thy neck, O captive daughter of Zion!"

Does it mean that Jehovah is speaking thus:—"This people say, The time is not come, the time that the Lord's house should be built. Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste? Now therefore, thus saith Jehovah, Consider your ways. Go up to the mountain, and bring wood, and build the house, and I will take pleasure in it, and I will be glorified." Does it mean that notwithstanding our manifold and perpetual and increased backslidings, our just and merciful and faithful God still says, "Be strong and work: for I am with you. According to the word that I covenanted with you when ye came out of Egypt, so my Spirit remaineth among you: fear ye not." "Lo I am with you alway, even unto the end of the age."

Does it mean still more than this? Does it mean that not only the Gospel of the Grace of God, but the Gospel of the Kingdom, shall again be preached?

When the times of the Gentiles were ushered in, consequent upon the apostasy and captivity of Israel and Judah, the king Nebuchadnezzar and the prophet Daniel each had a vision of the course of empire. The king was seeing, and behold, a great image, the symbol of a kingdom fourfold but one—the world-power under four successive stages of downward development, from gold to clay. The glory of absolute power glowed in the royalty of Nebuchadnezzar, its golden head; for the God of heaven had made him a king of kings, and given him a kingdom, power, strength, and glory; whom he would he slew, and whom he would he kept alive. The kingly prerogative degenerated into silver in the breast and arms which represented the Medo-Perian monarchy, whose kings were subject to the laws they made, and could not reverse the edict they had sealed, even to save a prophet from the fraud and violence of wicked men, though that prophet were Daniel in the lions' den. Still further did the kingly power wane in the belly and thighs of brass, which metal fitly represented the military character of the Macedonian empire. And lower still did it decline into the partly strong and partly brittle legs and feet of iron and clay which were the symbols of the Roman empire. Daniel saw the same fourfold world-kingdom under the figure of four beasts rising out of the sea. And both to king and prophet it was revealed that this kingdom of earth shall pass away, and be broken and succeeded by the kingdom of the Son of Man.

When the fulness of time was come, God sent forth his Son, who, having been baptized, and having in the wilderness defeated the tempter, the prince of this world, came preaching, as John, his herald had preached before, "Repent, for the kingdom of heaven is at hand!" First the human voice, and then the Divine Word—first the dying dispensation crying in the wilderness, by the voice of its greatest because its last prophet, as it decreased and vanished away, "Repent, for the kingdom of heaven is at hand!" and then the Everlasting Age, through the lips of the mighty God, the Prince of peace, preaching the Gospel of the Kingdom of God, and

saying, "The time is fulfilled, and the Kingdom of God is at hand; repent ye, and believe the Gospel."

The Little Stone has now been cut out of the mountain without hand; the Kingdom of God is among them as a people, and within them, as many as would receive it. Soon the multitudes gather round Him, and He goes up into a mountain, opening his mouth and teaching them the principles and laws of the kingdom of heaven. "Blessed are the poor in spirit; the mourning ones; the meek; the hungerers and thirsters after righteousness; the merciful; the pure; the peace-makers." How harmless a code! How unmolested these blessed ones will be. No: they are the salt of the earth; and because they are the salt they will be reviled and persecuted, and all manner of evil will be said of them falsely for King Jesus' sake—so long as the salt maintains its savour. They are the light of the world, and the world hateth them because the light shineth in darkness, and men love darkness rather than light because their deeds are evil. Some men say they despise the doctrine of the blood—the religion of the shambles, as they blasphemously dare to call it; but they hail the Sermon on the Mount as the exposition of the religion suitable for man. Why, the very first beatitude is a lever placed beneath the foundation-stone of the kingdom of this world. If it be true that "blessed are the poor in spirit," all the pomp and pride and glory of man is, at a stroke, laid low; all the grandeur of courts, all the glory of battlefields, withers and dies beneath this breath of God. The meek and lowly Man who has opened his mouth and uttered this one brief sentence, has expressed the irreconcilable antagonism between the foundation principle of the kingdom of the world and the Kingdom of Heaven.

Soon this antagonism is made manifest; for a moment, the people, healed and fed, would take Him by force and make Him King; but He withdraws himself, his hour is not come. Three years bring the conflict to a crisis; the prince of this world will have no other kingdom established within his own; Satan cannot afford to have an *imperium in imperio*; God's King must die; God suffers it, and He himself consents; for now is his kingdom not from hence. The saints, the holy ones, are to possess the kingdom and to reign with Him; and they must be washed from their sins in his blood, and therefore He must die. Read his accusation. "This is Jesus of Nazareth, the KING of the Jews." Now, what Herod attempted at Bethlehem, Pilate has accomplished outside Jerusalem; he has put to death the KING of the Jews, for He is David's heir; the KING of men, for He is the second Adam.

The apostles went forth and preached the KINGDOM—The crucified Jesus is Lord and Christ—the rejected Stone is the Head of the corner. Being poor in spirit, they obey God rather than men, and at Philippi the magistrates complain that these men, being Jews, do exceedingly trouble our city. At Thessalonica, the people and rulers, troubled because the apostles affirm that there is another KING, one Jesus, cry in alarm, "These that have turned the world upside down, are come hither also." At Ephesus, Paul spake boldly for three months the things concerning the KINGDOM of God, and those few weeks sufficed to show what the inevitable result would be: the temple of the great goddess Diana would be despised, and her magnificence destroyed, whom all Asia and the world worshipped.

Our preaching of the Gospel has long failed to produce any such effects as these, though Jesus still lays his hands upon a few sick folk, and heals them. We ask again, What does this present movement mean? Does it mean the restoration of the former power with the preaching?

This will come with the restoration of the apostolic Gospel, preached by apostolic men, and witnessed by the love and unity which the Son of God declared was a prime condition of the world's belief that the Father had sent Him. Then will God also himself bear witness with signs, and wonders, and divers miracles, and gifts of the Holy Ghost, according to his own will.

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THE ARCTIC EXPEDITION.

As her Majesty's ships "Alert" and "Discovery" are fitting out here for this expedition, and are likely to leave in a few weeks, may I say how desirable it seems to me that the poor fellows composing the crews, who will be almost entirely cut off from the world for three years, should take plenty of good yet interesting reading with them? The kind most suitable would, I think, be bound parts of the *British Workman* (ten years), *Sunday at Home*, *Herald of Mercy*, and such like publications.

May I suggest that a fund be started, called the "Arctic Fund," and that you kindly receive any sums contributed for this purpose, so that within a few days of the ships sailing the money may be advantageously spent? I shall be happy to see any books, etc., placed on board.

A friend of mine, Mr. Tranham, 64, Broad-street, Portsmouth (holding an official position that brings him into contact with the merchant vessels calling here), is doing what he can to supply English and foreign vessels with Testaments and tracts, and will be glad of any assistance; as also my dear friend, Mr. Henry Cook, of Gosport, who is engaged in a similar work.—Yours in Jesus,

H.M. Dockyard, Portsmouth.

GEO. D. DOWKONTT.

A TRIO OF EVANGELISTS.

Those in Britain who have been praying for the United States will accept it as an answer to their petitions from our ever-gracious God to learn that, in addition to native preachers, who open up the divine Word, and lead men to Christ, the feet of others have been directed to our country.

At this present date, that honoured evangelist, Henry Varley, is preaching in New York. Those who know Mr. Varley's power and faithfulness will rejoice that he has large opportunities in this great city of ministering the gospel of the grace of God.

Henry Moorhouse is in Chicago, the adopted home of Mr. Moody, where he hopes to labour for some weeks. Much blessing was granted him at Rochester, as in other cities already visited.

George C. Needham is again in the South. His present sphere of labour is the city of Augusta, Ga. Great indications of a deep and widespread work are already manifest. He hopes to labour in southern cities until May, when he returns to his home in Philadelphia, to carry on his tent-work in that city.

An interesting occurrence transpired recently, when this trio of evangelists met, without any pre-arrangement of their own. It was gratifying to each of them; and, after a moment of fellowship, they separated again for their respective fields, in good health and cheerful spirits, greatly encouraged with the results of Bible-readings and gospel services.

Dear brethren, remember these hard-working labourers very frequently in your prayers, and do not forget our side of the ocean.

METROPOLITAN TABERNACLE COLPORTAGE ASSOCIATION.—The Lord is greatly blessing the labours of the agents of this society. One, writing from Dorking a short time ago, gives most interesting and encouraging details of his work there. He says, "Truly God is with me. If you could only see how my visits are appreciated, it would make you happy. Often it is, 'God bless you, Mr. B.; do come again as soon as you can.' And one neighbour sends me to see another." During the past year the colporteurs have worked in forty different districts, sold above a hundred thousand religious periodicals, and Bibles and sound literature to the extent of more than £3000. Funds are now pressingly needed.

OTAGO.—Since the news of the glorious revival in Scotland reached us here there has been a general desire and expectancy to share in the blessing. Prayer has ascended to the Lord from many hearts; special meetings have been held, and already we have been visited by special manifestations of the love and power of God in the conversion of some and the reviving of others. For myself I may state that I have seen more real fruit of my labours during the last six or eight months than for years before. And I hope we have seen but the earnest of a harvest yet to come. The institution of union prayer-meetings has resulted in the co-operation of Christians of different branches of the Church, which is a ground of thanksgiving. A. B. T.
Oamuru, Otago.

FOR THE YOUNG.

FRUIT AFTER MANY DAYS.

About forty years ago, a young minister, on a mission to a distant village from the town in which he resided, was staying for a night at a gentleman's house. A little girl, about four years of age, was very much interested in this minister, and began to chat and play with him. By-and-by the little girl's mamma told her that it was time for her to go to bed, and so she would ring for the nurse.

In the meantime, the minister took the little girl upon his knee, and began to talk to her in a very engaging manner about Jesus.

"Now, my dear," he said, "I am going to tell you one thing which I hope you will never forget. Will you remember what I am going to say?"

She looked with her bright, clear eyes into his face, and said, "Oh yes; what is it?"

Then, putting his hands gently on her head, he slowly said, "My dear, if you don't love Jesus, you never can be happy. Now I will tell you that once more." He repeated the words, "My dear, if you don't love Jesus, you never can be happy." And again he asked, "Will you remember that?"

The child said, "Yes."

About thirty years after that visit, the minister was called to the same village. When they were seated at the breakfast table, the lady of the house, whose husband and children were also at the table, all at once looked very earnestly at him, and inquired whether he had ever been there before. He could not remember. She then mentioned one or two things, which brought the circumstance to his mind that he was in that village at the beginning of his ministry. Presently he remembered the house in which he was a guest for one night. The lady reminded him how he spoke these impressive words of counsel to a little girl, "If you don't love Jesus, you never can be happy." He saw the tears in her eyes. She said, "I was that little girl. Often your words came to my memory, and re-echoed in my mind, when I was giddy and thoughtless—If you don't love Jesus, you never can be happy." And these were the means of bringing me, years ago, to love my Saviour, since which time I have indeed been happy."

FLOWERS—FOR JESUS' SAKE.

Again the hedges, tipped with tiny coral buds, primroses, and daffodils peeping up amid the brushwood, golden-eyed celandines and daisies lifting their sweet faces with smiles of welcome, remind us of the near approach of the bright spring-time. But the heart is saddened, and the joy of seeing this fresh burst of resurrection-loveliness is clouded, when we turn to gloomy, stifling courts and lanes in the crowded cities, where gleams of sunshine scarce ever penetrate; the lives of whose miserable inhabitants are yet more utterly devoid of brightness; to whom the voice of spring is an unmeaning sound; to sick ones in these courts, who have no easier couch for the pain-filled limbs than a heap of shavings on the hard floor of a room filled with noisy children, and disorderly men and women; to other sufferers tossing feverishly in hospital wards, with nothing softer for the tired eyes to rest on than the endless stretch of whitewashed walls, the background of long rows of patients, whose sad pale cheeks vie in whiteness with the sheets and walls: and the cry ascends—

"Oh that a tithe of the wealth of fragrant, many-coloured flowers so lavishly spread over gardens, fields, and hedgerows, could be brought to cheer those who so dearly prize each separate bloom!"

And once more down, deeper down, into the haunts of vice, smiling so sweetly with the radiance of heaven-sent gifts, these messengers may go—ready-made missionaries—to open doors and hearts fast locked hitherto, but which must yield to their gentle influence; and

thus prepare the way for the ministry of the word of salvation.

Oh that men and women surrounded by loveliness could see as the angels do!—strong natures, hardened by years of sin, whose stony hearts are melted at sight of the flowers, and weep (as only such can) when the deep hidden springs are touched, and memory recalls days of childhood's innocence, long, long past; lessons in that village Sabbath-school of the holy God; the story of the Son of his love dying in the stead of guilty sinners, to raise them to the bright, pure land above, where is no sin, no curse, no sorrow, but cloudless day and endless rest and joy; and the spotless flowers seem to beckon them onwards and upwards, to seek and find the way thither; for are not the flowers one of the first links in that chain of love which draws the poor, wearied, sinful heart up to God and heaven?

Ah! and would to God the country folk might hear! ay, and that the sounds could penetrate into the halls and castles of our land; the silent cry of hospitals with several hundreds of patients, and but rarely a flower—

"I should so like a little buttercup."

And the weary murmur of gladness that steals through the wards when a chance bouquet is brought in; and the heartfelt blessings from many dying lips on the flower-gatherers.

"Tell them we may never meet on earth, but we shall thank them in heaven."

"Oh! could the veil be lifted for a brief moment, and the dull ears quickened to catch the pleading accents of the blessed Lord—"Do it unto Me"—none would longer count their flowers and fruit their own, the Royal seal would be seen on each, whether growing wild in copses, or carefully nurtured in hothouse and conservatory, and these treasures would be poured out for those so sadly needing them. "For Jesus' sake!"

E. A. H.

N.B. It is hoped to establish a regular "Flower-Mission" among the poor of London, and two depots will be opened on March 30, for the supply of the missions and hospitals nearest to them. Contributions of flowers (or money for this object) will be thankfully received by the Secretary of the Flower Mission, at the Home of Industry, Commercial-street, Spital-fields, E., or at the Conference Hall, Mildmay Park, N., if sent before eleven a.m. on Tuesday and Thursday mornings, during the spring and summer months. Flowers will travel best if placed in water for two hours before packing; and if tied in bunches and tiny bouquets would greatly facilitate the work of the Flower Missionaries.

FALLING SHOWERS.

"There is a sound of abundance of rain."

Oh, Christians of London, awake! awake!
For rich clouds of blessing around us break
In many a fruitful shower;
But there's a store untouched, so nigh!
The hand of Jehovah is lifted high
In Pentecostal power.

Oh, Christians of London, arise, and pray!
How thick is the crowd on the broad highway
That leads straight down to hell.
Can ye see them rush on that fatal leap,
And your soul in no "secret places weep,"
As ye hear eternity's knell?

Oh, Christians of London, arise, and plead!
At your family altars pour out the need
Of the mightiest city on earth.
Let your children see that God's kingdom lies
In your heart of hearts as the dearest prize,
Surpassing all else in worth.

Oh, Christians of London, go, panting, athirst
For the water of life, as ye came at the first
To the wells of salvation so deep!
For, as ye expect, shall your Father impart,
And faith, love, and joy shall spring up in your heart,
And perennial festival keep.

F. J.

IS GOD IN ALL OUR THOUGHTS ?

A QUESTION FOR CHRISTIAN MEN OF BUSINESS.

I have before me at this minute three recent numbers of THE CHRISTIAN, bearing dates respectively, Jan. 28, Feb. 4, Mar. 4, in which four sentences appear indicating a most pressing, but, I fear, painful subject for the consideration of your readers.

As I have been led to look at and take some amount of determined action in connection with this matter during the past few years, bearing not a little consequent ridicule, I may perhaps venture a remark or two, not with the object of now discussing the subject, but of drawing attention to its importance to all those "who would live godly in this present world."

"Commercial Immorality,"—"Tricks of Trade,"—the two headings will at once indicate the subject to which I refer, and which has been laid upon my heart with daily increasing heaviness.

The numbers before me contain the following sentences:—

Jan. 28, page 5. This admirable article, entitled "Buying and Selling," by the Rev. G. Bowden, is full of heart-rending but by no means exaggerated statements about the root of the evil. A few lines towards the end are, alas, only too true, as many a broken-hearted mother can testify, who has witnessed the gradual decline of Christian life and holiness on the part of her son, who, lured on by the hope of success, has left the integrity of a quiet country home to obtain a situation in one of our large cities. Mr Bowden says—

"All who have to deal with consciences quickened by divine truth find this constantly, that a youth brought from the instructions of a pious mother, or from the earnest teachings of the Sabbath-school, is made to start, and question, by many a thing which is done in commercial life; he finds his love of truth and right subjected perpetually to a very severe strain; he is led into a conflict in which, too frequently, he is very weak."

Feb. 4, page 5. Article headed "Some Signs of this Time." The fifth paragraph contains the following words:—

"Another book is lying before us, 'Sins of Trade and Business,' by the Hon. and Rev. Canon Lyttelton, and 'The Morals of Trade,' by Herbert Spencer (Isbister). A great subject of inquiry is opened here."

Mar. 4, page 11. Your correspondent's graphic account of the work of the Lord in Liverpool has these words:—

"The Rev. W. H. M. H. Aitken stated that at the conclusion of the previous Sunday's service, a barman came to him and told him that he feared he could not go on with his occupation and serve God. Moreover, he said that he had his father dependent upon him. He told the man to trust in God, and recited cases in which God had not forsaken those who had so trusted in Him. After a few minutes' struggle the young man was able to throw himself entirely on the Lord, and he thought that he had left the church a believer in Christ. Mr. Aitken concluded with a prayer that God might give the barman and others who felt that they could not continue their occupations and serve God, strength and courage to face the world."

From the same article, page 13, the following is extracted:—

"Mr. Moody was very severe on the spirit of compromise that is too manifest among professing Christians at the present day, and which is a source of much of the feebleness and failure of modern Christianity."

Now these short extracts, which are unselected examples, indicate an unrest which, I believe, prevails very largely amongst Christians who are seeking after a fuller consecration of self and service; and I also believe that they are indicative of one of the most hideous foes of the Christian man of business.

It is an admitted fact that much evil *does* exist in the detail-working of most businesses; but rare is the case in which men of good or even Christian principles are found to "suffer loss," rather than make compromises which, seen or unseen by fellow-men, dishonour Jesus Christ.

If it be thought that this is too bold a statement, let those witness who have passed through the "depart-

ments" of a house of business, from boy in the cashier's box to chief in the office, let the extract from Mr. Bowden's address confirm, and Mr. Moody's severe words, denouncing "the spirit of compromise that is too manifest among professing Christians at the present day," be accepted as further confirmation.*

These gentlemen are too considerate, and know too well the meaning of our Saviour's words, "Judge not, that ye be not judged," to make such assertions without evidence enough and to spare to corroborate their statements. No, *it is the truth*, and the truth must be stated at all costs. Too long already has it been concealed. A deceiver, bearing the counterfeit coin of "charity," has thrown the mantle over the viper which is sucking the Christian life-blood from the veins of the Church. Surely it is high time that men, Christian men, should "dare to do right, dare to be true," as our dear little children, in all the artlessness of their young lives, sing so enthusiastically, but with such little effect upon the lives of an appreciative adult audience.

The writer of the article, "Some Signs of this Time," suggests a conference of Christian men of business, "to consider how to harmonize the morals of commerce with the morals of the Bible." How pregnant the suggestion! How sad that facts should warrant such a supposition of need! †

Another religious weekly journal has just come to hand, containing a leader headed, "Commercial Immorality," two short sentences of which allow me to quote, as substantiating my foregoing remarks.

"Not a few thoughtful men among us look and speak with considerable alarm upon the present condition of the commercial world... Customs are tolerated and fostered, even by men who profess to be among the most honourable, which cannot be defended by any true code of morals.

"We are assured that there is no revival more needed at the present time than the revival of the *Christian conscience* in every-day transactions of commerce."

I must not trespass further. May the Holy Spirit of God shed light where darkness exists, and incline the hearts of all his own children to "trust in God, and do the right."—Yours in Him, C. EDWIN GOOD.

* Another correspondent writes:—"I have rejoiced to read your article 'Some Signs of this Time,' and especially the paragraph referring to 'Sins of Trade and Business.' It is high time some voice was lifted up to loudly call attention to this matter. There is another '*cleansing of the temple*' needed, and none know this better than Christian men themselves. I am confident that I speak for thousands when I say, 'We, being Christians, are disgusted with and ashamed of many things we do in our business life. We know they are not strictly honest and honourable; our consciences tell us so; but we seem compelled to continue them, they have become such long-standing trade customs, that business cannot be done without them. Young converts, who are most likely to be startled by these questionable practices, are silenced when they find that older Christians make no protest. Deacons and elders, men high in the estimation of the churches, and influential in religious movements, permit them in their businesses, and do not scruple to make their fortunes by them. Oh, may it not be that, at the daily prayer-meetings for business men, God is saying as of old, 'When ye make many prayers, I will not hear. Your hands are full of blood: wash you, make you clean; put away the evil of your doing from before mine eyes. Cease to do evil; learn to do well.'?"

† Should any of our readers think the subject to be of sufficient practical importance for the suggestion to be carried out, we shall be most happy to be the recipient of their communications, with such a meeting in view.—Ed.

THE USUAL MONTHLY LECTURE to members of the Open-air Mission was delivered by Rev. J. Culross, D.D. The subject was, "The Preacher's Commission." A conference was held afterwards as to the duties devolving on the Mission during the visit of Messrs. Moody and Sankey.

DORSETSHIRE.—A good work is going on in the villages of Dorsetshire, through the instrumentality of two evangelists, Messrs. Harris and Harrison. They have been labouring with blessed results during the month of February at Yetminster, Leigh, Thornford, and Melbury. The Lord has done great things for us, whereof we rejoice. Many, we trust, have been brought to a saving knowledge of Jesus, and backsliders reclaimed. In a small class of children under my care, eight found peace in Jesus.

HOUSE-TO-HOUSE VISITATION.

ADDRESS BY MR. REGINALD RADCLIFFE AT Y.M.C.A.,
ALDERSGATE-STREET.

A short time ago there came a converted Jew into the little noon meeting at Liverpool. He had been reading the charge of one of our judges. He is a successful preacher of the gospel, but as he read this charge he was profoundly impressed with the conviction that the public preaching of the gospel would never reach the brutality and other vices so prevalent in Liverpool and other large towns. He prayed at the meeting, and afterwards spoke a few words to the same effect—that there must be something in addition to public preaching—viz., going to the population at their own homes. The reply was made that the thing was perfectly feasible, as twenty years ago, in that very town, it was acted out, and every house was visited. So the matter was left. A few days afterwards, Mr. Moody had a meeting at Manchester for workers on a Saturday night, at which he asked me to say a word or two. I said that the public preaching could never reach our populations in England, and that there must be something in addition. What I said commended itself to him, and he asked me to go to Manchester and organize house-to-house visitation there. Manchester was visited from house to house from one end to the other, and there were some remarkable results. Just to encourage the ladies here, I may say that two ladies visited a public-house, and the publican vainly endeavoured to shake them off, by saying he was an atheist. The result was that he advertised his place for sale. Many souls that were visited in different houses were there and then led to trust in the Lord Jesus Christ.

It was attempted to be done in Sheffield, and an excellent clergyman of the Church of England wrote for 30,000 of Mr. Moody's leaflets. He happened, however, to be on Mr. Moody's committee, and some little difficulty arose among the Church of England clergymen on the committee as to distributing these leaflets in their neighbours' parishes without being requested. When we heard in Manchester of this little difficulty, we prayed that this apparent defeat might be turned into a great victory, and it was so. Though for the moment these clergymen withdrew from the committee, in about forty-eight hours they were all re-instated in their places. It was found, however, that it would be better not to have a visitation in Sheffield at that time, in consequence of this little difficulty.

In order to avoid in Liverpool what might be called this parochial or technical difficulty, it was determined not to ask any clergyman to be a superintendent of the work, but to ask him to recommend some Christian layman, or Christian woman to act, and so the whole difficulty was got over. It was also thought best under the circumstances not to ask any Nonconformist minister to act as superintendent, but that they should recommend some one in like manner. Mr. Moody asked me to come to London and arrange for the visitation here, and in London the same plan is being pursued.

We have been at the work now for some little time, and the Lord is with us in a very remarkable manner. Seven or eight hundred superintendents are required for the work, and we have only got between two and three hundred. Many have declined on account of other engagements, but we are persuaded that whether we get many or few, the Lord will go before us, and that the work will be accomplished if we do not get another single volunteer. If other volunteers do not come, then those that have come will have to do treble work; they must do what they can to finish one district, then turn to another, and finish that, and then turn to a third, and attempt to finish London. But I believe volunteers are coming in every day, and almost every hour.

Mr. Radcliffe requested those present who were to volunteer to obtain first of all a recommendation from their minister, so as to save the committee the labour of procuring these recommendations.

What do we want? he continued. We want per-

sons as superintendents who would have some Christian acquaintances either amongst the rich or the poor, and who would gather around them from ten to twenty of these friends, and explain the thing to them, pray with and for them, and find a way of supplying the leaflet by Mr. Moody. The visitors would go out in couples,—we ask them to go in couples, though sometimes they go alone—and distribute these leaflets. Only just now I have come straight from Mr. Spurgeon's, where they have received us most kindly, and have taken fourteen districts. I told Mr. Spurgeon I reckoned on their taking thirty districts. Nearly the whole of their students, I think, will go out in couples. One of them happened to be a superintendent in another part of London, and when I was there he stood up and said, "In our district the visitors find that the doors fly open to receive them. The people have heard of Mr. Moody, and they want to hear something more about him." Here let me give you a caution. Do not be content with getting a promise, or twenty promises, to go and hear Mr. Moody, but take hold of the man and try to bring him there and then to Christ. We have found a disposition in London, as in Liverpool, for persons to come and say, "Oh, yes, I will provide one hundred labourers," or persons come and say, "We will take the bills round and invite the people to the meeting." That is not what we want. We want you to go calmly and prayerfully, in dependence on the Spirit of God, and endeavour, there and then to bring the people to Christ. It is far better to make six visits of this kind in a day than to invite one hundred people to the meetings. We need not be in any hurry. The work is not a large one when undertaken for the Lord, and it is in the Lord's name we are going. It is a very little thing for the Lord, if you will only have faith in Him; it is nothing to Him to move four millions of people.

Then there are other towns in England; we want the whole population of England to be visited at their own homes. A Londoner has told me that there is a district of London, with a population of 83,000, and having church and chapel accommodation for only 13,000; 70,000 unprovided for. I do not speak slightly of any of my dear brethren here, but I say this, that England is not to be evangelized by public preaching; it will not be done by galloping through the place and asking the people to come and hear any public preacher. The great meetings at the Agricultural Hall will only accommodate about 16,000 people. How can 4,000,000 of people go there? Besides, we are taking 30 miles across London,—15 miles each way from Charing Cross, and it is absolutely preposterous to think that all these people can go to the Agricultural Hall, or any of the other places in London where the meetings may be. We must go to them. After Stephen was stoned to death, there were five thousand men and women scattered abroad; they went everywhere declaring the good news of salvation. Without having another Stephen stoned to death, we want the Christians to be scattered abroad in this way. I wait on God in this matter with my whole heart. Shall our heavenly Father have us wait in vain? Whether you help us or not, we shall go through London, and works will be started in consequence, that will go on, and branch out in many ways, after some of us are laid low.

Those few that are working are going through London to blessed victory. At our meeting at Great Marlborough-street last night, some of our visitors could scarcely contain their feelings of joy at the way in which souls had been brought to trust in Christ. I could give you instances that would cheer you abundantly. There are friends here who have visited in the north of London, who have seen the tears running down people's cheeks from conviction of sin, but who have also seen them happy in trusting in Christ. They have found souls who have been anxious for years, and who have said that no one has spoken to them about their souls.

Admiral Fishbourne mentioned an encouraging fact. A lady who was excessively timid refused at first to take

any part in the work. A friend told her that she must dismiss all her fears. Last night she went out, and on returning she said, "I have spent the happiest day I ever spent in my life." A remarkable blessing attended her work; she had been the means of leading persons to trust in the Lord. If there were any ladies who had the same difficulty, let them go forward, and they would be equally blessed.

MESSESS. MOODY AND SANKEY IN LONDON.

The special services to be conducted in London during the next four months by our American brethren have commenced. The time that has been looked, and longed, and prayed, for so earnestly these past months has arrived, and we trust it has brought with it the day of London's visitation. Jesus of Nazareth seems now to be passing by. Mr. Moody struck the right key-note on Tuesday evening, in his opening words, when he asked the great audience to "praise God for what He was going to do in London." If any good work is to be done, it will be God's work, not man's; and yet the measure of the work will be in proportion to the faith of God's children.

NOON MEETINGS IN EXETER HALL.

The first noon prayer-meeting in Exeter Hall was held on Tuesday, 9th inst. As it was known that Messrs. Moody and Sankey would not be present, the numbers were not large. Lord Radstock presided, and an address was given by Rev. W. Hay Chapman, on 1 Chron. xiv. 15, "And it shall be when thou shalt hear a sound of going in the tops of the mulberry-trees, then thou shalt go out to battle." The requests for prayer were read by Rev. R. D. Wilson, of Craven Chapel.

At the meeting on Wednesday Messrs. Moody and Sankey were both present, and the hall was crowded, many, we understand, being unable to gain an entrance. All the evangelical sections of the Church were represented on the platform.

Mr. Moody opened the proceedings by giving out the hymn, "Sweet hour of prayer," which was heartily sung by the vast company, led by Mr. Sankey and the large choir that has been for some time in training for these services.

The requests for prayer were read by Rev. W. H. Chapman; and, after a brief period of silent prayer, Rev. Mr. Miller offered supplication to God on behalf of the various special subjects mentioned among the requests.

Mr. Moody's short address was based on Jer. xxxii. 17, "Ah, Lord God, behold Thou hast made the heaven and the earth by thy great power, and stretched out arm, and there is nothing too hard for Thee." He said this had been their watchword in every town where they had gone during the last twenty months. It was a good thing to remember, as they came day by day bringing their requests to God, that nothing was too hard for Him. They were asked to pray for the drunkard, the sceptic, the infidel, and all classes of people, and they would become discouraged unless their eyes were lifted up to God. It was as easy for God to save the drunkard as for him to lift his hand. It seemed as if God were pleased with Jeremiah's faith, and in the twenty-sixth verse he answered the prophet, "I am the Lord, the God of all flesh; is there anything too hard for Me?" Then the second time the word of the Lord came to Jeremiah, in chap. xxxiii. He said, "Call unto Me, and I will answer thee, and show thee great and mighty things which thou knowest not." It was, said Mr. Moody, as if God came into the hall, and challenged the Christians of London now to call on Him, and He would do great things. God delights to do great things; He delights to give. He gave his Son to the world without the world asking for Him. It would have been considered blasphemy if a man had stood up on the other side of the cross, and prayed God to give his Son to die

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for the world, but God gave Him without asking. Let them get on a higher plane than that of sect, and ask God great things in the name of his Son, and for the honour and glory of Christ. Let every praying mother with a drunken son bring him to Christ; not to this man or that man, to this church or that church, but straight to the Master. Let us learn a lesson from the Shunamite woman, who was not satisfied with Elisha's servant, but clave to the prophet himself. Let us ask great things, and do not put any "if" in the way. No sinner ever came to Christ but the devil tried to trip him up, and cast him down. Away with the devil's "ifs." "All things are possible to him that believeth."

Mr. Moody closed his remarks by reading part of the first letter he had received after coming to London. It was written by parents who had lost three children within ten days, and who asked for prayer. The last one, a little girl ten years old, told her mother that she had been waiting for Mr. Moody and Mr. Sankey to come to London to become a Christian, but she could not wait any longer. Jesus had died for her, and she was so happy. But she would like to get better, because she wished to make Mary (the servant) a Christian, and her dear little brother Charlie too. Her two little brothers had just died, and she repeated the following verse:—

"He has called for many a loved one;
We have seen them leave our side.
With our Saviour we shall meet them,
When we too have crossed the tide."

She prayed for a favourite relative, and shortly afterwards passed away. "She found Christ before we got here," added Mr. Moody; "may many find Christ to-day."

After Mr. Sankey had sung "The Ninety and Nine," the meeting was thrown open for prayer and remark; and four or five gentlemen in the body of the hall followed each other with brief and fervent prayers for a blessing on the work of the next few months.

Before the close of the meeting, Lord Cavan intervened with a few timely words on the need for sympathy and oneness of heart and spirit among Christians in order to success. With reference to a telegram received from Mr. Varley, who is preaching to vast congregations at the Hippodrome, New York, his lordship said he had lately seen the great blessing that God was pouring out in some parts of Canada, where the ministers and laymen had united as one man. He would ask every child of God to be looking simply to the Lord Jesus, and there would be a great blessing in London.

Exeter Hall was filled again at the noon meeting on Thursday. The requests for prayer were read by Mr. Moody himself, who said that they were so numerous they had to be abbreviated, but God knew each case. Mr. Moody spoke on the importance of the inquiry-room, against which he said many Christian people were prejudiced. Not long ago a man told him he liked all the meetings except the inquiry-meeting, and that they would be much better without it. He (Mr. Moody) believed the whole trip during the last twenty months would have been a failure without the inquiry-meetings. He believed also they were perfectly Scriptural. He quoted a number of passages to show that the principle was largely if not habitually recognized and encouraged by our Lord in his public teaching, and by his apostles and early disciples. If Christ encouraged people to inquire the way, and asked them whether they understood after He himself had preached to them, how much more necessary was it for merely human preachers to do so? Why should not ministers now-a-days say to the people after they had preached, "Do you understand?" If they did not, let them ask them into the Lecture Hall, where they could have a private talk about it. He was afraid if the audiences were to cry out like the people on the day of Pentecost, "What must I do to be saved?" some ministers would not know how to act. If a man's preaching did not awaken the spirit of inquiry, it would never accomplish much. If a man is going to be like his Master, he

should be ready to talk to those who are inquiring the way of life. If people wanted a physician they would not think much of him if he only sent some pills, and did not come himself to inquire into the nature of the disease. So ministers ought to go and talk to sin-sick souls and tell them about the remedy. He would say to those Christians who objected to the inquiry-room, that they were making the great mistake of their life. The cream of this whole work would be in the inquiry-room. He had received numbers of letters from Christians asking him what they were to do. Let them come to the meetings and look out for inquirers, and invite them into the inquiry-room. Go to them in a loving, kind spirit, and if their hearts had been wounded by the word they would gladly listen. If they were not in this state they might be a little angry—it might "make them mad," but some word might be blessed to them for all that. It was a better thing to have people to be "mad" in that way than for them to be asleep. This slumbering city required to be wakened up, and often when a child wakes up it is very cross; so it was with sinners when God woke them up. John Wesley used to say to his students, "Is there anybody converted? Is there anybody mad?" If there were neither he considered the work had failed.

After mentioning other instances in Scripture where the hearers were led to inquire, Mr. Moody said Paul had a house for inquiry at Rome for two whole years. Every Christian house in London ought to be a house of inquiry. They didn't go to Paul's house to kiss his great toe, but to hear him "preaching the Kingdom of God and teaching those things which concern the Lord Jesus Christ." Mr. Moody said he was very much pleased on the previous night to see a boy about fourteen years old in the inquiry-room at the Agricultural Hall, with his Bible under his arm. He asked him if he was a Christian. Yes, since last May. Why had he come there? He thought there might be some little boy in the inquiry-room to whom he could speak of the way of life. He gave him a little boy to talk to, and there they might have been seen on their knees together, praying. Some people thought it should be left to the grey-haired men, the ministers, the elders, or the churchwardens to speak to the anxious. He thought any one who had been saved himself ought to be able to tell some one else the way of life. He told an incident of how a gentleman had failed to bring water out of a fountain, whereas a little bootblack touched the spring at once and the water flowed out. Better have a bootblack to tell of the water of life than have the Pope to do it if he didn't know the way himself. Let Christians, after they had drunk of the cup of salvation, pass it round to their neighbours. Let them go to the meetings watching for souls. A minister in Scotland objected to the inquiry-room, and said it was like sowing the seed and taking it up again to see if it was growing. He would rather say it was like "harrowing in" the seed after it was sown, so that it might take root and the devil should not carry it away.

After further prayer, Mr. Sankey made a few pointed remarks about ignorant objections to the inquiry-room. When they were in Scotland, a minister came one evening to discuss the propriety of the inquiry-meeting. They got him to talk to a strong man near by, who was weeping about his sins. After fifteen minutes' conversation, the poor man found light through the words of this man of God. He never came to discuss the propriety of it any more, but he was always there among the first, to speak to the anxious, and the Lord blessed his labours as much as any man in Scotland. Mr. Sankey entreated the ministers and others who had doubts about the inquiry-room just to go there, and their prejudices would soon be driven away, as well as their own hearts warmed up. Instead of complaining, let them go and gather some sheaves for the Master.

In reply to some remarks by a gentleman on the platform, Mr. Moody said, he wished it to be understood that they had not received any opposition in

London, and that the meetings had never opened better in any place where they had been. There was everything to encourage them.

The noon meeting in Exeter Hall was largely attended despite the bitterly cold and stormy weather. The proceedings opened with the beautiful hymn "Sweet hour of prayer," after which Rev. J. S. Spurgeon prayed.

Mr. Moody spoke on "How to deal with the anxious," in continuation of his remarks the day before, about the paramount necessity of the inquiry-room. He pointed out the mistakes sometimes made by unwise or uninstructed Christians in leading inquirers to the Saviour, and enumerated various passages of Scripture which he had found to be eminently helpful in the work. The only sure footing for an anxious soul was the Word of God, which could never change, though our feelings might change fifty times a day. He counselled those who essayed to speak with anxious ones, not to be in too great haste, but to take pains that the work was done well. They were building for eternity.

Mr. Sankey sang "Nothing but leaves," a very telling sermon for fruitless and self-contained Christians.

Dr. Asa Mahan said that if these special meetings should be the means of saving only one soul, out of the four millions of London, it would be effort well spent, and would cause joy in the presence of the angels of God. And in order properly to engage in this sacred work, we must have a deep sense of the infinite value of a single soul. Let the love of Christ also constrain us. As Martha said to Mary her sister, "The Master is come and calleth for thee," so he would say to every Christian, He calleth for thee to engage heart and soul in this work.

A gentleman on the platform said that there was a good work to be done outside the inquiry-room, if Christians would distribute themselves among the congregation before the service. The majority of those who attended the meetings and were unsaved, *expected* to be spoken to. A spiritual work was already going on in their hearts, and they were in a receptive condition of mind. They not only desired to be saved, but they were willing to be saved, many of them, and were just waiting to be taken by the hand. Let every Christian be on the watch, and he would soon find out those who would be likely to go into the inquiry-room. The evening before he spoke to two young men on the outskirts of the meeting, not expecting perhaps that they were in a proper state of mind, but he found them quite anxious to go to the inquiry-room, and he took them there. He afterwards learned from the friend who had spoken to them, that they appeared to have received much spiritual good. He said he believed many who were partially deaf and could not perhaps hear Mr. Moody well, on account of the size of the hall, would be blessed by Mr. Sankey's solos.

Rev. J. S. Spurgeon said that if they would bring people to the meetings with them, and take them under their charge, they would be likely to do more good than if they were to deal with a perfect stranger. As the Master honoured the faith of the four men who brought the palsied man, so God would honour the faith of those who brought their friends and acquaintances to the meeting desiring them to be saved.

The noon meeting on Monday was of unusual interest and importance. Mr. Moody gave a short address on the good which had resulted in the extension of the work by spreading abroad reports of God's working in other places. He also spoke of the great lack of Christian workers in the inquiry-room at the Agricultural Hall on the previous day, and his appeal for more help was seconded by Mr. Quintin Hogg and others. Very weighty testimony to the reality and success of the work was afterwards given by Mr. E. Paton, Mr. R. W. Dale, of Birmingham, Lord Radstock, Rev. W. H. Chapman, and a gentleman from Leeds.

EVENING MEETINGS, AGRICULTURAL HALL.

On Tuesday evening this immense building, seated for 15,000 people, and affording standing room for some thousands more, was full to overflowing, while thousands were turned away from the doors.

After the opening services of song and prayer by Rev. C. R. Billing, Mr. Moody stated that he had received despatches from many of the cities in Great Britain that the Christians were praying for London. He then prayed with great fervour and with evident emotion that a blessing might come upon London. He thanked God for the spirit of unity among the ministers, and prayed that there might be no strife among the herdmen.

Mr. Sankey's first solo was "Jesus of Nazareth passeth by," the singing of which he prefaced with some remarks on the object he desired to attain in singing them. It was not for praise so much as for admonishing each other in song. Mr. Sankey's strong, clear voice and distinct articulation told well in the most distant parts of the hall, and we doubt not many hearts will be reached by Mr. Sankey's gospel songs which may be proof against the truth conveyed in Mr. Moody's more rapid utterances.

Mr. Moody's address was well suited to the occasion. Having read part of 1 Cor. i., he said: One thing he had feared in coming to London was, that many would be led to trust in the arm of flesh, and in great meetings, to the risk of having their eyes turned away from God. Those who had come to the meeting expecting to hear a new gospel would be disappointed, for he had the same old story to tell which the numerous ministers he saw before him had preached to them in their churches and chapels. One thing which the passage he had read taught them was, that God would do his own work in his own way; and another was, that He would choose his own instruments wherewith to do it. The passage showed that the weak, the foolish, the base, the despised, and things that are not, were used by God in order "that no flesh should glory in his presence." God's way of delivering the children of Israel was not as man's way would have been, neither was the building of his ark as man would have set about it. In the eyes of the world, those who would work for Christ, and who would be used by God for the accomplishment of his purposes, must be content to be the laughing-stocks of their day. They must be willing to be fools for Christ's sake. All through the Bible did not they who were used as God's instruments seem absurd and foolish in the eyes of the world? There were the taking of Jericho through the blowing of the rams' horns, the prodigies wrought by Samson with the jawbone of an ass, the feeding of Elijah by the ravens—these were all contemptible in the eyes of men, but nevertheless they were God's ways of bringing about the fulfilment of his designs. In more modern times there was John Bunyan, the despised tinker, in whom the devil found his match, who was chosen by God to write the immortal "Pilgrim's Progress." Similarly God could use the weak things of London to do his work. It was not good preachers that were wanted, for probably at no time had London possessed so many great preachers as now. The belief of every individual Christian should be, not that "God can use me," but "He will use me." What was wanted was that they should be out-and-out on the Lord's side, with heart and brain on fire for the Lord, and ready to use every power and every member for his service. He often wondered why God did not take his work on earth away from men and give it to the angels, who would be glad to do it. But God was the same God, and as ready and willing to give the power from on high now, as in the days of Elisha and St. Paul. He was always more willing to bless than we to receive the blessing, and he exhorted his hearers to keep close to Christ, to be faithful, and preach Him in season and out of season, for what London and the whole world wanted was more of Christ and Him crucified.

At the conclusion of his address, Mr. Moody spoke

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of the necessity for union in carrying on the work of God, and hoped that ministers, Sabbath-school superintendents and teachers, and fathers and mothers, would all be found working and praying together for the success of the movement; for he believed that when the Church, the pulpit, and the pew, were thus united, no power of earth or hell could withstand their efforts. As a watchword, before he sat down, he would give them the text, "Here am I, send me."

At Mr. Sankey's request, the hymn, "Hold the fort," was sung by the whole congregation, and the first meeting was concluded by the benediction, pronounced by Dr. Henry Allon, of Islington. Taken as a preliminary meeting, the object of which was to bind together the hearts of the Christians at the commencement of the great campaign, it was an unquestionable success.

The rest of the evening meetings during the week have been more strictly evangelistic, and, as far as man can judge, they have been powerful for good. On Wednesday evening the attendance fell considerably short of that of the night before, but the audience was nevertheless immense. As on the previous evening, many of the leading evangelical ministers and laymen of London were on the platform. The Lord Chancellor was also one of the audience. Mr. Sankey sang the "Ninety and Nine," and said he hoped many a wandering one would be brought back. Mr. Moody vividly depicted the lost condition of sinners, and told of the love of a seeking Saviour, and his fervent appeals to sinners not to hide away from God any longer, was aptly followed up by Mr. Sankey, who at the close, softly, and in tones of loving entreaty, sang the hymn, "Come home, come home."

Mr. Moody invited those who were anxious to meet him in the inquiry-room, and a goodly number responded. Mr. Blackwood took the conduct of the public meeting. He announced that there were pick-pockets in the hall, and took excellent advantage of the occasion to address a few very weighty words to the audience about the loss of their money or watches compared with the loss of their souls. He besought them not to be more careful about these trifles of earth than their immortal souls, and said that it was just as easy to lay hold on Christ for salvation, as it was to put the hand to the pocket to see that one's watch was safe. Prayer was offered that many whom Christ was "seeking" might be "saved" that night. In the inquiry-room Mr. Moody and others were busy telling the anxious how to get rid of their burden of sin and sorrow, and had the joy of seeing gathered in the first few sheaves of what, we believe, will be a glorious harvest.

On Thursday Mr. Moody continued his subject, and went on to enumerate many and varied ways in which Jesus seeks the lost. He had met a man in the inquiry-room the night before who was anxious to be saved, but who was waiting for Christ to seek him. He showed how groundless was such an idea, and said he believed there was not a man or woman in London whom Christ had not sought at some time or other. The truth was powerfully yet simply presented to every heart, and the numbers that found their way to the inquiry-room at the close of the first services, showed that many hearts had been touched. A second service was held in the large hall, presided over by Lord Radstock, to which thousands remained.

Friday evening brought another vast gathering to the Agricultural Hall. It was perhaps the best and most practical of any of the meetings of the week. A strange feeling of solemnity and prayerfulness pervaded the meeting, and an awe seemed to rest on the entire assembly.

After the singing of the hymn, "God loved the world of sinners lost," Rev. A. G. Brown prayed fervently and beseechingly for a present blessing on the truth to be spoken and sung. Mr. Sankey then sang to the hushed assembly, "Jesus of Nazareth passeth by." Mr. Moody's text was, "Seek ye the Lord while He may be

found, call ye upon Him while He is near." It was a most urgent and affectionate appeal to sinners not to delay the great question of salvation. He contrasted strongly the eagerness with which men seek for wealth and worldly honour, and the careless indifference that prevails respecting the salvation of the soul. He drew a vivid picture of the danger of delay, and entreated those who felt their need of a Saviour to seek Him now. In contrast to the indifference shown by many respecting their own and their friends' salvation, Mr. Moody told of a mother, living in London, and who was then sitting before him with her son by her side, who was so anxious about the conversion of her two boys that she went all the way to Dundee, in the north of Scotland, to the meetings being held there, in the hope that they might be brought to the Saviour. Her hopes were realized, and she came to Mr. Moody the other day, when he was in London, to thank him for the solicitude he had shown towards her second boy, and to tell him that he had lately been taken home. What a striking rebuke to parents, many of whom, in these days, seem careful to secure for their children almost anything before the most important thing of all—salvation.

At the termination of the address, Mr. Sankey sang "Almost persuaded" in a very touching and effective manner. The first meeting being closed, Mr. Moody invited all the Christians who wished to see the work go on, and all those who were anxious to be saved, to gather in the body of the hall. The galleries were cleared after some delay, and those that remained almost filled the immense area of the building. Then came the sifting time. Mr. Moody asked those who were anxious and desired special prayer to kneel while the Christians continued in prayer in a sitting posture. A good many knelt, though, we believe, in consequence of the arrangement of the seats, this was in most cases a matter of great difficulty. Subsequently, the inquiry-room (St. Mary's Hall) was used for those who wished to be spoken with, while a great proportion of the meeting continued for some time in prayer and praise. It was felt to be a very solemn hour, and fraught with blessing to many souls. We have heard of some interesting cases of apparent conversion, especially among young men. The number of young men in Islington is exceedingly large, as it is situated at a convenient distance from the city, and it has been noticed that this class has greatly preponderated in the attendance at the meetings during the week.

It will be interesting to note the arrangements for the accommodation of the vast multitude thus meeting daily in the hall. In the body of the hall 12,000 new chairs have been placed, to reinforce 2000 already belonging to the establishment, in addition to room for 2000 on forms. The platform at the west end is arranged in steps, that will seat 1200 persons. In the centre of the north side is the platform for the choir organized by Mr. Joseph Proudman, of the Tonic Sol-fa Association, and for Messrs. Moody and Sankey. The accommodation here is for 220. The eastern platform is fitted with 900 seats, and in the south gallery are 3000 chairs. The addition gives a total of 21,320, not including the west and east end galleries, each capable of containing 600 more. The lighting of the hall is effected by means of large gas chandeliers, hanging from the roof, aided by lines of gas jets along the sides, straight, save at the centres, where they rise in three semicircular arches. The acoustic properties of the hall are greatly aided by an immense sounding-board over the speaker's platform. Mr. A. O. Charles, of the Home for Little Boys, is acting as manager at the hall, assisted by a number of stewards, known by their wands.

The perfect order which is maintained throughout the services speaks well for the completeness of the organization, and is very helpful both to the comfort and success of the meetings.

It seems almost like trifling with the occasion to occupy our columns with a description of the outward characteristics of the scene that presented itself in the

Agricultural Hall on Sunday afternoon and evening. And yet there is something very impressive even in the sight of such a vast collection of human souls, each of them having such possibilities for good or evil.

The immense building was nearly filled with women in the afternoon. After Mr. Sankey had sung "The Ninety and Nine" with much force and tenderness of feeling, Mr. Moody read and briefly expounded the 51st Psalm, of which he made a very personal application. Mr. Moody then addressed the great audience from the first question addressed to man after the fall, "Where art thou?" speaking in turn to the Christians, the backsliders, and the unsaved. The after-meeting was a very hallowed time, and many flocked into the inquiry-room.

At the evening meeting for men the hall was crowded to the utmost, and the meeting was almost a repetition of that of the afternoon. The power of God was manifestly present to carry home the truth.

The meetings this week in the Agricultural Hall, from Tuesday to Friday inclusive, are at three and eight o'clock, admission by ticket only, which may be obtained at the places advertised. As the afternoon's discourse will be repeated in the evening, it is hoped that different audiences will be reached at each service. The noon meetings continue to be held in Exeter Hall each day from twelve to one o'clock.

The comments of the secular press have been very fair and respectful, and there has been no disposition shown to be censorious or even hypercritical. The orderly conduct of the services, though attended by such vast crowds, has disarmed hostile criticism, and the press has contented itself with giving sketches of the crowds, the speaker, and the singer.

WORKERS' MEETING ON SUNDAY MORNING.

In the north and north-east, as early as 6.30 a.m. the streets were sprinkled with a large number of Christians, all wending to one point. There was additional proof that these were indeed hungering and thirsting after righteousness, inasmuch as at that hour no trains, trams, or omnibuses were available; and many accustomed to an hour or two of extra rest on Sunday morning, forgot their need of it, and were seated by seven o'clock in the large and rather cold hall, waiting, and singing, and praising God. So novel was the scene, that the residents in the locality gazed out of the windows to see what was the meaning of this eager, anxious throng, at a time when London is, if ever, silent. The hall itself was full, and the platform also, ministers who were during the day to feed their own flocks, drinking in the tender stirring words, based on the passage, "They that be wise shall shine as the firmament." The privilege of service, and the power of sympathy, were two of the points enforced by Mr. Moody, and riveted on the minds of his hearers by illustrations of the most touching kind, and the whole heart of the large congregation found relief and expression in Mr. Sankey's solo, "Here am I, send me, send me." The preaching and Sunday-school teaching of those present yesterday must, we are convinced, have been a more hopeful, holy, powerful service than heretofore.

STONE, STAFFORDSHIRE. — For some weeks past there has been a growing disposition among Conformists and Non-conformists to unite together for an outpouring of the Holy Spirit upon the town. This was very marked, previous to the visit of Mr. Spiers, March 1 to 5. The Rev. John Ford, incumbent of Christ Church, his curate, the Rev. J. T. Smith, Rev. H. Lawrence, and a committee of laymen, heartily assisted our beloved brother in Christ. During the visit eight meetings were held, with ever-increasing numbers, until the spacious hall was literally crammed with a delighted auditory. The Holy Spirit moved mightily among the young and old, and such scenes were witnessed that never in the memory of the oldest person were seen before. Many will have cause throughout eternity for blessing God that ever Mr. Spiers's steps were directed to Stone. And how could it be otherwise, when thousands in the Victoria Hall, Liverpool, and thousands of the readers of THE CHRISTIAN, had been earnestly praying for the divine blessing to be with our brother. Some of the farther results, as the work goes on, I will tell to your readers.

Stone, March 12.

W. B. WOOLLEY

THE EXETER MISSION WEEK.

A novel plan of reaching persons who could not easily be collected in a church was pursued in St. David's parish. The two chief railway stations happen to be situated in this parish. The employes at the London and South-Western Station were invited to the Northernhay room, which is not far from the station. But as there was no convenient room at the St. David's station, which is some distance from the centre of the city, permission was obtained to hold three services on alternate nights in one of the waiting-rooms of the station itself. An harmonium was placed in the room, the services of a volunteer choir were secured, and the Hon. and Rev. F. G. Pelham, Rector of Upton Pyne, officiated as missionary. Clerks, porters, stokers, and engine-drivers, congregated together to listen to his earnest and practical addresses, and appeared to appreciate much his kindly solicitude for their welfare. Wherever they went among the working classes the missionaries were well received. The Rev. E. Osborne, Curate of Kenn, held a short service and delivered an address in one of the iron foundries, and was solicited by the men to visit them on a second day—a request which he willingly complied with. At Comtess Weir, near Exeter, a special afternoon service was held for the workpeople at the adjacent paper-mills, which were stopped working for a time for the express purpose, and the Rev. J. A. Leakey, Vicar of Topsham, delivered an eloquent sermon to about one hundred. Nor were the less fortunate classes forgotten. The Bishop preached a sermon to the inmates of the city workhouse, the Dean did the same for the inmates of the hospital, and Prebendary Ackland addressed the unhappy prisoners at the gaol. And care, too, was taken that a word in season should be spoken to invalids in private houses, who were visited by the Rev. P. Miles, the well-known street-preacher of Bristol, who also acted as one of the missionaries at St. James's, and whose originality commanded the especial attention of the poorer members of the congregation.—*The Guardian*, quoted by *The Record*.

"SAILORS' REST AND INSTITUTE," DEVONPORT.

Dear Friends and Fellow-helpers.—As I look at what God has enabled me, principally through the kindness of readers of *THE CHRISTIAN*, to do, I can but thank Him who only doeth wondrous things. I purchased the lease of the house and compounded for the life remaining on it for £1600. I then found that the court behind was much too small for any hall; but God, who saw the need, arranged that a small house at the back should be offered to me. This was an invaluable thing, as it gave more space and allowed a side entrance in Dockwall-street, rooms for private conversation, etc.; also a space for the hall 85 by 50. I looked at this space, and I prayed about it. I felt that it was still small, with no possibility of enlargement. I wanted a large platform to hold thirty or forty, and comfortable sitting room for between three or four hundred persons.

The answer to my prayer came in a communication which informed me that the house beyond again would be put up to auction in a few days. I authorized its purchase, which has been just effected. Now we have a splendid site, on which we can build and enlarge, if the Lord sees fit to enlarge the work; but the purchase-money, instead of £1600, is £2000. This sum is in hand. He whom I desire to serve has always supplied my need, without my ever having been obliged to incur debt, or even authorize the spending a larger sum than I possessed. I much want to begin altering and building in a few weeks' time, and I wish to have £500 more in hand by the end of this month, in order to be able to do so.

A fine organ has been most generously offered to lead the many voices in "Pull for the shore," "Let the lower lights be burning," etc.; and I long to see it in its place, on the platform of the new Gospel-hall. Will my Christian friends help me, or endeavour to get others to do so? The late Duncan Matheson truly said that he "did not believe in the conversion of a man unless his pockets were converted." We hear of and rejoice in numbers added to the Lord, and I trust that no branch of his work will languish for want of funds.

If any will apply for collecting cards or circulars, I will gladly forward them; and should be very thankful to communicate with friends who would arrange drawing-room meetings, where I could give an account of the work and

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raise the necessary funds. Our Sunday meetings are crowded; no Sunday passes without spiritual blessing to some "blue jacket." Brethren, pray for us, praise with us.—Yours in Christ,
AGNES E. WISEMAN.
9, Fenice Sticks, Devonport.

LIVERPOOL.

The meetings in Victoria Hall continue to be well attended, and there seems to be no decrease in the interest manifested. A local paper states the numbers present at the noon meetings last week as varying from 2000 to 3000, and the attendance in the evenings as being 7000. The clergymen and others who were prominent supporters of the movement during Messrs. Moody and Sankey's stay conduct the meetings, and the preacher throughout the week has been Rev. W. H. Aitken. His powerful and stirring discourses have been fruitful for good, and many have been inquiring the way to Zion. Will our readers be instant in prayer to God that the great work in Liverpool may go on until the whole city is restored to its allegiance to the King of kings.

YOUNG MEN'S MEETINGS.

These meetings at the Circus have increased both in interest and attendance since Mr. Moody left it. The numbers attending each evening have never been less than 1200; last night over 1800 were present.

The testimony given by the young converts, night after night, is really beautiful, and shows the success which has attended the efforts of our American brethren to reach the young men. This testimony is also especially gratifying and encouraging to those who have so long prayed and laboured on this behalf.

One young man, converted during Mr. Moody's visit, and who spoke at one of the first of the young men's meetings, has, since his departure from Liverpool to another large town not many miles distant, been instrumental in the conversion of seven other young men.

Several of the employes in the General Post Office (besides quite a number of the telegraph boys) have decided for Christ, and the work is still going on, these young converts bringing their fellow-clerks and others to the meetings. There are numerous requests for prayer each evening, and it is most touching to see a young man rise to his feet to request special prayer for his parents, another for a brother, another for fellow-clerks, another for himself, and so on.

Did space permit, many very pleasing incidents of the work might be given. Arrangements are being made for deputations of young men (chiefly new converts) to attend meetings in Liverpool, its suburbs, and places at a distance—similar to those emanating from Edinburgh and Glasgow—and we would ask the prayers of all God's people that the divine blessing may attend this effort, and that the whole of this part of the country may be stirred up and set on fire for Christ.

Y. M. C. A., Liverpool.

S. NASH.

"FLOWERING SUNDAY," NEWPORT, MON.—Again the Young Men's Christian Association ask for the prayers of Christians, that the effort to preach the word of truth, and sow the seed of truth among the thousands who crowd the Cemetery there on Palm Sunday (the 21st inst.) may be abundantly owned of God, and blessed to the salvation of souls. Contributions of suitable gospel tracts, especially pictorial ones for distribution, will be thankfully received by H. G. Lloyd, Kingmill-terrace, Newport, Mon., Secretary to the Association.

WINTER TENT.—A few weeks ago, a short account was given by Mr. Hambleton of a "winter tent" which had been erected at St. Helens for evangelistic work. The result has been that numerous inquiries, applications for plans, etc., etc., have been received, involving Mr. Hambleton in a very heavy correspondence. As it is quite impossible to furnish plans as quickly as asked for, I have had the architect's plans lithographed, and a copy will be gladly forwarded to anyone wishing to erect a similar wooden tent. The one in St. Helens will seat about 450, but from the same plans, a tent larger or smaller could easily be constructed. We have already been permitted to rejoice over souls brought to Christ. Will the Lord's people pray that this tent, and all that may be erected after its model, may be greatly used of God for the saving of sinners, and the building up of believers.

St. Helens, March 12.

STEPHEN J. MANLINS.

MR. E. PEARSALL SMITH.

On Friday afternoon Mr. R. Pearsall Smith was greeted, on his return to this country, by as large a number of friends as could be packed into the lecture hall of the Young Men's Christian Association, in Aldersgate-street. Mr. Smith is on his way to Berlin.

After a few introductory words by Mr. Shipton, the secretary of the Young Men's Christian Association, Mr. Smith gave a lengthened address, making special reference to the successful meetings held by him in this country during last year. He looked forward, he said, to a double blessing in 1875. He alluded in very sympathetic terms to the labours of Messrs. Moody and Sankey, for whom he asked continuous prayer. He entreated the Christian friends present to abstain from a spirit of fault-finding or criticism of those who differed from them. During his former visit to this country he had sought to direct their attention to the fulness of blessing and privilege they possessed in Christ. Now he would rather urge them to direct and practical work in the Master's vineyard. He cautioned them against indulging too much in the habit of introspection, and pressed home the necessity of thorough consecration to the service of Christ.

FIRST-FRUITS AT DEPTFORD.

I am sure you will be rejoiced to hear of the special meetings for converts which it was our privilege to hold in the afternoon and evening of Thursday, March 4.

About 350 tickets were applied for, and given to those whom we were satisfied in regarding as Christians; but even this large number is, we feel, but a very small part of the marvellous blessing which has been vouchsafed to this district since the opening of our hall twelve months ago. Those who have watched the progress of the work, in reading the brief accounts which we have had the pleasure of sending from time to time to these columns, will be able, in some measure, to understand the joy that filled our hearts to overflow as we gazed upon the happy faces of those who were rejoicing in the Lord, and heard from their lips such precious testimonies to the Lord's saving grace.

In the experience-meeting after tea, and before the evening gathering, a blacksmith, who had been turned out of every public-house in Deptford, his wife, and little daughter; a converted prize-fighter; an old man (who, over thirty years, had been going about, saying prayers and hearing preachers, and trying to make himself better); an old woman, over eighty; a working-woman, who burst into tears as she requests prayer for her unsaved husband; a young man, who confesses to having been "the greatest drunkard and blackguard in the East of London," etc., etc., told how they had been brought to the Lord.

Much encouraged by this first attempt, and feeling what great good such a meeting may do, we purpose holding them periodically.

We are much urged to increase our efforts in Greenwich, and have many converts there anxious to be at work, but are straitened for funds to take up this important work.—I am, dear friends, yours faithfully,
J. W. C. FEGAN.
The People's Hall, 188, High-street, Deptford, S.E.

DUDLEY.—For the sake of the Christian friends who have helped our Presbyterian Mission in Dudley and others who are interested, will you allow me to say that the past year has been blest of God. Our missionary, Mr. Hodges, and his wife have been labouring amongst one of the blackest quarters of the Black Country with patience and earnestness, and many of the absolutely sunken have been gathered into the bright Mission-hall and have heard the gospel there. Kitchen meetings have been held; nearly every house around the hall visited; eighty open-air services held in places where the careless most congregate for their coarse and brutal sports. A large class of nail-making girls, much neglected, and, as a rule, very degraded, has met every Monday evening. A sewing meeting for poor women is doing much good. There is every reason to think that the grace of God has triumphed in quite an encouraging number of persons hitherto regardless of religion, some of whom have already passed away, but the greater part have become members in the Presbyterian and other churches. The kind gifts of friends have enabled us to support the missionary and his work, and have a balance of £610s. The money is expended precisely on that for which it is subscribed, the evangelizing of the poor. The undersigned will gladly receive and acknowledge the donations of such as wish to help us.

D. D. ROBERTSON, Minister of Pres. Church, Dudley.

EVANGELISTIC WORK IN THE WEST AND NORTH-WEST OF LONDON.

BY AN EYE-WITNESS.

As a resident in London, and one especially interested in the work there, the writer desires to draw attention to the services at a few prominent places of which he has some personal knowledge.

ST GEORGE'S HALL, LANGHAM-PLACE.

This hall, comfortably seating about 1000 persons, was engaged under interesting circumstances at a critical moment when it was on the point of passing into the hands of Spiritualists. This was eighteen months ago, since when the gospel has been proclaimed every Sunday evening, by a succession of able and approved preachers, to congregations which, always good, have often been even overflowing. That great blessing has followed is certain, and it is scarcely less certain that very much more will be apparent in the great day of account. But the after-meetings for inquirers have proved how much the Lord has already wrought for the salvation of souls in St. George's Hall, and the numbers that continue to attend, to hear not "the persuasive words of man's wisdom," but the simple gospel of Christ and Him crucified, are a sure evidence of the great importance of the work, and the necessity for its diligent prosecution.

OXFORD MUSIC HALL,

which is situated in Oxford-street, close to Tottenham-court-road, is about twice the size of St. George's, and was engaged early in the present winter because of the overflowing numbers at St. George's, and also of the different class of the population whose spiritual need it was hoped to supply by the new effort. The success here, not great at first, has of late been also very encouraging. The body of the hall is well-filled, and that to a considerable extent with the very class which habitually frequents the building as a temple of pleasure. Blessed results in individual conversions have also been realized; and there is abundant encouragement for perseverance in the gospel testimony in this important centre.

KILBURN HALL.

There for several years the gospel has been faithfully preached with abundant blessing to congregations mostly of a lower social grade than those above referred to. Strong ritualistic efforts are in progress in the vicinity, and it is needless to say that there is no deliverance for souls from the snare of "another gospel which is not another," but by the uplifting of Christ alone before the eyes of men. The preachers at Kilburn Hall are selected with as much care and wisdom as at the greater buildings before noted, so that there is no uncertain sound heard in the place, but a true appeal "to every man's conscience in the sight of God." A number of agencies of a very useful kind are also sustained in connection with the work at Kilburn Hall.

MALDEN HALL, KENTISH TOWN.

In this locality, far removed from the three first mentioned, Malden Hall, opened last year, is another centre of gospel testimony to a class generally of the same character as at Kilburn. Here also the success has been most abundant and encouraging, both as to the numbers attending and in the conversion of souls; and those who have the special responsibility are making efforts to complete the building, in order to provide the much-needed additional space. Kilburn and Malden Halls are not, like the other two, hired, and therefore may be considered as more permanent centres of labour; but all need very considerable help for the maintenance of the work, and these few observations are made with the hope of eliciting the large sympathy and support of Christians for works which are devoted to the sole object of "opening the eyes of men, and turning them from the power of Satan to God." Great is the joy of the believers in the awakening and conversion of souls lately witnessed in many populous cities, and great and just the expectation of mightier works than these in a city whose population exceeds that of all the others added together. But the present and permanent work is evidently far more important than the greatest occasional effort. The Lord would have his people "always abounding in His work;" never relaxing their testimony, never fainting or growing weary, never doubting of his willingness to bless his word, never foregoing opportunities or thinking of "a more convenient season." May, then, those who are persuaded of the necessity of a constant gospel testimony, unmixed and

unadorned, to the conscience of every man be constrained to aid according to their ability the labours of their faithful brethren.

Mr. C. Russell Hurditch, whose name is so well-known among Christians in London, has the responsibility of all the services above noted, as well as others of a similar description in provincial towns and villages, and they who desire to afford their help or to obtain special information with regard to the work may communicate with him at No. 164, Alexandra-road, St. John's Wood, N.W.

Baywater.

J. H. B.

MISSION TO THE WORKING-MEN OF PARIS.

Dear Sir,—Last evening, through the good providence of God, we were permitted to realize our long-cherished purpose of opening a new mission-station (the twelfth) in what may be termed the eastern centre of Paris. The devoted efforts of Pasteur Armand Delille have long supplied an evangelistic agency for the western centre. Our new room, situated on a great artery of the city (Rue de Turbigo, 65), is very neat and convenient, and will seat 150 persons. Last evening, it was crowded by a most attentive audience, the majority being men. When we were singing the first hymn, it occurred to us that seldom or never before had the passers-by on that great thoroughfare heard the strains of a Saviour's praise falling on the ear as they walked: Our excellent friend, Pasteur Fisch, addressed the meeting on the great truths of redeeming love, and was listened to with the deepest interest. In the course of his remarks, he expressed the belief that the majority of those present had never before heard the simple declaration of the gospel! What a privilege it is to have some humble part, by planting these new centres of evangelization, in bearing the Divine message to those who may be described as already waiting for it!

I write these few lines in order to crave the earnest prayers of your readers, that a rich bestowment of Divine influence may rest on this enterprise in the midst of a city so much estranged from the gospel. For its pecuniary support we look to Him who has the hearts of his people in his hands.—Yours faithfully,
R. W. McALL.

28, Rue Clavel, Belleville, Paris, March 12.

DUBLIN.

A "Women's Association for United Christian Work" was formed in response to Mr. Moody's appeal to the Christian women of Dublin to come out as united workers for Christ, and seek to continue the meetings for women, and use any other evangelistic efforts for which, in God's providence, opportunities might arise.

In forming this Association, the objects contemplated were:—1. United prayer; 2. Increased study of the Word of God; 3. Training of young believers for the service of Christ; 4. The more entire surrender and consecration by Christian women of themselves, their time, abilities, and influence, to the service of Christ.

It was believed that the faithful carrying out of these objects could not but result in earnest united work, and blessing from the Lord. That this was no vain expectation was fully proved by reports given at the first quarterly meeting of the association, held last week in the Friends' Meeting-house, kindly lent for the occasion, and very largely attended. After the requests for prayer, portions of Scripture were considered conversationally with reference to our great Example in work for God. Reports of work were then given, first in Gospel and Bible-class meetings in the city and suburbs, five of which have lately commenced; that in Kingstown, connected with the Young Women's Christian Association, is prospering, and was greatly blessed during the recent revival.

Mothers' prayer unions, temperance meetings, visiting the sick poor, and rescue work, have also been inaugurated, we have reason to believe, with encouraging results. A strong desire has been expressed to open a branch, to reach women discharged from prison—a service greatly needed, but requiring a self-denying devotion of heart and untiring energy of character not often found—Christian women who will go after those who are lost, until they are found. An earnest appeal was made to those present to come forth to the rescue; womanly hands and hearts are wanting, who will go to the weary ones, moved by the Spirit of the Lord, "to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are

bound." Who will respond? Christian women of every age and denomination are earnestly requested to send in their names and addresses to the "secretaries of the Women's Association, Metropolitan Hall," stating the branch of service in which they have been engaged, or which they desire to enter on; as a register of all the branches of Christian female work thought desirable is kept, to facilitate the means of finding suitable employment for every variety of capability.

A weekly meeting is held in the Metropolitan Hall, open to all workers, for prayer, praise, study of the Scriptures, and conference, on Mondays, at a quarter past one o'clock, to which all Christian women are cordially invited.

A mothers' prayer-meeting is held in the Metropolitan Hall every Monday, at three o'clock, open to all Christian mothers.

AMONGST THE WELSH MINERS.

The enclosed, from a brother of Mr. C. R. Hurditch, indicates a real work of God:—

All I can say this morning is, praise God, praise God. We had such a time of blessing yesterday. I never can or shall forget; such a breaking down and praising God never was seen or heard at Tanybwllch before; I never was in a meeting where the cry of lost sinners was so touching. Husbands, wives, fathers, mothers, brothers, and sisters, were all crying out at once—all belonging to the mine. After I had preached, I asked if there were any in the meeting that had been blessed, I would be glad for them to stand up and state the change before the people. At once a backslider came forward and said that he had returned to his loving Father, and he was happy to say the Father had received him into his arms, and he felt his love once more. "Lord, keep me, keep me, keep me near, yes, nearer than before. My blessed Jesus, I praise Thee." After this, I asked all that were anxious to stay behind; then the cry began, "Oh, my God, save me," from half-a-dozen young men at once; all the others were weeping. Some went out, but, blessed be God, they came in again crying out, "Lord, save me, save me." Then those young men that began to cry out first, began to praise God one after another—"Oh, my blessed Jesus, I have got Thee. I am happy, bless thy name. I believe in Thee; help me to praise Thee. Yes, Lord, I have got Thee, and now I feel Thee; I am happy in Thee." Then, two getting up from their knees, went over to their brothers, kissed them as they were weeping, saying, "Only believe, only believe, it's so plain." Then another young man got up and went over to his mother (a young man about twenty-five), "Mother, I am saved!" kissing her over and over again, until both were weeping in each other's arms, praising God. I went over to some young females, half-a-dozen together; three sisters of them had just received Christ into their hearts. On asking them if they were saved, they said, "Oh, yes, sir, yes, sir, for Jesus died for me: I am happy." Just at that time a young man, about thirty, in the corner of the room, stood up, crying out, "Oh, my God! All I can say, I praise—I praise—I praise—I praise; let me praise; Jesus is mine." I went over to him and asked him if he was happy, "Yes, sir. Oh, let me praise, let me praise my Jesus." In fact, dear brother, I cannot describe by pen or mouth; it is God's work. A dozen souls went away rejoicing in the Lord. Our meeting began with prayer for salvation, and ended with praise for it.

HUNTLY.—Many of the readers of THE CHRISTIAN may still remember accounts of a large and blessed ingathering of souls to the Lord in this place during 1873. The little band of workers which, in the Lord's hand, was the main instrument of blessing at that time, and which consisted of men and women from all denominations, has remained steadfast and almost unbroken to the present time. Ever since the great harvest in 1873 was gathered, a work of deep importance has quietly but persistently progressed, and gleanings more or less have been gathered ever since. For nearly three years believers have met, almost daily, for mutual exhortation, study of the Word and prayer, the result of which has been much increase of knowledge and joy and courage for work. A special evangelistic service has, for the same length of time, been held on the Lord's-day evening after hours of service in the churches, in a large hall, which has all along been well filled. Cottage meetings are also frequently held in the homes of the poor, freely opened for the purpose; and the gospel has been very much preached and sung by large bands of young converts in the open air in all corners of the town. Besides these, there are special classes for young men and women, meetings for the very poor and very aged, as well as services for children.

"HIGH TIME TO AWAKE OUT OF SLEEP."

On taking my seat a few days since in one of the carriages of the North London Railway, I was very much surprised to see a youth of about fifteen or sixteen summers passing from compartment to compartment, busily supplying each passenger with a ticket, as near as possible like those they had just purchased, but with this notification upon it, namely, that the best shop to purchase Valentines was at Messrs. B— and M—'s. His earnestness and zeal in the distribution of these tickets, to serve an earthly master, put me to the blush, while I, for whom the Lord has done such great things, was sitting idle, thinking that my efforts in working among policemen, cabmen, etc., was all that was required of me. But what does God say in his Word? "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

Should any read this who are saying, "Lord, what wilt Thou have me to do?" I would plead with them, in the name of our Lord and Saviour Jesus Christ, to visit the following markets, from four to seven in the morning, namely:—Billingsgate Fish, Metropolitan Meat, Leadenhall Poultry, and Covent Garden; and at all the workmen's trains from 5.30 to 6.30. This will be found an unusually good opportunity for spreading the truth; and when I have visited these places, I am sorry to say I have not met with any workers in this needy part of the vineyard. And those who go would do well to take a large supply of illustrated tracts or small books, and they can rely on a thankful acceptance of them.

Oh how little do we realize that thousands on every side are rapidly drifting on to death and destruction, whilst we let opportunities slip! How often we neglect to speak of the Saviour's love to those whom we meet in our travels! Who can tell the number of souls we might be the means of rescuing if we used every opportunity? How truly, then, it may be said, "It is high time to awake out of sleep." Let the example of the youth referred to, who so diligently served his earthly master, stimulate all Christians who read this to greater earnestness; then we shall see more brought to the knowledge of the truth.

J. J. JONES.

14, Richmond-road, Dalston, E.

CHILD'S-HILL, HENDON.—Three nights of special evangelistic services were held at the Baptist Chapel in this village. Deeply interesting, soul-awakening sermons were preached by Mr. Joshua Poole, who kindly left the great work the Lord is doing by him in East London to be present. The congregations were large, and there were signs on every hand that great good was done.

NOON PRAYER-MEETING, CONFERENCE HALL, MILD MAY PARK.—On Monday the 8th inst., the first anniversary of this meeting was held, and was largely attended. Ten of the neighbouring ministers were present, including the Revs. Dr. Edmond, W. R. Morrison, K. B. Sidebottom, R. C. Billing, B. Ashton, M. Davison, and others. Captain Moreton presided. The meeting was hearty, and many took part. Though the attendance through the year has not been great, yet many marked answers to prayer have been received in the conversion of sinners, the restoration of backsliders, the quickening of believers, and the upholding of the sick and sorrowful. The meeting, in fact, is but the continuance, at another time, of the one established by the Rev. W. Pennefather at the opening of the hall.

OUR SAILORS.—A correspondent writes:—Can any of your readers help the Lord's work amongst our seamen by sending me parcels of books, magazines, or tracts for distribution amongst the thousands who visit this port? I make up canvas bags and fill them with books and tracts, and nail them up in the forecables of the ships which are bound on long voyages, and this is generally all the reading the men have (except it be a song book) while they are away. Sometimes as many as 500 vessels lie here wind-bound (vessels of all classes putting in to the Roads for shelter from south-west gales) and bound to all parts of the world. Will not some of your readers who have back numbers of the *Leisure Hour*, *Sunday at Home*, *British Workman*, *Old Jonathan*, *The Cottager and Artisan*, *Gospel Trumpet*, *Herald of Mercy*, *THE CHRISTIAN*, etc., spare some for our sailors? Parcels may be sent to me, or to the office of the Society, 11, Buckingham-street, Strand, and marked for Penarth Station. I should also be glad of some Bibles and Testaments, as I make it a rule to put one or the other in every bag. Who will help?

J. KEEBLE.

Ludlow-street, Penarth, Cardiff.

MEETINGS FOR BEGGARS IN ROME.

Dear Sir,—Will you kindly solicit the prayers of Christian brethren in England on behalf of two beggars' classes held in our room every Thursday and Friday afternoon? As many of your readers who have visited Rome are aware, there are a great number of poor who are continually asking alms, either at the doors of the different churches, hotels, or in the public promenades. Having for some time felt anxious to do something for them, and knowing it would be quite impossible to get them to attend our meetings, I invited a few to come to our house, promising them that, after listening for a little time to the reading and explanation of the Holy Scriptures, they should each receive four sous before leaving. It is now three months since my first meeting, which consisted of one poor woman. She was very ignorant, and quite thought her salvation would be secure, because she always carried in her bosom a little picture of the blessed Virgin.

The next week I had two women and a boy, the third five, and the fourth fifteen. Since then the number has so much increased, that we are obliged to divide the meeting, and take the women one day, and the men the following. The average attendance of the women is generally upwards of a hundred, the latter at least sixty, exclusive of children. Several Christian brethren and sisters have very kindly assisted in speaking to them. We believe the Spirit is working in the hearts of some, and that the name of Jesus is becoming precious to them.

Those who come are the very poor; the blind, the lame, the sick, are those to whom the words of consolation are spoken. One man, in health, said he did not wish to receive the money, but he would rather pay than not come. Another poor woman, whom I met at the Forum, said she was so pleased with the Gospel of St. John, which she had received at the meeting, she reads it every evening to her poor blind girl.

These poor people, many of them clothed in rags, come often two or three miles. One widow woman told me last time that she had been turned out of the cellar in which she slept with seven children, the two eldest both ill with the fever. Their only home now is a doorway. I am sure it would melt the hearts of Christians in England could they see the misery of these poor people in Rome. When we tell them of the love and sympathy of Jesus, their eyes brighten, and the tears are frequently seen running down their cheeks. It is in moments such as these that we feel the blessedness of the gospel. Never did I feel so much honoured as since the Lord has granted me the privilege of bringing these poor wandering sheep to listen to the precious invitation of the Good Shepherd, who came to seek and to save that which was lost.

Perhaps, if the suggestion were made, similar classes might be formed in England, in which case I would mention that lately, instead of giving money alone, I have divided the amount, substituting bread for one-half. Thus, while alleviating, in some measure, temporal distress, words may be spoken which, accompanied by the Spirit, may be the means of spiritual blessing to a class for whom very little is done.—Hoping the subject will commend itself to you, and that Christians will remember the poor Roman beggars in their prayers, I remain, yours in the service of Jesus,

EMILY JUDSON WALL.

Piazza S. Lorenza in Lucina, Rome.

P.S.—This afternoon we had a very interesting meeting, quite 120 poor men listening most attentively to the precious words of Jesus.

NED WRIGHT IN CLERKENWELL.—On Monday, Tuesday, and Thursday, March 1, 2, and 4, Ned Wright addressed large congregations in Spencer-place Chapel, Goswell-road. The inquirers' meetings were fully attended, especially on Thursday evening, when, out of a congregation of from 1200 to 1500 people, 200 stayed behind as inquirers.

MIDNIGHT MEETING MOVEMENT.—Another meeting in connection with this effort in the East-end was held at the Sailors' Institute, Shadwell, on Thursday week, and the large hall was nearly filled with those sisters who have wandered from the fold. Many of them joined heartily in the singing of the choruses of the hymns, showing that the copies of Mr. Sankey's hymn-book had not been given away at the last meeting in vain. The addresses were attentively listened to, and some hearts, we trust, were softened. Some interesting cases of reclamation have transpired, and we bid God-speed to this mission of mercy and love.

TO CHRISTIANS WHO LOVE ISRAEL.

The Rev. J. Wilkinson wishes us to announce that a special effort is to be made this week to induce the Jews of London to attend the meetings in the Agricultural Hall. Ten thousand copies of a leaflet prepared for the occasion are being printed, and there will be a meeting of Christian workers at the Mildmay Conference Hall, Room No. 6, on Thursday evening, 18th inst., at six o'clock, for the purpose of arranging for the distribution of these leaflets. All who are willing to help are invited to attend. The leaflets will be distributed among the Jews in Whitechapel and the East-end generally on Saturday next. We trust a rich blessing will attend this effort.

NOTICES OF BOOKS.

MR. MOODY AND MR. SANKEY. By R. W. DALE, M.A. *Hodder and Stoughton.* 2d.—We are glad to find that the article from which we quoted largely in our two last issues has been reprinted in *extenso* in a pamphlet which may be obtained at 14s. per hundred. We hope it will have as wide a circulation as it deserves.

THE GOLDEN CHAIN. By the Author of "The Memoir of the Rev. W. Marsh, D.D."—The links of this chain are mainly composed of touching and instructive incidents, gathered from the work of the Blackrock Convalescent Home; and in each case it is the love of a dying Saviour that reaches the dying soul. It is printed in large type, and suitable for sick-beds.

NOT YOUR OWN SAFE AND HAPPY. COUNSELS TO YOUNG CHRISTIANS. By Rev. G. EVERARD. *Hunt and Co.*—Safe and useful books to put into the hands of those just saved, who need more direct and clear instructions for their journey heavenward than are either given or thought of. The questions sometimes asked, with uncertain manner, about Sunday occupation, dress, associations, etc., show how conscious young converts are of the new world into which they have just stepped, and how they desire to know its laws and sanctions. For this class these little books are intended, and well adapted.

DAILY TEXTS.

"BEHOLD THE MAN."—JOHN XIX. 5.

Thurs., Mar. 18.—"Now to Abraham and his Seed were the promises made. He saith not, And to seeds, as of many; but of one: And to thy Seed, which is Christ."—Gal. iii. 16.

Fri. 19.—"His Son, whom He hath appointed Heir of all things, by whom also He made the worlds... Being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they."—Heb. i. 2, 4.

Sat. 20.—"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save." "A Man of sorrows, and acquainted with grief."—Isa. liiii. 1; liii. 3.

Sun. 21.—"Being found in fashion as a Man, He humbled Himself, and became obedient unto death, even the death of the cross... Wherefore God also hath highly exalted Him, and given Him a name which is above every name." "And hath put all things under His feet, and gave Him to be the Head over all things to the Church."—Phil. ii. 8, 9; Eph. i. 22.

Mon. 22.—"Behold my Servant, whom I uphold; mine Elect, in whom my soul delighteth. I have put my Spirit upon Him; He shall bring forth judgment to the Gentiles." "They shall call His name Immanuel, which being interpreted is, God with us."—Isa. xlii. 1; Matt. i. 23.

Tues. 23.—"I am the Good Shepherd: the Good Shepherd giveth his life for the sheep; but he that is an hireling... whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep." "The officers answered, Never man spake like this Man."—John x. 11, 12; vii. 46.

Wed. 24.—"As soon then as He had said unto them, I am He, they went backward, and fell to the ground." "He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, This is my beloved Son, in whom I am well pleased."—John xviii. 6; 2 Pet. i. 17.

"THOU ART FAIRER THAN THE CHILDREN OF MEN."
PSA. XLV. 2.

NOTICE OF REMOVAL.—Mr. G. A. Macnutt has removed to Wimbledon, Surrey, as a place of residence. His address is 4, Denmark Hill.

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LONDON TEMPERANCE HOSPITAL.

This institution has now been in active operation for nearly a year and a-half, and the results have fully justified the expectations of its founders. It has been shown that disease can be combated and removed without the aid of alcoholic liquors. If this principle were only to become universally recognized and acted upon, one of the greatest hindrances to temperance reform would be removed out of the way.

We earnestly call upon all Christian men and women to support and encourage this movement. We regret to learn that the efficiency of the hospital is being impaired through lack of funds. The building in Gower-street is too small for the necessity of the work, and it is very desirable to have enlarged premises, so that this experiment—it is now more than an experiment—may be carried out on a wider scale, and that the system may have a fair and lengthened trial. We understand an opinion prevails that this is merely a London hospital; but so far from this being the fact, we learn that a large proportion of the in-patients have been from the country, the most important surgical cases being those of country patients.

We commend this institution to the philanthropic support of our temperance friends. A special effort is needed just at present; but if all who desire to remove the temptation of strong drink from our sick folk will help, the hospital would be speedily placed on a more extensive and permanent footing. The address of the treasurer is, John Hughes, Esq., 3, West-street, Finsbury-circus, E.C.

THE SAILORS' HOME, BOMBAY.

We have had a blessed time in Bombay the last few weeks, receiving, I believe, the first drops of the "shower of blessing" we are so earnestly longing for. The Lord's work has begun among the inmates of the Sailors' Home. About the middle of December, a Christian lady was led to visit the Home, and "make friends" with the men. Finding that very few of them had Bibles, her first care was to provide each one who desired it with a copy of the Word of God. She made arrangements for holding meetings once a week, and about a dozen men gathered round her on Sunday afternoons. The first Sunday in the year, she invited them to evening service at the Church Missionary Society's Mission Church, where Mr. Sholto Douglas was preaching. Seven came, and remained for the after-meeting. We found, by conversation, that most of them were under deep conviction of sin, and that night we had the joy of seeing two "come into light." We recommended each of these seven men to bring another with him to the special service on the following evening. As we entered the church, however, we were accosted by one of them with the words, "There's twenty-five of us here to-night, me'm'n;" and there they sat, all together, at one end of the church. Again, there was an after-meeting, and again every one of them remained. Mr. Douglas was much moved at the sight, and when the other inquirers had dispersed, called the sailors round him, and spoke very earnestly to them. Then, turning to Mr. Weatherhead, he said it would be a pity not to follow up a work that had been so wonderfully begun, and asked if a meeting could not be arranged for them on the morrow. Mr. Weatherhead offered the hall in his house, and the men chose 7 p.m. as the most convenient hour. To this meeting forty came. Some Christian friends addressed them in simple, earnest language; the Spirit of the living God was present to carry home his own word, and the result was a large inquiry-meeting, at which several professed to accept Christ as their Saviour. We visited them at the Home the following day, and on the next after, we had another meeting for them at Mr. Weatherhead's, when eleven of their number signed the total abstinence pledge.

During the second week, the work made steady progress, and many more laid hold of the Saviour. We have now organized a regular system of "missioning" these sailors. On Sundays, they come to the Mission Church, Mondays and Thursdays Miss D— spends the evening with them at the Home, giving them Bible-instruction, and reading to them some interesting book; and an officer and his wife have promised to go to them on Wednesdays, so that they will only have Saturday-evenings unprovided for. They do appreciate the interest taken in them.

Of course there are constant departures and new arrivals, but an average of thirty-five continue to attend the meet-

ings. Last Monday, eight of them "shipped" for various destinations. We have the joy of knowing that most of these are "born again." Poor fellows! DRINK seems the great hindrance with all of them. One man said to me, with tears in his eyes, "I lost a good place through drink, and I'd give all I am worth to be able to keep from it." A drinking-bar in the Home is a great snare to many, and they would be glad to have it removed, but there will be some difficulty in obtaining that, I fancy. Still, nothing is impossible with the Lord, and I would ask you to join with us in praying that He will take away this temptation from the midst of them. Since the beginning of this week, five more men have signed the pledge. Shall we not "praise the Lord for his goodness, and declare to the children of men the wonders that He is doing"? I hope you will find a place for the substance of this letter in THE CHRISTIAN, as an encouragement to our praying brethren and sisters at home to continue in prayer with and for us, for, "in due season, we shall reap, if we faint not."—H. M. B.

CENTRAL NOON PRAYER-MEETING,

MOORGATE-STREET HALL.

The following are the subjects and speakers for the ensuing week:—

DATE.	SUBJECT.	SPEAKER.
Th. 18.—	Forbearance (Eph. iv. 1, 2).	Mr. John Matheson.
Fri. 19.—	Happiness (Psa. cxlvi. 5).	„ W. Tyler.
Sat. 20.—	Acceptable prayer (Luke xviii. 10).	„ John Stabb.
Mon. 22.—	"The Spirit and the bride say, Come!" (Rev. xxii. 17).	Rev. S. McAll.
Tu. 23.—	The consecration of common life (Col. iii. 17).	„ J. Bond.
Wed. 24.—	The shut closet (Matt. vi. 6).	„ J. O. Dykes, D.D.

The Christian TRACT FUND.

To Donations received to March 13. ... 5 0 0 | By Grants to 20 Districts ... 5 0 0

APPLICANTS FOR TRACTS.

- Robert Larkins, Wine-street, Yeovil.
- E. R. Jones, 26, Berry-street, Liverpool.
- Thos. Green, 42, East-street, Littlehampton, Sussex.
- John Thomas, Attleborough Parsonage, Nuneaton.
- C. E. Todd, 118, Grove-lane, Camberwell.
- Wm. J. Pearson, 17, Blackstone-road, London Fields, E.
- Abraham Lamb, 12, Hetton-street, Hammersmith, W.
- Francis A. Donald, 78, New North-road, N.
- H. Harvey, Bull Point, Devonport, Devon.
- Edwin C. Moody, The Wrythe, Carshalton, Surrey.
- R. Sortwell, Western House, Ealing.
- H. T. Hatton, Beefeaters, Lye, near Stourbridge.
- E. Taylor, 72, Pentonville-road, N.

NOTICES.

WANDERER.—Jer. iii. 23. Do it. Communications received with thanks.—Mrs. B.; J. H. W.; R. B. R.; T. E. P.; J. H. C.; W. C. J.; E. S.; E. W. B.; F. A. M.; H. D. M.; J. T. M.; M. E. S.; J. B.; W. C. J.; J. H.; G. S.; A. E. W.; C. J. B.; H. M. B.; T. T.; T. F. B.; J. M.; J. P.; W. J. F.; A. H.; A. B.; T. B. S.; H. B.; A. Constant Reader; W. H. E.; J. A. P. P.; K. F. D.; G. T. H.

THE MOVEMENT AND THE THEATRE.—The incident in the Dublin theatre in connection with Messrs. Moody and Sankey's work has had its echo in London. Last Friday, during the performance at a place of public amusement at the West-end, one of the performers alluded in a jesting way to the work. This was met by signs of strong disapprobation on the part of the audience, and resulted in their having rendered to them an ample apology. CHARLES DOBBIN. Hampstead.

LEEDS.—The "remarkable case of conversion" reported by me at the Liverpool Convention as occurring at the parish church of New Wortley, near Leeds, appears in your last number as if it took place at St. James's Church. I am glad to hear from the worthy vicar that the good work in his parish is continuous. New Wortley has never seen a work so glorious before. Wakefield, Ardsley, Halifax, Burley-in-Wharfedale, Harrogate, and other places in Yorkshire, are experiencing "showers of blessing." The effects of the Leeds Mission are spreading all over the town, and a "United Mission" will begin on April 11. On Wednesday last my deacons and I met nearly a hundred new converts for conversation and worship. It was a "time of refreshing." Brethren, pray for us. H. TARRANT.

CREWKERNE, SOMERSET.—The good work of grace which has shown itself in the North, and borne such abundant fruit, is now developing itself in the South. The town of Crewkerne, whose population, including villages around, amounts to about 8000, has been greatly favoured of late. In the beginning of November, a few friends from Chard, where special revival services had been held, came over to attend our weekly meetings: and such was the spirit of prayer, and fervency in the addresses, that not a few were stirred from their slumber, and became anxious about their souls. The good work first showed itself in the Sunday-school, when both teachers and scholars became decided for Christ. Previous to these meetings, there were in our school, as in many others, teachers who, though strictly moral and exemplary, were, we fear, no more than this; but now, in answer to prayer, and in response to kind but earnest appeals, have become enrolled as the followers of Christ. Others also in the congregation have followed their example, so that the pastor last Sunday had the pleasure of baptizing twenty-two, and will (D.V.) receive them into the church next Lord's-day. In addition to these, there are already seven more accepted by the church, besides others who will, we expect, put on the Lord Jesus by an open profession of his name. The good work seems to be reviving in other congregations in the town, for which we greatly rejoice, and will rejoice; for our motto is, "Grace, mercy, and peace be with all who love our Lord Jesus Christ in sincerity and truth." Crewkerne, Feb. 27.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.—For blessing on the preaching of the gospel in the Masonic Hall, Wood Green. Prayer was asked in THE CHRISTIAN about ten weeks since.

PRAYER.—For a gentleman of wealth and influence, dissatisfied and inquiring, that he may be brought to the feet of the cross.—That the Holy Spirit may accompany a letter to two unsaved brothers in Australia, that the message may be blessed.—For myself, that the Lord would reveal Himself to me, and give me peace.—For a young man, totally deaf, that his hearing may be restored, if it be God's will.—For a gentleman, who, through drink and other indulgences, is now an inmate of a lunatic asylum.—Prayer is earnestly requested for a young man who has promised to leave off his drinking habits and give his heart to Jesus, that he may be converted, and enabled to do so by God's help.

PLACES.—That showers of blessing may fall on Melville Church during a week of evangelistic meetings, commencing on 21st inst., to be conducted by Messrs. Daniels and Stewart.—For Tutbury, that God would send some of His servants there to lift up the standard of the cross.—For a revival of religion in Irvine. Three-fourths of the people never enter a church.—For Bartonholme, a collier village.—Pray for Russia, and its eighty millions, specially for the believers, that they may be established in Christ. Pray that God would direct some of His servants in England, who seek His guidance about going.—For union and blessing amongst the ministers and people of the Free, United Presbyterians, and Established Churches of Greenlaw, Berwickshire.—For a series of meetings to be held at Ecclestone, Hann, and Foggamoor, Berwickshire, conducted by Mr. G. Robertson.—That God will bless and prosper the Mission just begun at Chorley.—For the town of Ulverston, Lancashire, that the ministers may be united.—For the Mission now being held at Stamford, and the daily prayer-meeting now going on there.—For Ayr and the special services to be held there from March 17 to April 1.—For Guernsey, that times of refreshing may come from the presence of the Lord.—For Glen Urquhart, that times of refreshing may be granted from the presence of the Lord.—For Linnis College and Monaghan School.—For evangelistic addresses to be given by Col. T. Smith and others in Bentley, on the 17th, 18th, and 19th inst.

CONVERSIONS.—For me, and my husband and dear children, that we may all be brought to Christ during this time of revival.—For an unbeliever, now nearly fourscore years of age.—For the mother of eleven children.—For a whole family at Sheffield, some of whom are seeking Christ amid many discouragements.—For one who longs to come to Jesus, but does not feel her sins. I am dead and hardened, and often feel as though my mind would give way.—For my father, who has religion without Christ.—For a poor Roman Catholic priest, most fervent in error, that he may be turned from darkness to light.—For an officer.—For a poor dying woman, at present with no hope of heaven. Her cry is, "Is there any chance for me?"—For my fellow-servants, also for my mistresses and master and their little ones.—For my aunt in Brussels.—For my father, that he may be led to seek salvation. For two old schoolfellows, that they may be brought to Jesus.—For a young lady living with me, that she may be aroused and feel her need of a Saviour, that she may not rest until she hath found peace in Jesus.—For my eldest brother, a medical student in London.—For a dear sister now dangerously ill at Brighton, for whom prayer has been asked in THE CHRISTIAN before.

FORTHCOMING SPECIAL MEETINGS.

MR. MOODY'S MEETINGS, Agricultural Hall, every evening this week (except Saturday), at 3 and 8. Admission by ticket only, to be had at places advertised. On Saturday evening addresses by various speakers. Arrangements for Easter next week.

CONFERENCE OF PARENTS AND TEACHERS, and others interested in Children, at Princess Mary's Village, Addlestone, Surrey, Tues. and Wed., May 11, 12. For tickets, programmes, lodgings, etc., address, The Secretary, Nine Elms House, Wandsworth-road, Vauxhall, London, S.W.

CHRISTIAN CONFERENCE ON SCRIPTURAL HOLINESS.—A series of meetings will be held in the south-west and west districts for four weeks, commencing March 23. For particulars see *Adv.*

WOOD FRIDAY.—Stafford Rooms, Titchborne-street, Edgware-road, Young Men's Breakfast, at 8, Prof. Gladstone, President. Addresses by Rev. Dr. Fraser, Admiral Fishbourne, Mr. C. B. Hurditch, Mr. F. H. White, and others. Tea, for both sexes, at 6; gospel addresses at 7.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Spiers at Bradford (Yorks), Mechanics' Institute, March 18, 19, 20; St. George's Hall, March 21 to 25; Ipswich, April 5 to 9; Market Harborough, April 12 to 16.

Children's Evangelistic Band.—Mr. Rickards at Public Hall, Colchester, March 23, 24, 25; Mr. Hill at Wesleyan School, Sevenoaks, March 21; Mr. Jordan at Grove Chapel, Stratford, March 22, 23, 24, at 7; Mr. Lidstone and others at Tolmers-square Congregational Church, Hampstead-road, March 22, 23, 25, at 6.30; Mr. Arrowsmith at Norland-Chapel, Queen's-road, Notting-hill, March 21 at 3; March 22, 23, 24, at 7. Saturday afternoon Services, March 20, at 3; Moorgate-street Hall, Mr. Hill and Mr. S. Tyler; Tryon House, 115, Sloane-street. City weekly Prayer-meeting at Weigh-house schools, Fish-street-hill, every Tuesday morning, 9 to 9.45, commencing March 23.

HOUSE OF REST, 7, Cambridge-gardens, Kilburn-park, N. W. Meeting every Friday, at 3 p.m., on "Faith's Rest, and the Believer's Progress in the Divine Life." Conducted by clergymen and other gentlemen. Open to all Christians.

ANNUAL MEETING OF COSTERMONGERS, Wednesday, March 24, at the Foresters' New Hall, Goswell-road, E.C. The Earl of Shaftesbury, K.G., will preside.

DEPTFORD GOSPEL MISSION.—Special meetings for Christians in the Lecture Hall, Royal-hill, Greenwich, on Wednesday, March 31, and Thursday, April 1, from 11 a.m. till 1; aft. 3 till 5; evening, 7 till 9.

MR. B. PEARSELL SMITH will hold a meeting at Y.M.C.A. Rooms, 165, Aldersgate-street, on Saturday, March 20, at 3. Subject, "Add to your faith manly courage."

CONSECRATION MEETING every Tuesday, 7.30 p.m., at Friends' Meeting House, Stoke Newington. Mr. and Mrs. Boardman expected March 23.

EAST-END CONFERENCE-HALL, Carlton-sq., Globe-rd., Mile-end, E.—Rev. Frank H. White, every Sunday in March, at 6.30; Wednesday, at 8.

LADIES' PEACE AUXILIARY.—An Address will be given (D.V.) on March 23, by Mrs. H. Grattan Guinness, at Devonshire-house, opposite Bishopsgate Church, at 6.30 p.m.

CONFERENCE HALL, Mildmay Park.—Sun., March 21.—Mr. G. Kirkham (twelfth of a series of Lectures on the Book of Daniel; subject, "The Final Destiny of Man"), at 3.30; Mr. Joseph Weatherley, at 7.

MOORGATE-ST. HALL.—Thursday, at 7; Sunday, at 7.

WEST LONDON TABERNACLE, Notting-hill, W.—Sunday, March 21, Lord Radstock, at 11 and 6.30.

CHELSEA CHAPEL, Lower Sloane-street.—Sunday, March 21, Mr. H. Grattan Guinness, at 11 and 6.30.

YOUNG MEN'S PRAYER-MEETING, Moorgate-street Hall, every Friday, at 8 p.m.

WEEKLY NOON PRAYER-MEETING, St. George's Hall, Langham-place, W.—Every Wednesday, from 12 to 1.

SPECIAL SERVICES, Sunday, March 21—
 Britannia Theatre, Finlay Gibson, Esq., at 7.
 Pavilion Theatre, Ned Wright, at 3.30; Mr. Girling, at 7.
 Philharmonic Theatre, at 7.
 Royal Amphitheatre, — at 3.30; Rev. H. E. Stone, at 7.
 Royal Alexandra Theatre, Rev. W. Brook, jun., at 3.30; T. Barnes, Esq., at 7.
 Town Hall, Shoreditch, Rev. R. Roberts, at 3.30.
 Burdett Hall, Limehouse, at 7.
 South London Palace, at 7.
 Exeter Hall, Alfred Gliddon, Esq., at 7.
 St. George's Hall, Mr. C. Russell Hurditch, at 7.
 St. James's Hall, Rev. Newman Hall, at 3; — at 6.30.
 Foresters' Music Hall, Mile-end, Joshua Poole, at 7.
 Foresters' New Hall, Wilderness-row, Goswell-street, Mr. W. J. Orsman, Sunday, at 6.30; Wednesday, at 8.30.
 Oxford Music-hall, Mr. Douglas Russell, at 7.
 Holloway Hall, Sunday, March 21, Rev. E. Guntery, M.A.

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MISSION HALL, 272, Whitechapel-road, every evening at 8; Sun., 11, 3, 6.30. A Meeting for the Promotion of Scriptural Holiness, Wednesdays, at 3, Fridays at 8.
 40, STANHOPE GARDENS, Queen's-gate, S.W.—The Bible-reading for Christian Governesses has been resumed. All are invited. Each Tuesday evening at 7.30.

DAILY PRAYER-MEETINGS.

EXETER HALL, 12—1. Mr. Moody and Mr. Sankey are expected to be present every day except Saturday.

CENTRAL CITY NOON PRAYER-MEETING, Moorgate-street Hall, corner of London Wall, 12—1. Ladies' meeting, 1 to 1.30.

Y.M.C.A., Stafford Rooms, Titchborne-st., Edgware-rd., 12—1.

MILDMAY CONFERENCE HALL, Mildmay Park, at 12.

NO. 59, LOMBARD-ST., Mon., Tues., Thurs., Sat., at 1; Wed. and Fri., at 12.30.

EAST-END CONFERENCE HALL, Carlton-sq., Globe-road, at 12.30.

WOOLWICH, 14, Thomas-street, 12 to 1.

SUSSEX HALL, Leadenhall-street, at 1.

SUNDAY-SCHOOL UNION, 56, Old Bailey, at 1.

PEOPLE'S HALL, 272, Whitechapel-road, at 1, except Saturday

GREEN LANES WESLEYAN CHAPEL, N., 6.45 a.m.

PROKHAM EVANGELISTIC MISSION, 116, Hill-street, 12—1.

TOTTENHAM BAPTIST CHAPEL SCHOOLROOM, 12—1.

EYEB ARMS Small Assembly Room, St. John's Wood, 12—1.

FRENCH PROTESTANT CHURCH, Westbourne-grove, 12—1.

ST. MATTHEW'S VESTRY, Denmark-hill, from 12 till 12.45.

ONBLOW HALL, Neville-street, Fulham-road, Sat. even., at 7.30.

ARUNDEL-SQUARE CHAPEL SCHOOLROOM, every morning, from 7 till 8, Sundays from 8.45 till 9.45.

COMMITTEE ROOM of Small Public Hall, Croydon, 12—1.

UNION HALL MISSION, Carlisle-street, Edgware-road, 12—1.

19A, GREAT PORTLAND-ST., Oxford-circus, 3 p.m.; on Saturdays specially for children and their friends.

Donations received by Messrs. Morgan and Scott to Saturday Morning, March 13th, 1875.

"The Christian" Tract Fund—A.J.W.	5 0 0
Noon-day Prayer-meeting Fund—G.C.V. 10/-; J.G. 10/-; J. and E.B. £2; E.H. 10/-; L.F.G. 6/-; C.H. 10/-; C.L.M.T. £1; Nice, £3; K.G. 2/-; G.M. 10/-; C.L. 10/-; L.D. £1; A.M. 10/-; S.A.Y. £1; M.O.S. 10/-; Collected at the Admiralty, £7/4/-; F.F. £5; C.L.W. £1; J.G. £2 2/-; T's Thankoffering, £3/10/-; M.S. £1/1/-; I.B. £1/1/-; H.S.B. 10/-; E. 5/-	33 1 6
Moravian Missions—A.H. 2/-; Ship—J.T.S. 5/-; A.J.H. and S.W.B. 5/-; J.F.B. 2/-	0 15 0
Jess in Whitechapel—J.E.T. 2/6; Miss J. £1; Servant, 2/-	1 4 6
Poor Jess, Mr. Joseph—H.S.B.	0 2 0
Miss Leigh—Young Women's Home, Paris—Mrs. C. £1; L.D. £1; L.A.B. 2/6; M.H.L. 10/-	2 12 6
Mrs. Peole's Monument—M. and S.	3 3 0
Midnight Meeting Movement—J.E.T.	0 5 0
Dewry-lane Christian Mission—J.K.S.	0 3 0
Famine in Asia Minor Fund—J.P. 15/-; Lucarne, 5/-; A.J.W. £10; L.D. £1; G.N. 2/-; T's Thankoffering, £1	18 2 0
East End Training Institute for Missionaries—Nice, £3/10/-; E.C.M. 5/-	3 15 0
East End Juvenile Mission—Nice, £2/10/-; J.A.T. 10/-; A.J.H. and S.W.B. 2/6	3 2 6
George-yard Ragged Schools—M.H.L. 7/-; Poor—Nice, £1/8/9	1 15 9
Miss Bramwell's Home—C.D.	0 5 0
Spitalfields Gospel Mission—J.M.C. 10/-; M.H.L. 10/-	1 0 0
Home for Aged Poor, Notting-hill—S.F.	0 5 0
Destitute Children's Dinners—Servant	0 2 0
Dinners for Aged Sick and Poor—S.H.	0 3 0
Paralysed and Epileptic—S.H.	0 5 0
Miss Weston's Work in Royal Navy—L.D. £1; E.W. 4/-	1 4 0
Working Men's Lord's Day Rest Association—L.D.	1 0 0
Two Million Pamphlets for London—L.D. 10/-; T.C. 2/6	0 12 6
Mission to Police, Cabmen, etc.—L.D.	0 10 0
Major Malan's Mission, S. Africa—E.C.M.	0 5 0
Miss Mason's House of Rest—S.A.Y. £1; M.H.L. 7/-	1 7 0
Day Nursery, Angel-alley—J.T.S.	0 5 0
Soldiers' and Sailors' Home, Halifax, Nova Scotia—J.T.S.	0 10 0
China Inland Mission—T.M.	0 5 0
Evangelistic Society of France, M. Perrenaud—Mrs. M. £10; E.N. 5/-; Mr. G. Lawrence's Mission in Spain—A.J.H. and S.W.B. 2/6; M.H.L. £1; T's Thankoffering, 10/-	1 12 6
Poor French in London, Du Pontet—E.N.	0 5 0
Miss Lee's Home, Plaistow—M.H.L.	0 10 0
Miss Mittendorf's Home—M.H.L.	0 10 0
Cow Cross Mission—M.H.L.	0 10 0
Watercross and Flowersellers' Mission—M.H.L.	0 7 0
Miss Sharman's Home—M.H.L.	0 7 0
Miss Cole's Orphan Home—M.H.L.	0 7 0
Home of Industry—Poor Jewesses—M.H.L.	0 7 0
Bristol Orphan Houses—T.A.F.	0 12 11
Miss de Bron's Work in Paris—E.J. £10; E.A. 10/-	10 10 0
Mr. W. Penrose's Mission—J.A.F.	0 5 0
Golden Lane Mission—T's Thankoffering	1 0 0

£103 8 2

Moravian Missionary Ship—[A Poor Widow, Norwich, 2/6; C.J. 5/- M.G. 5/-]
 Home for Destitute Girls, Plaistow—[Clifton, 2/-]
 Woman's Mission to Women—[E.D. £1.]

The Christian.

LEND A HAND.

A MEMBER of Mr. Moody's Committee tells us of the great number of backsliders met with in the after-meetings of Messrs. Moody and Sankey, in the Agricultural Hall. Now, is not the chiefest cause of backsliding amongst the working classes of this country strong drink, and amongst those who are wealthier the love of money and of position, together with the sad co-mingling of believers with the world?

We feel sure most precious results are accompanying these meetings. Oh, that such one-accord believing prayer would continue to go up from all parts of the land for such signs to follow these immense gatherings as would lead in not a few cases to the absolute abandoning of trades in London that cannot be carried on without defiling the conscience! "They brought their books together and burned them before all men." "So mightily grew the word of God and prevailed" (Acts xix. 19 and 30).

The house-to-house visitors bring in most cheering reports of persons being led by the visitation to the Saviour; but *they too* speak of finding very many backsliders. They have not only been favourably but gratefully received. Now is there any other way in which many of these cases could have been discovered and reached than by going to the homes of the people?

We are right glad that so many of the visitors commenced chiefly and first in the North, around the Agricultural Hall. There is yet much more to be done in that quarter; and now that Messrs. Moody and Sankey are at full work there, the visitors will be greatly encouraged, and the teaching of "Inquirers" will be spread beyond the great inquiry-room, into the homes of the people.

The visitors will find the need of taking down the number of many a house for the purpose of returning to some young convert, some anxious soul, or to carry help to some sick or distressed or dying one. There should therefore be no haste to leave this quarter whilst our beloved friends are preaching in the Hall, nor till long afterwards.

But though we must still direct special prayerful attention to the North, round the Agricultural Hall, the time has now fully arrived for other visitors to be at work simultaneously over the whole of London and throughout all the suburbs.

To do the whole work *simultaneously* requires about 800 superintendents, assisted by about 16,000 visitors. There are already nearly 300 superintendents who have accepted work. Let us thank God for this. About 500 more could now be set to work. "Pray ye therefore the Lord of the harvest that He will send forth labourers into *His* harvest" (Matt. ix. 28).

It is, of course, needful, in order to avoid the parochial difficulty referred to on page 9 in your last issue, that ministers should avoid being themselves made superintendents, but each superintendent should be properly recommended by a minister or private Christian known to the Committee.

A superintendent ought not only to be a Christian of consistent character, but one well able to

point an inquirer to the Saviour; and one who will be very careful in prayerfully selecting similar persons to assist him as visitors. The districts of the remainder of London are now arranged, and the work is standing ready for the labourers. Volunteers would now be most welcome. If they should not come forward in sufficient numbers, then it will be needful to ask many of the present bands to do double work.

Now a word to our fellow-workers in the rest of Britain. Many of you have been, and now are, specially praying for London. But we venture to ask you to do more than this, even to co-operate with us in effecting a similar carrying of the gospel to every home in your own town or village, simultaneously with its being done in London. If the Lord can enable feeble couples of Christian women and men to go through the homes of Liverpool and Manchester, and London (five millions), He can enable you too. If, in addition to this, you can concurrently, and on an unsectarian basis, get ministers and laymen to preach in some neutral hall, as Mr. Moody has suggested, and as they are now doing in Liverpool in the hall Messrs. Moody and Sankey left, so much the better.

Will many a believer take this appeal right into his closet, and spread it before the Lord? Then get two or three of like mind to join in one-accord prayer. Have faith in God, and set to work. There is plenty of help, only get it straight down from heaven. Was not Elijah a man subject to like passions as you? If *we* can give any hints, we shall be too glad. If you want Mr. Moody's Manchester leaflet, you can get it at 6s. a thousand, the printer's charge, by applying to the Young Men's Christian Association, Piccadilly, Manchester; and the leaflet now being used in London may be obtained, for house-to-house distribution in the provinces, but not in London, at the same price, through the House-to-House Visitation Committee, 48, Great Marlborough-street, London. A remittance must accompany the order.

We question if our country were ever so ready to receive house visitation, and in London we find Moody's leaflet a wonderful door-opener. Do lend a hand to co-operate in your own place, and you may see the gospel spread thus, not only in our own country, but in America and other lands.

"Come, and let us go over unto the garrison of these uncircumcised; it may be that the Lord will work for us, for there is no restraint to the Lord to save by many or by few." (1 Sam. xiv. 6; see verses 20—22).

"So the Lord saved Israel that day." (1 Sam. xiv. 23).
REGINALD RADCLIFFE.

HOUSE-TO-HOUSE VISITATION.—From a superintendent of one of the North Divisions, we hear that their work has been prospered of God. That Unitarians, opposers of religion, and infidels, have been induced to attend the Agricultural Hall. A large number of anxious souls have been met with whose hearts the Lord had softened for the reception of full salvation. Many of these, it is believed, have found rest in Jesus. The ladies intend following up each case. In higher class houses, not in sympathy with the work, some entered into spiritual conversation and even requested a second visit. A great many anxious souls stated that for months they had been longing for some one with whom they might speak about their souls' interests. One burst into a violent fit of weeping, and said, "Oh! you cannot think what it is to meet with a Christian," and the same sentiment was echoed by many in different words.

REV. A. N. SOMERVILLE IN INDIA.

Dear Sir,—I feel sure that the readers of THE CHRISTIAN will be gratified to hear of the blessing which has attended Mr. Somerville's evangelistic services in our station (Agra). His visit has been as reviving to us in India as a refreshing breath of old Scotland's mountain air. Our Indian life dries up all our Christian sympathy, and leaves our hearts parched as the desert sand. Everything tends to depress our spiritual fervour. The black cloud of heathendom sheds a dismal gloom over our religious life, and the thoughtless frivolity of Europeans chills our Christian enthusiasm.

Mr. Somerville's loving heart, earnest labours, and powerful appeals, have aroused the thoughtless, revived the indifferent, and startled the hardened. During the week of service, the Theatre and Havelock Chapel were crowded with all classes of the community. Our Commissioner, the Hon. A. R. Drummond, and Collector J. Simson, C.S., came in from camp on purpose to attend the Sabbath services. The General commanding the Brigade and the private soldier alike enjoyed and appreciated the fervent appeals which it was their privilege to hear. Mr. Somerville's services have been the talk of our station, the subject of discussion at the Badminton party, the mess-table, and the barrack-room; and we feel sure that the seed sown will find root in some good ground, and bring forth harvest-fruit. It is difficult to tabulate results, but of this we have satisfactory proof, that many found Christ savingly, and lukewarm Christians were aroused to a higher sense of their obligations and responsibilities.

The meetings at St. John's College were well attended by English-speaking natives. After the first, they requested Mr. Somerville to give another address, which he did on Sunday, although he had to attend three other services. One of the natives proposed a vote of thanks, and, in doing so, remarked that, although they might not all agree with the lecturer on the divinity of Jesus Christ, they could all agree in thanking him for the purity of his motive and good intention in coming so far to give them so excellent an address.

After the services at Havelock Chapel and the Theatre, inquirers'-meetings were held, and opportunities given to those who were anxious to seek salvation to speak with Mr. Somerville. One who had long neglected the means of grace, and altogether forgotten God, was brought to acknowledge his love to Jesus, and seek for his blessing; before the services were concluded, he was rejoicing in Christ. A little boy of twelve years of age told his father that he really desired to give his heart to Jesus; and after one of the meetings, he called him to his bedroom, and asked him to pray with him; and when he was going away, he threw his arms round his neck, and sobbed out, "I do want to love Jesus!" A day or two after, he told his father that he had found Jesus, and wondered he had never thought of it before. In his struggles to overcome rather a hot temper, he said that God had given him power to overcome it; and as a proof, he said, "I was going to call Fanny a cat, but stopped at c"—the other two letters were missing. May the earnest prayers of his father, who is a missionary, be heard, that this young convert may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ!

The morning prayer-meetings were very profitable and refreshing. Special requests were presented for those who desired an interest in the prayers of God's people, and in a remarkable manner were these prayers heard. Some of the friends were rather anxious about the attendance, and many wondered whether the services would be well attended; in fact, some had predicted that they would be a failure. On the Sabbath Mr. Vines felt very anxious about the English-speaking natives attending the second lecture, at St. John's College; and as the hour drew near, he saw no signs of an audience; so he and his wife went into his study, and read a portion of God's Word, and prayed for a good congregation; and his prayer was heard, for a larger audience assembled than on the previous occasion.

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At the evening service in Havelock Chapel, extra benches and chairs had been provided, and some anxiety experienced that the chairs would be vacant, and the benches empty. Here again prayer and faith gave the answer. The recollection of one of Mr. Somerville's excellent morning addresses comforted the doubting mind, in which he drew attention to the fact that the widow's oil did not cease to run until the last pot was filled. And so it was that night at Havelock Chapel. The people did not cease to come until the last chair was filled, and that chair had to be taken out of the pulpit. The preacher had to give up his own, that the place might be filled.

At the close of the evening service the monthly communion was celebrated, and communicants of all denominations gathered round the common table of their Lord and Saviour Jesus Christ. Episcopalians, Presbyterians, Methodists, and Baptists, united together as brethren in Christ.

As well as evangelistic addresses to all classes, special addresses were given to ladies, and children, and young men. The farewell meeting will long be remembered, when Mr. Somerville gave his lecture on the Holy Spirit, which was a splendid close to a powerful series of gospel addresses. At this meeting the following subjects were introduced:—"Woman's Work in India," by Rev. H. Mansel; "How to bring the European and Native Communities into Closer Relationship," by Rev. C. Vines; "How to Develop a Truer and Higher Christian Life," by Rev. J. Gelson Gregson.

We have already referred to the happy results of these meetings, in the salvation of many who have attended them; and, further, record with thankfulness the formation of the Agra Young Men's Christian Association, which has for its object the spiritual improvement of young men. The Association has been well supported by all denominations, and has arranged to hold weekly meetings for Bible-classes, prayer-meetings, and evangelistic addresses.

The interest and attractiveness of the meetings were greatly increased by the spirited manner in which Mr. Somerville's son presided at the harmonium. He was well supported by a choir principally composed of soldiers. "Hold the fort," "Knocking," "Safe in the arms of Jesus," and many others, are now being sung in many Agra bungalows and barrack-rooms.

We thank our gracious God for putting it into the hearts of our brethren at home to send out to India such a faithful ambassador of the cross, and pray that his special mission may be productive of great and lasting good in Agra, and every station in Northern India.

It may be interesting to close by saying that Mr. Somerville's visit to Agra is in direct answer to prayer. Some months ago, before we heard of any such visit as that we have been privileged to enjoy, an officer and his wife called at my bungalow, and the conversation turned upon the sad condition of Indian society, and what means could be adopted to reach the thoughtless and worldly and cold sceptics of our station. Major — said, "Let us pray about it, and ask God to show us how to reach them." And the morning call was finished by kneeling down, and praying earnestly for divine direction. In answer to that petition, we have welcomed the servant of the Lord who has just visited us in our Master's name. "The Lord hath visited his people."—Yours sincerely, J. GELSON GREGSON.

Agra, Feb., 1875.

"GO YE OUT INTO THE HIGHWAYS."—Judging there to be an open door for the preaching of the gospel of Christ on Islington-green to the many hundreds, and even thousands, who are to be found on the Lord's-day at the present time within a short distance of the Agricultural Hall, and who belong especially to the classes that never trouble a place of worship with their presence or company, I feel led through your columns to solicit the help of some brethren who can sing and preach in the performance of a work which, I believe, will result in great blessing to many. I trust that the Lord, according to his will, may further this matter, for his own glory. B. DENING WHEELER.

36, Sudely-street, Islington, N.

LECTURE ON THE ARK OF NOAH.

In the New Hall, Wellington, Salop, Dr. J. E. Cranage recently delivered his first descriptive lecture on "The Structure, Dimensions, Use, and Typical Teachings of Noah's Ark." As in the case of the Tabernacle models, Dr. Cranage had been very successful in directing a Christian carpenter to build a model of the Ark of Noah, on a scale of half-an-inch to the cubit of Scripture, or one forty-second part of the length and breadth of the original, or one 74,088th of the full size, being twelve feet six inches in its length, with height and width proportionate. It contained stalls and compartments, arranged in and along the first, second, and third storeys, according to the Word of God, and made in two parts, so as to expose the interior sections when these are to be described.

The Ark was placed on the platform, so that one side of it and the glazed covering could be seen by the audience. From this side, and down the centre of the large hall, was erected a narrow table, raised on standards, three feet six inches high, and fifty-one feet in length, so as to bring all the model animals within the field of vision. The whole length of this table was covered with green baize, on which no fewer than 492 animals and birds were arranged in Scripture order.

Near the open door of the Ark stood the little model of Noah, followed by his three sons; then Noah's wife, and her sons' wives. No other human being went into the Ark (1 Pet. iii. 20). The next in the arrangement were the clean animals, in sevens, and clean birds in sevens, with some clean insects. Then were seen a long line of the unclean birds and animals, not in sevens, but in pairs, as God had commanded.

Dr. Cranage intends the lectures to be redemptive, humane, scientific, and sanatory, but especially to illustrate the way of salvation, and safety in and through the glorious person and finished work of the Lord Jesus Christ.

After the hymns and prayer, Dr. Cranage related how he had been told of a young man who traced his conversion to God to the things his mother had told him when in his infancy about his toy model of Noah's Ark. This it was that gave the first impulse to have a modelled Ark, that the children and parents of Wellington might learn what God did in old time. Referring to the instructions given to Noah, Dr. Cranage remarked upon the kind of wood to be used, namely, gopher (Gen. vi. 14), which means *cover*, reminding us of *Psa. xxxii. 1* and *1 John ii. 2*. He then showed how the forest had to be visited, its tall giants felled, their huge limbs sawn off; then the work of bark stripping and trimming, ready for the sawyers; then the cutting into planks, and beams, and girders. How the carpenters, though infidel, would work for wages, though the man who employed them was a mad preacher, who talked to them of things which could not happen, and in which none of them believed.

He then discoursed about the physical structure and proportions of the Ark, as intended to be a thing of use, and not of fanciful and foolish ornamentation, showing how thoroughly seaworthy it was—as, indeed, it could not be otherwise, God being its sole architect. Reference was here made to scientific ship-building, and to statements of eminent sea-captains, all of whom regarded the Ark of the Deluge as a pattern and sure guide to all who would wish to build ships to ride on the waters, and not to sink in them. Whatever Noah might have known, he could not know anything as to the seaworthiness of the Ark; hence the importance of his observing to do all the Lord had told him. Had he not done this, the consequences would have proved fatal to himself, family, and animal cargo. And so we see what is so often forgotten. Noah found grace in the eyes of the Lord (Gen. vi. 8), and so he and his house were preserved by obedience to the word of the Lord.

"Pitch it within and without with pitch." The pitch outside might prevent a leak, and would keep out damp; but why pitch the inside? Here is a lesson in sanatory sci-

ence: It is known that unclean animals give off from their bodies poisonous acids; it is also known that pitch emits a powerful odour; may not, therefore, the pitch have been a strong disinfectant, intended to destroy the noxious properties of the animal gases? Besides which, Noah and his sons were not to be idle in the Ark (here an industrial lesson). There is much to be done every day to keep the stalls and nests clean. The interior of the rooms being pitched with pitch would contribute to make this daily work much more pleasant, and far more easy, than if this matter of the pitch had been omitted. We may surmise that the pitch fragrance was pleasant and healthful to the human being likewise.

"A window shalt thou make to the Ark." This came next to be considered. Dr. Cranage here pointed to the model, the roof of which was seen to be of glass, except the openings along the centre of the roof, intended to represent the "cubit above," in which it was finished (ver. 16), which openings were for purposes of ventilation, perhaps for additional light; or it may be that supplies of fresh water could be received through this medium during the many days of rain. But the main question was, if glass had not then been discovered, what did Noah have for the window—or, more proper, transparency? Here Dr. Cranage held before the gas-light a piece of talc, or mica, which had been given to him by a Christian gentleman, who, with his lady, had travelled in Bible lands, and had seen the district naturally paved with talc, or mica, which, when examined, was found to be beautifully transparent, and very durable. With such a transparent material the window of the ark was, no doubt, made.

"And take [thou] of all food that is eaten." Here the attention of the audience was directed to the care God took in the matter of the provisions. Not animal food (Gen. iii. 18); mostly dried fruits, grain, grass, and herbs. Even the lion was herbaceous, as he will again be when *Isa. xi.* and *lxv.* are fulfilled. The munificence of God was a charming theme for Dr. Cranage. Into this part of the lecture his whole heart was able to manifest itself. God might have preserved them in a state of hybernation, instead of which He arranged for them to live and to have the pleasure of living to keep them alive. Said God, "There must be no disease nor death in the Ark, or the type would be destroyed." The Ark is the place of life, the only place of life,—life, with food, drink, and joy. Dr. Cranage here stated that he wanted one thousand small sacks to represent the grain, one thousand trusses of hay, some other bags as if they contained oil and fruits, all to be made according to the size of model.

"Come thou and all thy house into the Ark." The modelled creatures at this stage of the lecture afforded illustration for further lessons. Dr. Cranage reminded us that Noah was first in procession and first to enter the Ark. His name, meaning rest, was significant. He rested in God, and the creatures saved found rest through him. His going first into the Ark showed how completely he committed all things into the care and keeping of God. His sons were the next to enter, man being first formed. Then came Noah's wife, followed by their sons' wives. This order being divine, suggested the separation of the sexes during the judgment of the waters, throughout the whole of which time there would be much exercise of faith, of filial fear, of heartfelt love, and of profound worship. What holy calm, what peaceful quiet! Reader, art thou in the living Ark of God, Christ Jesus? Hast thou in thy soul this blessed heavenly rest?

The clean animals were then noticed and discoursed upon. These went into the Ark by sevens. So likewise the clean birds by sevens. Why so many and why an odd one? So many because God intended to grant animal food to man after the flood, though, as Dr. Cranage stated, there are those who are weak in the faith and think that only herbs may they eat (see *Rom. xiv. 2*). The odd animals and birds seem to have been for sacrifices (see *Gen. viii. 20*). The clean birds were followed by unclean birds and beasts in pairs, and all these went

in two and two unto Noah (Gen. vii. 9). They were not driven; they went. Thus were they more obedient than man. He had filled the earth with violence and flooded it with every evil work before the Lord sent the cleansing waters to wash the earth from its moral impurity. Dr. Cranage then read Matt. xxiv. 37, 38, alluding to the typical teaching of the Ark shadowing forth the evil character of the present age.

He brought his excellent lecture to a close by an appeal to the hearts and consciences of his hearers founded on the calamitous fire of the ship "Cospatrick," and the recent sad railway accident near Shipton. In either case if a God-sent messenger had been sent to warn of the fire or the accident, who would have believed him? God was sending men to warn sinners, not of a deluge, but of a fiery judgment, and men were exhorted to trust in Christ. The only way of escape was set before them in a crucified and risen Saviour. Who hath believed the report? Who heeded the preaching of Noah? Why so few in the Ark, and why so many drowned? As it was in the days of Noah (remember who said it) so shall it be in the days of the Son of Man.

Reader, where art thou? What art thou doing? Wouldst thou escape the fiery wrath of God? Flee! flee to Him who alone is the true Ark of God.

THE WORK IN EDINBURGH.

FROM MRS. BARBOUR.

On Saturday morning, the 13th inst., a great part of the population of Edinburgh were stationed along the line by which Gen. Sir Hope Grant was carried to the grave. It was not only the remains of a brave officer which were being laid in a grave which he had selected last summer; he had been also a good soldier of Jesus Christ, and wished that his ashes should rest near those of his beloved sister, Mrs. Graham Spiers, who, along with her husband, was one of the brightest ornaments of the Church in Scotland. Her early faith brought blessings down on others in her family. A correspondent of the *Daily Review* writes of Sir Hope Grant:—

"While returning home one evening, he came upon a few private soldiers, who were holding a prayer-meeting. He stopped to listen, and what he then heard was the means used by the Holy Spirit to lead him to accept of Jesus Christ as his Saviour. From that time, his whole influence was used for God's glory in his regiment (the 9th Lancers), where he conducted a Bible-class for years, which was largely attended by his men. As General Commanding in Aldershot, his influence was necessarily very great. He was always ready to countenance Christian work by his presence, and, although not an eloquent speaker, would bear his testimony in a soldier-like manner, with few words, but to the point. He largely, if not entirely, supported a staff of Bible-women to work among the soldiers' wives in the camp. In this blessed work he was much aided by Lady Grant, who personally superintended it, and who originated and conducted mothers'-meetings in the various regiments stationed at Aldershot. Sir Hope's life, private and public, was most consistent, to which all who served under him will bear testimony."

Many of the services on the following day were characterized by deep solemnity. That which was held in Southminster Theatre, as well as in the St. Giles Restaurant, were pervaded by marked attention. The Rev. Geo. Wilson spoke on "The wages of sin is death, but the gift of God is eternal life." A stillness as of death fell over the audience, and many inquirers remained. Soon after ten o'clock, the theatre, where a concealed fire had been smouldering, became a prey to the flames. The glare, sparks, and colour of the flames were terrific. The theatre being chiefly built of wood, offered little resistance to the fury of the fire, and the streets to a great distance were seen as in daylight, and showers of stars seemed to be falling everywhere through thin sheets of flame. The people in Potter-row were turned out by the police, that the fire-engines might play upon the houses, and the poor little children stood shivering in the streets. From some parts of the town it was thought that it was the University that was on fire. A poor woman said to her neighbour, as she left

the service that night in the theatre, that she had been praying for her son, who grieved her by spending every week-night there. It is not many weeks since the Theatre Royal was burned. The harmonium and the hymn-books, which had just been in use, were, of course, destroyed in the fire of Sabbath night; it is said that the fire was not caused by the neglect of those who arranged for the meetings, but by the imperfect working of a new heating apparatus, which might have led to much more disastrous effects, had it gone wrong, with a full house, on a week-night. The fire broke out so near the principal entrance, that escape would have been hazardous.

The breakfast in the morning was attended by seven to eight hundred, and was addressed by the Rev. J. H. Wilson, Barclay Church. We entreat prayer for Edinburgh by all who read THE CHRISTIAN. Just because the God of love still makes his voice to be heard among us, just because the well of life has steadily sent forth the flowing water of the Spirit's grace, since it was dug so deep by GOD's own hand eighteen months ago, would we stand in faith, hand-in-hand, expecting to see God's power put forth anew. We count on the continual remembrance of friends at a distance. We realize that we have it. Surely they will not become weary of remembering us, or of asking that our ministers and evangelists throughout Scotland may be clothed with power?

For the first time this winter, Mr. William Dickson was able to preside at the meeting for the young in the Assembly Hall, on Saturday. A poor girl in Shetland was converted some months ago. She was very anxious to work for the Saviour who had redeemed her. She was told to speak to those like herself, and so went to all the girls of her own age, who one after another believed the word at her mouth. She now has them gathered into a meeting at their own request, which they conduct among themselves. The noon meeting, on Monday, was led by Mr. Morgan, Lord Polwarth, and Mr. Robertson, Newington; and for power, simplicity, and brevity of addresses and prayers, was equal to any that has been held. The leading thought which each in turn expanded was the certainty of answer to every prayer presented on the golden altar with the much incense of the Lord's merits, the likelihood that such answer would be preceded, accompanied, and followed by the thunderings and voices of a wonder-working Providence, and the assurance that these would only usher in fresh manifestations of grace. One thanksgiving after another was read regarding the service at the Southminster Theatre the night before.

EPSOM.—The work of the Town Mission here principally consists in visiting from house to house, where God's Word is read, and prayer offered. Many have received these visits who can now say, "Once I was blind, but now I see." During the past year 2500 religious periodicals, and more than 200 copies of the Scriptures, were circulated. Good gospel tracts, and back numbers of THE CHRISTIAN, *British Workman*, etc., for free distribution at the coming races, would be acceptable. Address, J. J. Brown, Town Missionary, Epsom.

MISSION AT EWELL, NEAR EPSOM.—The Lord has wonderfully owned and blessed the Mission services held here from Feb. 23 to March 7. On Sabbath evening, Feb. 27, the Mission preacher, Rev. S. C. Morgan, met a large band of workers in the chancel of the church, amongst them the Independent minister of the place. On Sunday the spacious church was filled in every part. In the afternoon a service was held in a hamlet near, and the room was crammed to the doors. On Monday evening again the church was densely crowded, and a large number remained to the after-meeting. Every evening the numbers kept up, and many were the souls brought into joy and liberty. On the last Sunday 200 partook of the Lord's Supper, many for the first time. Every morning Mr. Morgan gave addresses to believers, and in the afternoons to women, or children, or servants. There were some remarkable instances of conversion. Mr. Morgan also visited Cheam school, and the Grange, Ewell, giving addresses to the boys. Everybody affirms that such a flame has been kindled in Ewell that will not easily be put out. It now depends on the prayers and exertions of ministers and Christians to keep up the work. The prayers of all who love the Lord are asked for this place.

MESSESS. MOODY AND SANKEY IN LONDON.

FROM REV. FRANCIS TUCKER, CAMDEN TOWN.

In answer to your request, I send this line. I have been present at four of the services at the Agricultural Hall, a thankful hearer, a deeply-moved spectator. From the platform, day after day, I have looked down on a broad lake of humanity, its waves rippling under a mighty breath, and often breaking into a countless smile. Oh that mass of beating hearts and living souls! It was worth going far to see. And there, on the bank, stood a man—no scholar, except in the highest of all schools; no orator, except with the deepest of all persuasiveness—longing, striving, agonizing, to bring all these hearts to beat for Christ, and all those souls to live to Him. He proclaims himself a fool for Christ's sake, yet seeks to make men wise. He therefore looks right up to heaven, up to the Fountain of all wisdom, and lifts the eyes of the people there. He points man to God, the sinner to a Saviour, the wanderer to a home. The fastidious may notice what they think defective, in utterance, in illustration, in logical coherence; but none can deny the impassioned earnestness of the speaker, or the profound importance of the truth he speaks. For myself, I look for a large blessing on Mr. Moody's teaching, aided as it is by the sweet singing of Mr. Sankey—an invaluable help, especially in a hall so vast, and so unfavourable for public speaking.

FROM DR. CULROSS, HIGHBURY.

On the whole, the newspapers convey a faithful impression of the meetings. One exception I ought to make—no description in words can possibly enable one to conceive the "weight" that comes upon one's spirit from the presence of these masses of human beings in the great hall. To look out from the platform upon full twenty thousand people, hushed and still, waiting to hear the Word of God on the most solemn of all subjects, is inexpressibly and overwhelmingly *awesome*.

It is of the spiritual aspects of the case, however, rather than of the merely external, that I would write. Up to this date, the spiritual results have not been sufficiently manifested, or at least I have not come sufficiently within range of observation, to justify me in saying much; and, while I have my own expectations, I shall not venture in such a matter to hazard guesses.

Among the Christian friends whom I have happened to meet with since the meetings commenced, there is, I think, a general freshening of spirit—a reviving—a kind of glad interest—a renewing of youth—as if a gracious influence had descended from above; and good people seem drawn more closely and cordially together, without thought of denomination. There is a difference in the *atmosphere*—as if March had given way to early summer. I can speak only of what I have myself come across; but supposing it to be general, there is something to remind one of the old days, when the disciples were of one heart and of one mind. This is not only a good thing, but also a good sign. It is the Lord's doing.

In the first of the Agricultural Hall meetings, the right key-note was distinctly struck—to "cease from man," and to trust for the success of the movement in the living God. Very earnest was Mr. Moody's exhortation to this effect, and his appeal to Christian people to cry with one heart that God would make bare his arm and bring salvation to the millions of London. The friends who stand closest to the two evangelists, I believe, sympathize with them in this respect. Mr. Moody's pleading brought up to me what Peter and John said to the people, "Why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had done this thing?" This spirit will enable them to encounter any opposition that may arise without being greatly discomposed. As yet the press has not committed itself to anything distinctly hostile: indeed, as you will see for yourself, the notices are friendly; but as the work shows vitality, scornful opposition will almost certainly be evoked in various

quarters—unless God puts on his muzzle; exactly as the Lord foretold, "If they have called the master of the house Beelzebub, how much more them of his household?" The days of pillory and scaffold are gone; but the spirit that explained Pentecost by saying, "These men are drunk," and that kindled the fires of Smithfield, still lives; and it were perhaps easier to meet the old-fashioned persecution than to be crucified in a newspaper. A grand man, who in his day was made the filth of the world and the offscouring of all things, learned to hold up his head and say, "Nevertheless I am not ashamed;" and the spirit that was in him cannot die. Excuse this digression.

In those addresses to which I have listened, Mr. Moody has assumed the existence of a certain preparatory groundwork of knowledge in the vast majority of his hearers. He has stated the gospel, clearly, simply, fully, pathetically; to use his own language, he has "stood fair and square on the Bible truth of the atonement;" but the fact has been present to his mind, and has influenced his speech even unconsciously, giving force and pungency to many of his appeals, that the great majority of his hearers are acquainted with the gospel as to terms and statement, and that the thing specially required is, that it should become a real thing to them, and that they should be brought to decision. We know how men mistake an indolent assent or a little pleasant sentimentalism for the heart's submission to the righteousness of God, and how necessary it is to come to a distinct Yea or Nay. In conversing with different persons, it is not uncommon to be met in some such way as this: "I know it all already, but it makes no impression, and is quite inoperative." To this state of mind, which I fear is much more common than people think, the addresses to which I have listened are peculiarly adapted, by making it first of all a question of *believing God*. Running through them all is this note, "Let God be true;" understand that what He says He means; and let feeling come in its own order. The illustrations are homely and apt, sometimes provoking a smile; but I have noted once and again that the smile is instantly followed with an unexpected home-thrust by some earnest appeal or text of Scripture.

The most important part of the work is that which is done in the inquiry-room. I am not able to say anything as to the quality of the help which Mr. Moody receives there; but we trust that care and discrimination have been used in the distribution of tickets admitting friends to deal with inquirers, and that it will be help, and not counteraction. From all that I have observed and heard, there seems to be already a considerable measure of encouragement in this part of the work, not merely as to the numbers who enter the rooms, but as to their spirit. There is a fringe of the curious and the scoffing. From whatever subordinate cause, whether the moving tenderness of the singing, or the sympathy called forth by the addresses, those who find their way into the inquiry-room seem in many instances to be brought by the power of the Spirit out of the argumentative into a susceptible, receptive condition; and instances are occurring of the way of life becoming suddenly clear to the perplexed and doubting, and of persons entering through faith into the "feeling" which they had been vainly trying and struggling to attain otherwise. Some also who have been real Christians for years, but have been haunted with doubts, have seen the simplicity of the gospel as with a new revelation.

A very happy and hopeful feature of the work is the large number of young people who have been drawn in to listen. Looking round in the gallery at the close of the meeting, there were not more than half-a-dozen in the immediate neighbourhood who looked like thirty years of age; the great majority under twenty. I have seen young men in Exeter Hall, but never such a spectacle as at these gatherings. Doubtless not a few of them are already followers of Jesus, but many also undecided, and some of them sadly and sorrowfully led astray through being their own masters in London. It

is difficult to understand how any of them could remain unmoved by the earnest and tender appeals again and again addressed to them. Pray that they may be won.

There is a younger class in the audience still—mere children, boys and girls just entering their teens; and one hopes that many of them may be gathered in, as the fruit of the present work. I think we have far too few children in our churches; and I feel satisfied that if elder people (specially fathers and mothers) are truly quickened, we shall have many of the children also, as the indirect but not less real result. And the Church of Christ will be all the happier, all the holier, all the richer, and all the stronger for it.

FROM ARCHIBALD G. BROWN.

"London has not had such a shaking as this for a long time," was the remark made to me on the platform of the Agricultural Hall, the other evening, by a well-known minister in one of the northern counties. I believe he was right, for view the work from whatever standpoint you may, it must be allowed to be extraordinary.

However diverse the opinions about the matters of detail and manner, there can be no question about the reality of the movement. *It is a gigantic fact.* London is now presenting, in many respects, the same wonders as Jerusalem did in the days of Pentecost. Then the streets were filled with eager crowds, all pouring along to hear the preaching of Christ, crucified, risen, and exalted. Then the conversation of the multitude was all about the strange things which were coming to pass. Then the congregations were composed of the most striking contrasts possible, men of Judea, mingling with strangers from Rome, and Cretes and Arabians joining in the stream with Parthians and Medes. So is it now. Let any one walk along the Strand about mid-day, and he must be blind indeed if he does not see there is a steady tide of people flowing in one direction. He has but to follow the hurrying groups, and he will find himself in Exeter Hall, and at a prayer-meeting. Let him make his way to Pentonville-road at half-past two the same afternoon, and he will find the human stream setting persistently in one direction. He needs no other guide to lead him to a preaching service! Suppose at about half-past six the same evening he walks along Moorgate-street. He will find a crowd waiting where the "trams" start, and see that quickly as they arrive they are filled inside and out. Let him mount one, and he will find that the placard pasted on its side accounts for the rush to secure a place—"Moody and Sankey's Services at Agricultural Hall." He will find, along the road, lads doing a brisker trade in hymn-books than in evening papers, and inside the hall a sight will greet his eyes sufficient to overawe those most accustomed to look on multitudes. From the platform he will look down on a sea of faces, and on either hand will behold, what appeared to the writer as sloping hills of people. There are people everywhere, the dim distance is a crowd.

The congregations could hardly be more heterogeneous if composed, as those at Jerusalem, of strangers from all parts. Lords, honourables, captains, merchants, lawyers, artisans, and ministers of every section of Christ's church, not to speak of the thousands of women of all classes. What brings this multitude together? I believe the same that brought the multitude at Pentecost. The plain declaration of the wonderful works of God, spoken in language that is intelligible to every one, under the influence of a tongue of fire which is none the less real because unperceived. Like the preachers at Pentecost, our brethren utter "apophthegms," or weighty sayings, given them by the Holy Ghost, which were none the less weighty because given with a Galilean brogue.

I have used the plural and said "brethren," because I look upon Mr. Sankey as a *co-preacher*. His themes and aims are identical with those of Mr. Moody, and his "sermons sung" should be as earnestly prayed for

as are the sermons preached. While Mr. Moody attempts no oratorical display, there is wonderful power and force in his style. Those who, from the good desire of showing the work to be all of God, seem to take a delight in saying that he is nothing particular as a speaker, make a great mistake, according to my judgment. His powers of description are remarkable, and it is wonderful how complete a picture he can draw with few touches. There is no waste of language, no useless "padding," and all he says is enlivened with flashes of mother wit.

All this, however, is only the human side of the question. The true answer to "What meaneth this?" is, God is with the men. It means that a crucified Christ is still alive and is looking after his own work. It means that the Holy Ghost is yet on earth glorifying Jesus. It means that millions of prayers are receiving their answers. It means that God is passing through Great Britain in a way of grace. It means that a fresh and immense responsibility rests on every saint and sinner in the country. Let the one keep in prayer and the other fly for refuge while mercy is on the march.

"THE TIMES" ON MESSRS. MOODY AND SANKEY.

"Revivals are not a novelty, and have not always proved in the end satisfactory, and a great part of the public are not a little anxious to know what is the kind of influence which has been collecting congregations of many thousands, and, as is said, influencing for good a great proportion of them, in the Northern towns. On the latter point, indeed, the balance of favourable testimony is very considerable; and if only it be true that Messrs. Moody and Sankey have roused numbers of people to a more moral and more elevated life, mere criticism of their methods is somewhat ungenerous and out of place. But the world is suspicious of religious enthusiasm, reasonably, perhaps, with respect to some modern instances of it, but certainly unreasonably on the whole. It is mainly by great fermentations of faith and zeal that the world itself has been lifted to its present level—a level, low as it may be, far higher than that of the past. Still, there are such things as spurious kinds of excitement, and when the London Clergy were invited a little time ago to meet Mr. Moody in a Conference they were, not unnaturally, rather irresponsive. Mr. Moody surprised them on that occasion by taking for granted their sympathy with the purpose of his mission, and discussing his plan of operations. He is, at all events, a man who takes his own line, and leaves you to follow or not, just as you please.

"What the majority of the audience are conscious of is that they are being told some very home truths by a very simple and earnest man, and that he is perfectly confident he is showing them the means of becoming better men and women, and of having a better hope in this world and the next. As the preacher last night, who was not Mr. Moody, put it very well, if you wake a man out of sleep and make him aware there is a fire in his house, it is a time for using the first fire-escape you may bring him, not for discussing which kind of fire-escape is the best. Mr. Moody tells his hearers that most of them need to be 'saved,' and that all of them can be saved if they will believe in a Saviour whom he proclaims. A vast number among them know that the first part of this statement is perfectly true, whatever may be its precise theological interpretation. They are very ill-satisfied with themselves at heart, and would be thankful to be assured of a means of becoming better. What wonder if they listen eagerly to a man who tells them that he has found this 'Salvation,' and who impresses upon them the conviction that he knows what he means, and is speaking out of a real experience? In the dim twilight through which an immense number of men and women are groping their way through life, not without many falls and much self-distrust, it is inevitable that a strong clear voice, how-

ever strange its tones, should attract confidence and win a following. Mr. Moody calls unhesitatingly to this struggling, confused mass to follow him, and to follow him in a direction which, on the whole, is guaranteed by an ancient and sacred experience, and he is obeyed.

"If there are those who are rather inclined to exhort Mr. Moody's hearers to caution than to give him encouragement, let them ask themselves one or two broad and simple questions. By all means let them be cautious in controlling and directing the results of such a movement, and do their utmost to obviate that worst of illusions that all the work of a new life is done when a man is "converted." But, in the first place, is any Christian Church in this Metropolis in a position to say that it can afford to dispense with any vigorous effort to rouse the mass of our people to a more Christian life? The congregations who are to be seen in our churches and chapels are but a fraction of the hundreds of thousands around them, of whom multitudes are living a little better than mere animal existence. If any considerable proportion of them can be roused to the mere desire of something higher, an immense step is gained; and if the churches are really a higher influence still, Mr. Moody will at least have prepared them a better material to work upon."

NOON MEETINGS IN EXETER HALL.

The Christians of London are rallying round the Noon Prayer-meetings in Exeter Hall. Every day the hall is crowded, and the spirit of prayer prevails. The requests for prayer that are sent in are so numerous, that they have to be grouped. They embrace all ranks and conditions of society, and all phases of mental difficulty. Surely the Lord has great things in store for London, when He is awakening such a spirit of impetuous prayer.

Monday was devoted, as has been the custom in other places, to reports of the Lord's work. Mr. Moody's brief address from the words, "Declare his doings among the people," was directed to the importance of spreading abroad the news of the Lord's work in different parts of the land and of the world. During the great American revival of 1857, the work was carried on in that way. The news was carried from one town to another, and the people said, "If God is working in other places, why not here?" So they got together, and began to pray, and God worked in every city throughout the land. What we want now, he said, is that those who are in the harvest-field should declare God's doings among the people. He went on to say how his heart was cheered the night before when a father came into the inquiry-room with a noble-looking young man. The tears were trickling down his cheeks, and he said, "Here is my son; I have long been anxious for him, and now he is anxious for himself." Shortly afterwards, a mother came into the room with her four daughters, whom she wanted brought to Christ. It was a beautiful sight to see that mother pouring out her heart in prayer for her children. "I have good news from Liverpool," continued Mr. Moody. "I have letters this morning to say that the work is only just commenced there." He referred to the young men's meetings, of which an account appeared in our last issue. He also read a letter stating that the Glasgow noon meeting of that day was to be devoted to special prayer for London. It would seem as if God were moving the heart of Christendom to pray for London. Let us take courage. Mr. Moody proceeded to speak of the lack of workers in the inquiry-room, and said, the night before, one worker sometimes had to talk to fifteen or twenty inquirers. Every Christian ought to be at work, doing what they could to bring others to the Lord. There were hundreds and thousands in London waiting for some one to tell them the way of life.

Mr. R. Paton gave several striking cases he had met with in the inquiry-room.

Mr. R. W. Dale, of Birmingham, urged the Chris-

tians to take up the work in the inquiry-room. They could know nothing at all about it until they went there. Many Christians, he said, had tried to speak to others about salvation, and found it a very hard thing, but they would find it easier now than in bygone days. He felt quite clear that the Spirit of God was moving mightily on the hearts of the people outside, to bring them to the feet of Christ; and if Christians would put themselves at Christ's disposal, did they suppose He would leave them unhelped? It would be contrary to the manner in which Christ treats his servants. Mr. Dale then made some remarks as to the results of the work in Birmingham, somewhat similar to those which recently appeared in our columns.

Lord Radstock spoke of the remarkable movement going on in Russia. There were hundreds, and probably thousands, of souls, who had been brought to Christ, and who were now spreading the knowledge of the Word of God by Bible-readings. There were many difficulties, and even persecution was not unknown; let there be prayer for that great country, with its eighty millions of souls.

Rev. W. H. Chapman related his experiences in the inquiry-room, and said that if Christians were to be used there to the conversion of others, they must have their hearts on fire with love to Christ and souls; then their tongues would speak.

On Tuesday there was again a crowded attendance, and the spirit of the meeting seemed to harmonize well with Mr. Moody's subject, "Prayer," founded on 2 Chron. xx. 3-21. If our aim is single, and our motive is pure, and we want to see God's Son glorified, He will answer our prayers, and bring deliverance. Mr. Moody told of a young man whom he had met in the inquiry-room who had been touched, not by anything in the sermon, but by a letter from his mother, who told him to go to the meeting, and she would be praying for him. He said this to encourage mothers to pray for the conversion of their children.

In the season of remarkably fervent and urgent prayer that occupied the last half-hour, one minister on the platform, in very touching language, offered prayer for "fathers as well as mothers," that God would visit unconverted, drunken, and dishonest fathers. He also pleaded with God for a blessing on fatherless children.

Special prayer was asked for, and offered, for Calcutta and India generally.

"Prayer" was again Mr. Moody's theme on Wednesday. He divided praying Christians into three classes—those who "ask," but do not wait for the answer, and are surprised when it comes; those who, when prayer is not answered, "seek" to know and find out what the trouble is; and those who keep "knocking" till the answer comes. A few "knocking" Christians in London would bring down a great blessing. The sweetest lesson he had learned during the last few years, as a Christian, was to let God choose for him in temporal affairs.

Mr. Sankey sang "Knocking, knocking, who is there?" which reminded the audience of the contrast between the patient, persistent, pleading with sinners "Of thy Saviour, waiting there," and the feeble, faithless, intermittent prayers of his saved ones.

Mr. Donald Matheson desired praise to be given to God for the way in which the door had been open in France during past years; and a gentleman in the audience added a word or two about the popularity of Mr. Sankey's hymn-book in Germany, whence he had just returned.

Mr. Grattan Guinness, who has had considerable experience of the Lord's work in France, offered thanksgiving for spiritual blessing vouchsafed to that country, and also besought a rich blessing on London at this time.

The meetings on Thursday and Friday were well sustained. Mr. Moody continued his remarks on prayer, referring on Thursday to the teaching of the Lord's Prayer, and especially the duty of Christian forgiveness. On Friday he dwelt on hindrances to prayer being answered.

MONDAY'S NOON MEETING.

This was a delightful hour. The key-note of the meeting, and the subject of Mr. Moody's brief address, was "Praise," fitly following the subject of last week—"Prayer." The nearer a man gets to God, the more he sings. The bird does not sing on its nest, but on the wing. The Church has been on her nest, and therefore praise has been silent; she must mount up, and, like the rising lark, she will sing praise to God. What cause we have to praise God for all He hath done for us.

The audience having responded to Mr. Moody's request to "rise and sing right out of the heart," the hymn "Rejoice and be glad, the Redeemer has come," he called for reports.

Mr. Garthorne, who, some time since relinquished the wine trade as a matter of conscience, gave strong testimony as to the desire of many of his recent business friends to follow his example. He also dwelt on the encouragement he had lately received in speaking to business men about the things of God.

Rev. Frank H. White had heard from his friend Mr. Archibald G. Brown, of the East-end Tabernacle, that 2000 of his congregation remained the previous night to the after-meeting, and he believed a hundred left rejoicing in Christ.

Rev. J. Morgan, of Islington, as one of the ministers near the Agricultural Hall, testified that, so far from emptying the churches and chapels, this movement was filling them. On Sunday night he had intended to go to the Hall after the conclusion of his own meeting, but had been occupied with anxious souls, of whom fourteen professed to find salvation before they left.

Capt. Moreton spoke of the great success attending the house-to-house visitation in the northern district. The testimony of those engaged in it was, that they would be sorry when it was done. He gave some striking cases, which we reserve till next week.

Mr. R. Radcliffe told of the want of 500 superintendents for this part of the work.

A gentleman from Yorkshire said, for the encouragement of those whose localities could not be visited by their American brethren, that a great work had been begun in several of the small towns of Yorkshire, resulting from their ministers having gone to Liverpool, and on their return related what they had heard to their own congregations.

A friend from Liverpool said that the Young Men's Meeting there on Friday night was the best they had had. He urged as a motto a verse of twelve words, forty-eight letters: "The blood of Jesus Christ, his Son, cleanseth us from all sin." It might be more reasonably doubted whether the Mississippi could wash the mud from a pebble over which it flowed, than that the blood of Jesus can cleanse a believing soul from sin.

Mr. R. Paton said the two inquirers'-meetings on Sunday afternoon and evening were of the deepest interest. It was quite a spectacle to see the hundreds of young men, who came anxious and went away rejoicing. Mr. Paton also stated that a reply had been received to the message sent to the Rev. Dr. Talmage, of Brooklyn, saying, "I dare not leave my own church. An awakening has broken out, such as to require my attention where I am." Deeply interesting accounts had also been received from Sheffield, showing that the work was permanent there.

Mr. Moody said intelligence had been received from Rev. W. Taylor, that he had left Rome on his way to London. Next week, he hoped, meetings would be started in all the divisions of London.

EVENING MEETINGS, AGRICULTURAL HALL.

Again and again one is obliged to ask the question, "What mean the eager, anxious throngs" that nightly crowd to this leviathan structure for an hour and a half or two hours before the time of service, and who linger, many of them, in the great hall and in the vicinity of the inquiry-room, as late as they are permitted? There is nothing in the manner or matter of the services to

stimulate idle curiosity; there is nothing to afford amusement. Surely the Spirit of God is mightily moving on the hearts of men and women, filling them with a great unrest, and a desire to have it removed and replaced by the peace which the world cannot give or take away.

Tuesday evening's gathering was most wonderful, and the prayers and expectations of God's people were more than exceeded. Long, long before eight o'clock there was scarce an inch of standing room to be had in the hall, vast though it is. Numbers, we believe, remained in the hall from the conclusion of the afternoon service. How many went away from the evening meeting disappointed at being shut out, it would be hazardous to say. Report puts it at 10,000, but we should imagine that to be an over statement. Inside the spectacle was one that might arouse feelings of gratitude and wonder. The Rev. F. Tucker, that venerable servant of Christ, the very tone of whose voice and the beaming of whose radiant countenance have a strangely attractive power, expressed the feeling of every Christian heart in the assembly as he prayed that "that vast mass of beating human hearts might beat for Christ and live for Him." In touching words he invoked the divine blessing on the aged men now on the borders of eternity; on the men of business, who are bearing the burden and heat of the day; on the husbands and wives, that they might be fellow-heirs of the grace of God, and fellow-helpers towards eternal glory; on the young men and maidens, that God would take them to be his own friends and servants and rejoicing subjects before evil companionships were formed and evil habits fixed. "And now," prayed the good old man, "bless our dear brother Moody. All our hearts rise up to Thee in thankfulness and in prayer, and may this night be a night long to be remembered. One prayer in his presence we must offer—Lord bless Chicago; bless the Christian people there, those who are so dear to his heart, and the multitude of Sunday scholars that gather around him, as around a loving father. The fire that has burnt his sanctuary; dear Saviour, thy providence knew it, and thou art overruling it. May his ministry here, while his new sanctuary is rising, kindle a fire of divine love in the hearts of multitudes, melting down all selfishness and all sin." This prayer found an echo in many a heart, and we believe his petition, that that night would be one long to be remembered, was answered to a very marked degree.

Mr. Moody took for his subject "Regeneration"—the A B C, he said, of God's alphabet. Using for an illustration the fog that partly obscured the interior of the hall, he declared that both the Church and the world were in a greater fog on this important subject. As the truth fell from his lips in language almost severely simple, every word seemed to tell on the hushed and listening multitude, and salvation was brought very near. As Rev. A. G. Brown put it in a subsequent prayer—if he had not been converted before, he felt as if he must have been brought into the kingdom that night. It was truly a time of great searching of heart, and we are compelled to believe that the record on high contains many an entry—This man or that woman was born again in the Agricultural Hall on the evening of Tuesday, March 16th, 1875. St. Mary's Hall was filled with inquiring Nicodemuses at the close, who were addressed by Mr. Moody, while others were busy in the corridors of the hall speaking a word for the Master as they had opportunity, which was abundant.

The great gatherings of Wednesday, Thursday, and Friday may almost be reported in the same language. Night after night, this great building (which will be for ever henceforth memorable in the spiritual history of London) has been filled with from eighteen to twenty thousand immortal beings, ostensibly drawn together to hear "the old, old story" of human sin and divine redemption.

What motley congregations! As has often been said within the past two weeks, such varied collections

of all ranks and conditions of men, women, and children have never before been seen or known in the metropolis. Is it not an overwhelming proof that the time-honoured gospel of the cross is as potent to cure sin-sick souls and bring peace to troubled spirits as ever? As one mingles with the crowd in some distant corner of the gallery, it is impossible not to be struck with the almost unnatural quietude that reigns throughout the service. This is all the more wonderful when we think of the heterogeneous nature of the throng. Casting the eye around, you see here and there, those whose heads are white with the snows of age; the majority, however, are just entering on manhood and womanhood, or in the prime of life, while many groups of quite little ones complete the interesting and absorbing picture. Presumably there are hundreds on hundreds who do not regularly or even occasionally listen, on the Lord's-day, to the preaching of the gospel; but they have somehow been drawn into this informal gathering, and as Mr. Moody tells out, in bold but simple words, the universal ruin wrought by sin, and the unfailing remedy to be found in a crucified, raised, and ascended Christ, there is a perfect stillness on every side, and every head is bent to catch the rapid and thrilling words of the speaker. The rapt attention is more manifest still when Mr. Sankey sings. His vocal sermons are short, but they tell every one, and it is matter of doubt whether the speaker or the singer is the more effective preacher. Thank God for such a combination. It takes so many keys to unlock the human heart that all are needed; this much is shown by the result.

As a rule, opposition has not shown itself at the meetings, if it exists, to any extent. We have heard of a few exceptions, and once or twice we have seen the look of scorn and the smile of contempt at Mr. Moody's impassioned appeals. But much more to be dreaded than all latent or aroused opposition, is that hard crust of indifference which is, alas! so prevalent in society. Nine-tenths of the unconverted portion of the multitudes that crowd the Agricultural Hall would be shocked at the idea of openly deriding the offer of salvation; they listen respectfully, and it may be for the moment with trembling, but they are not prepared to give up all for Christ, and they go away, moved for the time, but no nearer, perhaps farther off, the kingdom of heaven than before. One can only hope and believe in the light of God's sure word, that some truth has been planted in the heart that, like an arrow, will rankle there till conviction leads them to the cross, and conversion sees their burden lost there.

As Mr. Moody has often asserted, "the cream of the work is in the inquiry-room." An earnest and judicious worker there will find plenty of scope for his zeal, and more for his wisdom and tact, in fishing for the Master. He will see, too, what a strong barrier to the cause of Christ the towering pride of the human heart is; he will find out what resources the devil has in putting difficulties in the way of a present, unconditional acceptance of the offer of salvation. But amidst these discouragements he will find much to cheer and strengthen in the work, and much cause to magnify the grace of God which aboundeth to the chief of sinners. In the body of the large meetings, as the audience is dispersing, many opportunities can be found by those who have a passionate love of the Saviour to speak a word in His name, and we think this is a part of the work which is somewhat neglected. During the past week there have been, as a rule, more workers ready to go into the inquiry-room than were needed. Let them disperse into the outskirts of the large meeting, and there they will find the fields white unto harvest, and the labourers, very often, few.

SUNDAY'S MEETINGS.

A decided increase in numbers and in power marked the early meeting for workers. It was, indeed, good to be there, and to assemble with some 16,000 of the followers of Christ was in itself no small privilege. To Mr. Moody it was evidently a touching sight. He told us it

was the most encouraging of all the meetings held as yet in London. From the subject of "The Talents," he drew thoughts that glowed and words that burned, till the gathering became as enthusiastic as the speaker. From such meetings, what may not result, to the honour of God and the eternal welfare of souls?

As to the afternoon and evening meetings on Sunday, for women and men, we have only space to say that the attendance was very large, especially in the evening, when the hall was quite filled with men only, and the power of God manifestly accompanied both the preaching and the singing. At the evening meeting when Mr. Sankey sang with much power and feeling, "Knocking, knocking, who is there?" the effect produced was most thrilling. It seemed as if the vast audience was holding its breath while each verse was being sung, and at the close it found a great and universal sense of relief in the loud hum of satisfaction which might almost have been mistaken for applause. We have scarcely ever before seen such a testimony to the marvellous power possessed by these simple hymns, as sung by this sweet singer, to sway vast multitudes as one man.

Both to the women and to the men Mr. Moody's message was the good news of the gospel preached to every creature. He spoke with great power, especially in the evening, when he varied his address somewhat to suit the different audience. His illustrations were many and much to the point; the way of salvation was made so plain that a wayfaring man, though a fool, could scarce err in his understanding of it. His closing words, when he pointed to the two texts in front of the gallery on either side, "The blood of Jesus Christ, His Son, cleanseth from all sin," and "Behold the Lamb of God that taketh away the sin of the world," were a fitting termination to a most impressive address.

While the after-meeting was going on in the great hall, little groups of anxious inquirers were scattered all over the long gallery, some of them being prayed with, and others being earnestly besought to believe the gospel of which they had heard. At the afternoon meeting for women, the inquirers were not so numerous; the women of London, for some reason, appear less open to impression than those in Liverpool, where they responded to Mr. Moody's invitations with surprising and gratifying readiness.

THE YOUNG MEN'S MEETINGS.

At the Sunday evening service Mr. Moody referred to the special meetings for young men, organized and successfully carried on in other towns, and expressed a wish that similar meetings should be commenced in London. Accordingly, at the close of the general service, St. Mary's Hall was well-nigh filled with (mostly) young men, for this purpose. George Williams, Esq., presided, and addressed some words of affectionate encouragement to the young men, to engage in this work. Mr. Moody entered the meeting shortly after it commenced, and having asked all those who wished to become Christians to rise, nearly a third part of those present did so, and afterwards followed Mr. Moody to the inquiry-room upstairs, while those who remained in St. Mary's Hall continued in prayer for a blessing on their anxious brothers. These young men's meetings will be held every evening in St. Mary's Hall from nine to ten, and it is expected that Mr. Scott, from Glasgow, as well as Mr. Henry Drummond, will assist in this part of the work.

FUTURE ARRANGEMENTS.

Our readers will find full details of Messrs. Moody and Sankey's arrangements, as far as they are fixed, among the "Forthcoming Special Meetings," p. 20. It may be well to state here that the Rev. Wm. Taylor, late of California, has accepted the invitation of Mr. Moody and the Committee to come to London to assist in the evangelistic work, and he is expected to arrive in a few days, probably, he may be in London before this number of THE CHRISTIAN is published. The Committee have telegraphed to Rev. T. de Witt Talmage, Brooklyn, to

know whether he can come over and help. With all these special instruments at work, we look for a mighty visitation from the Lord during the coming months. Will our readers continue in earnest prayer for this?

LIVERPOOL.

Mr. Thos. Matheson, Chairman of the Committee of Messrs. Moody and Sankey's meetings here, has sent to the local papers a statement, thanking those who rendered aid in connection with the Victoria Hall services, from the architects downwards. We quote the following from Mr. Matheson's letter:—"But, above and beyond all, we desire publicly to acknowledge the goodness and mercy of God in preserving all connected with the undertaking from harm, if we except illness during the severity of the winter, so that we may truly say 'No evil has come nigh our dwelling'; and it will remain as a bright memory in the hearts of many as the place where they were made happy in Jesus."

"SIGNS FOLLOWING."

Rev. William Hubbard, of Manchester, writing to the *Sheffield Methodist*, in reference to the labours of Messrs. Moody and Sankey, says:—"If their ministrations should be as useful to the pastors and preachers of Sheffield as they have been to me and others here, they will have abundant cause for gratitude. I have never been so blessed before...I have also learned the secret of successful preaching. I have found out at last that not my thoughts, or reasonings, or eloquence saves, but just Jesus Christ; and that all I have to do is to preach Him boldly, as I find Him in the Bible and in my own heart. Yesterday God gave me between thirty and forty of our young people at York-street, and nine the Sunday before; three more to-night, and the work is spreading into all our families."

The Birmingham correspondent of the *Methodist* writes:—"Whilst Messrs. Moody and Sankey were at work here, some Christians held aloof, urging as a reason that, as soon as the evangelists had left us, all the effects of their visit would vanish. Opponents of evangelical truth sought to nullify the success as much as they could by denying its practical results. Evidence of practical good, however, abounds on all hands. It is seen principally in the increased life in our churches, and the earnest efforts which are being put forth. Preachers are preaching better, and teachers are teaching better. Christian workers everywhere seem to have been aroused, and there is, as a consequence, increased zeal manifested in seeking to win souls. The churches in Birmingham were never so alive, I should think, to the great work designed for them as they are at the present time. There never was such a feeling of unity as now. The spirit of expectation has been awakened, and is being realised in the salvation of men and women. Our congregations are greatly improved. There is scarcely an evangelical church or chapel in the town that has not had its membership and congregation increased, and in not a few instances the recently reclaimed ones are in the front ranks of the forces engaged in the special work which the churches have now on hand."

The All-day Convention in Liverpool has already borne fruit. A committee has been formed, and steps are being taken to carry out Mr. Garratt's suggestion of dining-halls—after the fashion of the "British Workman" public-house without drink—for the dock-labourers.

A recent letter from Sheffield says:—"Doubtless you will have heard of the great accession to our church in — street, which took place last Sunday evening, eighty-seven members being then admitted to our fellowship. Nearly all these came to decision at the special meetings, or as the result of them. One of the number was my only son, a youth of seventeen. He had been deeply interested during the previous services, but it was about the fourth night, in the Albert Hall, after hearing Mr. Sankey sing 'Almost persuaded,' that he was led to thorough decision. It is needless to say how my heart was gladdened when he told me the good news."

A lady connected with one of the London homes for children, writes:—"My heart is full of praise and thanks to the Lord, as three children in the Home have given their hearts to Jesus to-day."

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SHELTERING HOME, LIVERPOOL.

Dear Sir,—It is rather a long time since the readers of THE CHRISTIAN have heard from us of "The Sheltering Home, Byrom-street, Liverpool," but since we last wrote, many destitute and perishing little children have been admitted and cared for in the dear Master's name, and the Home has been filled and re-filled. We have crossed the Atlantic with our third band from this town, and are now expecting to go again just as soon as our brave sewing ladies in Liverpool and Birkenhead have put the finishing touches to the outfits of the dear little girls, and the jackets and waistcoats (which the committee commissioned me to buy in Manchester) have arrived—their "new suits" the trying on of which gives such wondrous delight to our Arab boys.

For the two hundred and thirty-two whom we have already placed out as adoptions and apprentices in Nova Scotia, we had no fewer than seven hundred applications, and greatly do we value the all-important aid rendered us by Colonel Lawrie, who has instituted such a safe and thorough mode of not only selecting the families into which to place these children, but of reporting quarterly on their progress. I was enabled to spend last autumn in visiting from county to county and from farm to farm, where our little ones were located, and saw, nearly every child I had taken out, settled in its new home of plenty, and although greatly pleased to show me their new-found possessions in the shape of horses, cows, sheep, lambs, ducks, chickens, and dogs, I failed in getting the consent of one to return with me to Liverpool. "No, no, Nova Scotia was better." In fact, Nova Scotia, with its good food, good clothes, farm work, splendid apples, and kind people, was paradise to them, and they were too wise to wish to leave it, remembering too well and too much of what they had seen and suffered in Liverpool.

It is with the greatest confidence and courage we go forward in this work, feeling the Master will provide not only the necessary ways and means, but what is even more important, the necessary strength and guidance, for truly we are caring for His poor little ones in caring for these children of our alleys, courts, and cellars, for whom no man cares. Oh, that Jesus may win bright jewels for his crown out of these perishing children, who seem left to wear out their little lives anyhow in these great commercial centres. The affectionate letters they send back home so lovingly show that the kicks, bruises, and curses are all passed over and forgotten, and the spark of love that may have remained is fanned into a flame. The following two letters from a boy and girl between thirteen and fourteen years of age, I have selected from among the many received as being good average specimens.

"St. John, Nov. 9, 1874.

"My very dear Friend,—It is with much pleasure I sit down to write you these few lines to let you know that I am well, hoping that they will find you the same. Dear Mrs. Birt, I left a kind friend when I left you; but when I landed in Canada I found very good friends, and also a comfortable home. I am now with Mrs. Daniel's daughter, young Mrs. Scofield. I like the country very much indeed. I would much rather be here than in the city of Liverpool. Dear Mrs. Birt, I hope that all the dear children in the Home at present are happy and well. I hope that if we shall never meet on this world, we may meet in that bright and better land where there shall be no more sorrow, pain, nor death. I hope that dear little May Flower is home and well, and will be able to come out with the next band of little pilgrims. I send my kind love to dear Mrs. Beaker; also to Miss Geldart, if she is at home; Mrs. Leach; and likewise to Mr. Arnold, our kind teacher; not forgetting your kind self. Give my kind love to all the dear children; tell them to come to Jesus.

Come to the mercy-seat,
Come to the place of prayer;
Come, little children, to His feet,
In whom ye live and are."

—Your affectionate scholar,

E. CARLOW."

"Amherst, Oct., 1874.

"Dear Mother I now sit down to write how happy I am. In my new home my new father and mother and they are so kind to me, and they have a little Ingliab girl in the family as they

have no children. And i have a colt a pare of stires and a cow, and i woodent go back to eangland or Liverpool. And we have a lot of cattle and the meaning of stires is calf and a lot of herts. Dear mother i pray for you every night. I hope that you will never touch that nasty aney more, it will both ruin your soul and body, don't go crying to misses birt about us, you ort to thank her for brining us out hear, for she made a happy boy of me. So i must close my letter now.

"From your affectionate Son,
HENRY COUSINS."
"God is love."

Two other most satisfactory letters [which we are obliged to omit] are from friends who have adopted two of the children; the first being from a well-to-do farmer, and the second from the Rural Dean of Ship Harbour, N.S. When this letter appears in type, we shall, in all probability, be upon the great waters; and I am so glad you called to see us when you were in Liverpool. Asking your prayers that the divine blessing may be upon us and our little ones—I am, dear sir, yours sincerely,
L. B.

Liverpool, March 17.

TRADE MORALITY.

I have just read the article in this week's CHRISTIAN by Mr. Edwin Good, on "Is God in all our Thoughts?" I have been, as you know, a subscriber to your paper for many years, and I never, as a Christian business man, read anything in it which I consider of more importance than this subject. It is not an atom too strong, for I could not tell you, and if I could, your readers would scarcely believe me, of one quarter of the cheating which goes on in almost every business in the present day, whether carried on by Christian men or not—dishonesties which are called "trade customs," and which if we were not to do, most, if not all, of our business would go from us.

I am ashamed to say I am one of the principal partners in a large firm doing a foreign business, and by the orders of our customers we cheat and make false statements nearly every day, and if we did not do it our clients would cease buying from us, and our trade would go. I constantly protest to my partners against it, but I cannot stop it, and I cannot get out of the firm; if I could, I would go out to-morrow at a large sacrifice.

I should be thankful to attend a Conference of Christian business men, to consider how "to harmonize the morals of commerce with the morals of the Bible;" my present feeling is, that if this was done, I and thousands of Christian men having wives and children dependent upon us would, humanly speaking, be simply ruined.

I enclose my card (not for publication), and so anxious do I feel upon this matter, that if you like I would come to London especially to see as to how a Conference could be arranged.

You may publish this letter if you like, not, however, giving my name or address.—Yours sincerely,
C.

[We have received other articles bearing on this important subject, which for the present we are obliged to hold over.—ED.]

TESTIMONY OF A SHIP-OWNER.

The following is an extract from a private letter received from Liverpool:—

"The movement has grown immensely as the month has progressed, both in size, and in the attention and respect which it has commanded. A man was making game of it the other day in the tram, when one of our large steamboat owners said, 'Well, I am not connected with the movement, but I must say this, when the crew of one of my steamers knocked off work at the close of the day, one of them said, "Let's go for a lark, and hear Moody and Sankey." And there they went in a body for fun. They came away so much impressed, that they sent for one of the Scripture-readers whom Mr. Balfour maintains along the line of docks. They have had service on board the steamer in the docks every night since; and while before we had constantly men punished for absence and drunkenness, or something of the kind, we have not had a complaint since.' Such cases as these silence criticism."

MR. SPIERS AT FROME.

The following is from the *Somerset and Wilt Journal*:—

During the past week a series of special services for children and young people has been conducted at the Temperance Hall, by Josiah Spiers, Esq., of the Children's Special Service Mission, St. Jude's, Mildmay-park, London, under the auspices of the Frome Sunday School Union. Preliminary meetings to implore the Divine blessing upon the gatherings were held at Zion, Sheppard's-barten, and Badcox-lans Schoolrooms, on Monday, Wednesday, and Friday evenings in last week, all of which were largely attended.

The first service for young people was held on Monday evening. Long before the hour for commencing, the doors were besieged by an eager throng of juveniles and adults. Limited accommodation was provided for the latter in the gallery and on the platform, while the children were seated in the body of the room. Large numbers of both classes were unable to gain admission. The service conducted by Mr. Spiers was principally remarkable for a good deal of singing, an easy conversational style interspersed with frequent telling anecdotes, and the simple exposition of a portion of God's Word. They were mostly of a simple character, full of gospel truth, and set to popular tunes, in which the young people heartily joined. At the close, those who wished to remain for religious conversation were requested to do so, and from fifty to sixty responded to the invitation. It is in this part of the proceedings that Mr. Spiers' special powers are of great service; his tact with young people, his enthusiasm, and his strong faith, elicit the confidence of the children, and the co-operation of pastors, teachers, and other Christian workers. Spiritual results are looked for with the same certainty that the husbandman looks for the fruits of his labours in harvest time; and this probably explains Mr. Spiers' marvellous success. The meeting for inquirers was followed by a short prayer-meeting, at which brief supplications were presented on behalf of the seekers of salvation.

On Tuesday evening there was a much larger crowd of persons who sought admission to the hall than at the first meeting, and although additional seats had been procured, it was impossible to accommodate hundreds who crowded the approaches to the building. The service was conducted much in the same way as before. The passage expounded was Matt. ix. 6: "The Son of Man hath power on earth to forgive sins." At the meeting for inquirers quite 100 young people remained, many of them being youths and maidens of sixteen years and upwards. The results were of a most encouraging kind.

The crowd on Wednesday evening was not so great, but still there were many more sought admission than could be accommodated, although, on each evening at least 700 were packed into the hall. The proceedings were of the same gratifying nature, the number of those who remained to the subsequent meeting being rather more than that of the previous evening.

On Thursday, there was a morning meeting of a very interesting character. The address was based upon the account of Christ's appearance to his disciples after the resurrection, as recorded in John xx. In the evening the plan was tried of excluding all children under nine or ten years of age; and yet the room, with the platform and gallery, was crowded to its utmost capacity. In lieu of a set address, Mr. Spiers narrated a thrilling anecdote of a little girl seeking the Saviour, and closed with texts; Job xxii. 5; Ezra ix. 5, 6; Psa. cviii. 4; xxv. 11. At the subsequent meeting for inquirers at least a hundred young persons remained, and the band of Christians who conversed with them was much larger than on any preceding evening. A deeply interesting feature in the meeting was the fact that several young persons, who were anxious about salvation at the commencement of the week, now sought to lead others to the Saviour.

We may add to this account that at the concluding meeting, on Friday evening, about 330 remained to the conversational meeting. So many were grown up young people that, in order to ascertain who were Christian workers and who were staying from a desire to be spoken with about their souls, Mr. Spiers called the former up to the platform, and 90 came forward; and the ministers present were glad to greet several now for the first time desiring to labour for Christ. At the close it was announced that any who liked might give in their names to friends stationed at the doors, in order that the teachers of their respective schools might

pray for them specially, and gather them in classes for further Christian instruction. No less than 165 responded to this request, the greater number being young men and women from sixteen to twenty-five or thirty years of age.

"BRITISH WORKMAN" PUBLIC-HOUSES.

The deeply interesting movement to open "public-houses," with the novel and important distinction of "without the drink," attached to each of them, was last week the subject of three meetings in the Board-room of the United Kingdom Temperance Institution, London-bridge. Amongst those who attended were Mr. H. J. Atkinson, J.P. (Hull), Mr. T. B. Smithies, Mr. and Mrs. Hind Smith, Mrs. Atkinson, Mr. Sawell, Mr. G. W. Dodds, and several of the secretaries and managers of "British Workman" houses.

The first meeting was on Tuesday afternoon, and was intended for representatives of various committees, to compare notes and to report progress. Mr. H. J. Atkinson presided, and reported most favourably of the effort in Hull. No less than eighteen Benefit Societies or Clubs had been drawn from ordinary public-houses to meet in one "British Workman" house—a fact of no slight importance. It meant that it was the means of doing an immense amount of good negatively, and it also brought in an income of upwards of £20 per annum towards the working expenses of the house. He also stated that more than £20 per annum could be relied upon from the weekly subscriptions of the frequenters of the house. The house was numerously attended, and by the people for whom it was opened—working men—who took a hearty interest in its success. He strongly advocated the opening of similar houses over London, adverting to the good which had been done by those already started in or near to the metropolis.

Mr. Atkinson's remarks were frequently interspersed by inquiries from several gentlemen who had come from different parts of London to know more of the practical working of these houses. Their inquiries were answered by the chairman, and by Mr. G. W. Dodds, Hon. Secretary of the London British Workman Central Committee, and by Mr. and Mrs. Hind Smith.

Mr. Reid reported that two of the People's Cafés were now ready for opening, and that the Board were only waiting to find suitable persons to appoint as managers. One house was in Whitecross-street, in the heart of the poor population of St. Luke's, and the other was in Whitechapel. This Whitechapel house was more than eighty feet in length, and furnished with marble-topped tables throughout. The aim of the Board was to cater for the labouring population, and the success of the movement will depend on the co-operation of working men themselves.

The general feeling of the Conference appeared to be that these houses can be made centres of great usefulness in their several neighbourhoods if earnest Christian people of practical aims will accord them their support and sympathy, and prevent their drifting into the ordinary Working-men's Clubs. The essential elements of a true "British Workman" house are the ever open door, and the exclusion of all intoxicating drinks.

EVENING MEETING.

Mr. T. B. Smithies, who opened the meeting with reading the Scriptures and a few moments spent in silent prayer, said: The evil with which we are attempting to grapple is so great, the power of custom so strong, that the aim we had set before us might seem Utopian, if we could not lay hold upon the truth that God is with us. Notwithstanding all difficulties and discouragements, they were met to-night to hear of progress. In Manchester, and in Leeds, they had already gathered fruit, although they had yet to begin their work in London. Mr. Sawell had been labouring for some months for a café; and they could hardly help asking themselves how is it that on the Continent the rule was that a good cup of coffee was always to be had ready to hand; while in London you must go from one street to another before you could get it, and when you did, found it not worth having. Only within the last week, one for whom he had found employment in the suburbs, and whom he wished to preserve from the snare of the public-house, had written to him, saying that in the first coffee-shop into which he went, the tea was so bad, and the bread and butter so dirty, that he had to come out of the place. It was to be feared that this house was a sample of many such coffee-shops and it

would really be a boon to working men to give them both a decent room and wholesome food neatly served.

Mr. Hind Smith expressed the pleasure it afforded him to meet so many co-workers in what he did not hesitate to call a grand enterprise. It was a grand work to save men who had been ruined, and to prevent others from falling. To any movement in either of these directions he was ready to accord his cordial sympathy and support. A minister of the gospel in Leeds, the Rev. H. Tarrant, had stated that he had watched the British Workman movement, and had seen it to be the means of reclaiming hundreds of drunkards, and of making hundreds more the children of God by faith in Jesus Christ. Thank God for such a testimony! Mr. Hind Smith said that as soon as it took root and form in England, it would become what he had seen it in the United States, where he had travelled 5000 miles without once seeing a wine decanter on the table. It was in Canada, where they prided themselves upon keeping up British habits, that he had been told that stimulants were necessary on account of the climate! In New York, in Brooklyn, Indianapolis, Washington, and Chicago, he saw those noble women who were daring to take the position they did, because of the sufferings their husbands and their sons had undergone. They were some of America's finest daughters, the *élite* of the land. They were daring to do battle for the Lord against the demon drink, lest their country should become as bad as ours. He had travelled throughout the country, and he had not seen six drunken men. He had never seen one in a railway carriage; and when he thought of scenes daily to be witnessed at home, he could not refrain from weeping. He believed that the movement in which they were now interested was one in the right direction; and he believed it would work mightily for good so long as they had the single eye to the glory of God.

Mrs. Hind Smith compared the opening of these British Workman houses to the tea-shops at the corners of the streets in China, which were frequented notwithstanding the quantity of opium that was consumed. It was necessary that we should have something to offer in place of what we ask people to renounce. A fortnight ago, continued the speaker, I went to Leeds, where, as you know, there has been a revival; a truly wonderful work going on. Mr. Aitken, of Liverpool, extended the services he had come to hold. The large town-hall was filled; a wave of blessing was showing itself in every British Workman house. I met some of the converts, and we had a room filled with those who had been brought to Christ. I asked them, "How do you trace the blessing you are now enjoying to the British Workman house?" One after another rose and said, "If it had not been for that house, I should not have been at the meeting." I believe that four-fifths of them had been thorough drunkards, spending every night in a public-house; and they said truly that if it had not been for the reclaiming influence brought to bear upon them, they would not have received the truth in which they are now rejoicing. The speaker now gave many interesting details of the good resulting from the British Workman movement, earnestly urging at the same time that we should aim to counteract the influence of those public-houses which, like unclean birds, picked up and devoured in the week the good seed which had been sown on the Lord's-day. It would be most desirable that the houses they proposed opening should be distinctly recognized as religious in their character, and they ought never to be allowed to degenerate into mere working men's clubs.

At the close of Mrs. Hind Smith's address, the secretaries and managers of several of the houses gave their testimony concerning their working and influence, and the meeting took the informal character of an experience-meeting.

The manager of the Sydenham "British Workman" said that working-men generally complained of the "bad stuff" they got in coffee-shops, and he had aimed to give them something better. Those who attended the house were orderly in their habits, and their conversation good. He had 136 names on the books. He could sell them coffee at one penny a pint. He opened at five in the morning, and until seven they were as busy as bees. Some of the men in the neighbourhood were so pleased at having such a place, that they had helped him to get the things in.

Mr. Harris (Sydenham) could speak from three years' experience, and he had been greatly encouraged. They had a benefit club of 232 members, who paid fourpence weekly, and received eight shillings per week in times of sickness.

In the library they had eighty-nine readers, and how many in the penny bank he could scarcely say. He had been struck with the improvement of the men in the neighbourhood of Sydeham. He had found Miss Jolly's Bible-class a great help. The average attendance during the winter had been fifty-four men. At a house he was visiting the other day a wife said to him, "My husband has begun to pray, and to read his Bible." They were taking £20 a week through the penny bank, and the receipts generally this year had been larger than any former year. They had been taking over £19 a week, which was a most encouraging fact. At least 500 men had been brought under the good influence of the house since it was started.

The Chairman incidentally remarked that they ought not to lose sight of the fact that there was a power for good in good music, and he gave an interesting account of a good work done in Highbury Vale through this instrumentality.

A friend from Fenge gave an encouraging report of the house there where he was able to supply them with first-rate coffee at the usual cheap rate.

Mrs. Hind Smith told of a house in Manchester where she had tried the experiment of having a place for omnibuses and casual visitors. It had succeeded, the expenses of the week being met by the provisions sold. About 500 omnibuses started from the point where the house stood.

Mr. Thompson (Sydenham) said he was opposed to the introduction of intoxicating drink in any of their houses. They had had great success already, and he believed they might fairly expect it to become greater.

The manager of the house in Crayford was able to speak in the most satisfactory terms of the success which had attended their efforts, and the inducements the house held out for the visits of schools for treats, etc. Already they had their list full of excursions for the approaching holiday months, and he believed their success was to be attributed to the fact that they did all to give their visitors a happy day.

The proceedings were then adjourned until Thursday, and the meeting closed with singing and prayer.

CONSECRATION MEETINGS IN FRANCE.

So many meetings have followed, one on another, in different parts of France, after the important one at Montmeyran in the Drôme, that long details respecting them is out of the question.

AT DIEULEFIT

(also in the Drôme), there was a manifestation of the presence of the Spirit, and permanent blessing; a thousand persons pressed into the temple at the evening meetings, earnest lively prayers and personal testimonies characterized them. Many Christians entered more fully upon the blessed path of a life of entire trust, and several souls found peace, whilst a good many pastors experienced the quickening and renewing of the Holy Ghost.

AT NISMES

there was a peculiar character in the blessing vouchsafed by the God of all grace during the days from Feb. 1 to 5. The spirit of prayer was pre-eminently felt in these meetings, as well as the spirit of liberty. The concluding meeting, when several hundreds rose to testify in singing of their personal experience, that "God was their strength and victory," was very moving. The requests for prayer were so numerous that they could not be taken up in detail. The reading of the Word of God was a marked feature in many meetings.

The more private meeting of ladies had an extraordinary place. The Holy Spirit moved over these meetings. Many famished souls came in, assured that there was deliverance for them, and each one assuredly received according to her faith. An aged Christian lady, and another, a pastor's wife, returned home filled with joy; they testified before 300 of the grace God had given them. We had there something like the "after-meetings" in England, but such embracing and bursting out with a newly-found joy. A Christian lady who presided, says, "We had in the morning meetings for humiliation and confession of the hindrances to progress, but 'the Advocate' had been in a measure overlooked, so I said, 'If you confess your faults without seeing them in the blood, they will come back again. We want the baptism of blood.' Oh, how this thought was

seized in the prayers of these hearts, filled with anguish, who burst out in sobs. On calling to them, "Let those who wish for special prayer on their behalf stand up," several cried out, "For me, for me." One was obliged to be taken into the vestry, she was so overcome. On four successive days 300 met together, and at each meeting some were delivered. Other meetings were much blessed to conversion and deliverance of soul. Oh, such answers to prayer at my Sunday afternoon women's meeting! Many rose to testify that they had cast all their cares upon the Lord. The three last days the meetings were touching; such wonderful testimonies to the grace of God, M. Monod speaks so calmly that its effects astonish us people of the 'Midi,' but the Holy Spirit produces the work in each. The feeling of brotherly love was so sweet, so sensible."

THE MEETINGS AT STRASBURG

from Feb. 13 to 16 were attended in great numbers by brethren from Alsace, Baden, and Wurtemberg. Sometimes 1500 persons present. The brethren spoke out of a full heart, or rather the Spirit of God spoke by them. Songs of praise, prayer, and cries of joy from enfranchised souls, mounted up from every corner of the meeting. How many souls were apprehended, moved, transformed! and how many made a consecration of themselves entirely to the Saviour. All this is like a warm summer rain falling upon our churches. May the Lord keep what He has bestowed, and cause his fructifying Spirit to breathe on others likewise.

THE MEETINGS AT MONTAUBAN

succeeded on Feb. 17 and 18, and at the same time at Nyons the brethren exchanged brotherly messages by telegraph. The movement proceeds on every side. It was most happy here for the students, many of whom are well disposed. The meetings were characterized by humiliation and consecration to God. The Bible spoke in these meetings so as it had seldom done before, and Bible truths in all their fulness and simplicity went home to many a heart, so as to call for a time of silent waiting upon God in prayer.

The ladies' meetings, though strange at the first, soon became most interesting, and prayers arose with freedom and a real blessing. Several conversions took place in the general meetings, and many pastors consecrated themselves afresh to God, and the voices of our dear students were heard in vocal prayer, and a blessing has rested on them.

THE MEETINGS AT NYONS

were truly blessed of the Lord, and the chapel was filled, and there were several conversions.

AT BOURDEAUX

in the Drôme there were excellent meetings for consecration and revival, which were remarkably blessed. It was difficult to break up the meetings for prayer. The Holy Spirit worked wonderfully in many hearts, sinners were converted, and many Christians were overwhelmed with the love of God.

THE MEETINGS AT DIE, DROME,

were held from March 2 to 5. The meetings improved from day to day, and nineteen pastors were present. The spirit of prayer was given in the meetings for prayer. Many fainting Christians renewed their strength, and some souls passed from death to life, and praise arose from our hearts, and deep-felt gratitude for the manifestations of the God of all grace.

There was some doubt whether the meetings

AT GENEVA,

March 7 to 12 would succeed, but the first meeting disipated such thoughts, and all felt that God had ordered and arranged, and was present in a remarkable manner to bless. For the evening meetings no smaller place would suffice to contain the throngs which came, and the great Hall of the Reformation, holding, perhaps, 8500 persons, was filled. From Neufchatel and Vaud, and other parts, Christian people and pastors, national and free, flocked to the meetings, in order, at the feet of Jesus, to learn better to know Him and to love Him. The Lord assisted our beloved friend, Theodore Monod, and in the meetings for prayer, for pastoral conference, and in the public meetings he was powerfully helped and sustained. As early as seven o'clock in the morning a meeting was held for prayer in the Rive Droite. At nine was the regular meeting for prayer,

the first half for intercession, when mostly fifty requests were presented, the latter half for prayer for a blessing on the exercises of the day in prayer and singing, and on the speakers. Many anxious souls found deliverance and joy. A person of much influence had travelled through the cantons of Switzerland with a burdened heart, begged earnestly for prayer, saying that if he only found Christ he would consecrate himself wholly, and all that he had, to the Lord. He was enabled to testify that he had found this blessing, and his song of praise resounded in the meeting. Many others experienced the renewing grace of the Lord, and many pastors were revived. Some who came with a prejudiced mind testified that they had found Jesus to be a present Saviour, and the Source of strength, of peace, and joy. Beginning with humiliation, then with consecration, they went on to enter into the current of benediction, and returned home with a light heart to commence their ministry afresh under the rays of the Sun of Righteousness.

On Friday, the last day of the meeting, 1200 came forward to partake of the Lord's Supper. It was a memorable season, when many expressed their desire to love the Saviour, and abide in Him. It was a solemn time of waiting in the presence of the Saviour. G. P.

THE MASTER'S VOICE.

When glory, like the sunrise,
Filled all my native land,
And grace, like gushing fountains,
Burst forth from strand to strand;

When times of sweet refreshing,
Like the balmy breath of spring,
Revived the weary heritage
Of Zion's heavenly King;

A voice came with the breezes,
From lands beyond the sea,
Where the Hindu sets his idol
Beneath the banyan-tree.

'Twas the voice of the Beloved;
Who hear it, gladly yield.
He's calling forth His reapers
To the world's great harvest-field.

I've seen the Christian heroes,
A small but noble band,
Who "hold the fort" for Jesus
In dark Hindoostan land.

I've heard the Christian converts
Their joyful voices raise,
And, in the name of Jesus,
The great Jehovah praise.

Like fruits that first have ripened
In India's balmy air,
Those precious souls are gathered
By men of faith and prayer.

But oh! they need recruiting;
They long have kept the field,
And toiled beneath the burning sun,
With hearts that cannot yield.

O Scotland, favoured Scotland,
Send forth thy true and brave,
To tell the dying Hindu
Of Him who came to save!

Our soldiers and our sailors,
At earthly monarch's call,
Bear forth the British banner,
With hearts to fight or fall.

And shall the friends of Jesus
Be wanting in the strife,
And leave the heathen nations
Without the bread of life?

From the times of sweet refreshing
Let bands of reapers come;
The Lord is now preparing
The Hindu's harvest-home.

Let every Mission-station
Sound forth Messiah's fame,
Till mountain, hill, and valley
Shall echo back His name;

Till glory, like the sunrise,
Shall o'er the nation fall,
And every idol perish,
And Christ be all in all!

Free Church Manse, Calcutta, Feb. 15.

WM. MILNE.

WESTERN CHINA *via* BURMAH.

You were kind enough to insert in your number for January 21 an appeal for prayer on behalf of the China Inland Mission, that eighteen young men might be raised up this year to carry the gospel into nine provinces of China, which, with 150,000,000 people, have 100 Romish priests, but not one Protestant missionary. Many of your readers have remembered this in prayer; some have offered themselves for the work.

While again asking prayer for eighteen "willing, skilful men" (1 Chron. xxviii. 21), God-prepared, God-sent men, I would also ask that special request be made that God will guide us, first, in the selection from among those who offer of those whom He would have to go; second, in the arrangements as to when they should leave for China; and, third, to what part of the field they should be sent.

But I have another subject for which I desire the prayers of your readers. Ten years ago, it was a matter of correspondence between the late Rev. W. C. Burns and myself as to whether we should not together attempt to carry the gospel to south-western China *via* Burmah. We were led to see that then it was premature to attempt it. The thought, the prayer, has never been abandoned; and many of your readers are aware that Mr. Stevenson, who has served God in Eastern China with so much blessing for nearly nine years, is about (D.V.) to sail for Rangoon, with the immediate object of commencing work at Bhamo, on the Burman frontier, to be extended as and when the Lord may permit into several of the nearer provinces of China Proper. Mr. Henry Soltan has prayerfully concluded to accompany him, looking alone to the Lord for the needful pecuniary supplies, feeling that, as one of the secretaries of the Mission, it is better, to avoid all misapprehension, to receive none of the funds sent for the general purposes of the Mission, but only those specifically given for his personal use. I feel very thankful that he has been led to give himself unreservedly to the Lord for missionary work, and earnestly beg for much prayer, that these servants of Christ may be preserved from all evil, constantly guided, and abundantly blessed in their difficult but glorious enterprise. They sail (D.V.) from Glasgow on the 30th inst.

Pray also that the recent sad events, the repulsing of the Exploratory Expedition of the Indian Government, and the murder of Mr. Margary, with his five Chinese attendants, may be overruled for speedier and earlier blessing to the inhabitants of this region. J. HUDSON TAYLOR.

6, Pyrland-road, Newington-green, N.

OPEN-AIR PREACHING.—The open-air services in the Green-lanes, Stoke Newington, will (D.V.) commence on Easter Sunday morning at eleven o'clock, near the Highbury New Park Tavern, and continue each Sunday morning till the end of September. A prayer-meeting will also be held at 10.30 in Room No. 5, Conference Hall, Mildmay-park. G. KIRKHAM.

THE CHRISTIAN COLPORTAGE ASSOCIATION FOR ENGLAND.—The first annual meeting was held on Saturday at the residence of Quintin Hogg, Esq., Whitehall, under the presidency of the Earl of Shaftesbury. The report read by Mr. Brown the secretary, showed that the Association has already twenty colporteurs at work, besides three agents partially employed, and the results of their operations have been most satisfactory. Lord Cavan spoke of the benefit of colportage in the highlands of Scotland. Mr. McArthur, M.P., noticed that although the report was so satisfactory of one year's work, yet England was very far behind Scotland, which, with so far smaller a population, had a very much larger number of colporteurs. After brief addresses from Mr. Paton and Mr. Fordham, Lord Shaftesbury urged the great importance of this Association to counteract the enormous and increasing issue of the corrupting literature which teems from the press. Formerly vicious books were coarse and offensive, but now they were so fascinating and insidious that the moral sense of the reader was lowered or lost almost before he was aware. A subscription of £40 per annum will enable the Association to provide a colporteur for any locality. Could not very many of our readers obtain forty subscribers of a pound each, and thus confer upon their neighbourhood an inestimable advantage? Address, Mr. Brown, Secretary, 15, Hanover-street, Long Acre, London, W.C.

OPENING OF A BAPTIST CHAPEL IN ROME.

The correspondent of the *Daily News* telegraphs that a new Baptist chapel was opened in Rome on Sunday last. Eleven Italian communicants were present, and 150 Bapts from England and elsewhere. Addresses were delivered by Rev. Mr. Wall, Deputy Mazzarella, Rev. Mr. Edwards, of Torquay, Signor Rossetti, Signor Grassi, etc. The premises were bought by the Baptists for £12,000, and were converted into a place of worship, and seated for 300. Rev. Jas. Wall will be pastor, with two assistants. Dr. Underhill of London, preached in the evening to a large congregation of English and Americans.

CENTRAL NOON PRAYER-MEETING,

MOORGATE-STREET HALL.

The following are the subjects and speakers for the ensuing week—

- Th. 25.—Pentecost (Gen. xxxii. 30). Mr. Donald Matheson.
- Fri. 26.—Prevailing prayer (Mark xi. 23—26). Rev. Charles Graham.
- Sat. 27.—“Perfecting holiness” (2 Cor. vii. 1). Mr. James Pearce.
- Mon. 29.—“What is that in thine hand?” (Exod. iv. 2). Rev. J. T. Davidson.
- Tu. 30.—Heaven’s law of increase and decrease (Matt. xxv. 29). J. Stephenson.
- Wed. 31.—Excellency of Christian character (2 Cor. ii. 18). R. H. Lovell.

NOTTINGHAM.—An All-day Conference of Christians will be held at the Co-operative Hall, Nottingham, on Easter Monday, March 29, at 11 a.m., and 3, 5, and 7 p.m. Subjects, “The Believer’s Life and Walk,” and “The Believer’s Hope, as affecting his walk.” Gospel Addresses in the evening. Information obtained from Captain Acton, Baker-street, Nottingham.

R. PEARSALL SMITH purposes, after the Good Friday services at three and half-past six o’clock at the West London Tabernacle, Notting-hill, to go at once to Brussels, the Hague, and Berlin; and to hold meetings on his way back to England at Haale, Stuttgart, Kornthal, Berne, Basle, Paris, etc. His address will be, 16, Hinderson Strasse, Berlin.

OLDHAM MISSION.—A great blessing has been poured out over Oldham during the last fortnight. Thousands have, night after night, been listening to the simple gospel of Christ, and day by day large bodies of working-men have been addressed in the open air during their dinner-hour. Many of all classes have been brought to the Lord, and many who were before walking with Jesus have been brought closer.

HENRY VARLEY IN NEW YORK.—It was the purpose of Mr. Varley to have returned to England by the steamer of February 27, but the great blessing upon his work in New York made it quite plain that it was the Lord’s will for him to remain. His afternoon meetings were very large, and composed of the best working Christians of New York, and I heard of one instance in which the attendance was nearly as large as the great gatherings now seen in the Agricultural Hall. R. P. S.

WEST LONDON TABERNACLE.—In these rich and wonderful times of blessing and expectancy, the Lord has not forgotten to be gracious to the work begun now many years since by his servant, Henry Varley, in Notting-hill. As most of your readers know, he is absent from his church and home, doing the Great Master’s bidding in Canada and New York, where believers have been quickened and revived, and many souls brought to lay their arms of rebellion at the all-conquering Saviour’s feet. The first two Sabbaths in the present month the Lord sent his honoured servant, J. Denham Smith. The first day was a day of rejoicing to many souls who have known and loved the Lord for years, and tearful anxious faces left that evening who were not able to be personally spoken to, as it was the night appointed for the Lord’s Supper. But last Sunday evening, at the close of the service, those who were personally anxious were invited to remain for an after-meeting. Some three or four hundred stayed, many of whom were seeking and found the Saviour. To Him be all the praise. This is written to plead with the Lord’s praying ones that they will join in praising Him for such a gracious revival amongst us, and pray that this may only be the beginning of a mighty shower of blessing on the West of London. S.

Communications received with thanks.—G. D. D.; E. A.; T. M.; W. E. T.; A. C. S.; S. M.; J. G. G.; De F.; W. M.; A. G.; H. J. H.; J. H. T.; C. M. P.; E. J.; Mr. McM.; J. G. A.; L. E. V.; W. R. M.; J. C. C.; S. F.; L. M. D.; F. J.; E. P. T.; H. K.; G. N. P.; D. B. N.; J. M.; J. C. S.; W. H.; Preacher; H. C. C.; W. F.; W. S.; J. B.; W. J. S. P.; A. E.; P. W. E.; F. de G.; H. H.

DAILY TEXTS.

“BEHOLD THE MAN.”—JOHN XIX. 5.

Thurs., Mar. 25.—“Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.” “A Man shall be as a hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.” “Behold the Lamb of God, which taketh away the sin of the world.”—Isa. vii. 14; xxxiii. 2; John i. 29.

Fri. 26.—“Sitting down, they watched Him there.” “I, if I be lifted up from the earth, will draw all men unto Me.” “Look unto Me, and be ye saved, all the ends of the earth.”—Matt. xxvii. 36; John xii. 32; Isa. xlv. 22.

Sat. 27.—“Perceive ye how ye prevail nothing? behold, the world is gone after Him!” “Behold, a king shall reign in righteousness, and princes shall rule in judgment.”—John xii. 19; Isa. xxxiii. 1.

Sun. 28.—“Behold my hands and my feet, that it is I myself; handle Me and see, for a spirit hath not flesh and bones as ye see Me have.” “Looking unto Jesus.”—Luke xxiv. 39; Heb. xii. 2.

Mon. 29.—“Behold, I and the children whom the Lord hath given me.” “Behold, and see if there be any sorrow like unto my sorrow.”—Isa. viii. 18; Lam. i. 12.

Tues. 30.—“Behold, He cometh with clouds, and every eye shall see Him, and they also which pierced Him, and all kindreds of the earth shall wail because of Him.” “Looking for the mercy of our Lord Jesus Christ.”—Rev. i. 7; Jude 21.

Wed. 31.—“I beheld, and lo! in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb, as it had been slain.” “They shall see His face, and His name shall be in their foreheads.”—Rev. v. 6; xiii. 4.

“LO! THIS IS OUR GOD; WE HAVE WAITED FOR HIM.”
ISA. xxv. 9.

GOSPEL-HALL, DERBY.—Three weeks ago, special services were commenced in this town by Henry Holloway, of Manchester. These services are well attended, and the interest seems to increase, the hall being full, and numbers staying to the after-meeting. The Spirit of God is indeed working mightily in our midst. The clear gospel is set forth in all its fullness, and with deep earnestness, and, as a consequence, the Lord’s word does not return unto Him void. The drunkard is broken down, men and women are deeply convinced of sin. One young man and woman, who would not stay to the after-meeting, and could not rest at home, went again to the Gospel-hall; found it then too late; the hall was closed. They went again the next night, remained, and found peace with God through the precious blood of Christ. Another young man, deeply convicted of sin, tried to drown thought at the ale-house. Still the Spirit of God strove with him; and though he was in that den of wickedness all day, he came to the Gospel-hall again at night, and there remained; and though he did not find peace at once, he is now happy in the Lord, and can rejoice in the finished work of Christ his Saviour. We are thankful Mr. Holloway is here. A WORKER.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.—Prayer was asked some months since for a safe voyage of some Christian friends in the “Pleasides” for New Zealand. Now, praise for their arrival, and for the conduct of the captain.—For blessing on Bible-classes, for young hearts around drawn to love the Lord, and for abundant blessing to the soul of the worker.—That the Lord, in answer to prayer, has blessed the prayer-meeting amongst the non-collegiate students.—For an outpouring of the Spirit in Bardney, Lincolnshire, for which prayer was asked some months ago.

PRAYER.—That a man after God’s own heart may be sent to assist the vicar of a large manufacturing parish in one of the midland counties.—For a weak believer that has lost peace, and feels strongly bound by the devil.—That a young undergraduate at Cambridge may be guided aright in a perplexing situation.—Infidels, and others, who are trying to sow tares instead of wheat.—For two neighbours, father and son, both slaves to the same besetting sin.—For the members of two village Bible-readings.—For six Christian brothers and sisters, seniors in a large family, that they may receive the baptism of the Holy Spirit.

PLACES.—For gospel services to be held by Mr. John Vine in Bournemouth and neighbourhood, commencing 28th of March.—For the Lord’s blessing on a series of evangelistic meetings in a neglected district in Scotland.—For a revival in Magherafelt, Ireland.—For the little town of Conway, Wales.—For a village, near Guildford, where services are constantly held.—For Bukloo, a small station in India, that it may please the Lord to send one of his own devoted servants there.—For the town of Retford, in Notts, that the Holy Spirit may be poured down on its ministers, congregations, schools, and on its inhabitants generally.—For Burton, Somerset.—For the meeting about to be held at Carlruhe, that a blessing may descend on both speakers and hearers.—For a meeting at Alexandra Hall, Blackheath, to describe Messrs. Moody and Sanky’s work.—For evangelistic services to be held on Sabbath-even-

ings in the Theatre Royal, Paisley.—For services on Good Friday and Easter at Christ's Church, Forest Hill, by the Rev. W. Bradbury.—For an outpouring of God's Holy Spirit on a small village in North Wales.—For gospel meetings in Brussels next week.

CONVERSIONS.—For one dear family of seven.—For a brother-in-law who, for many years, has been living a life of the most fearful wickedness, bringing a devoted wife and only child to ruin, and it is feared, an early grave.—For a cousin who has begun to reform, that he may be strengthened to fight against his besetting sin.—That a lad, about seventeen, dying of consumption, may be brought to Christ, and blest to those around him.—For a friend of mine to whom I have written.—For a father who is trusting in man's wisdom; also for five brothers and sisters.—For a widow who gave up drinking some years ago, when converted, but has begun again, and cannot give it up. For a poor old woman who is very ill, and in a very dark state.—For one in a serious state of health, that, before it be too late, he may become one of God's children.

FORTHCOMING SPECIAL MEETINGS.

MESSES. MOODY AND SANKEY'S MEETINGS.—Agricultural Hall, every evening this week, except Saturday, at 8 p.m. Also on Friday afternoon, at 3. Astley's Amphitheatre, Westminster-road, on Tuesday, Wednesday, and Thursday afternoons, at 3. Meetings on Sunday next same as last Sunday. On Easter Monday Mr. Moody will visit Liverpool, but Mr. Sankey will be present at the Agricultural Hall as usual. Meeting for Children at the Agricultural Hall on Tuesday next, at 3 p.m. No tickets required for the meetings this week.

HALF-YEARLY MEETINGS OF CHRISTIANS, GLASGOW.—April 7 to 10 inclusive. *See Adv.*

COW-CROSS MISSION.—Open-air Services (d.v.) on Clerkenwell-green, on Good Friday, 11 to 1 and 3 to 5. Tea in the Mission-hall at 6; tickets, 6d.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Spiers at Ipswich, April 5 to 9; Market Harborough, April 12 to 16.

—*Children's Evangelistic Band.*—Mr. Aldous at Corn Exchange, Petersfield, March 26, 27, at 3; Mr. Rowan at Croydon, March 28; Mr. Rawling at Home for Little Girls, Broadway, Plaistow, March 30, 31, and April 1, at 6.30; Mr. Jordan at Octavius-street Chapel, Deptford, April 6, 7, 9, at 7. The Saturday afternoon Service at Moorgate-street Hall will be omitted on March 27. City weekly Prayer-meeting at Weigh-house schools, Fish-street-hill, every Tuesday morning, 9 to 9.45.

UNION HALL, CARLISLE-STREET, EDGWARE-ROAD.—Good Friday.—Breakfast at 8.30, 1s.; Conference 10.30; Open-air meeting (weather permitting), 2.30. Tea, 5.30; tickets, 6d. Public meeting, 7.30. Easter Monday—tea, 5.30; public meeting, 7.30.

CHelsea CHAPEL, LOWER SLOANE-STREET.—Good Friday.—Mr. Frank White will preach at 3 p.m. Tea at 5. Public meeting at 7.

ALEXANDRA HALL, BLACKHEATH.—Address by a Military Officer on Messrs. Moody and Sankey's work, on Wednesday, at 7.30 p.m.

DEPTFORD GOSPEL MISSION.—Special meetings for Christians in the Lecture Hall, Royal-hill, Greenwich, on Wed., Mar. 31, and Thur., Ap. 1, 11 till 1; 3 till 5; 7 till 9. *See Adv.*

CHRISTIAN CONFERENCE ON SCRIPTURAL HOLINESS.—A series of meetings will be held in the south-west and west districts for four weeks, commencing March 23. *See Adv.*

GOOD FRIDAY.—Stafford Rooms, Titchborne-street, Edgware-road, Young Men's Breakfast, at 8, Prof. Gladstone, President. Addresses by Rev. Dr. Fraser, Admiral Fishbourne, Mr. C. R. Hurditch, Mr. F. H. White, and others. Tea, for both sexes, at 6; W. Greene, Esq., at 7.

EAST-END CONFERENCE-HALL, Carlton-sq., Globe-rd., Mile-end, E.—Rev. Frank H. White, every Sunday in March, at 6.30; Wednesday, at 8.

- SPECIAL SERVICES, Sunday, March 28:—**
 Britannia Theatre, Rev. Dr. Edmond, at 7.
 Pavilion Theatre, Ned Wright, at 3.30; Rev. W. Tyler, at 7.
 Philharmonic Theatre, Mr. F. Knight, at 7.
 Royal Amphitheatre, Rev. H. E. Stone, at 3.30; Rev. W. Gill, at 7.
 Royal Alexandra Theatre, H. M. Bompas, Esq., at 3.30; Rev. A. Hall, at 7.
 Town Hall, Shoreditch, Closing Prayer-meeting, at 3.30.
 Burdett Hall, Limehouse, at 7.
 South London Palace, at 7.
 Exeter Hall, Alfred Gliddon, Esq., at 7.
 Moorgate-street Hall, at 7.
 St. George's Hall, Mr. C. Russell Hurditch, at 7.
 St. James's Hall, Rev. Newman Hall, at 3; — at 6.30.
 Foresters' Music Hall, Mile-end, Joshua Poole, at 7.
 Foresters' New Hall, Wilderness-row, Goswell-street, Mr. W. J. Orsman, Sunday, at 6.30; Wednesday, at 8.30.
 Oxford Music-hall, Mr. Douglas Russell, at 7.
 Holloway Hall, Sunday, March 28, R. Barter, Esq., at 8.

- CONFERENCE HALL, Mildmay Park.**—Sun., March 28.—Mr. G. Kirkham, at 3.30; Mr. C. W. Goodson, at 7.
MOORGATE-ST. HALL.—Thursday, March 25, at 7.30, Mr. Thos. Jones. No Young Men's Meeting this week.
WEST LONDON TABERNACLE, NOTTING HILL.—Meetings at 3 and 7 on Good Friday. Conducted by K. Pearsall Smith. Tea at 5.30.
WEEKLY NOON PRAYER-MEETING, St. George's Hall, Langham-place, W.—Every Wednesday, from 12 to 1.
40, STANHOPE GARDENS, Queen's-gate, S.W.—The Bible-reading for Christian Governesses has been resumed. All are invited. Each Tuesday evening at 7.30.

DAILY PRAYER-MEETINGS.

- EXETER HALL, 12-1.** Meetings every day except Good Friday.
CENTRAL CITY NOON PRAYER-MEETING, Moorgate-street Hall, corner of London Wall, 12-1. Ladies' meeting, 1 to 1.30.
Y.M.C.A., Stafford Rooms, Titchborne-st., Edgware-rd., 12-1.
MILDMAY CONFERENCE HALL, Mildmay Park, at 12.
NO. 59, LOMBARD-ST., Mon., Tues., Thurs., Sat., at 1; Wed. and Fri., at 12.30.
EAST-END CONFERENCE HALL, Carlton-sq., Globe-road, at 12.30.
WOOLWICH, 14, Thomas-street, 12 to 1.
SUSSEX HALL, Leadenhall-street, at 1.
SUNDAY-SCHOOL UNION, 56, Old Bailey, at 1.
PEOPLE'S HALL, 273, Whitechapel-road, at 1, except Saturday.
GREEN LANES Wesleyan Chapel, N., 6.45 a.m.
PROMHAM EVANGELISTIC MISSION, 116, Hill-street, 12-1.
TOTTENHAM BAPTIST CHAPEL SCHOOLROOM, 12-1.
EYEB ARMS Small Assembly Room, St. John's Wood, 12-1.
FRENCH PROTESTANT CHURCH, Westbourne-grove, 12-1.
ST. MATTHEW'S VESTRY, Denmark-hill, from 12 till 12.45.
ONBLOW HALL, Neville-street, Fulham-road, Sat. even., at 7.30.
ARUNDEL-SQUARE CHAPEL SCHOOLROOM, every morning, from 7 till 8, Sundays from 8.45 till 9.45.
COMMITTEE ROOM of Small Public Hall, Croydon, 12-1.
UNION HALL MISSION, Carlisle-street, Edgware-road, 12-1.
19A, GREAT PORTLAND-ST., Oxford-circus, 3 p.m.; on Saturdays specially for children and their friends.

Donations received by Messrs. Morgan and Scott to Saturday Morning, March 20th, 1875.

Friendless and Fallen—M.N. £10; L.K. 10/	10	10	0
Miss Stride's Home—M.N.	5	0	0
East End Juvenile Mission—M.N. £5; J.J.S. £4 2 6. Cottages—A.Z. £8. Boys—W.C.H. £5. Girls—W.C.H. £5	25	2	9
Famine in Asia Minor Fund—M.N. £5; H.H. 5/; H.H.F. 15/; M.E. 7/6; H.H.B. £1/10/; J.E.L. 10/; A Reader, 6/; A.V. 5/; R.N.N. 10/; Mrs. S. 15/	10	8	6
Poor Jews in Whitechapel—A.G. 5/; H.A.B. £5; L.K. £1; S.W.C. 5/	6	10	0
Destitute Children's Dinners—W.E.	1	0	0
Rev. E. W. McAll's Work, Paris—H.J.C. £1; P.A.M. 10/; Trust, 5/	1	15	0
Paralysed and Epileptic—W.C.H.	5	0	0
Noon-day Prayer-meeting Fund—H.A.Y. £5; F. and A. £5; H.H.B. £1/10/; T.B.G. 5/; C.B. £1; W.K. £1; F.N. 10/; T.W.Z. 2/6; C.C.S. 5/; J.A. 10/; J.A.G. 10/; L.K. 10/; J.W. 10/; E.M.G. 15/; P.T.L. £1	18	7	6
Pure Literature Society—A Cheerful Giver	1	1	0
London City Mission—A Cheerful Giver	1	0	0
Trinitarian Bible Society—A Cheerful Giver	2	0	0
Working Men's Lord's Day Rest Association—A Cheerful Giver	1	0	0
Colonial and Continental Society—A Cheerful Giver	1	0	0
Monthly Tract Society—A Cheerful Giver	1	0	0
Ewald's Jewish Poor—A Cheerful Giver	1	0	0
Lord's Day Observance Society—A Cheerful Giver	1	0	0
Protestant Reformation Society—A Cheerful Giver	1	0	0
Poor Jews, Mr. Joseph—H.A.B.	5	0	0
Mr. Cohen's Work among Jews—H.A.B. £5; Trust, 5/	5	5	0
Moravian Missions—N.D.	0	10	0
Home for Aged Poor, Nothing-hill—A Friend	0	5	0
Discharged Female Prisoners' Aid Society—Washing Fund—N.D.	0	5	0
Dinners for Aged Sick and Poor—S.P.W.	0	3	0
East London Relief Society—Sewing Class—H.H.B. £2; E.H. 10/	2	10	0
Mrs. Parson's Orphan Home—L.H.	0	5	0
Mr. G. Lawrence's Mission in Spain—Trust	0	5	0
Major Malan's Mission, S. Africa—A.H.	5	0	9
Special Theatre Services—K.S.	0	2	6
Miss Weston's Work in Royal Navy, L.K. £1/10/.			
<i>Lifesboat Hall, Devonport—G.B. £2</i>	3	10	0
<i>Two Million Pamphlets for London—G.B. £1; L.K. £1/-</i>	2	0	8
<i>East End Training Institute—L.K. £2; Mrs. P. £2</i>	4	0	0
<i>Midnight Meeting Movement—L.K. £1. Books—Alice, 2/-</i>	1	2	0
<i>Miss Lee's Home, Platow—L.K.</i>	2	0	0
<i>Cripples' Home—Miss C.</i>	0	2	6
<i>Soldiers' Institute, Portsmouth—R.M.G.</i>	0	10	0
<i>"British Workman," Norwood—R.M.G.</i>	0	5	0

£128 10 5

- Mission to Police, Postmen, etc.—[M.S., Periodicals to hand; Surbiton Books received.]
 Miss Stapler's Home for Foreign Governesses—[Gratitude, 10/; For Cases of Distress, 10/; T.M. 25.]
 London House-to-house Visitation, for Two Million Pamphlets—[Misses S. By Jewellery Sold, Miss T. £3; Mrs. T. £3/6/6; Miss S.W.E. 15/6; M.E.P. £50.]
 Reformatory and Refuge Union—[Constant Reader of "The Christian," 5/.]

The Christian.

HINTS FOR THE INQUIRY-ROOM.

BY DR. CULROSS.

THERE is no better preparation for entering the inquiry-room as a worker than devout and joyful intercourse with God, and a freshened sense of his love. When we have chalked out a line for ourselves beforehand, and prepared the things we should say, we have utterly failed; whereas, going forward as those who were in communion with God, it has been given us in that hour what we should speak; the right words have come, unstudied and unbidden, to our lips, and the souls that we were dealing with have been blessed. Simplicity, tenderness, meekness and gentleness, patience, wisdom, persuasiveness, holy skill, will not be a-wanting to those who have come forth from the presence-chamber, with the atmosphere of the holiest about them, their spirit chastened and hallowed and cleared by intercourse with God. And so, when telling about Jesus, we shall not speak *as if* we believed, but (which is a very different thing) *because* we believe.

The condition of mind in which inquirers are found varies a good deal in different cases. Some exhibit comparatively little feeling, and yet are very truly in earnest; others are all excitement, and their very excitement hinders their apprehension of the gospel; others have difficulties of a speculative kind, which they scarcely like to state, lest they should be counted infidels, and which are best met, not by speculatists, but by those who have entered experimentally into the enjoyment of salvation; others are alarmed, but very ignorant; while others are in deep, quiet earnest. Anyone who has come into close contact, over a space of years, with those whom God's Spirit has touched, will easily recall cases falling under one or other of these heads. Obviously there must be an adaptation on our part to the case in hand—as Jude puts it, "*making a difference,*" or using discrimination in our manner of dealing. An example of such discrimination is found in Matt. viii. 19—22. The man who was forward and self-confident was told to count the cost: "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head." To the lingerer, who would first lay his father's head under the turf, the summons is issued, "Follow Me, and let the dead bury their dead." Hence the importance of Christian common-sense, of sound judgment, combined with sympathy and genuine love, that we may get at the real condition of those whom we wish to help, and may deal with their real difficulties and perplexities, not as priests in the confessional, but as Christian brethren.

As to entering into argument with professed inquirers, there are two sides to the case. The most obvious is the danger of getting away from the matter of supreme importance, which is the submission of the heart to the righteousness of God. We must not be led away from this by discussion and striving about words. A merely argumentative mood is about the worst mood into which we can decline when the reception of the gospel is in question. On the other hand, some inquirers who seem

to be in this mood (as it has been my lot once and again to discover, after a little patience) are really perplexed and bewildered by some speculative difficulty, which is a very serious one to them; and it would be a great pity to make short work of it by treating them as insincere, or disposed to quibble. "Come now, and let us *reason* together, saith the Lord." These inquirers stand as much in need of intelligent, firm, tender treatment as any class that I know. In any case, however, the right thing is neither disputation, nor a demand for submission to our authority or better knowledge, but "manifestation of the truth to every man's conscience in the sight of God"—letting God prove his gospel in his own way.

Instead of mere abstract statement and human urgency, it is better to lead those whom we desire to help into the presence of the living Saviour himself. I would lay the utmost possible emphasis on this. We ourselves are nothing, and cannot convert men by any power or skill of our own. It is not even the Bible that we are to bring them to. It is not the Bible but Christ that saves; and our aim should be to lead souls into *His* presence, that there may be personal intercourse and personal dealing with the living Saviour himself. I would put the case in some such way as this, of course opening up according to circumstances what is here put briefly:—Do you really need Christ? Is that true? Do you think *He can* save you? Do you think *He is* willing? Are you willing to have *Him* as your Saviour? If you are both willing—*He* to be your Saviour, and you to have *Him* as Saviour—what hinders? Why not say *yes* to *Him* at once? If *He* were present in the next room just now, and if this moment *He* sent for you, inviting you to come to *Him*, would you have any difficulty in the case? Would you not go in, and cast yourself at his feet, and tell *Him* that you have come at his bidding? Well, but this is the actual case: *Jesus* has sent for you. *He* is not only in the next room; you are already in his presence. This very moment, by drawing down the curtains of the eyelids, you may make a closet for yourself, in which you are alone with *Him*. Do so, and at once speak to *Him*, and tell *Him* that you have come because *He* has sent for you, and that you trust *Him* for both worlds; and then say, "There is now no condemnation *to me*."—Let the words of the Bible then come in as words from the lips of *Jesus*. To bring inquiring souls thus into the presence of the Saviour himself is the practical solution of a thousand perplexities which verbal explanations fail to clear up.

Just one other hint I would throw out at present: do not lose patience or be discouraged because of the dulness of the inquirer, or because you seem to do him no good. Here is the testimony of one who died recently in the faith of the gospel: "Under God I owe my conversion to you, not through anything special that you said, *but because you would never give up hope of me.*" It is wise not to say too much, for we may undo our own work, and bewilder souls, by not knowing when to hold our tongue; it is wiser still not to be disheartened by seeming failure. Even should the inquirer turn away from you, you may still reach him, as Mr. Moody strikingly put it the other evening, *by the way of the throne.*

ANGLO-ITALIAN SCHOOL.—The managers of a night-school for the children of English-speaking Italians, who greatly value the education of their children, are in great need of a few additional teachers. Address, 42, Doughty-street, W.C.

APPEAL TO THE CHRISTIANS OF LONDON.

BY D. L. MOODY.

The following is the substance of the address at the Agricultural Hall, on Thursday evening last.

I would rather wake up a slumbering church than a slumbering world. The man who does the most good in the world is not he who works most himself, but who sets others to work. What we want is to get the Christian people to work. I mean to engage in personal and individual effort. If we could only have all the Christians ready to work, saying, "Send me to some anxious soul; let me have the unspeakable privilege of holding up the torch of salvation to light some one into the kingdom of God," there would be hundreds converted where now there are scores.

To-day, after the meeting in Astley's Theatre, I went down among the audience, and nearly every one I spoke to was anxious and ready for me to tell them the way of life. They told me right out the things that were troubling them, and in a few minutes I was able to help them more than I could do in the whole sermon. There are hundreds here that will not be gained by preaching. You have had enough of pulpit preaching, and very good preaching too; what we want is hand-to-hand work, personal effort, individual going to people and pressing on them the claims of Christ.

Let me say that what I think we want is a little *more courage*. I think there are a great many Christian people who want to work, but they are timid—full of fears and misgivings. They have not got the moral courage to speak to their friends or those near them. God cannot use a man or woman who is full of fear. In the first chapter of Joshua, God said three times, "Be of good courage," and if you read the Bible carefully, you will find that God never used men who were full of fears and doubts. We must lay these aside, and go out boldly to speak for God. We must not be ashamed to tell what God has done for us, and to speak to those who are perishing—to talk to them personally about their souls' salvation. If we would lift up our voice in season and out of season, and not be ashamed to speak for Christ, all London would soon be waked up, and there would be a cry, "What must we do to be saved?"

I have never found a church that was anxious for souls to be saved, but they always found souls inquiring the way of life. I do not care how dead other churches may be, there will be life in that church. I never saw a Christian really anxious for souls, but there were anxious souls to whom he could speak. It always follows. The world will soon be reached when the church is reached. If we can only get on fire and have our hearts, if I may use the expression, "red-hot" with love for God and souls, then the world will begin to tremble, and the fear of the Lord will come to the hearts of the people; men will be ready and willing for us to talk to them. The moment a church gets alive God begins to bless it. There is no power, earthly or infernal, that can hinder God from working; the only thing that will hinder Him is our unbelief. Let us lay this aside; let us lay aside our doubts and fears and come up as one man to the help of the Lord against the mighty. Let our watchword be, "Here am I, send me. O God, use me; speak through me." He will take up the weakest disciples and use us in building up his kingdom, if we are only willing to be used.

But I can imagine some one says, "But my life is not right, therefore I cannot speak to my neighbour. I have not been living right myself." Well, my friends, let me just advise you to get right at once. Go right to God and confess your backslidings, your shortcomings, your wanderings. And if you know of anyone who is stumbling over you, go straight to them and confess it. There is nothing that God will use more than that kind of work—a man going to his neighbour saying, "I want you to forgive me; I have not lived right before you, or walked rightly and consistently, and I want to ask your forgiveness." That is the kind of preaching the world wants. One earnest Christian, living out

Christianity, will do more to upæet infidelity than all the lectures on infidelity that were ever delivered. We want Christians to be living out the life of Christ. "Ye are my witnesses." He has left us here to testify of Him, and proclaim his love to a perishing world. If we have not got it ourselves how are we going to proclaim it to others? Water never rises higher than its own level.

In the last chapter of Acts, we read that Paul had been shipwrecked on the island of Melita. The people gathered some sticks to make a fire. I suppose his clothes were all wet, and he was cold. There came out a viper and fastened itself upon Paul's arm, and these barbarians said, "That is a very bad man; he has escaped the judgments of the sea, but they have followed him to the land;" and they watched to see him die. But Paul just shook the viper off into the fire, and when he ought to have died, he was perfectly well. Then they changed their mind, and they said, "He is a god." Paul could preach to them then; they would believe him then. What good would it have been for him to preach with that viper on his arm? They would have said, "You had better preach to yourself, you need not come preaching to us with that viper on your arm." So there are a great many Christians with a viper, not on their arm, but fastened at their heart, taking the very life out of them. And the world has got its eyes on the viper. May God give us grace to shake the viper off into the fire, that the world may not see the viper, but may see Christ in us.

Look at the viper of *pride*, that has taken nearly all the life right out of the church. You do not have to go to Paris to see the height of the fashion; go to the church on the Sabbath, and you will see it there. People say, "What will my friends think; what will they say at the next dinner-party, if I come out boldly and work for Christ, or if I am seen at the special meetings?" A great many professed men of God are just now trembling from head to foot; they dare not go out and speak boldly for Christ. My friends, the question is, Is this God's work or the devil's? If it is God's work, every man of God ought to stand by it; if it is the devil's, every man ought to do what he can to stop it. I hope the time is coming when the children of God will come together as one man; it will be a happy day for Christianity when we get together. These border men are doing more to retard the cause of Christ than the world is doing. It is this compromising spirit that is hindering the work of the Lord. May God sweep it out of the way! ("Amen, amen.")

Do not be ashamed, my friends; be of good courage. If God is with us we have nothing to be discouraged about. If God is with us He will bring it out all right. What we want is each one of us to stand in our place, and let God work through us. I remember a few years ago I got very much discouraged and cast down; for some time there had been no apparent fruit of my labours. One Sunday was a very barren day, and on the next morning a young man, one of the Sabbath-school teachers, called on me. He had a class of 100 young men, and his lesson was always well prepared; we used to compare notes. He said, "What were you preaching about yesterday?" I told him. "What kind of a day had you?" "Very poor day." He was away up on the mountain; he had had a splendid day. "What was your subject?" "I took up the life of Noah; did you ever preach on Noah? Did you ever study up his life?" Well, I thought I knew pretty much all about him, but I had never studied his life very much. "Well," he said, "it would do you good to give a little time to the study of that character." I took down my Bible and began to read, and the thought came stealing over me that Noah worked 120 years, and never got one convert outside of his own family, or if he did, he didn't let anybody know of it. I went out and walked down to the noon prayer-meeting. A man sitting behind me got up and said, "I am lost; pray for my soul." The thought came to me, I wonder what Noah would have given if he had heard that. There was a man sitting beside me who said he

had come from Illinois, and had taken 100 young converts into his church the Sunday before. Well, thought I, I wonder what Noah would have given if he had heard that. I looked over the meeting, and saw there were several hundred had come together that day. What would Noah have given to attend a daily prayer-meeting of that size? He never saw such a sight. And so, if I am inclined to get discouraged, I think of Noah. All the men in the Bible whom God has used, have been men of great courage, men of iron heart and iron will, ready to do anything that God wanted them to do.

Another thing. If we are going to be used to win souls to Christ, we must have *perseverance*. A great many people take hold of the work for a few weeks, and that is the last you see of them. If we are going to be successful, we must work 365 days in the year. I have no sympathy with spasmodic efforts, and I can sympathize a good deal with those papers that are running down this movement, because they don't believe in people working at it for a few weeks, and that is the last you hear of them. A great many Christians are like a bundle of shavings; they get up in a great blaze, and in a few minutes there is nothing left, not even ashes. We want to be like the coal that burns steadily, and makes a good hot fire. It is the man who works 365 days in the year that accomplishes most for the Lord. What we want is, not to be passing through a revival, but to live in one. The prayer of my heart is, that when the revival spirit dies out of me, I may die with it; I do not want to live any longer. It is the privilege of the Church to be in a revived state all the while. If we take hold of the work, and make up our minds, God helping us, that we will win souls to Christ, we will succeed.

A great many come to these meetings, and get their friends here for one or two nights, and because they have not been reached the first night or the second, they become discouraged and disheartened. Let me give you a little advice, you young converts. Make up your mind that you will never give a man up until he is dead. Let him talk against the meetings if he will. When God awakes a man, he often wakes up cross. These men who are writing bitter things against the meetings are very hopeful men; the Spirit of God is troubling them. A great many bitter things will be said and written, and a great many lies told; never mind, let us work on. If they called Christ the prince of devils, what will they not call you and me? If this is God's work, of course we will suffer persecution. If it is the devil's work, we will be very popular, and the world will say, That is the kind of religion we like. Woe be to you when all men speak well of you. We must not court the applause of the world, or seek honour from men. What is highly esteemed of men is an abomination to God. God does not see as man sees. The moment you make an attack on the world, it will attack you, and begin to lie and abuse you. Never mind its lies and abuse. Our God is with us. The shout of a King is heard in the camp. If God be with us, who can be against us? Oh that God would wake up the slumbering Christians of London! If we could only get the pulpit and the pew united in uncompromising and determined effort for souls, Christianity would be like a red-hot ball rolling over the face of the earth. Thanks be to God, the gospel has not lost its power; the cross has not lost its power. What we want is, to give Christ to a perishing world, and God will stand by us, and use us, and bless us, and make us wise to win souls to Him.

Let me say to the young Christians, do not get discouraged. Persevere. If you do not succeed in bringing the soul you are anxious about to Christ the first year, try the next year; if you don't succeed the second year, try the third. Keep at him. In illustration of this point Mr. Moody related an incident in his own experience, which we do not reproduce in detail. It was to the effect that by persevering effort, spread over many months, he was able to be instrumental in the conversion of an atheist saloon-keeper and his family. They were now his best friends in Chicago, and shining lights in that city.

Some families I have been after, continued Mr. Moody, for ten, twelve, and fifteen years, and they are not converted yet. But there is no man in London so far gone but the grace of God can save him. We want to go to the hardest and vilest, and tell them of Christ and heaven. May God give us courage to go out and speak boldly for Him.

Mr. Moody addressed some words of encouragement to parents. He had been much cheered, he said, in the inquiry-room, to find parents coming, bringing some of their children to be spoken with. That afternoon, at Astley's Theatre, he saw a mother with her little boy. "Here is my son," she said, "I am anxious that he should be saved." Mr. Moody believed that the mother's prayers were answered, and the boy brought into the kingdom. If the mothers and fathers in the north of London would lay aside all their other engagements for the next few days or weeks, and bring their children to the meeting, or seek their conversion in some other way, there would be a great ingathering of children into the Kingdom of God.

Mr. Moody concluded by asking all who professed to be Christians to rise, that it might be known who were on the Lord's side. About two-thirds of the entire congregation stood on their feet, upon which he requested them to speak to those around them who had not risen, and invited those who wished to have private conversation, into the inquiry-room.

TWO YOUNG ENGLISH GIRLS IN LONDON.

Working, as usual, in our Whitefield Mission-house in Drury-lane, after our mid-day prayer-meeting, the two following narratives were related to me:—

"1. My parents are both dead; my father died first. My mother married again; then she died. My stepfather married again; his new wife and myself did not agree, and I had to leave the house. I went to service, went out for a holiday when my time came, became acquainted with a young man, lost my character and my situation. Went upon the streets, and lived with another young man, who locked me up in one room all day, only letting me out in the evening. I could not have come to you to-day, but I heard of you, and climbed out of the window. I must go back again before he comes home, or he will beat me dreadfully, as he has often done before."

"2. I lived at home with father and mother, till both died. I had no brothers or sisters, no one to care for me; but I got a little place; and though the work was dreadful hard (I had to work every day from seven till after midnight) I stopped at it as long as I could; but I got tired at last, and gave a week's notice, and left, thinking to get an easier place. I had a few shillings, and some clothes, and I went with some girls I knew, till my money and clothes were gone; then they wanted me to do as they did, but I could not. So I had to leave them, and go about to casuals and refuges till now. But I can't go any longer. I'm so sick, and weak, and filthy, I feel as if I should die in the street. Do take pity on me, and help me! Indeed, indeed, I have not done any wrong; only I'm nearly dead with hunger and cold."

This dreadful story was literally true. We took her in, fed her, sent her to a refuge; thence she was transferred to a hospital, and there the doctor said she was a good, honest girl, all but starved. Her garments were so filthy, as to be burned as they were cut away from her.

I choose to let these narratives stand for the consideration of English Christians, without note or comment of mine, adding only this:—We will gladly save others, as we have rescued these, and many scores like them; but the funds sent to us are exhausted, and must needs be replenished before we can resume our labours among these lost, ruined, and helpless wrecks in our giant city. The Mission-house, where these stories were told, is not half-a-mile from the great Central Noon-meeting in Exeter Hall.

8, Percy-square, London, W.C. C. J. WHITMORE.

EAST BRENT.—We rejoice to state that the reported perversion to Rome of a lady in this neighbourhood, which was alluded to by a correspondent in our issue of Feb. 11, is untrue.

FOR THE YOUNG.

WHAT KING SOLOMON WOULD SAY TO CHILDREN.*

I.

King Solomon was a great king and a wise man. He ruled over large territories, had vast treasures, and commanded mighty armies. His reign was one of unusual magnificence, and he himself was known and praised throughout the nations of the East. But, after all, the most remarkable thing about this splendid monarch, was his wisdom. He understood human nature perfectly, and God employed him to write down some short sayings for the guidance of his people in all ages; and these sayings we have in the Book of Proverbs.

Now I have been fancying what King Solomon would say if he were to come back and talk to you children. Imagine him without his robe and crown, and regal magnificence, just dressed in a simple dress, sitting down in a chair, with all of you gathered in a ring round him, all of you attentively listening to the wise words that would proceed out of his mouth. What would he say? what would he speak about? what advice would he give you?

Well, first, I think he would advise you to read your Bibles very carefully; in fact, to study them. He would tell you—at least the elder ones amongst you—that although it is a great advantage to have so much Scripture read to us, as is read in our services on Sunday, yet there must be private reading as well. He would say, "You must take pains about it; you must give time to it. There is treasure hid in the Scriptures; you must search for it." Those of you who are old enough, and the rest when they are old enough, will get into the habit, I hope, of reading the Bible regularly and carefully, and with prayer to God for the teaching of his Holy Spirit. Form such a habit, that if you should neglect your morning reading, the omission would make you feel uncomfortable all through the rest of the day.

Read upon a plan. Do not run about from one book to another, but finish what you have begun. Compare one part of Scripture with another. Do not allow yourselves to have favourite parts of the Bible, and neglect others. If God has thought fit to give us such a book, the least we can do to show our value for his gift, is to study it very carefully.

But why do I think that King Solomon would speak to you on this particular subject, and in some such way as I have been attempting to describe? Because he has so spoken in the Book of Proverbs. What I have said to you is all in the Book of Proverbs. Look at the beginning of the second chapter of the book: what a picture of activity it gives! There is a man, you see, listening attentively, and remembering all that is told him. Then you have him again, going about asking questions of everybody he meets; he wants to know, and he is determined to know. Then, again, he appears as one searching for hid treasure; he has bought a plot of ground, and he is sure that there is a vessel full of gold and silver coins concealed somewhere in it. Look at him! He takes his spade, and turns over every inch of earth; and if he does not find the vessel near the surface, he digs down below, deeper and deeper still, until at last he lights upon the hidden treasure, and makes it his own. What is that man doing? He is reading his Bible. Just listen to King Solomon's own words: "My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God."

* From "The Twin Brothers," and other addresses for Children, by the Rev. Gordon Calthrop. Hunt and Co.

CONFERENCE AT MONTAUBAN.

The following translation of a letter, which appears in the monthly paper of the Young Men's Christian Association of France, signed "A Student" (of Theology), will give your readers a faithful idea of the blessing which accompanies our beloved brother, Pastor Theodore Monod, in his visits amongst the Protestant churches of France. J. G. A.

It is impossible for me to give you a report of our meetings for consecration; you will receive through another channel the text, almost word for word, of the addresses delivered. It is not an easy thing even to say what impression they have produced, and what aspect they have worn; for how can one measure the work of God in the heart?

These meetings were looked for with some impatience; the news we had received of those at Nismes had only served still more to excite it; we were eager to have, in turn, our spiritual feast, followed by the blessings which always accompany it. "What will these meetings be?" Opinions were divided, and the same individuals experienced both apprehension and hope.

It is the hope that has been realized; our meetings have been excellent. I will not speak of the programme, of the number of pastors, of the numbers in the congregation. In these particulars our meetings have been like the rest; whilst they lasted we had four meetings a day, and the "Temple de la Faculté" was constantly filled, even before the time for the services.

You know how these meetings are held; they are simple meetings for prayers and addresses, without any order being fixed beforehand. Nevertheless, there is a natural order which prescribes itself. Humiliation always comes first; so the first day was employed in humiliation and repentance. I don't know whether I express everybody's feelings, but one's heart was sad and ill at ease that day; happily, it was a sadness of which God approves, and which leads to repentance never to be repented of. I shall long remember the pastoral meeting. After the reading of the 24th chapter of Ezekiel, we had a long series of fervent prayers, which well expressed the humiliation of all hearts. In the afternoon, Messrs. Theodore Monod and Lelièvre (of Nismes) spoke to us on the Prodigal Child, and more than one present found in this well-known parable things which he had never before perceived. This is, indeed, one of the principal features of the meetings. The Word of God was read, paraphrased, and explained by our brethren in so simple and striking a manner, that it seemed quite new. Sometimes it seemed as if we heard for the first time passages which, nevertheless, we had read and re-read for a long while.

The second day, the subject of faith and of consecration to God was treated. I cannot describe to you the feeling pervading the whole meeting when, after reading and exposition of the two first chapters of the Epistle to the Ephesians by M. Th. Monod, and the powerful appeals of Messrs. Robert (of Sainte-Fog) and Bois (of Montauban), the chairman proposed our passing a few minutes in silent prayer. Then the assembly rose, and sang one of those hymns, the remembrance of which is inseparable from that of the meetings, and which greatly contributed to our edification. [The French adaptation of "My all is on the altar."]

Requests for prayer were numerous the following day—more so than before; the general meetings were occupied with the exposition of the doctrine of sanctification by faith, and we were shown the means by which to keep the blessings already received, and to make sure our consecration. Praise was in all hearts! Accordingly, the communion service was a very touching one. We felt as never before our Saviour's love, and our hearts burned to testify our gratitude to Him.

The meetings were over: it was so good to be thus in fellowship with God and with our brethren, that we would fain have said with Peter, "Let us stay here." But we understood that it was useful to descend from the holy mountain, and show forth in our every-day life what we had received during this religious retirement.

On Saturday evening, Messrs. Th. Monod and Le-lèvre kindly presided at the theological students' prayer-meeting. They addressed to us special admonitions and earnest exhortations.

And now what will remain of these meetings, and of the visit of these brethren, who came to remind us, in God's name, of forgotten truths? We can safely answer, Much good. Doubtless the work of God is hidden, but still we are permitted to see already real results of its influence. Several speak already of this week as "an historical one." Some, those who had already long known the Lord, have learnt to know Him better, have consecrated themselves to Him, and have already made very happy experiences. Others have learnt to know Jesus Christ as their Saviour, and are full of the joy of their first love.

These meetings have been blessed like all those which had gone before them. We have no longer to ask for a revival: it has come! Let us thank God for his patience, faithfulness, and condescension, and let us pray Him to bestow on the Church at large the blessings which we have received.

Montauban.

THE WORK OF GOD IN SLIGO.

Dear Sir,—You will, perhaps, remember, that I wrote to you about eighteen months ago, to ask the readers of THE CHRISTIAN to pray for an outpouring of the Spirit upon the people in this part of Ireland. I then wished you not to mention the name of the place, and you kindly did not, but simply asked prayer for a town and parish in the west of Ireland. That town was Sligo. And I now write to ask those who prayed for us to thank God for the work He has done among us in answer to their prayers.

About three months ago, the local ministers of all denominations agreed to hold a meeting for prayer and praise every day at eleven o'clock, and an evangelistic service every evening, in some of the places of worship, at eight o'clock, for a week, and to have one meeting in the Town-hall on Sunday afternoon at four o'clock. The meetings during this first week were so encouraging, the people so eager, and the number of anxious inquirers so far beyond all expectation, that the meetings were continued every night for seven weeks, and for five Sundays in the Town-hall. The number of those who professed to have found peace in Jesus at these meetings is truly astonishing. Truly the Lord has done for us far beyond what we could think to ask Him for; to Him be all the glory.

But the Lord's goodness to us did not stop here. He sent us, from the United Services Committee, Dublin, two gentlemen full of the Holy Ghost and of faith in their work, to confirm and strengthen our young converts, and to stir up and encourage his servants. These gentlemen, the Rev. W. Andrews, and Major the Hon. H. Rowley, arrived here on Saturday last for a week's evangelistic work. Mr. Andrews commenced his week's work in my church—the parish church of Caly—on Sunday morning. He preached a thoroughly evangelistic and very telling sermon from Acts ix. 11, "Behold he prayeth." Few of God's ministers are enabled to speak with such power as Mr. Andrews is. At the service in the Town-hall at four o'clock, the Hon. Major Rowley was the chief speaker, and without any attempt at what is called preaching, he delivered one of the most earnest and powerful addresses I ever listened to. Every inch of space in the large and beautiful hall was occupied, and the Major was enabled to hold the vast audience in breathless attention to the stirring and soul-saving truths of the gospel. In the evening Mr. Andrews had a thoroughly evangelistic service in Caly church. Hymns from "Songs and Solos" were sung instead of the usual church hymns, with marked effect. And there was an inquiry-meeting in the church after the service, and several friends assisted Mr. Andrews and the Major with the anxious.

There have been two meetings daily during the week, besides two meetings for young men, and one for women, at all of which the deputation were enabled to deliver most telling addresses. The meetings on Friday were held in the Town-hall. They commenced at noon. From twelve to one, prayer and praise; from one till two, address; from two till three, a conference. The service was resumed at half-past seven in the evening, when farewell addresses

were given by Mr. Andrews and the Major. These true and earnest servants of God are now gone from us, but they have left a blessing behind them. They have stirred up the hearts of many of God's people, they have confirmed and strengthened many of our converts, and they have been enabled to bring some to Christ who had resisted all local effort. Thank God for their coming, and for what He hath wrought by them. Will those who read this pray for our young converts for one week, and for the local ministers and other Christian workers—pray that they may speak, preach, and work, in the power of the Holy Ghost.

Caly Glebe, Sligo.

R. MACWALTER.

THE GOSPEL IN LISBON.

The following letter has been received by the hon. secretary of the Portuguese Evangelization Society, and is forwarded to us for publication:—

I have just returned from L—, where I have been to accompany our Portuguese brother, and, I believe, faithful servant of God's grace, on his return journey to Oporto. I lose no time in giving you an opportunity of sympathizing with me in my joy, yea, and with others also.

The word at the mouth of Senor C— was accepted by a large number, as far as the hearing; and we cannot doubt that some of the precious seed will have found its way into the hearts of sinners.

He arrived on Saturday night or Sunday morning. We had our usual English service; at 3 p.m. our first Portuguese service began. I can give you but little idea of the number present, as the house of S— was literally surrounded, every window or place where there was a chance of hearing. A large number extended half across the road. The truth was most plainly put before them, from the fall to man's recovery.

At 6.30 p.m. the second meeting was held, and equally thronged, although wet and dark, the hearers consisting not only of the people, but the officials of the Government, a deputy of the Camara, the priest, and his assistant.

Seeing so much readiness to hear the word, Senor C— decided to remain over Monday night, and hold another meeting. He announced his decision, and asked the hour that would be most convenient. As many voices exclaimed, "From seven to eight, p.m.," this was fixed as the time. When the doors were opened, the room was immediately filled.

The subject on Sunday night was, "As Moses lifted up the serpent in the wilderness," etc.; on Monday, "The satisfied worldling, with goods laid up for many years, and God's reply, 'Thou fool,' etc." At the close of the first meeting, he asked those who wished to remain for further prayer and praise to do so, and those who wished to retire to do so. Very few left, so we had a second meeting. He spoke of the present and future joys of the pardoned sinner.

At the close I cannot tell you how I felt, thus to see our prayers so answered. I could almost exclaim with Simon, "Lord, now lettest Thou thy servant depart in peace, for mine eyes have seen thy salvation" proclaimed to this people. I do rejoice and pray that the work begun may, by grace, be carried on. I am sure your heart would have leaped for joy had you been here, and now it will send forth praises for the Lord's grace. Surely this is encouragement to go on praying for Portugal. Such a gathering shows a spirit of dissatisfaction for the present. HENRY GOULD.

Lisbon.

CHRISTIAN UNITY IN COLCHESTER.—Arrangements were made a short time ago to hold a united prayer-meeting, the second Sunday in each month. The first of these meetings was held in the Town-hall on Sunday, 14th ult. The chair was taken by Rev. R. S. Cummins, Rector of St. James's, and at least 500 people were present, pleading the same "exceeding great and precious promises."

WORK FOR INVALIDS.—Christian invalids and others may greatly help in the Lord's work if they will copy out, prayerfully and distinctly, short papers containing a few references suited to the different cases of inquirers found in the after-meetings, to be taken away by them, and searched out at home. They often leave still in much darkness, and too ignorant of their Bibles to turn to the right passages for themselves. We suggest that the papers should be written out, rather than printed, in order that each one may be sent forth with prayer. Any wishing to help in this way, or any workers requiring such papers, may apply to E. T., Bult's Library, New Quebec-street, Oxford-street, W.

MESSRS. MOODY AND SANKEY IN LONDON.

NOON MEETINGS IN EXETER HALL.

The noon meetings do not decrease in interest or importance as the novelty wears off. They are assuming a settled business-like tone, and on many occasions the spirit of prayer is so prevalent and manifest that two or three persons at the same moment start to their feet to pour out their desires to God. The prayers are remarkable for fervency and directness.

At Tuesday's meeting the public requests were very numerous and comprehensive. The final one was as follows:—"Two ladies, one of them almost an infidel, were prayed for ten days ago. Praise is asked; they have found Christ through the London meetings."

Mr. Moody's address was an exposition of the 23rd Psalm, and some of his thoughts were very fresh and fragrant. He showed how the 22nd, 23rd, and 24th Psalms were three links of one chain. The 22nd shows us a God of judgment, the 23rd a God of peace, and the 24th a God of glory. Speaking on the verse, "Yea, though I walk through the valley of the shadow of death, I will fear no evil," he said, all that death could do to the Christian was to throw its *shadow* on his path. Where Christ was there could be no darkness. "Goodness and mercy" were like two footmen that waited upon every child of God. All his sons and daughters were rich.

Mr. Sankey having sung, "Through the valley of the shadow I must go," the audience joining in the chorus, Mr. R. Radcliffe said he had just received a telegram from Liverpool, stating that a previous report of twenty being added to the communion of one church through the house-to-house visitation, was far beneath the mark. He went on to speak of the London visitation, and said the time had now come for visitors to commence in every part of London. The superintendents for the west had taken their districts, and they wanted now to commence in the south and east. There were multitudes of souls in the east who never entered a place of worship, and clergymen and others there had written for labourers. "We must bring labourers from the west and other parts of London," said Mr. Radcliffe. "Some of you can afford to drive or go by the trains and omnibuses; you must come out of the west and go into the poor districts of the east. You did so fifteen years ago, and God gave an amazing blessing; God is with you still, and in a mightier fashion than in days gone by, and He will be with you again." But the work was not to be confined to London; indeed, he was convinced it would not be confined to Britain. It would extend into Germany, and it might be to Paris. It would be taken up in America, and many thousands of souls would be gathered not only by the public preaching of the gospel, but by the church returning to their first works and learning the apostolic method. They would visit the house of the nobleman in the west and the dens of thieves and murderers in the east. Mr. Radcliffe renewed his appeal for volunteers, and counselled them to meet any opposition with the "soft answer that turneth away wrath." He looked for such a blessing to come down on the preaching and the visitation, and such signs following, in the closing up of trades in London that were not proper to be carried on, as London had never seen.

Mr. Sankey prayed that the spirit of kindness and love might be exhibited by the Christians in dealing with opposition to the work.

After further prayer Mr. Moody read an interesting letter he had received from Liverpool from a convert.

Among the requests for prayer at the meeting on Wednesday was one "for a clergyman, who has been backsliding for some years." Dr. Landels was the voice of the meeting in presenting the many special requests to "Him who sitteth upon the throne," and his prayer had in it a tone of reverent familiarity with God which seemed to make prayer a very real thing—a necessity of our spiritual life.

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The opening hymn was, "Oh sing of his mighty love," and this paved the way for Mr. Moody to speak on human love, or "Charity," as strongly taught in 1 Cor. xiii. The chapter was one that it was good to read on our knees, and afterwards to see if our lives corresponded with what we had read. He exposed in very strong terms the too prevalent desire among Christians, ministers and others, to seek their own advancement, rather than the glory of Christ. He quoted passages to show that no less than three times, when Christ had been talking to his disciples of his approaching death, did they immediately begin to discuss among themselves who should be the greatest! This spirit is one of the greatest hindrances in the Church of God to-day. May God give us grace to rise above it! Many a man who is unsound in charity and in patience denounces a man whom they think unsound in the faith. We want our hearts to be full of love.

Rev. Mr. Jones, of Liverpool, said the word of the Lord was making good progress there. The previous Friday night there were 200 inquirers at Victoria Hall. Twelve months ago such a thing would have been deemed impossible. He read a statement made at a meeting of Unitarians in Liverpool on Monday last. The speaker at the meeting said he had regarded with interest the work of Messrs. Moody and Sankey. While he had not the remotest sympathy with their theology, and was inexpressibly shocked with their bad taste, yet he was compelled to say that, somehow or other, they had imported into the hearts of many wanderers and profligates a higher and better interest, which had carried them away from their own pursuits; and he believed they had done more good in a month than the Unitarian body had done in ten years.

Rev. J. Shillito, of Birmingham, reported the spread of the work among the places adjacent to that town. Last Saturday morning a minister came in from another town in the neighbourhood, and asked him to take part in special services there. Mr. Shillito expressed surprise, as, previous to Messrs. Moody and Sankey's visit, this minister had been adverse to the movement. The minister replied, "God is doing a great work in our midst. At one of our prayer-meetings we were all broken down. Two-thirds of the meeting were in tears. Fifty-two members of the congregation have decided for Christ, and a number of others are inquiring the way to Jesus. I was opposed to the movement, but God has exerted his power, and has broken down my people."

EVENING MEETINGS, AGRICULTURAL HALL.

On Monday the attendance was thinner than on any previous night since the arrival of the evangelists. This was, it is believed, owing to a prevailing idea that Mr. Moody would not be present, as was the case on the previous Monday. If, however, the numbers were smaller, it seemed to us that the message from the preacher's lips was more than usually luminous and powerful. It did, indeed, penetrate, and, we are bound to believe, let light through to many hearts. His illustrations of the truth, that the law reveals sin, but does not justify, were so intensely appropriate, that the believers' hearts rejoiced at the crystal clearness of the presentation of this important truth.

On Tuesday the hall was crowded, and the doors were closed twenty minutes before the appointed time for the commencement of the service. The platform was unusually full of clergymen and ministers, and amongst the former were prominent Dean Stanley and Canon Conway, who offered the opening prayer. In the course of a homely but very powerful address on "Excuses," based on Luke xiv., Mr. Moody appealed first to the platform, and then to the congregation, whether God were a hard Master or no; and very abundantly the responses came from hall and platform, "No," "No." This power of getting his audience into sympathy with himself is an element of untold power in Mr. Moody's ministry, and may well point an exhortation to other ministers of the gospel.

The opening prayer was offered, on Wednesday evening, by the Rev. C. B. Sawday, of Vernon Chapel, who has been a very active worker in connection with these meetings, and also conducted for several nights with tokens of success, the meetings at Liverpool, two weeks since. Mr. Sawday prayed in the simple, bold, and earnest manner that characterizes all Mr. Spurgeon's disciples, that the net might be let down on the right side of the ship, and that the catch of fishes might be greater than on any night before. He felt that God had hardly begun to begin to give the blessing that was needed, and he implored God to "roll up his sleeve, to make bare his arm, and do mighty things."

Mr. Sankey sang alone, "Home of the soul," from Philip Phillips's "Hallowed Songs."

Mr. Moody's address was a continuation of the previous evening's, on "Excuses." It is almost needless to say that his burning words were as so many sharply-pointed and well-aimed arrows sent forth from God's quiver. He lifted the veil, and showed the utterly hollow and specious nature of the pleas that are so freely urged by those who *do not want* to accept the invitation to the gospel feast. He left the sinner without a single rag of excuse wherewith to conceal his spiritual nakedness; and in the days to come we hope to hear of many a poor soul, who, finding himself or herself that night in the sorry plight of being "without excuse," ceased the vain endeavour to hide themselves behind nothing, and came, "just as they were," to the banquet provided for "whosoever will."

Like every great and wise general, Mr. Moody is not insensible to the value of taking his audience by surprise. He knows the power of sanctified strategy, and uses it now and then with great effect. On Thursday evening we suppose most of the immense congregation expected to hear a stirring gospel address as usual. Mr. Moody, however, addressed himself to Christians instead, in a fashion that gave some clue to the marvellous success that has attended his ministrations for the past twenty months. In another column we give the greater part of this appeal to the Christians of London, although as printed, and with most of the illustrations omitted, it is shorn of much of the effect it produced when delivered. His intensity of feeling and expression was so powerfully brought into action, that he carried his audience completely with him, and if the impulse conveyed for the moment to the Christian hearts in the hall could be retained and properly directed, London, as Mr. Moody said, would very soon be "woken up" from its spiritual slumber or death.

As usual the hymns chosen were in harmony with the subject of Mr. Moody's exhortation, and Mr. Sankey sang "Scatter seeds of kindness," and "Here am I, send me." In his prayer before the sermon Mr. Moody prayed with his customary fervour, that the Christians of London might be endued with the courage of Jeremiah, the boldness of Paul, and the perseverance of Joshua. He also invoked God's merciful visitation on every man in London engaged in any unlawful business. We trust Mr. Moody will find time to give some special attention to the subject of Christianity in its bearing on trade morality. It is being agitated in our columns at present, and this seems a favourable time for something definite being devised and attempted by Christian men of influence in the world of commerce.

On Good Friday large meetings were held in the Agricultural Hall in the afternoon and evening, the latter being unusually crowded. Lord Shaftesbury was present. Mr. Sankey having sung "There were Ninety and Nine," Mr. Moody spoke on "What Christ is to us," a subject which was particularly suited to the associations popularly connected with the day.

We have elsewhere reported Mr. Moody's Sunday morning address, and the appeal that followed.

The meetings on Sunday afternoon and evening were, as usual, of special interest. The women's meeting was the largest of the kind yet held in London, and at the close of Mr. Moody's remarkably clear and forcible address on "What must I do to be saved?" the

audience rose literally in hundreds, manifesting their desire to be saved. At the close of the men's meeting there were also a goodly number of inquirers.

Rev. W. Taylor conducted a service in St. Mary's Hall both afternoon and evening.

A good deal has been said and written of late about the numbers attending these special meetings, and the estimates given have been so widely different as to suggest the advisability of ceasing to give definite figures, which, after all, serves no good purpose, and often gives wrong impressions, though that, of course, is not intended. An estimate putting the present capacity of the Agricultural Hall at 21,000 odd appeared in many of the papers at the commencement of the services, and was in good faith copied into our columns. From an estimate we have just obtained from one of the leading officials at the Hall, based on a careful survey of the building, it would appear that the previous calculation must have been founded on a misapprehension or a misstatement of the facts. The official statement we have received shows the floor of the building as capable of seating 9000 persons; the raised platform for the choir, etc., 250; the eastern side gallery, 900; the western side gallery, 1000; the upper raised gallery in front of the platform, 1350; the balcony in front, 850; and the upper western balcony, 350; making in all a total of 13,700. The same official informs us that there have never been 15,000 persons present at any one of the meetings. We think it right to give publicity to this in the interests of truth.

PICKET WORK.

AGRICULTURAL HALL, OUTSIDE THE INQUIRY-ROOM.

March 15.—A kind, loving mother, anxiously longing for a blessing, but expecting it through patience—no idea of the atonement being necessary, but a general acceptance of truths regarding the mercy of God. Why she hung about she could not tell, but into the inquiry-room she would not go. Spoke to her of God's way as much as possible by reference to her own home feelings. Asked her what she would think of her child, expecting safety through patience, if a lion were in the street, and still refusing to enter the house whilst the door was kept open. Spoke as tenderly and faithfully as possible to this tried, but loving mother.

An old disciple hanging about the door of the inquiry-room, waiting for two young men who were inside. Forty-five years ago he had joy and peace in believing, but through unwatchfulness lost his "roll," and has had years of bitter self-reproach and unfruitfulness. Told us he could not forget "the years of the right hand of the Most High," and could he only believe that there was forgiveness for him, he would rejoice indeed. The work in which he was then engaged, in seeking the good of the two young men, was, we trust, the beginning of brighter days and fruitful work to our dear old friend.

Passed a group of three young women, and heard a young Scotchwoman pressing them into the inquiry-room. They urged want of time, and said to this pressing friend, "We believe in Jesus as you do, but we do not realize what you say you do." So many of this class are about; they seem unwilling to go away, and yet they hang off because the burden does not press. Workers need much wisdom and grace to deal with them.

March 16.—A wonderful night for picket work, so many inquiring, willing to be spoken to, and earnestly dealt with, the subject of address being "The New Birth." It is a matter for earnest thought to all workers, how, on this night, when all were shut up to the work of God in them, as well as the work of God for them, so many were impressed, and such power felt in the meeting. Is it to let us know that the work depends more on God being with us, though the gate be strait, than *our own* earnest and pressing appeals to

let men know that the way is free and open? How much there is to learn in this work.

Whilst seeking to calm down a little controversy that arose from an injudicious remark made by a young usher, a young lady pressed in to hear, and, looking at her, I saw that the word spoken to Nicodemus had gone home. She would not go into the inquiry-room, but listened most attentively to what was said. "The kingdom of God" seemed to her then most desirable; but only the Searcher and Melter of hearts could reach her thoughts—so reserved, yet so anxious.

Many this night professed to see the kingdom of God, and seeing, to enter. Oh, blessed experience; oh, for more such nights!

March 17.—Found a young lady sitting in one of the galleries waiting for a friend who was in the inquiry-room. She was very sad. Asked her to read a few verses in the 3rd of John. She said there was no use, as the idea of mercy for her was past. The thought of one so young being burdened with so despairing a feeling troubled us, and we said to her, "Is it not unkind to think so of Jesus?" She always felt as if the unkindness was on His side, not on hers, but being thus brought face to face with the query, she burst into tears; poor dear child, may the blessed Spirit give her deliverance from so sad a burden!

A young man, waiting for his female friend, would not go in himself, but was anxiously waiting for her. Could not see the wisdom of all the work going on, but felt uneasy about it. When pressed for his reason of refusing to accompany his friend, said he would not hinder her; he would not go home without her, but would rather to be saved from such unpleasant trouble. He was urged to faith and repentance, and the full acknowledgment of God's claim on him as well as on his friend, and we parted from him with the sad thought, "One shall be taken and the other left."

C. Y.

YOUNG MEN'S MEETING.

This meeting continues to be held in St. Mary's Hall every evening from nine to ten o'clock. The attendance is not so large as one would wish and expect, especially on the part of those whom it is most desirable to see there—the unconverted. Probably as it gets better known it will fill up. Every Christian young man who goes to it, or knows of it, should tell his acquaintances, and warmly invite them to go.

Let us take Friday evening last as a sample of its proceedings. The body of the hall is perhaps a third part full. Mr. Scott, from Glasgow, presides, and George Williams, Esq., who stood sponsor for the meeting on its birthnight, and Captain Moreton, are on the platform to cheer on their younger brethren.

After preliminary praise and prayer, Mr. Scott reads the story of how Andrew found Christ, through the preaching of John the Baptist, and how the first thing he did after that was to "hunt up" his brother Simon, and bring him to Jesus too; also how the same thing was repeated in the case of Philip and Nathanael. In Glasgow, said Mr. Scott, there was a great fear that if young converts went to work at once for the Master, it would engender pride, and all kinds of evil results would follow, but a little study of this New Testament history settled the matter; they went to work, leaving the dreaded results to God. Mr. Scott then told a personal reminiscence about how a woman he met in his visits, had found Christ by a few words spoken to her at a small meeting, by which she was pointed to Christ as a *personal* Saviour. She had been looking to her faith and her prayer and her repentance instead of looking to Christ. Mr. Scott closed by inviting testimony from any one in the meeting, to be confined to three or five minutes each.

Captain Moreton intervened with a short account of a young men's meeting he had attended in Aberdeen, after Messrs. Moody and Sankey's visit there, at which

from ten to fifteen short pithy testimonies were given by as many young men within the time allotted for the meeting. What was wanted to make the meeting interesting and potent for good was the brief narration of direct cases of conversion; of difficulties met with and overcome. That would bring them together, would engender sympathy with each other in their troubles, and would stimulate them in the work.

A young Irishman was the first to break the ice. We were particularly struck at the young men's meetings in Liverpool with the readiness and heartiness displayed by Irish young men in giving testimony as to their own conversion and the spread of the work as witnessed by them personally. It would be a good thing in many ways if the young men on both sides of the Tweed had a little infusion of this geniality and open-heartedness possessed by their brethren from across the Channel. This young man from Belfast told us of a small prayer-meeting commenced there twelve months ago in an upper room, and that in a few weeks the result showed a list of about eighty who professed to have found Christ. His name was on that list, and he attributed the success of the meeting greatly to the fact that every one who went there did his utmost to bring another with him. Judging from the attendance at this meeting during the past week, he thought the Christian young men of London were not doing their duty in this matter.

Another Belfast young man followed, and said that the young men there were now holding cottage meetings in thirty different places. He spoke, too, of the wonderful success of the meetings conducted by the young men in the outlying villages and towns. He and a companion had lately had two meetings at a small country place: the first evening about twenty professed to be saved, and on the second sixty-two went into the inquiry-room to be spoken with about the things that pertain to salvation.

Yet another young Irish man, this time from the south of Ireland, told the good news of Christian sect being lost in Christian zeal, and signs following as the result.

One of the stewards of the Agricultural Hall then, in a few earnest words of entreaty, implored those who were in the meeting unsaved to decide for Christ without a moment's delay.

The next address brought us nearer home, and "told" in a corresponding degree. It was to the effect that one of the vilest sinners in London, for a young man, was brought under a deep sense of sin on hearing Mr. Moody's address in the Agricultural Hall, on "Where art thou?" The word followed him until he heard another address of Mr. Moody's, on "Whosoever will." That night he found the Saviour, and now he had commenced work in the right place—in his own home. "To-night," said the speaker, "I saw him stand on the stairs of the large hall, inviting other young men into this room. You should just hear him pray, with the hot tears running down from his eyes; it would do every one of us good. Let all the young converts follow his example."

Everybody must have been of Mr. Scott's opinion, when he remarked, at the close of this little address, "That is exactly the kind of thing we want to hear, something bearing on the work in London."

Some earnest prayer followed, and we all sang together, heartily, "Free from the law, oh, blessed condition!"

The hour was almost up, and punctuality is one of the inexorable practices at these young men's meetings. So Mr. Scott dismissed us with the injunction to make the meeting a matter of serious prayer, in order that the young men of London might be reached, and drawn to the Saviour. "A consummation most devoutly to be wished," and one, we feel disposed to say, that must now, or never, be compassed. Mothers and fathers of London, ministers and Christians of every hue, especially Christian young men of London—"lend a hand."

MEETINGS AT ASTLEY'S THEATRE.

On the afternoons of Tuesday, Wednesday, and Thursday last week, this popular place of amusement "showed another sight" than that which it usually affords. Instead of being filled with pleasure-seekers ready to applaud the meaningless, if not worse than meaningless, performances and spectacles of the circus, and to laugh at the foolish, mayhap irreverent and profane, jests of the clown, the amphitheatre was crammed from pit to ceiling with a motley crowd, which, whatever may have been the impelling motive for the attendance of each, listened with the most eager attention to the gospel preached and sung. Whether it was that the personal influence of the speaker was proportionately greater in the smaller building, or whether the congregation was more impressive than those that nightly fill the monster hall in Islington, we cannot say, but it was apparent that there existed a greater readiness to carry out Mr. Moody's earnest appeals and invitations to their ultimate results than was the case after the delivery of the same addresses in the evenings at the Agricultural Hall. Mr. Moody was evidently agreeably struck with the receptive condition of the people's hearts at Astley's Theatre, as he made special reference to it on a subsequent evening. We are inclined to think that the size of the building has not a little to do with the effect of the truth spoken. In the Agricultural Hall the effect seems somehow to be dissipated to some extent before it reaches the far-off corners of the crowd, and when smaller places are brought into use, we look for greater results in conviction and conversion, at least proportionately, if not actually.

MR. MOODY'S CALL FOR A THOUSAND HANDS.

At the close of Mr. Moody's address in the Agricultural Hall on Thursday evening last, he invited the Christians, to whom he had chiefly been speaking, to meet him at the early Sunday morning meeting for workers, when he would continue his remarks on personal effort. Accordingly on Sunday morning last there was the largest gathering of workers that has yet met at these early Sunday morning meetings.

Mr. Moody's address was virtually a strong plea in favour of the energetic and successful effort now going on in London to visit every house, and speak personally to the inmates on the great question of salvation. He said the mistake they had been making during the last two weeks was that of trying to move men and women in a body, without making it a matter of personal effort on the part of each man and woman to talk to some person and try to lead them to Christ. With the exception of the day of Pentecost, and a little while after, we would find that almost all the conversions recorded were the result of individual dealing. Andrew brought Simon to Christ, as Philip brought Nathanael. The most powerful sermon that Christ ever preached was preached to Nicodemus alone, and that discourse at the well of Sychar, which we could not now get along very well without, was delivered to a solitary woman. Christ did not despise the day of small things.

Mr. Moody referred to the case of Harlan Page, who was perhaps the brightest example of a Christian mechanic that history has recorded since the days of the Galilean carpenter. By his personal labours he was the means of the conversion of hundreds in America, and many of the best men now in the Church in that country were led to Christ by his instrumentality. There were thousands in London waiting for some one to go and lead them to Christ.

Mr. Moody said his heart had been greatly stirred, the evening before, on receiving a letter from a lady EIGHTY-FIVE YEARS old. When she heard that Mr. Radcliffe was coming to London, to arrange the house-to-house visitation, she said "I must do something; I am getting old, but I will take a district." Only think of that, said Mr. Moody, this old lady who has lived fifteen years on borrowed time; she has taken a district

and started out. She went into one house where the people were Roman Catholics, and wanted them to take the leaflet, but they pushed it away. "Well," she said, "if you won't read it, I will read it to you," and she did. Of course they could not put out a woman eighty-five years old; nobody could think of doing that. It greatly stirred me up. *It ought to shame us all; every young man and woman who is not at work ought to be ashamed.*

A great many, he continued, were not willing to do *little things* for Christ; these were often neglected, and so God's blessing was not given. He gave some striking instances of great results flowing from apparently trivial circumstances. In drawing his address to a close, he said he had come to the meeting with one thought on his mind, and had been praying to God since the night before that his wish might be granted. It was, that there might be at this meeting a *thousand men and women* who would join him in an effort to win some soul to Christ during the week. Let them begin to-day, and go on till next Sunday morning, when they would meet again and see what the result had been. In answer to his question, "Who will join me?" the greater part of the congregation at once stood up. It was indeed a very solemn and momentous act; and we trust none of those who stood will forget to pay the vow thus made in the presence of God and of his people.

This question of personal effort so strongly bears at the present time on the house-to-house visitation, that we must revert to it for a little. We believe this work, which was commenced by Mr. Radcliffe at Mr. Moody's special invitation, is being vigorously prosecuted with many evident tokens of God's approval. A number of superintendents are still required, and we would venture to suggest to those in a position to undertake the work, that this presents an open door for the exercise of that personal effort for which Mr. Moody so loudly and urgently calls.

From a town in the west a friend writes with reference to Mr. Radcliffe's article in our last week's issue, that united special services are to be held for a fortnight, to be followed in all likelihood by a house-to-house visitation. A specimen copy of Mr. Moody's leaflet, and of the printed instructions used in the London visitation have been sent, and we hope that many other towns in the three kingdoms are applying for these leaflets. Communications should, in the first instance, be addressed to Mr. R. Radcliffe, 48, Marlborough-street, Regent-street, W.

As a striking testimony to the success of the Liverpool visitation, we give the following extracts from a letter just received per Rev. Patrick White, Presbyterian minister there:—

"I long felt it was the true way to reach the lapsed masses, and now from observation and experience I have not a doubt on my mind, if *judiciously, regularly, and prayerfully* carried out it would effect a spiritual revolution among the non-church goers and drunkards such as would astonish the most ardent friends of the movement. This conclusion I have arrived at from established and unquestionable results in my own sphere. As a result we have commenced meetings every night in our schoolroom. The visitors go and bring the people in. Every night God gave us souls. Last night I was overwhelmed with gratitude to God for his manifest glory. Many were moved to tears at the sight of the surrender of three men to Christ. For years they had not been in the house of God, although religiously brought up.

"If every minister of the Church of Christ, every congregation, and every Christian in the congregation gave himself and herself to the work, without overtaxation of either time or strength, Liverpool would be reached to its darkest court and street."

If Liverpool, why not London, and every professedly Christian city in the world?

INCIDENTS OF THE WORK.

As a painful, and, we fear, not an unusual commentary on the statements that have recently appeared in our columns with respect to the barriers thrown in the way of practical Christianity by existing customs in business, we publish the following letter, written a few days ago.

"Last Sunday evening I was at the Agricultural Hall, when the address on 'Where art thou?' made an impression on my mind which, I hope, will never be forgotten. When Mr. Moody called upon those to rise who felt convinced that they wanted a Saviour, I was about the last to rise, and should not have done so then, but some Christian young man sitting by my side prompted me to do it. I followed with many others into the inquiry-room, where I sat for some minutes, and no one spoke to me; and the devil said, 'What do you want here? All your good resolves will vanish by Monday, and your impressions also.' The latter certainly have not, for I have been truly wretched ever since. *My great stumbling-block is money.* I am, for a young man, in a decent way of business; but trade, as carried on in London, cannot be done, I think, without lying. If I could get over that, perhaps there might be some hope; and if I could only be taught how to pray. I have tried these two days, God knows, but do not seem to be able to ask or even know what I want. But of this I am certain, I cannot go on as I have hitherto done. Excuse this, as it is being written in my counting-house, in the midst of business. I do not sign my name; but if the writer finds that it is wanted, he will decidedly make himself known. Pray for me."

We are sure our readers will comply with this last request, and we trust light will be cast upon the path the writer ought to tread. Surely Christian men of business may well ponder this matter, and ask themselves whether they cannot devise some means of harmonizing the morals of trade with those of the Bible.

At one of the inquiry-meetings at the Agricultural Hall, I was directed to a young man, apparently about the age of nineteen, cool, collected, and evidently of superior education. He said, "If you can prove to me the divinity of Christ, I will embrace the gospel." I began with the New Testament, but he stopped me, and said, "No; it must be out of the Old."

The time for leaving had arrived, and he was still in unbelief, and said his future course in life depended on the issue; for if he was led to see it, his vocation would be that of a clergyman.

Taking him by the arm, I went a little distance with him on his way, and quoted Matt. xxii. 42-46, in connection with Psalm cx. 1. He himself finished the last verse, "And from that day forth," etc.

A momentary pause, and he spontaneously said, "I accept it."

"Thank Him, then," I said. And in a few pointed words he did so.

I should say that, during our conversation, I alluded to that passage in Luke xi. 13, and asked him to quote it in my hearing—a plan I have often found eminently successful. He was well versed in Scripture, but, with all his knowledge, needed a helping hand, though that hand might have been intellectually inferior to his own in fleshly wisdom.

But for the inquiry-room, this young man, just starting in life, would probably have pursued the opposite course to that I trust and believe he has now entered upon. C.

A correspondent, speaking of Mr. Sankey's hymns, says she has been teaching them to classes of singers with the happiest results. One in particular, viz., "Almost persuaded," has been instrumental in more than one conversion.

At one of the noon meetings Captain Moreton related the following incidents in connection with the house-to-house visitation:—One lady went to a house, and, after she had stated the object of her visit, she began to speak to the lady of the house. The lady fell on her knees, and praised God, saying, "I thank Thee, O God, that Thou hast gone out of thy way to find me." She was brought to a saving knowledge of the truth, and she got her husband, who is unsaved, to go to the hall last night. I hope to hear that he is also saved.

Another case. The visitor called, and the lady of the house said she was the wife of a minister. The visitor asked if she knew Christ. She said, "No, but my husband is praying for me, and I hope to know Him soon." "Let us kneel down and pray now." "I must

go and give the children their lunch." "Well," said the visitor—and I admire her for it—"I will wait till the children have had their lunch." When the lady came back, the visitor said, "Let us kneel down, and ask the Lord to save you now." They knelt down together, and prayed; and the lady rose up praising God for his salvation.

One more case, about singing in hospitals. One of the ladies of the choir went into one of the hospitals to visit a sick person. She tried to speak to the patients concerning the gospel, but they would not listen. She said, "Let me sing a hymn." She began to sing, "Safe in the arms of Jesus." No sooner had she finished, than every head was uncovered, and she was able to preach the gospel to them.

At the same noon meeting Mr. Moody said there was a man who found peace at one of our meetings in Dublin. He went home, and called his servants round him, and told them what God had done for his soul. The first time he opened his lips to tell of Christ, two or three of the servants were inquiring, and all were in tears. Inside a week, the whole family was brought to Christ. "I do not know," added Mr. Moody, "why we should not have such results in London, if those who have been converted will speak out boldly."

MR. SPURGEON ON THE MOVEMENT.

On Sunday evening last, Mr. Spurgeon referred to the revivalist services now in progress in terms showing that while he rejoiced in it, he was anxious that the effects of it should be of a permanent and not of a transient character. Some of his hearers, he remarked, had probably been converted within the last few weeks under the influence of the services conducted by his dear friends, Messrs. Moody and Sankey, at the Agricultural Hall, and people were asking if their conversions were worth anything. He implored them, if they professed to have found Christ, not to make a sham of it, and said their salvation, if it were worth anything, should be a salvation from sin. Salvation from hell was not the salvation they ought to cry after, but salvation from sin, and that would bring salvation from hell. A thief would like to get salvation from going to prison, but the only salvation for him that was worth having was salvation from thieving any more. They must ask God to give them a new heart and a right spirit, and though there never were truer words uttered than "believe in Christ and thou shalt be saved," yet, for all that, as his friends Messrs. Moody and Sankey would tell them, if their believing did not save them from sin, it was not that sort of belief that would save their souls.—*Daily News.*

TWO DAYS' CONVENTION IN LONDON.

A Convention will probably be held in the Agricultural Hall, on Wednesday and Thursday, May 5 and 6. As this will most likely be the last Convention held by Messrs. Moody and Sankey during their stay in England, a large attendance of ministers and Christians of the United Kingdom is invited and expected.

READING.—Most interesting services of a special character have recently been held at Grey Friar's Church here, the mission preacher being Rev. W. Haslam, of Curzon-street Chapel, London. After each service, an inquiry-meeting was held, and from the number of those who remained, it is evident that the week of special effort has been productive of great good amongst the majority of those who attended. Mr. Haslam writes to us:—"We have since heard that the work is spreading and deepening all over Reading. The whole town is stirred; hundreds were turned away from the church on Sunday."

EXETER HALL.—It is considered unadvisable at this juncture of religious awakening to suspend the Sunday special services at Exeter Hall, as usual at this season. Mr. H. Grattan Guinness has been requested to continue them, and has consented to do so. Considerable expense is involved in the use of this large and central building. Will some of the Lord's stewards kindly send help for this object? We shall be glad to take charge of contributions, which should be marked "Exeter Hall Fund."

RESULTS OF THE WORK IN GLASGOW.

We have been favoured with an early proof of a Report to be issued of the numerous evangelistic agencies started in consequence of the revival movement in Glasgow. Our readers will find it to be of engrossing interest:—

Our work during the past year has been so varied, that we find it difficult to select and lay before you the more interesting points in what must necessarily be a very brief statement. Our existence as a Meeting dates from the 17th of February, 1874, when 101 young men stood up in Ewing-place Church and, before a crowd of witnesses, professed themselves seekers of salvation. Time has tested the genuineness of the quickening then given. Every night (except Saturday), for the extraordinary period of nine months, we had anxious inquirers at our gospel meeting, so that "Ewing-place" became a household word, not only among the young men of Glasgow, but amongst earnest Christians over the whole land. It was only when, in order to the more vigorous onerarrying of their congregational work, the trustees of Ewing-place Church who, all along, treated us with the greatest kindness and forbearance, were obliged to turn us out, that our meeting somewhat changed its character. We need not mention our ups and downs since. In the meantime, our evening meetings are held in Hope-street Baptist Church, on Monday, Tuesday, Thursday, and Friday; in the Drill Hall, and Cowcaddens Free Church Hall on Saturday, and in the Prince of Wales Theatre, on Sabbath. Our experience makes it still more patent to the city, that a tremendous need exists for a Young Men's Hall in Glasgow, where those who are doing the Lord's battle can, at any time, meet and hold converse with their comrades in arms. One of the most pleasant and profitable of all our meetings is the

YOUNG CONVERTS', OR FELLOWSHIP MEETING,

started, at Mr. Moody's suggestion, that those recently brought to the Lord might meet for Bible study and mutual exhortation. Though at first attended only by a few, the Lord so blessed this meeting that, in a short time, the church could hardly contain the numbers attending. Monday after Monday we received fresh quickening and stimulus. The prayer, so often offered by Mr. Moody, that from it "Rivers of living water might flow forth," has been literally and abundantly answered. Had it not been for it, we believe few, if any, of the good works God has honoured us to carry forward could have been undertaken. In conducting this meeting, whilst aiming at edification, we have had variety in method. Sometimes we have had a night of reports, sometimes an address from an experienced minister or layman, frequently the meeting was open for the discussion of Practical Bible Themes. We have now learned to set a very high value on our nights of fellowship, when met in the name of a common Master, we can exhort one another to faith, love, and good works. The work took a new form when the United Evangelistic Committee, through the kindness of the Lord Provost and magistrates, were permitted to erect their

TENT ON GLASGOW GREEN.

Through it the working and lower classes were reached in a very effective manner. In connection with it and the Drill Hall, to which the meetings were transferred in winter, no fewer than 1500 have been spoken to at the second meetings in regard to their spiritual state. The fact that all denominations of Christians took part in the services, and that all preached "Jesus only," and not the doctrines of any sect, made a marked impression on the common people, who had been accustomed to regard all earnest efforts on their behalf as attempts to win them to a particular sect or congregation.

The Tent-meetings on Saturday evening and Sabbath morning were placed under our charge by the committee, and with these we now mainly deal. The Sabbath morning meeting was held at eight o'clock, and an effort was made to reach the outcasts who, all summer, spend their nights on the Green. On the first morning few came in, and those who did were so dejected, hungry, and wretched-looking, that it was impossible to preach to them with any degree of comfort. In a notice of this first effort the *Daily Mail* suggested that a little food should be given to those who were manifestly starving, before we offered them the bread of life. The carrying out of this led to the interesting series of

SABBATH MORNING BREAKFASTS,

which, under God, have been so fruitful of good. At first the members of the fellowship-meeting not only did the

work, but also paid the breakfast, so that in every detail it was an outcome of the revival. By and by Christian people in Glasgow and throughout the country sent in the money, the young converts continuing to do the work.

The scene at the first breakfast is still fresh in the memory of those privileged to take part. It was a beautiful July morning; the sun had risen, and was shining softly and sweetly, when a few young men and women assembled in the Tent before six o'clock. After prayer, one or two remained to set the breakfast; the others, in order to gather in those who were lying on the grass or strolling about, began to sing, "Hold the fort." This plan did not succeed. We accordingly scattered over the Green, the High-street, Bridgegate, etc., telling all we met that breakfast was ready. In a short time, fully 300 of the most thoroughly degraded in our city were assembled, took breakfast, had the gospel preached to them, and were spoken to in a kindly manner by the workers and friends present. The meeting was a complete success; and though it was not our intention to give more than one breakfast, the Lord so manifestly set his seal to the work, and so marvellously sent us all the funds needed, that we have never seen our way to give it up. Before the tent was taken down, as many as 1600 sometimes breakfasted in it. Now, in the Drill Hall, we have always fully 2000 guests. God has spread a table in the wilderness for the poor and needy. To his name be the praise, and may all who have helped the work in any way receive the blessing of the man who considereth the poor! On removing to our winter quarters in the

DEILL HALL,

the work was not only carried on more extensively and vigorously, but several new features were introduced. Passing over the Hogmanay Supper, when, through the kindness of friends, about 2800 were treated to plum-pudding, tea and cake, also the New Year episode, in which, during the exceptionally severe weather, through the kindness of the editor of the *Mail*, who generously opened his columns for subscriptions, we were able to give upwards of 50,000 rations to the starving multitudes, we would specially notice the

WORK AMONGST NEGLECTED CHILDREN.

The little ones, who, though sinning least, were suffering most, early pressed themselves upon our notice. An article by the *Mail* Commissioner, which appeared in the columns of that paper [this article appeared in *THE CHRISTIAN*], raised public sympathy very much in behalf of the suffering children.

MAGGIE.

On reading this, Mr. Moody was so touched by it, that he wrote a letter to the *Mail* appealing to the Christian fathers and mothers in Glasgow to build a home so that such as Maggie might be cared for. Mr. Quarrier, whose labours are so well known, offered to undertake the work if the money were forthcoming. Two ladies at once gave the £6000 needed, so that in a little we shall have in our midst a refuge for not a few outcast houseless children. Still it was found that a large class could not in this way be reached. Maggie's case was one in point. She has a mother to whom she is much attached, and they refused to be separated. At one of our Conferences held in Ewing-place, it was suggested that an

INDUSTRIAL FEEDING SCHOOL,

after the model suggested and successfully carried out by Sheriff Watson, of Aberdeen, was best suited to meet the difficulty. The United Evangelistic Committee took up the matter. The school at the corner of London and Charlotte streets is now opened. It is capable of accommodating 250, and has at present an attendance of 70, which will be increased as soon as the Committee see fit. At the same Conference, it was suggested that an immense amount of good might be done by sending to the country those children whom it was considered advisable to separate from their parents for a longer or shorter period. The Committee were afterwards offered at Saltcoats a mansion house, with large garden attached, which they rented and fitted up as a

HOME FOR NEGLECTED CHILDREN,

where they are fed, taught, and have Christian training. Already 28 are in this Home; it is capable of accommodating 40; by-and-by we expect to have it filled. Advantage has also been taken of existing institutions to the fullest extent—the Committee having avoided starting new organizations, unless when found absolutely necessary for the success of

the work. Twenty-seven girls have been sent to the Institution at Maryhill, three boys to Mossbank, three to the "Cumberland" training-ship, four to the Shoeblack Brigade, two sent to sea, and several to situations in Glasgow; making the number of children thus helped 135 in all. A special service, under the superintendence of a joint committee of the Sabbath-school Union and Foundry Boys Society, is held for the children every Sabbath afternoon. A lesson on the black-board, listened to with marvellous interest, is given them, after which they receive a little soup and bread. No one who sees the sad state of those thus helped, can fail to rejoice that they are being cared for, temporally as well as spiritually. Another work of great interest is that carried on by the

SATURDAY NIGHT RESCUING BAND,

the members of which—all young men—plant themselves near the singing saloon, theatre, and principal public house doors, giving Scripture leaflets to all who enter these places, or pass that way. Upwards of three quarters of a million leaflets have already been circulated in this manner. It is a matter for thankfulness that so many have thus had the gospel offer; in addition, we rejoice that many young men have been deterred from entering places which, in the light of recent revelation, are evidently doing the devil's work in our city, and ought, therefore, to have the vigorous opposition of all Christian young men. Whilst the band are at work on the streets, a large company is met in the Drill Hall, at

THE TEMPERANCE PRAYER-MEETING,

pleading for blessing on the leaflets distributed, and that the Lord's people may be stirred up to more vigorous action against the drinking customs of our land, and that drunkards may be converted. At this meeting very many have signed the pledge. Some of them, known to us, are doing well; and, as many are young people, who are daily suffering the pains and miseries common to the drunkard's family, we trust that, from their ranks, an army may grow up pledged to increasing warfare with our national foe. Another party of the rescue band were induced to visit the

BRICKFIELDS, AT MIDNIGHT,

in order to get acquainted with, and, if possible, benefit the young men and boys, who, all through the exceptionally severe cold of the past winter, slept night by night at the kilns. The following letter speaks for itself, and explains why this step was taken:—

"Sir,—I have the pleasure of writing this letter to you for the purpose of stating sum facts to you which I think there is sum people don't seem to care much about. I have bean in the Hall every Sabbath-day since the Hall opened, and I have heard several prayers offered for people in great affliction; but there is a few young men comes here every Sabbath-day that would require a few words to the Lord to get them out of there affliction, and, sir, I am one of them. These men, sum of them, has not been in a bed this two month; we sleep in brick-fields, coke-ovens, and at coal pits, all through the dulness of trade, and they have got so far reduced that no one will give them employment. You can easily distinguish them in the Hall by the Blackness of their faces. I have known three or four that has passed to their Home all through starvation and exposure to the cold, and in a Cristian Nation, and no one to give a helping hand to those recked on the Ocon of Life; but if we can't find a friend in this World, we Hope that God will be a friend to us. There s good people comes to this Hall that has sum influence that would try and get them employment; we would do well if we could only get a helping hand. I know some that has resorted to crime all through their misfortune. I hope you will not be offended with this letter, that all we want is to offer up a general prayer for us to-morrow morning, if God Willing, and, Sir, you will greatly Oblidge your Humble Sorvant,

FROM ONE THAT WISHES TO DO WELL.

"Glasgow, December 26, 1874."

We are glad to say that many of the lads spoken of have got situations, and are seemingly determined to keep steady and do well. One, picked up in a dying state, was sent to the Infirmary, and, after a lingering illness, expired. He was a Roman Catholic, but listened gladly to the gospel story, and professed to trust in Jesus. To meet the case of the lads at the Kilns, and a number of others whose education was very deficient, an evening school was opened for lads upwards of 14 years of age. This is also succeeding well; the roll contains 180 names, with an average attendance of fully 100 scholars, and 30 voluntary teachers.

CONCLUSION.

We have purposely abstained from speaking of results in the highest sense, and from mentioning the numbers who

profess to have been converted. The number of such is great, and in very many cases we believe the profession is genuine. On every side God is giving us encouragement. Let us still wait on Him, and be prepared to follow whithersoever He may lead. We expected ere this either to have been formally organized as a distinct Young Men's Association, or to have been united with the other Young Men's Societies in Glasgow. What Glasgow needs is one strong united vigorous Association of young men to do battle for the cause of truth, and rescue souls from going down to the pit. We are glad to say that we believe this object will soon be attained. Let us one and all be more zealous in the time to come than we have been in the past. When the Master has work to do, wheresoever that work may be, may He ever find us ready to do his will and follow Him fully.

The United Evangelistic Committee, having the conduct of these multifarious missionary agencies, have issued a circular, stating that they are very desirous of erecting a building of a more permanent character than the Tent and Drill Hall, where the services have been held for the last nine months. Their lease of the Drill Hall expires shortly, and will not be renewed; so that unless accommodation is provided elsewhere, the work next winter will either have to be discontinued, or will be seriously impaired. A suitable site for building, near the Drill Hall, can be acquired; and if funds are forthcoming, it is proposed to erect a hall capable of accommodating 2000 persons, together with committee-rooms, kitchen, etc., etc. About £7000 will be needed for the erection of the hall, of which £1500 has been subscribed. It is earnestly hoped the Christian community of Glasgow, and others throughout the world, who are interested in seeing this great and good work carried on, will liberally respond to the appeal of the Committee. Contributions will be received by Mr. Wm. Sloan, 73, Gordon-street, Glasgow, one of the members of the Executive Committee.

SPECIAL SERVICES IN HULL.

During the past week, a series of meetings have been held at Hull, with the object of promoting Scriptural holiness and personal consecration to God. They owe their origin, probably, to the weekly prayer-meetings at the Royal Institution, Albion-street, where the crowded attendances have witnessed to the increase of spiritual activity for some time past. Mr. T. M. Croome presided, explained the objects of the meetings, and enlarged on the subject of "Christ in You." He asked those present solemnly and earnestly to be prepared to receive what they might hear, but not without bringing it all to the test of the inspired Word. There was a far better religion, and a better experience, than many persons knew of, and to which a vast number of God's people were strangers. There was a way of living in their daily life, in their ordinary business, that was entirely above our own natural ability and intellect. The Rev. C. Graham, of Union Chapel, Shepherd's Bush, followed, with an impressive address in the same line of thought. The afternoon meeting was addressed by several speakers, and in the evening a conversational conference was held at the Public Rooms, where there was a closely packed attendance. Four different meetings were held on Wednesday, and the attendance in the evening was so large, that the Christ Church school-rooms had to be engaged to accommodate those unable to gain admission. On Thursday, the numbers increased considerably, Dr. W. P. Mackay presiding. Hundreds were obliged to go away from sheer want of accommodation. Earnest prayer was offered up for the conversion of souls, and praise for the shower of blessing which had fallen upon the town of Hull, as the result of this conference; and the meeting was in every sense one of deep and heartfelt refreshing. At half-past six o'clock, another overflow audience filled the Public Rooms, and the conversational part of the proceedings was intensely interesting.

There was a praise meeting at the Royal Institution, at half-past seven o'clock yesterday morning, to which all were invited who had received blessing at this series of meetings—which, we may add, have been the most remarkable for unity and earnest devotion that have been witnessed in Hull for a very long time in the past.

CAUTION.—We are requested again to warn our readers against a young man professing to have come from Edinburgh, and giving his name as James St. Clair.

WORK AMONGST THE JEWS.

My dear Sir,—We have had two most encouraging meetings at the Conference Hall, Mildmay-park, on two successive Thursday evenings. About forty earnest Christian workers of both sexes have volunteered their services in the distribution of leaflets among the Jews all over the northern and eastern districts of London, on the two last Saturdays in March. The leaflet is headed, "Salvation for You;" then two passages of Old Testament Scripture in Hebrew, German, and English, "Why will ye die, O house of Israel," and, "For He was wounded for our transgressions," etc.; then a cordial invitation given to the Agricultural Hall, to hear Mr. Moody preach and Mr. Sankey sing words of love and salvation for Jew and Gentile. At the foot of the leaflet, "Come and Welcome."

At our second meeting, on March 25th, the volunteers "rehearsed all that God had done by them," and their account was encouraging and refreshing. After silently and audibly seeking blessing in prayer, we read a portion of the 18th chapter of the Acts. One converted Jew present found this a portion of meat in due season, for on the previous Saturday he had taken high honours in being counted worthy to suffer reproach for his name. His colleague, a Christian Gentile, got nothing worse than a gentle slap on the face, whilst the Christian Jew was mobbed by hundreds in the centre of the Jewish quarter. When hard pressed by the excited crowd, a Jew opened his door, gave these brethren protection, and encouraged them in their work; and stated further, that if Messrs. Moody and Sankey would give an address, on a Friday evening, to Jews alone, in some large hall in the Jewish quarter, he believed numbers of Jews would attend, even though the Rabbi might say they should not. Some few Jews refused the leaflets contemptuously; some refused courteously; some accepted them only to tear them in pieces, and trample them under foot; but the very large majority—poor or well-dressed—received them with thanks, and many promised to attend the services. Many of the leaflets were taken to houses and shops, and led the way for close conversation, and even prayer, in the name of Jesus. One of these was an old lady in her ninetieth year, who had never before heard of Jesus and his work for sinners. Tears ran down her aged cheeks as she thanked the lady and wished her to call again.

Another lady secured access to several Jewish families by getting their addresses: and gained acceptance for several other leaflets by meeting in the street a servant carrying some heavy parcels, and asking a moment's assistance. The lady assisted the servant, and then asked, "Do you know what I have in my parcel?" The servant said, "I live in a Jewish family, and know many Jews; give me some of your papers." The lady afterwards heard they were all kindly received. Another lady says, "I met with a few well-dressed Jews of both sexes who would not accept, but in general the people received them with expressions of pleasure and thanks; and in numerous instances I noticed they were read with interest. One man was greatly excited, and followed me some distance, trying to snatch the papers from those who had taken them; he succeeded in some cases, and then threw them on the ground in front of me. A Jew severely reproved him for taking his, and came and courteously asked for another. Each leaflet was followed by a petition to the Master of the vineyard. This lady's husband says, "I found in most cases the leaflets were gladly received; several Jews promising to attend the services at the Agricultural Hall. In a few cases the leaflets were firmly refused, and in two cases only was bitterness expressed both by word and action." One lady lost her bonnet for a little while in the crowd of Jews gathered round her; nevertheless, she does not think any violence, or even discourtesy, was intended. My own personal testimony, as also that of two of my dear sons, who gladly engaged in this work, is very similar to the testimony given by others. The very large majority received the papers kindly and courteously, a few refusing, and two or three treating them with contempt; one using his as a pocket-handkerchief, and another putting his on the ground and stamping on it, calling it rubbish. This young man followed, and opposing, and ultimately gave me a slight stroke on the back and ran away. Many of the ladies and gentlemen were asking frequently, "Who sent you?" "Who pays you?" "What do you get for this work?" We were all thankful to be able to reply, "Our Master and Saviour, Jesus, sent us, and we look to Him for our reward." "Well, but," says one Jew, "who pays the printer?" I suppose some society does." We were able to reply, "No, the work is voluntary,

and is done from love to Jesus, and to souls for his sake.' We think it better to continue this work apart from societies as such, though accepting thankfully voluntary help from every quarter. Ten thousand of the leaflets are already out among the Jews; 5000 more have been accepted by the "House-to-house Visitation Committee." Will Christians all over the land pray earnestly and constantly for a rich blessing on the precious seed sown, and that the harvest of Jewish souls may be so abundant as to show the words equally true in this day, "I have much people in this city."—Yours in Jesus,
JOHN WILKINSON.
Good Friday.

OUR FARMERS.

I beg most heartily to thank those kind friends who have so readily, in response to my appeal, sent me between one and two hundred of the "back" numbers of THE CHRISTIAN; at the same time, I wish to say that the current numbers—that is, the numbers as published—would be more suitable for me to give away to the unconverted; for, while those who love God find sweet pleasure in reviewing the work of the Lord in the past, yet the work of God in the present is more attractive to those who are not serving God, and who do not read much.

Permit me also to suggest how THE CHRISTIAN may be gratuitously put into the hands of the farmers and their labourers throughout the country. In almost every road, near to every town, there are turnpikes; now, let a gentleman or lady stand by each gate, and as the farmers drive out of town from market, when they "pull up" at the gate, give each one a copy of THE CHRISTIAN; not a "back" number, but a current one. And on market days, a respectable person may go to the railway stations, and give a number of THE CHRISTIAN to the country people as they go home by train; they may easily distinguish them by their appearance.

You will be pleased to hear that an anonymous friend, who sent me some numbers of THE CHRISTIAN, also said, in a note, "The cause for which you requested them could not but rouse the sympathies of any believing farmer's daughter, especially one whose relatives are all out of Christ, and have no desire for Him."

I fear there are thousands of farm-house families in our country with not one member, parent or child, in Christ. I hope that, before long, some well-organized effort will be made to fill every home in the country with the light, love, and glory of Christ.—I remain, my dear sir, yours truly,
Ruyton of the Eleven Towns, Salop. L. WEAVER.

LIBERAL OFFER TO SUNDAY-SCHOOL TEACHERS.—Last year a gentleman, who was interested in the circulation of Sunday-school works, offered to bear the loss of supplying 500 teachers with the annual volume of the *Hive*, at one shilling per copy. We understand that the same liberal offer has been made for the supply of the volume just issued. Those of our readers who may wish to obtain this helpful work should apply to F. L., care of Mr. Elliot Stock, 62, Paternoster-row; and if the volume is to be sent by post, should enclose five stamps extra.

FORD, SCOTLAND.—With pleasure I bear testimony to this time of refreshing the Lord is pleased to vouchsafe to our land. I may say that we were afraid this neighbourhood was to be passed by. But no; the Lord sent his servant James Adam, who was joined by the ministers of the churches. Special meetings have been held every night for the last three weeks, when the attendance was all that could be desired. Souls have been saved, and God's people greatly refreshed. One of the oldest inhabitants says the like was never seen in this place before. I send you this note to stimulate those who may be despairing as being passed by. Plead in faith, the Lord will answer.
ALEXANDER GIBSON.

COW-CROSS MISSION.—The ninth annual report of this Mission, like its predecessors, is full of interesting facts and figures. Its six engravings lend an additional charm to it. Each branch of work appears to be well sustained. It is emphatically an aggressive Mission. Not only is open-air preaching a prominent department, but this is rendered attractive and effective by an harmonium, good singing, banners, and sometimes lime-light. Nor is the Mission without fruit, positive conversions to God being seen, to the joy of the workers. In addition to a record of its own work, the report contains valuable statements of the results of Missions in general, the magnitude of London, the homes of the poor, and other things interesting to the philanthropist and the Christian. Copies may be had of the superintendent, Mr. William Catlin, 55, Amwell-st., Clerkenwell, E.C.

TRADE MORALITY.

Sir,—Under this heading, I have just read the letter signed "C." in your last number. I know, by experience, that, bad as his report is, the half of the truth is not told. I could state facts that would astonish many of your readers. I will only relate one, on a subject I have not seen alluded to in any of your articles on this matter. I refer to the bribing of buyers and managers of businesses generally. Some short time since I called on a house to offer an article which I knew they used very extensively, and was referred to the manager, who, after examining my sample attentively, said, "Yes, it would suit us very well, but," he added, "if you are to do any trade with my employer, you must allow me a commission of five per cent. on all sales." I was quite astonished at this remark, knowing that such an allowance would be greater even than his salary. Seeing my surprise, he assured me that the parties who supplied them allowed him this sum. I happen to know the firm he alluded to, and they stand as high, and are considered as honourable, as any in the kingdom. To such an extent is this system carried on in the present day, that the man who refuses to do this sort of thing may as well shut up his samples, and give up business altogether. There are hundreds who could confirm the truth of these remarks, I have no doubt, but who can suggest a remedy for a system that is almost universal? A COMMERCIAL MAN.

CENTRAL NOON PRAYER-MEETING,

MOORGATE-STREET HALL.

The following are the subjects and speakers for the month of April:—

DATE.	SUBJECT.	SPEAKER.
Th. 1.	—True glory (Isa. xvii. 22).	Rev. J. H. Cooke.
Fri. 2.	—Elijah's prayer (1 Kings xviii. 42).	W. H. Booth.
Sat. 3.	—The Syrophenician woman's object (Matt. vi. 21—30).	Mr. J. Weatherley.
Mon. 5.	—"From strength to strength" (Psa. lxxxiv. 7).	Rev. W. Brock, jun.
Tu. 6.	—"Pray everywhere" (1 Tim. ii. 8).	J. F. Martin.
Wed. 7.	—"Not for Jesus' sake only, but" (Isa. xli. 9).	J. S. Pearsall.
Th. 8.	—"Joy in God" (Rom. v. 11).	A. Sturge.
Fri. 9.	—Stewardship. "Whose I am and whom I serve" (Acts xxvii. 23).	Mr. M. H. Hodder.
Sat. 10.	—A life of faith on the Son of God (Gal. ii. 20).	W. H. Miller.
Mon. 12.	—Christ enthroned (Heb. i. 3).	C. R. Hurditch.
Tu. 13.	—Peace, the starting-point for work (John xx. 21).	Rev. A. Price.
Wed. 14.	—The joy of spiritual quickening (Psa. lxxxv. 6).	W. Marshall.
Th. 15.	—Christ's joy (John xv. 11).	Dr. Culross.
Fri. 16.	—Are you saved? (1 Cor. xv. 1—4).	G. Smith.
Sat. 17.	—"Feed my lambs" (John xxi. 15).	Mr. G. Holland.
Mon. 19.	—The altar at Gibeon (2 Chron. i. 8—12).	Rev. W. G. Lewis.
Tu. 20.	—Jacob wrestling with the angel (Gen. xxxii. 26).	G. Moon.
Wed. 21.	—"Do and teach" (Matt. v. 19).	W. Ballantyne.
Th. 22.	—"Go and tell thy friends" (Mark v. 19).	J. Hobson.
Fri. 23.	—Sowing and reaping (Psa. cxxvi. 5, 6).	T. Smith.
Sat. 24.	—"For this cause I bow my knees" (Eph. iii. 14).	Capt. J. Liebenrood.
Mon. 26.	—Faith in prayer (Mark xi. 24).	Rev. C. B. Sawday.
Tu. 27.	—The rent veil (Heb. x. 20).	G. Critchley.
Wed. 28.	—"Abide with us" (Luke xxiv. 29).	J. Ellis.
Th. 29.	—Salvation in possession and prospect (1 Pet. i. 5—9).	E. Brewer.
Fri. 30.	—A blessed life (Isa. xxxiii. 15—17).	G. K. Flindt.

TO YOUNG MEN IN LONDON.—All young men are invited to the meeting held every Friday evening in Moorgate-street Hall, at eight o'clock.

A WORD BY THE WAY.—The following incident may encourage "in season and out of season" workers:—Upon a young man telling me that he could trust in Christ as his Saviour, I asked him by what means he was led to think about his soul. He said, "As I was coming from Scotland to London by train, a few weeks ago, and reading a novel, a gentleman kindly remarked, 'That kind of reading will do you no good; but if you come to Christ, and search the Scriptures, you will have that which will really satisfy for time and for eternity.' And I got no peace till I came to Christ." A CONSTANT READER.

LIGHT AFTER DARKNESS.

Light after darkness,	Joy after sorrow,
Gain after loss;	Calm after blast;
Strength after suffering,	Rest after weariness,
Crown after cross;	Sweet rest at last.
Sweet after bitter,	Near after distant,
Song after sigh;	Gleam after gloom;
Home after wandering,	Love after loneliness,
Praise after cry.	Life after tomb.
Sheaves after sowing,	After long agony,
Sun after rain;	Capture of bliss:
Light after mystery,	Right was the pathway
Peace after pain;	Leading to this!

NOTICES OF BOOKS.

MOODY AND SANKEY: The New Evangelists. Ward, Lock, and Tyler, 1s.—This is a friendly and appreciative sketch of the work of our American brethren. The two portraits of Mr. Moody are, however, quite unlike him.

THE HOLY LIFE. A Book for Christians Seeking the Rest of Faith. By Rev. EVAN H. HOPKINS. Partridge.—One of the many books written to meet the increased and increasing desire after personal holiness. While some grow by the ministry of the Holy Ghost into the life of faith on the Son of God, others need clear and definite guidance into the green pastures and waters of quietness. The teachings of this little book lie, we believe, in the happy and scriptural medium between the objective and subjective. Chapter 3, "The Attitude of Faith in Relation to Holiness," is clear and helpful, and the book as a whole we cordially commend. We observe a distinction drawn, in the second chapter, from which it might be inferred that Christ was our Substitute as the Sin-offering, but not as the Burnt-offering. This, we are sure, is not the author's intention, and we hope the paragraph will be more definitely and accurately written in another edition.

BALEARIC ISLANDS.—A good work of awakening is going on in the Island of Minorca. The Lord has raised up a second whole-hearted Spaniard, named Tudury, in the place of Matorros, and already the hostility against him is very marked. Mr. W. Green purposes going over to assist him, and asks the sympathy and co-operation of those interested in Spain.

OUR ENGLISH SISTERS IN PARIS. — Our readers will be glad to know that in answer to a memorial numerously signed by city bankers, merchants, etc., the Lord Mayor has convened a public meeting at the Mansion House, on Thursday, the 8th inst., at three p.m., "to manifest practical sympathy and co-operation in this really good and noble work" of providing assistance for necessitous young Englishwomen in Paris. This philanthropic movement has received the sanction of Her Majesty's Ambassador in Paris, and we trust the meeting to be held at the Mansion House will be fruitful in good results.

EVANGELISTIC TENT FOR EDINBURGH.—During the five months from October 18th to March 14th inclusive, services were held every Sunday evening in the Southminster theatre, Edinburgh. Many hundreds assembled from week to week to listen to the message of salvation from the lips of a number of the Lord's servants, both lay and clerical, and every Sunday there was joy both on earth and in heaven over repentant sinners. The services were very successful in attracting the class of persons for whom they were intended, viz., those who do not attend any ordinary place of worship. The number of young men who came was especially remarkable. On the night of the 14th inst., an hour after the meeting had finally closed, the theatre was burned to the ground, and that door of usefulness is consequently shut. The workers of Carubber's-close Mission, under whose auspices the services were carried on, are unwilling, however, to abandon their very promising endeavour to reach the heedless non-church-going people of Edinburgh, and as no other secular building of a suitable kind can be obtained for the purpose, and most of the persons whom it is desired to reach will not enter a church, it is desired by the workers to obtain a tent, in which to continue the services. At present the way is barred by the lack of funds, for it is estimated that from £200 to £250 will be required to thoroughly establish the work and set it going with fair prospects of success. There are many Scotchmen in London and elsewhere in England whom the Lord has prospered. Might I ask them to contribute a little of this portion of his work in the capital of their native land? Nor would I confine my request to them, but would ask all the Lord's stewards who can spare any sum, however small, to aid us in this effort. Subscriptions will be gratefully received by Mr. Win. Robertson (Treasurer to the Carubber's-close Mission), 3, Valleyfield-street, Edinburgh, or by the undersigned. C. N. B. MURTON.
22, Rutland-square, Edinburgh.

DAILY TEXTS.

"FIRST THE BLADE, THEN THE EAR; THEN THE FULL CORN IN THE EAR."—MARK IV. 28.

Thurs., Apr. 1.—"Except a man be born again, he cannot see the kingdom of God." "I write unto you, *little children*, because your sins are forgiven you for His name's sake."—John iii. 3; 1 John ii. 12.

Fri. 2.—"As new-born babes, desire the sincere milk of the word, that ye may grow thereby." "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine;...but speaking the truth in love, may grow up into Him in all things, which is the head, even Christ."—1 Pet. ii. 2; Ephes. iv. 14, 15.

Sat. 3.—"I have written unto you, *young men*, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." "Love not the world, neither the things that are in the world." "Add to your faith virtue."—1 John ii. 14; 2 Pet. i. 5.

Sun. 4.—"The Child *grew* and waxed strong in spirit, filled with wisdom, and the grace of God was upon Him." "And Jesus increased in wisdom and stature, and in favour with God and man."—Luke ii. 40, 52.

Mon. 5.—"He looked up and said, I see men, as trees, walking. After that, He put his hands again upon his eyes, and made him look up, and he saw every man clearly." "The eyes of your understanding being enlightened; that ye may know what is the hope of His calling."—Mark viii. 24; Ephes. i. 18.

Tues. 6.—"I have written unto you, *fathers*, because ye have known Him that is from the beginning." "Fruitful in every good work, and increasing in the knowledge of God." "They shall still bring forth fruit in old age, they shall be fat and flourishing, to show that the Lord is upright."—1 John ii. 14; Col. i. 10; Ps. xcii. 14, 15.

Wed. 7.—"Therefore, leaving the principles of the doctrine of Christ [the word of the beginning of Christ], let us go on unto perfection." "Till we all come, in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—Heb. vi. 1; Eph. iv. 13.

"CONFORMED TO THE IMAGE OF HIS SON."—ROM. VIII. 29.

The Christian TRACT FUND.

To Donations received to March 27.	... 2 2 0	By Grants to 8 Distri-tors 2 2 0
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APPLICANTS FOR TRACTS.

- J. A. Palmer Playne, 5A, Ayliffe-street, New Kent-road, S.E.
- S. E. Raymond, 57, King's-road, Chelsea.
- Mrs. Moore, 7, Bradshaw's-terrace, Boston, Lincolnshire.
- John Thomas, Attleborough Parsonage, Nuneston.
- Jas. Dobbie, Betson's-hill, Westerham, Edenbridge.
- A. Waller, Kenton-road, South Hackney, E.
- W. Finch, 4, South-street, Northampton.
- W. H. Ralston, Stanraer, Wigtonshire.
- T. W. Sinclair, Westgate, Otley.
- F. W. Barton, 21, Edmund-street, Holyhead.
- D. Cope, 64, Edward-road, Attercliffe, near Sheffield.
- George Harris, Victoria-place, Yeovil, Somerset.
- E. Everitt, Post-office, Brixworth, Northamptonshire.

Communications received with thanks.—E.; J.W.; H.W.; E.C.; C.M.; S.M.S.; L.M.D.; T.S.; G.H.; W.P.; W.J.N.; C.B.; R.M.; E.L.; J.B.; E.H.; G.D.D.; C.C.P.; A.S.; E.H.; D.M.; M.B.; J.B.; D.C.; J.T.; J.W.; W.F.; A.S.D.; J.C.; J.A.V.; W.H.; E.C.; J.P.; M.S.

TEXT POSTERS' MISSION.—We are requested to state that a mission, bearing this designation, and having for its object the spreading of Gospel truths by means of texts posted in prominent positions, has been instituted at Kingston-on-Thames. The mission there is indebted for its origin to Mr. Cooper, proprietor of the Bible Depot, in the Apple-market, who, being a working man, devotes his few spare hours to the task of displaying the texts, etc. Some suitable positions have already been gratuitously afforded by supporters of the movement, which it is hoped will be attended with good results.

TOWCESTER.—Mr. W. Fidler writes to us from this place of special meetings lately held there, and says, "There is at the present time a feeling of unrest in the minds of the people generally, and an anxiety and eagerness to hear the gospel, which is quite a new thing among us, and gives us hope that God is here preparing the hearts of the people for the good seed of his kingdom. There are many seeking Jesus, and some have found peace in believing in Him. We have been calling upon God and pleading his promises, and now that He is blessing us, we desire to praise Him, and tell of his faithfulness for the encouragement of others. Will the Lord's people pray for Towcester?"

WARNING AND ENCOURAGEMENT.

The readers of THE CHRISTIAN will be interested in the following extract of a letter from a young believer of eighteen, for whom prayer was asked in the columns of THE CHRISTIAN, when he sailed for Australia on account of his health:—

"From first embarking I felt it laid upon me to speak to the apprentice midshipmen, so I took the first opportunity of making friends with them, and then talked to them about their souls whenever I could get them by themselves. They were all very frank but careless, except one named —, who was very much affected, and appeared anxious. I spoke to him as well as I could, and he said he had accepted Christ, but he did not look like it, and in an hour or two he was swearing and singing as usual. I spoke to him several times after that, and he always said he could not help swearing. He went on that way till January 5, when he was sent up to clear the vane, and fell from the cross-tree right down on the poop, about ten feet from where I was standing, and was killed on the spot. I spoke also to another apprentice, who was very frank, and told me he did not care whether he was saved then or not, as he expected to be saved before he died, but after —'s death he was more impressed, and about a week before we landed he told me he had found peace, and I believe in his case it is true."

STOCKTON-ON-TEES.—The readers of THE CHRISTIAN will remember seeing, a few weeks ago, a short account of the work here, and also a request for prayer, that the labours of J. M. Scroggie, the Scotch evangelist, might be greatly blessed. This request has been granted, and for three weeks we have had a continual reaping of souls. Night after night, during the week, the Exchange Hall, holding between 2000 and 3000 people, has been nearly filled. The last Sabbath evening meeting which our dear brother Scroggie held was a time not to be forgotten. Over the immense audience which crowded every available space in the hall, the spell of the Almighty seemed to be cast; and at the close of the address, when the anxious were invited into the inquiry-rooms, sixty persons rose from their seats, and went to inquire the way of peace. Before leaving Stockton, Mr. Scroggie held a meeting for the converts; over 300 assembled in the Baptist Chapel, to hear the parting counsel of one who lives in the affections of thousands in our town. E. P. TELFORD.

WINCHESTER.—By the grace of God, for the last two months, a great and blessed work has been carried on in this city through the agency of the Evangelization Society. Services have been held, and gospel addresses given by the evangelists in St. John's Rooms every afternoon and evening to hundreds of people of nearly every class. Charles Edward's simple preaching of the cross has been graciously accompanied by the power of the Spirit, and, as far as man can see, the results are most encouraging. Moody and Sankey's hymns have been used, and are very popular. We are trying to start a "British Workman" public-house in Winchester, but have not sufficient funds to furnish. £140 is the extent of our means at present, but the rent being very high (£65), we certainly require another £100 before we could venture to open, even for one year. GEORGE A. COTTAM, R.N.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.—Thanksgiving is requested for blessing on the meetings for young men held in Paris and Bordeaux during the last week of February, and especially for some young men brought to conversion at Paris. Also for blessing amongst the theological students at Montauban, for whom prayer was asked in THE CHRISTIAN last May, on the occasion of meetings lately held there by pastor Theodore Monod. Ask that the work may extend and deepen amongst them.—For the house-to-house visitation now carried on by Christians at Bridgewater.—A young chemist thanks God for his infinite goodness in hearing the prayers of your Christian readers, offered up for his soul's welfare, the same being blessed to him on Saturday last, March 20th.

PRAYER.—Prayer is specially requested for the readers of last week's *Figaro*, that comic paper having reprinted *verbatim* the whole of last Tuesday night's service at the Agricultural Hall—hymns, prayers, and Mr. Moody's sermon on "Ye must be born again."—That God will bless the distribution of his own Word among the Portuguese, Spanish, and Italian sailors in London.—For a Christian in perplexity as to his future course, and anxiously desiring deliverance from besetting sin.—The clergyman of a country parish implores the outpouring of the Holy Spirit upon himself and his people.—For a young preacher of the gospel who, almost alone, is contending for the faith with Unitarians and others who are openly attacking it.—Prayer is requested in THE CHRISTIAN for a family that seem to be all going wrong in consequence of one member's

transgression.—That two Christian friends may devote themselves, soul and body, to the Master's service, and be enabled, in his strength, to bear an approaching trial.—For two of my dear boys, now lying in scarlatina, and my wife and baby laid up too. Pray that our great, blessed Master, may be pleased to bring us safe through this affliction.—That the door, now closed by opposition, may be again opened for our Bible-women to the military hospital in Paris, where aged men are crying out for instruction, and that liberty for tract distribution and gospel preaching in France may be freely granted by the Assembly.—For Mr. Richard Weaver, who is dangerously ill, and that his family may be supported under his affliction.

PLACES.—For Convention at Portsmouth on 7th inst. to consider how best to reach the masses.—For a congregation at Braintree.—For blessing on the services to be conducted by Mr. Josiah Spiers at Ipswich, from the 2nd to the 9th.—For a town in the Isle of Man.—That many may be born again during the week of special services to be held in the Congregational chapel, Heathfield, Sussex, to commence on the 11th of April.—For the locked-out miners in South Wales, that the Lord may get Himself glory by showing, in the failure of human intervention, what his grace can effect in subduing the wills of thousands of strong men. Pray that, at this juncture, some very earnest adapted evangelists may go and preach Christ to them.—For Girvan, N.B.—For five days' special services, by Mr. Opie Rodway, at Cransley, near Kettering. To commence April 3.—For Eastbourne, that the Christians may be drawn together in love, and that sinners may be converted to God.—For meetings for women at Melrose, N.B., on April 8 and 9. For villages in Strathmore, Scotland, that the Lord may revive his work.

CONVERSIONS.—For the immediate salvation of nine children of one family.—On behalf of my father, mother, and four brothers.—For my husband.—For an only daughter and two sons in India.—For a father and two brothers who are quite in different.—For a brother, who is hopelessly ill.—For a woman, who has reached the allotted space of life, but has not peace.—A believing wife for her husband, prayed for twenty-five years.—For a beloved husband.—For the conversion of a woman, who is dangerously ill.—For an only sister, long, long pleaded for.—And for self, longing, yea, fainting, for a blessing but seemingly held by some unbelief.—For a dear wife, who is deeply anxious to press into the kingdom.—For a young man, that he may be speedily delivered from the vice of drunkenness. He is on the brink of utter ruin.—For my three children.—For an aged man who says he cannot pray.—For a brother.—For a father, aged eighty-one, on a bed of sickness, very hardened.

FORTHCOMING SPECIAL MEETINGS.

MESSRS. MOODY AND SANKEY'S MEETINGS.—Every evening this week in the Agricultural Hall, at 8 p.m., except Saturday. Bible reading on Wednesday, at 3 p.m., in Conference Hall, Mildmay-park. Admission by tickets, to be obtained at the Conference Hall. Bible reading in Exeter Hall, on Thursday, at 3 p.m. Tickets to be obtained at the Hall. Sunday next will probably be the last Sunday for the present of Messrs. Moody and Sankey's occupation of the Agricultural Hall. They will be there in the evenings of next week, and on Sunday, April 11, intend commencing in the new building erected at the conjunction of Burdett and Mile-end Roads. During the following week Mr. Moody will probably give Bible-readings in the afternoon at Her Majesty's Theatre, and preach in the East-end Hall at night.

AGRICULTURAL HALL, ISLINGTON.—A Special Service, by Messrs. Moody and Sankey, on Tuesday, April 6, at 3 p.m., for the children of the various Refuges and Homes, and other Asylums or Industrial Institutions in and near London. The service will be strictly for the children actually resident in these Institutions; no other children will be admitted. Application should be made by Managers at once to Mr. A. O. Charles, 31, Hillmarten-road, Camden-road, N. No tickets issued for any other services will be available.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Spiers at Ipswich, April 5 to 9; Market Harborough, April 12 to 16.

Children's Evangelistic Band.—Mr. Wigner and Mr. Rickards at West Green Chapel, Tottenham, April 6, 7, 8, at 7; Mr. Jordan at Octavius-street Chapel, Deptford, April 6, 7, 9, at 7. Saturday afternoon Service at 3, Moorgate-street Hall, and Tryon House, 115, Sloane-street. City Weekly Prayer-meeting at Weigh-house schools, Fish-street-hill, every Tuesday morning, 9 to 9.45.

CONFERENCES ON SCRIPTURAL HOLINESS.—April 1, 2, Iron Church, Blythe-road, Hammersmith; April 6, 7, 8, 9, United Free Church, Queen's-road, Bayswater, from 3.30 to 9 p.m. each day.

BOROUGH ROAD CHAPEL.—Four meetings for Praise, Prayer, and the Relation of Christian Work, on March 27, and April 3, 10, and 17, at 8 p.m. The Rev. G. W. McCree will preside. Come and help us.

YOUNG ENGLISHWOMEN IN PARIS.—Meeting at the Mansion House, Thursday, April 8, at 3 p.m., under the presidency of the Lord Mayor.

CRAYFORD CHRISTIAN CONFERENCE, Wednesday, April 14.—All-day Meeting on anniversary of opening of "British Workman" and Village Hall, commencing at 11 a.m. Tickets of H. Millner, Esq., Laurel-villas, Bexley-heath.
EXETER HALL, Strand.—Sunday, April 4, Mr. H. Grattan Guinness, at 3.30, for one hour, evening at 7.
DEPTFORD GOSPEL MISSION, Lecture-hall, Royal-hill, Greenwich.—Sunday, April 4, Chas. Inglis, at 3 and 7; Mr. G. A. McNutt, every Thursday, at 8.
HOLLOWAY HALL, N.—Sunday, April 4, Rev. F. J. Chavasse, at 8 p.m.
HOUSE OF REST, 7, Cambridge-gardens, Kilburn-park, N.W.—Meeting every Friday, at 3 p.m., on "Faith's Rest, and the Believer's Progress in the Divine Life." Conducted by clergymen and other gentlemen. Open to all Christians.
MOORGATE-ST. HALL.—Thursday, April 1, at 7.30, Mr. Thos. Jones. Young Men's Meeting on Friday, at 8 p.m.
WEEKLY NOON PRAYER-MEETING, St. George's Hall, Langham-place, W.—Every Wednesday, from 12 to 1.

DAILY PRAYER-MEETINGS.

EXETER HALL, 12—1. Messrs. Moody and Sankey's meeting.
CENTRAL CITY NOON PRAYER-MEETING, Moorgate-street Hall, corner of London Wall, 12—1. Ladies' meeting, 1 to 1.30.
Y.M.C.A., Stafford Rooms, Titchborne-st., Edgware-rd., 12—1.
MILDMAY CONFERENCE HALL, Mildmay Park, at 12.
NO. 59, LOMBARD-ST., Mon., Tues., Thurs., Sat., at 1; Wed. and Fri., at 12.30.
EAST-END CONFERENCE HALL, Carlton-sq., Globe-road, at 12.30.
WOOLWICH, 14, Thomas-street, 12 to 1.
SUSSEX HALL, Leadenhall-street, at 1.
SUNDAY-SCHOOL UNION, 56, Old Bailey, at 1.
PEOPLE'S HALL, 272, Whitechapel-road, at 1, except Saturday.
GREEN LANES WESLEYAN CHAPEL, N., 6.45 a.m.
PECKHAM EVANGELISTIC MISSION, 116, Hill-street, 12—1.
TOTTENHAM BAPTIST CHAPEL SCHOOLROOM, 12—1.
FRENCH PROTESTANT CHURCH, Westbourne-grove, 12—1.
ST. MATTHEW'S VESTRY, Denmark-hill, from 12 till 12.45.
ONSLOW HALL, Neville-street, Fulham-road, Sat. even., at 7.30.
ARUNDEL-SQUARE CHAPEL SCHOOLROOM, every morning, from 7 till 8, Sundays from 8.45 till 9.45.
COMMITTEE ROOM of Small Public Hall, Croydon, 12—1.
UNION HALL MISSION, Carlisle-street, Edgware-road, 12—1.
19A, GREAT PORTLAND-ST., Oxford-circus, 3 p.m.; on Saturdays specially for children and their friends.

Donations received by Messrs. Morgan and Scott to Saturday Morning, March 27th, 1875.

Gratuitous Circulation of "The Christian"—J.T.H. 5/-; H.A.Y. 10/-	0 15 0
"The Christian" Tract Fund—H.H.	2 2 0
Arctic Fund—W.T. 10/6; J.T.S. 10/-	0 5 0
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Miss Bramwell's Home—Guernsey	0 5 0
Noon-day Prayer-meeting Fund—A.C.B. £15; S.H. £5; C.H.C. 10/-; Mrs. S. £2; R.E. 10/-; L.M. 5/-	23 5 0
Destitute Children's Dinners—A Reader, 1/-; B.S.M. 2/6	0 3 6
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Dinners for Aged Sick and Poor—B.S.M. 2/6; Fine, 2/-	0 4 6
Watercress and Flowersellers' Mission—L.F.H. 2/6; E.A. 5/-	0 7 6
Hospital for Women, Soho-square—E.M.O.W.	0 7 0
East End Juvenile Mission—E.E. £20; L.H. £2; J.W. and T.B. 10/-; G.M.P. 6/-	23 6 0
Girls—A.H. 10/-	20 10 0
Home of Industry—E.E. £20; J.T.S. 10/-	20 10 0
Bristol Orphan Houses—R.E.	20 0 0
Golden Lane Mission—L.H.	2 0 0
Home for Aged Poor, Notting-hill—J.N. 5/-; E.M.O.W. 10/-	0 15 0
Female Orphan Home, St. John's-wood—E.M.O.W.	0 10 0
Famine in Asia Minor Fund—K.L. 5/-; G.M.P. 7/-; E.G.W.R. 5/-	0 17 0
Mission to Police, Cabmen, etc.—E.S.K. 2/-; E.G.W.R. 5/-; J.T.S. 10/-	0 17 0
East End Training Institute—E.G.W.R. 5/-; A.H. 10/-; E.A. £1	1 15 0
Miss Weston's Work in Royal Navy—E.G.W.R. 5/-; G.M.P. 6/-; E.A. £1	2 11 0
Lifeboat Hall, Devonport—J.W. and T.B. £1	0 2 0
Poor Jews in Whitechapel—L.J.S.	0 1 0
Friendless and Fallen—L.J.S.	0 1 0
The Christian Mission—A.H.	0 10 0
Cripples' Home—A.H.	0 10 0
Village Missions in Norfolk—A.P.	0 5 0
Two Million Pamphlets for London—Anon.	0 5 0
Miss Mason's House of Rest—G.M.P.	0 6 0
Miss Cole's Orphan Home—G.M.P.	0 6 0
Soldiers' Institute, Portsmouth—E.A.	5 0 0
Bible in Spain, Russia, etc.—E.A.	2 0 0
Mr. G. Lawrence's Mission in Spain—E.A.	1 0 0
Bird's Nest Mission, Dublin—E.A.	1 0 0
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Discharged Female Prisoners' Aid Society—E.A.	0 5 0
George-yard Ragged Schools—E.A.	0 5 0
Home for Deserted Mothers and Infants—J.T.S.	0 10 0
Scripture Readers, Ireland—E.A.	2 0 0

£119 1 0

Homes for the Aged Poor—[A Parcel of Work for the Sick Table from A Reader of "The Christian."]
London House-to-House Visitation, for Two Million Leaflets Fund—[Mrs. M., By Sale of Jewellery, £1.]
* * * Miss Stepler's Home for Foreign Generousness—[For Case of Distress acknowledged last week, 10/- should be £10.]

The Christian.

"WHAT MEANEST THOU, O SLEEPER?"

TRULY these are blessed days. We hear of revival in almost all parts of the world. God's people are everywhere bestirring themselves, and beginning to live as those who believe in God and in the Bible, in time and in eternity, in heaven and in hell. God be praised for all the good work which is going on!

But even in the midst of such general earnestness and activity as we see all around, are there not yet a few who are sleeping? Lord, wake them up! If ever there was a sharp, clear ring in those words, it is in these busy days—"What meanest thou, O sleeper?"

A sleeping believer! How inconsistent! We are speaking of a sinful sleep, and what has the believer in the Lord Jesus Christ to do with that? It is inconsistent with his very name and character. We are "of the day;" we are not "of the night." Then "let us not sleep, as do others."

Is this the *place* for us to sleep in? Is not this the place where Jesus "went about doing good"? where Jesus was despised, rejected, crucified? How unseemly to rest here! And is not this the place, too, where the soldier of Christ fights, his battle-field? Who talks of sleeping on the battle-field? "Arise; let us go hence." This is not our rest.

And is this the *time* for us to sleep? The short "hour" is fast closing. Our Jesus is soon coming. "Yea, I come quickly. Amen." The hour has but sixty minutes; and what if fifty, what if fifty-five, of those minutes be already gone? "Now it is high time to awake out of sleep; for now is our salvation nearer than when we believed." "The night is far spent; the day is at hand." "Behold, the Bridegroom cometh!" Arouse, Lord, thy wise yet sleeping virgins! "What! could ye not watch with Me *one hour*?"

My brother, my sister, I have a message from God unto thee. Jesus is surprised at thee; young, earnest Christians are surprised at thee; the world is surprised at thee. Sleeping one, is it nothing to thee that Christ "died unto sin once"? Is it nothing to thee that thou dishonourest that holy name by which thou art called? Is it nothing to thee that thou art "an offence," a stumbling-block, to thy Lord, to his saints, to the world? "What meanest thou, O sleeper?" "Awake to righteousness, and sin not."

Shall I go into details? Lord, help me! You are sleeping in *slothfulness* and *selfishness*. What was Jonah doing for the Lord in that ship? Doing? He was asleep—taking it easy! There was a great storm. All on board the ship were frightened. They were heathens, who did not know the Lord. What a splendid opportunity was this for Jonah, the servant of the living and true God! How he might take advantage of the occasion for preaching to them, and winning those precious souls for his Lord! First of all he might preach to them by his own example—by his peace of mind and confidence in the Lord in the midst of the storm, and in the prospect of death. Then he might preach to them also the good news—tell them all about "the com-

ing One," and invite them to look unto Him and be saved. And did not he do it? No. Why? Because he was asleep. Nay; so far from his preaching to them, it was they who preached to him. They were more in earnest than he was. They were praying hard to their false gods, but Jonah was not praying to his true God. Yes, and they had to *compel* and awake him—"What meanest thou, O sleeper! Arise, call upon thy God." Heathens rebuking Jonah, and telling him his duty!

What are *we* doing for Jesus? The flesh whispers, "Take it easy." The world says, "Take it easy." The devil chimes in, "Take it easy." Ay, and even Christians—or rather, Satan through them—will tell us the same thing. Perhaps we make excuses for our slothfulness and selfishness. Perhaps we find fault with others, so as to excuse ourselves. As a rule, criticizing Christians are *lazy* Christians. They have got nothing else to do. Would to God they went to work themselves instead of trying to set others right. Perhaps, too, we take so much time in making up our minds—in considering whether we approve of this or that sort of work—that meanwhile others do the work, and we lose our chance.

Let the Lord search us upon this point. Slothfulness in service proceeds from slothfulness in our own personal walk. Are the means of grace neglected? Have I given up maintaining a life of constant communion with God? Have I got to be drowsy, lukewarm, sleepy? Have I settled down into a compromising, half-and-half sort of state? Does the devil let me pretty well alone, because he sees I will not do much harm? Is this how it comes to pass that though there are thousands all around on their way to hell, some Christians are standing with folded arms and looking at them. Is this why they say, "Never mind; others will look after them, if we don't"? Poor, lazy Christians! They do not know the joy of self-denial for Jesus! They do not know the blessedness of being weary after a good day's work for Jesus! They do not know the thrill of gladness which comes when a soul is won for Jesus! Is it for lack of opportunities? No. If they were awake, they would not complain of having no opportunities.

Fathers, mothers, are all your children converted? Young Christian, are your brothers, your sisters, your friends, your acquaintances, all converted? Men of business, what are you doing for the souls of those whom you employ? Masters and mistresses, what are you doing for your servants, besides paying them their wages? It is no excuse to say that we cannot speak like some people. The Lord does not ask us to speak like some people. He wants us to do what we can, to speak like ourselves. Or, rather, He wants us to labour, striving according to *His* working, which worketh in us mightily. My heart groans to see one slothful Christian in these "times of refreshing." Why not give up ease and comfort? Why take such good care of our health? Is it for the Lord, and for his work? Or is it merely for self and self-indulgence? I have heard of Christians who could not take a class in a Sunday-school because there was so much draught in the room, or because the doctor said Sunday-schools were very bad places for breathing in! Some Christians would like to go and visit those poor dying creatures, who are sinking into hell, only they are infectious cases! And others would so enjoy going into the inquiry-room, and pointing anxious souls to

Christ, if it was not for the night air, and they might take cold!

What is at the bottom of all this slothfulness? *Wilfulness*. Like Jonah, Christians will choose for themselves. The Lord sends them to Nineveh, but they say, "No, I won't go *there*." They have got their objections, their prejudices, their party-feelings, and so off they go, just in the opposite direction, to Tarshish, "away from the presence of the Lord." That is wilfulness—*departing from the presence of the Lord*. But the Lord's servant must abide in his Master's presence, and say continually, "The Lord God of Israel liveth, *before whom I stand*"—"The God *whose I am, and whom I serve*."

Ah! wilful Christians have got to smart for it when they go to Tarshish. They lose their *money*, for one thing. Jonah paid his fare to go to Tarshish, but he never got there, and we do not hear of the money being returned to him. He never saw it again, to say nothing of his luggage. Money spent in departing from the presence of the Lord is always wasted money. The Lord knows how to touch his people upon that point.

Think, too, of the *peace of mind* which wilful Christians lose. I should not like to have been Jonah, sleeping in the sides of that ship. How wretched he must have felt. The wonder is how he could sleep at all. Perhaps he was hardened in self-will. At all events, he had not that best of pillows to lie upon—a mind at peace in God, and resting in the Lord, and I do not think he can have had pleasant dreams. Are not many of the worries and crosses, and disappointments of Christians, just simply the result of self-will? Is not half of the conflict of Christians a conflict with the will of God, and not with the world, the flesh, and the devil? And is it a wonder if they are restless, unhappy Christians? I am inclined to think it was a relief to Jonah, and to his troubled mind, to be thrown overboard into the raging sea.

But that is not all. Wilful Christians bring troubles upon *others* as well as upon themselves. The Lord blessed the Egyptian's house for Joseph's sake, because the Lord was with Joseph, and Joseph was with the Lord. Paul in his shipwreck was the mainstay of the whole company—cheering, advising, exhorting, comforting—preaching, both by example and by precept. Paul was the means of saving all on board of the ship on which he was. Ah! it is a good thing to be in company with Paul, standing in the presence of the Lord; but beware of being in company with Jonah, fleeing from the presence of the Lord. If you keep company with wilful Christians, depend upon it they will bring you into trouble with themselves. Jonah was a very expensive passenger. He cost those sailors that dreadful storm with all its anxieties, he cost them the loss of their cargo, and if they had not thrown him overboard he would have cost them their lives. And yet, Jonah was a free man, whereas Paul was a prisoner. But Jonah was tied and bound by the chain of his own will, whilst Paul was "the slave of Jesus Christ," bound by his loving will. Oh! let the Lord have it all his own way with us. Let Him send us wherever He wills, and do with us whatever He likes. Let self-ownership and self-governorship be handed over to Him and left with Him.

"What meanest thou, O sleeper?" It is the world which asks that question. The world itself, at times, condemns our half-heartedness, our slothfulness, our inconsistency. Are not those thousands gathering day after day in the Agricultural Hall a witness against lazy, selfish Christians? How such Christians can read the accounts of the wonderful things the Lord is doing without feeling ashamed, or being roused to earnestness, is difficult to conceive. Do not the eager throngs crowding into halls and inquiry-rooms, give sleeping Christians a good shake, and as good as say, "What meanest thou, O sleeper?" Ay, and I fancy they follow that up with inquiries, which must make inconsistent Christians blush and hang down their heads, "Tell us, we pray thee, what is thine occupation? And whence comest thou? what is thy country, and of what

people art thou?" Searching questions those, dear child of God, but you must come out with it—"My occupation is to do the will of God. I am one of the Lord's servants, I come from above—born again of the Holy Spirit. My country is Heaven. I am going to spend eternity there with Christ in glory. My people are the people of God. I am a 'fellow-citizen with the saints, and of the household of God.' That is not telling you all, even then. If you were to hear me saying my creed, or singing hymns, or preaching, you would find out much more still about me and my glorious privileges." Ah! wandering one, but there is one thing more, which you dare not leave out—"I flee from the presence of the Lord." "I am an inconsistent, disobedient, self-pleasing Christian." "The men knew that he fled from the presence of the Lord, because he had told them." It is not very pleasant to be pushed into a corner, and asked searching questions by worldly people, who are, it may be, more in earnest than ourselves. But it is one of the best things in the world for sleeping Christians. God often uses the world to rebuke His own people. "Why hast thou done this?" "You, a Christian! Then what business have you got here? Is this the place for you?"

And now, Lord, wilt Thou restore any backsliding, any slothful, any wandering child of Thine who reads this. But how are they to be restored? Must it not be, by being thrown overboard, like Jonah, by separation, by death and burial? For, "as Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth," and so also must all who belong to the Son of Man and are in Him "likewise reckon themselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord." Yes, we must come to that like Jonah; we must be drowned to the world, drowned to self, drowned to sin. Are we willing to take the place of death and burial with our Lord? Self-will will be crucified then, and the Lord will send us to the old place where we ought to have gone before—to Nineveh. And, restored to fellowship, will not the Lord then use us for the salvation of many precious souls? "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." JOHN J. LUCE.

Cheltenham.

THE MORALS OF TRADE.

Sir,—I have read in utter amazement the letter of your correspondent "C." (THE CHRISTIAN, No. 269). I forbear a detailed animadversion upon it, in the hope that you may find room for one or two remarks.

There are and can be no morals of commerce for Christian men other than the morals of the Bible. Those who imagine that this statement admits of qualification are under a terrible delusion.

As a Christian man, and in the name of many whom I know, I repudiate the idea that the smallest dishonesty or untruthfulness is necessary in business. No wonder Christian life beats low when a Christian can propound, in sober earnest, that the fear of God would lose us most, if not all, our business. I deny that it would. But if it were so, how shall we serve God and mammon?

One word more. Surely there is no need for a conference on such a subject. It savours too much of "I'll give up cheating if you will, and then my profits won't suffer." Besides, who would attend it? Let every man confer with his God, his Bible, and his conscience, and we need not fear for the result.—Yours truly, A BUSINESS MAN.

P.S. I enclose my name and card, not for publication.

[We think our correspondent's letter is itself a proof of the need of conference on this deeply-important subject; it is his contribution to a Conference in print. If it is right to hold Conferences on Christian doctrine, why not on Christian conduct?—Ed.]

OPEN-AIR PREACHING.—A few men, of various evangelical churches, are banding together for the purpose of open-air preaching in and around the neighbourhood of Kilburn. Earnest Christian young men are affectionately asked to come and help in preaching Christ crucified. Address, Thomas Luff, 29, Palmerston-road, Kilburn-rose.

MR. HENRY VARLEY IN NEW YORK.

Our beloved English brother has been among us now for five weeks, and the result of his labours has fulfilled the high expectation the Christians of New York entertained. He came laden with the spoils of victory in Canada, greatly triumphing in the glorious conquests the Lord had achieved by the preaching of the gospel of his Son in the cities and towns of the Dominion.

On Mr. Varley's arrival in New York, he was heartily welcomed by the Young Men's Christian Association, and a meeting of those most heartily in sympathy with evangelistic work was convened, to welcome him in a social and brotherly manner.

On Sunday evening, February 14, Mr. Varley commenced his work by preaching in the hall of the Young Men's Christian Association, and two meetings a day were arranged throughout the week, viz., a Bible-reading, at 4 P.M., and the preaching of the gospel, at 7.30 P.M. The meetings steadily increased in numbers, until the hall, which is capable of holding 2000, became too small for the numbers of persons who pressed to hear the word of God from Mr. Varley's lips.

The distinctive character of his preaching has special attractions for Christians. He dwells especially upon the truth that Christians are indwelt by God the Holy Ghost, and that every Christian should, in the confidence of faith, declare with St. Paul, "Christ liveth in me." When the possession of the Christ-life was consciously realized, then life here on the earth became a magnificent possession. "I tell you, sirs," said Mr. Varley; in his own striking way, "the joys of heaven must be beyond our present highest conception or anticipation of them, to make up for the joy of living down here. Thus knowing that 'Christ liveth in me,' it is no longer easy to do wrong, but the indwelling Christ makes it for the Christian 'easy to do right, and hard to do wrong.'"

The effect of preaching like this was to kindle an enthusiasm in the breasts of the Christians of New York which set hundreds of them seeking out their friends and acquaintances, and begging them to come and hear the gospel preached by Mr. Varley.

For Mr. Varley's Sunday services it soon became apparent that there was no church in New York capable of containing the throng who came from all parts of the city to hear him. It was therefore resolved to ask the widely-known Mr. Barnum to grant him the use of his great Roman Hippodrome, situated almost in the centre of the city, for a mass meeting on Sunday evening. The application was made, and Mr. Barnum, with characteristic liberality, laconically telegraphed from his country residence, "Welcome to the Hippodrome." Arrangements were made to add to the 9600 fixed seats upwards of 3000 chairs, for which room was found in the arena.

The Sunday evening for which the first meeting in the Hippodrome was convened proved to be one of the stormiest character, for the snow came down without intermission, rendering travel exceedingly difficult. Nevertheless, the interest of the people of New York was superior to the discouragements of the storm, and the Hippodrome was filled. Our beloved brother Mr. Varley made his powerful voice heard from one end of the great building to the other. There were not less than 15,000 entered the Hippodrome, and of these from 12,000 to 13,000 persons listened to the proclamation of the truth.

Encouraging as was this first meeting in the Hippodrome, on the following Sunday, March 14, there was far deeper interest, and a denser multitude. Before the hour at which the preaching was to commence, there was a necessity to shut the outer doors, because the multitude outside was so large. Observers estimated that at least five thousand persons were disappointed of finding admission, although twenty thousand must have entered the building. Mr. Varley's sermon was of engrossing interest, his subject being "The rich man

and Lazarus," in the exposition of which the preacher declared the whole counsel of God, boldly stating the dread alternative of rejecting the gospel of Christ. With the exception of a little moving at the extreme end at the preacher's back, the attention was most profound, as evidenced by the solemn stillness of the vast assembly.

At the conclusion of the sermon, an after-meeting was held, to which about three thousand remained, who listened to Mr. Varley's delightfully plain teaching of the gospel in its simplicity, with engrossing interest. When those who wished for prayer were asked to rise, not less than two hundred simultaneously arose. Mr. Varley himself, as well as the Christians who are sustaining him, are filled with joyous thanksgiving for the manifestations of the Lord's blessing on the simple proclamation of the gospel in New York. It is a theme of devout thankfulness that so many in this mammon-worshipping and pleasure-loving city—this Paris of the New World—should be so attracted by the preaching of the word. In deepest reverential joy we can say, "It is the Lord."

Mr. Barnum has granted the use of his Hippodrome for a third Sunday, on which occasion we trust we shall see greater things than before. During the week our brother, with mighty strength and zeal, is preaching two or three times a day. On Tuesday, March 16, he held two meetings in Dr. Stephen Tyng, jun.'s, Protestant Episcopal Church, at which his father, the venerable Dr. Tyng, now in the fifty-fourth year of his ministry in this city, was present, and expressed to Mr. Varley his hearty appreciation of his presentation of the truth.

F. TWINCH.

New York, March 20.

We learn by a letter dated March 22, that on the previous day in the Hippodrome was a tremendous gathering of fully 20,000. The Americans want to send for Mr. Varley's family. The drawing-room meetings gather from the *slits* of the city, and there is a widespread hold on all classes. I believe hundreds of the churches will be mightily revived. How wonderful that the two great capitals should be shaken in this way. About a hundred ministers of the city met Mr. Varley on Saturday afternoon (March 20), and there is a great desire for him to remain another month in New York. The cry is everywhere, "Come over and help us," and from Boston and Philadelphia especially, they are most importunate.

THE FAMINE IN ASIA MINOR.

Dear Sir,—I desire, as treasurer of donations sent me in answer to an appeal through the columns of your paper, on behalf of the sufferers from famine in Asia Minor, to give an account of my stewardship. I have, up to the present time, received £739 5s. 11d. Of this amount I have remitted, through the Ottoman Bank, £700. I have published no list of subscriptions, as this would have involved expense. All the expense of correspondence, postage, stationery, etc., I have defrayed myself. There will be great need of help for two months more, and I am still in hopes that some others who desire to assist will do so. I shall, therefore, continue to receive any sums that may be intrusted to my care.

There are sixty towns and villages in the afflicted districts. The following returns are samples of the sixty in general. At Karajeh, out of a population of 800, 355 have died. The survivors have subsisted largely on untanned skins, boiled down with wild herbs. At Akali, out of 1200 people, 500 have died. Unburied bodies lie about putrefying. The goats and sheep, which formerly abounded, have all disappeared. At Hassandaidi, out of 400 persons, 200 are dead. Suicide, infanticide, and madness from suffering and fever, are common in many places. And now, to crown this terrible visitation, disastrous floods have occurred during the last month, especially in the western provinces. The country is strewn with the carcasses of sheep and oxen, and those animals that have escaped starvation and drowning are mere bundles of skin and bone.—Yours, etc.,

JOSEPH BECK.

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THE TWENTY THOUSAND.*

No Gothic arch allures the eye,
No fair Italian dome;
And yet must this a temple be,
To which the people come.
No consecrated ground is here,
Where priests may play their part,
But purest consecration may
Rest on the human heart;
And angels bright, from realms of light,
To earth may wing their way,
To gaze upon that wondrous sight,
Where twenty thousand pray.

Let Balaam come to curse the host;
The spirit dark shall flee;
Unwonted lips shall now declare
Him blest that blesseth thee.
And curséd he that dares to mock
Where God resolves to bless;
And weak the arm that would defy
The might of holiness.
The angel-pow'rs that watch the Church
Bend o'er the silent string,
And hush their own sweet melody,
While twenty thousand sing.

There comes a flood to sweep away
The refuges of lies,
And on that great spring-tide of grace
The Church of God shall rise.
Above the hills of unbelief
The ark of God shall sail,
While living waters o'er the earth
Exceedingly prevail.
O mighty London, bow thine head
In this thy gracious day!
Go, worldling, scoffer, gay one, go
Where twenty thousand pray.

O ye despisers, now beware
Lest that should come on you—
"Lo! in your day, before your eyes,
A wondrous work I do—
A work which ye shall not believe,
Whate'er a man may say!"
Beware lest, wond'ring, ye shall fade,
And die, and pass away,
While souls redeemed by love divine
Salute their sov'reign King,
And under yonder iron roof
The twenty thousand sing.
"The King shall have His own again."
The world is twice His own;
He made it, and redeem'd it too,
The country and the town.
And o'er the broad and swelling sea
Dominion He shall have;
The blood-red banner of the cross
O'er every land shall wave.
Like morning on the mountains spread,
There comes the gospel-day:
"Thy kingdom come," Thy servants cry,
And twenty thousand pray.

It is not new, it seems not wise,
It is not bought with gold;
'Tis free to all, it nothing costs,
It is a story old.
But never yet could man conceive
Aught richer or more rare,
So fraught with joy to broken hearts,
So strong against despair.
And as the preacher trumpet-tongued,
The mighty host controls,
The power of that transcendent love
Thrills twenty thousand souls.

Anon, the voice of minstrelsy
Enchants the list'ning throng;
The heart's deep feeling welling forth
In consecrated song.

That song shall sound on many tongues
For many days to come,
In many a street, in many a lane,
And many a humble home.
The city's stones shall echo forth
That song so sweet and clear,
Which floats along the vast arcade,
Where twenty thousand hear.
A season brief there's silence deep,
And, drooping ev'ry eye,
They bow the head in silent prayer,
Most eloquent on high.
Then bursts aloud the glory-hymn,
With thunder in its tone,
Like songs that burning seraphs sing:
Around the great white throne.
No organ-peal, no trumpet-blast,
No artificial thing;
But such a song as angels love,
The twenty thousand sing.
Pure light has enter'd this dark world,
So says the written Word;
And all the earth shall surely see
The glory of the Lord.
O Lord of Hosts! divinely near,
Now at the throne of grace,
Thy people plead for friend and foe,
And all the human race.
If "two or three" may win Thee down,
With them on earth to stay,
What depth of blessing shall there be
Where twenty thousand pray!

London, March, 1875.

JOSEPH PITTER.

THE REV. SHOLTO DOUGLAS IN MADRAS.

FROM A CORRESPONDENT.

Ever since the accounts reached us of the London "Mission" in February last year, and of the abundant blessing vouchsafed to the work of Messrs. Moody and Sankey in Great Britain, there has been a growing desire among Christians here for a similar blessing among ourselves. This wish found expression in a week of special services held last year at our two Hill stations, Coonoor and Ootacamund, which were very successful so far as they went, and it was felt that if an experienced evangelist could be induced to come out from England, accustomed to conduct missions in our own country, a very great blessing might be looked for. An invitation was accordingly sent to Mr. Douglas, who felt himself providentially set free to accept the call, by the closing of his own church—All Saints, Derby—for repairs.

He landed in Bombay on the last day of the old year, and after taking part in two or three meetings which he found going on there during the Week of Prayer, and preaching in the church belonging to the Church Missionary Society, at the request of the incumbent, the Rev. T. K. Weatherhead, with marked tokens of blessing, he reached Madras on the 9th January.

He began his labours at once on the following day, preaching twice at Christ Church, of which the two secretaries of the C. M. S., Rev. J. Barton and Rev. D. Fenn, are the joint ministers. After the morning sermon, the general congregation having dispersed, Mr. Douglas spoke from the lectern for about a quarter of an hour to workers, and explained that the main end and object of a "Mission" is to secure personal dealing with souls during the "After-meeting."

At the close of each sermon, after a solemn appeal to wavering ones to decide at once for Christ, Mr. Douglas invited all those who desired further prayer and advice to remain in their seats.

The after-meeting usually lasted about an hour. As the week wore on, the blessed results of the services were increased. Some who had been struggling after peace for years, found it, and returned to their homes rejoicing; while many careless giddy ones were arrested, and

* Our contributor has fallen into the popular error of putting the capacity of the Agricultural Hall at twenty thousand, instead of fourteen. Having stated this fact, we do not deem it necessary to alter the lines of the poem.—Ed.

led to consecrate themselves to God. About thirty individuals, it is estimated, came out decidedly for Christ during this Mission week, who never made any profession before; while many others, who were believers before have been able to testify joyfully to the blessing they received.

The Bishop was present more than once, and on one occasion stayed quite to the end of the after-meeting, evidently wishing to show his cordial sympathy with this effort to win souls. The Archdeacon also, and several others of the Madras clergy, were to be seen night after night amongst the congregation. The Mission lasted nine days, and closed with a thanksgiving service on the Monday evening, followed by the administration of the Lord's Supper, to which those who had received a blessing during the past week were specially invited.

On the last evening blank forms were distributed through the church, which all who desired to attend Bible-readings, for the closer study of the Word of God, were invited to fill up with their names and addresses. The result has been the formation of no less than ten weekly classes of from six to fifteen members each, in connection with our own congregation alone.

On January 29th a very remarkable meeting was held in the Memorial Hall, at which a large number of native gentlemen, many of them occupying high positions in native society, were present. A native gentleman present thus writes of that gathering: "The meeting consisted of a large majority of respectable and highly educated Hindus. I know of no instance in which a meeting so interesting in its character was ever held on account of religious subjects." Mr. Douglas was greatly stirred at addressing for the first time in his life an assembly of some 500 intelligent English-speaking heathen; and spoke with unusual power. After saying that he could not proceed to speak to them without first praying to his God to help him, and asking them meanwhile to address their god, whoever he might be, he knelt before them all on the platform for some moments in silent prayer, during which time a pin could have been heard to fall. It was very impressive. The subject of his address, which lasted quite an hour, and was listened to most attentively throughout, was the same "old, old story" which had been the theme of most of his previous addresses, Man's fall and God's remedy, the broken Law and the perfect Substitute; in fact, as he said himself, he had but one message to deliver to his own countrymen and to them. At the close of the address, which he ended as he had begun, in silent prayer, a number of native gentlemen testified to the interest they felt in what they had heard, by remaining behind to speak to Mr. Douglas. So many, indeed, there were who were anxious to converse with him individually, that a day was fixed for any who wished to call on him privately; an invitation of which many availed themselves.

Besides the addresses already alluded to of a more directly evangelistic character, Mr. Douglas met several gatherings of believers, in which he insisted most strongly on the fruitlessness of all work for God which does not aim at direct dealing with souls. The last of these, on the night previous to his leaving Madras, was a meeting of the Missionary conference held at the Church Mission House; this was the thirtieth address delivered during thirty-one days.

As some indication of the interest which he excited it is worthy of mention that for a whole fortnight the daily secular papers made him the subject of their frequent criticisms, some bitterly hostile, others of a more or less appreciatory character, but all showing the deep interest which for the time at least his preaching had excited.

BLACKHEATH.—Christian friends willing to help in the house-to-house visitation work are invited to call on or communicate with the Superintendent, 11, Langton-terrace.

A MISSION will be held in the Churches of Dudley, from April 10 to 19; and in Newport (Mon.), at St. Paul's, Rev. W. Haslam will be the missionary from April 18 to 25.

JOSHUA POOLE IN THE EAST OF LONDON.

BY EDWIN H. KERWIN.

In the Foresters' Music Hall, Joshua Poole has been preaching to a "full house" for the last fifteen weeks. The locality in which he is labouring abounds with dog-keepers, pigeon-fliers, bird-catchers, and it is a strange sight one sees on Sunday in taking a stroll into this colony of "pet animals," strange to hear the rural chirpings and twitterings and full burst of song in one of the most squalid districts of the East-end. Men may be found loafing about with the spotted pocket handkerchief, tied over a birdcage, and held by the knot, and the air resounds again and again with the familiar "toll-loll-loll-chick-weed-oh." Butchers abound everywhere, and their cry, of "Buy—buy—buy," is heard above a continual hum of human voices. It seems that few of the inhabitants make any purchases on Saturday, as the whole neighbourhood presents itself as on a busy market-day, and anything but like Sunday. It is in the midst of this that Joshua is drawing over 3000 people every Sabbath to hear the gospel proclaimed in his own peculiar fashion. I have several times paid a visit to this hall, and not later than Good Friday evening I had the pleasure of hearing the "fiddler" speak to a large audience. He is gifted with a marvellous power of influencing those of his own station of life, and I do not know of another preacher who can draw such large numbers of the working men together to listen to the truth. Once they have heard him, the probability is they will either come again, or recommend some of their mates to go and hear the "man who talks to 'em straight."

Joshua does not mince matters; he shows a wonderful power of holding his listeners from the commencement; he feels, as it were, the pulse of the meeting, and soon, in terms not to be misunderstood, he tells them what their present mode of living, if continued in, will lead them to, and how they may escape the penalty of a coming judgment.

In listening to his quaint and sometimes awful stories, one is constrained to say, "Truth is, indeed, stranger than fiction." I remember in days past seeing at the Princess's Theatre "The Streets of London." After the curtain had dropped, the lessee came forward, and in thanking the audience for their presence, said, "You have only seen in miniature to-night what can be seen on the streets of London every day of your lives." I well remember the solemn way in which those words fell upon my ears, and brought tears into my eyes; but to hear Joshua relate some of those thrilling stories which have come under his notice while travelling up and down the country, not only since his conversion, but while he was, to quote his own words, "a drunken, blaspheming fiddler," often brings tears from the eyes of many who have strong, stout hearts, and it is by such a method that Joshua grasps the hearts of the people.

Sunday after Sunday, long before the opening of the doors, small groups of people are to be seen waiting about, and as the time wears on the pathway is blocked by those assembled at the doors, and soon the large building is crowded from floor to ceiling. The order kept is wonderful for the class addressed, and while he is vividly picturing some disgraceful behaviour of a drunken man or woman, the silence is often broken by a cry of "Shame! shame!" from the audience.

Few men can keep such an audience for an hour and a half in perfect order while he denounces their sins in the strongest terms, and then points them to the only remedy that can relieve them and make them whole. The after-meetings prove the effect upon the listeners, and not a few are the letters of thankfulness received from those to whom he has been made a blessing.

HALIFAX.—The first of a series of open-air services, specially designed for the benefit of those who generally do not attend any place of worship, was held in Caddy-field, on Sunday, March 21, and was, in respect to numbers and interest shown, a decided success. It is intended by the promoters of these services that they be continued during the ensuing spring and summer months in various parts of the town. The hymns sung by Mr. Sankey with so much success were used on the occasion. Short addresses, of a plain and pointed nature, were delivered by Messrs. W. O. Walls and J. Jowett, who at the close also distributed a large number of tracts, which were cheerfully received by the audience. Tracts, etc., for distribution will be gladly received by either of these gentlemen, addressed to 19, Holden-street, Stannary, Halifax.

MESSES. MOODY AND SANKEY IN LONDON.**NOON MEETINGS IN EXETER HALL.**

There was no lack of interest at the noon meeting on Monday week, though Mr. Moody was absent at Liverpool. Mr. J. E. Mathieson presided, and read Matt. xxix., which contains the account of the feeding of the multitude with loaves and fishes.

The usual period of prayer was followed by testimony as to the progress of the work.

Mr. Hogg said, among the requests for prayer, many were received asking that thanks might be given. One had been received from a lady who had brought ten servants to the women's meeting at the Agricultural Hall on Sunday week, of whom she had cause to believe seven had been brought to find and believe in Christ. A short time ago he was in South America, and he found there a gentleman who was doing a good work for the Lord. Upon questioning him, he ascertained that he had found Christ while singing in Mr. Sankey's choir.

Admiral Fishbourne said that, at a church at Cleghaton, out of a congregation of 2500, about 500 or 600 people had been under conviction of sin at the same time, and that was done quietly, with not the least excitement. At another place, too, not far distant, a minister had sent to him for assistance, saying that for whole days, from early morning until eleven o'clock at night, they were occupied in pointing the way of inquirers to Christ.

Mr. Bradbury, of Weston-super-Mare, said he had come 140 miles to take part in the good work which was going on in London. At a church near Forest-hill, for the first time since it was built, twenty-six souls had just been into the schoolroom to make inquiries as to the way of salvation, and many of them went away rejoicing. That very morning, as early as eight o'clock, some more came, and at nine others came in, so that the work was continuing in full vigour.

Mr. Sankey said yesterday (Sunday) was the most blessed day he had yet had the privilege of spending in London. It was a day of refreshing to his own soul from early morning until ten o'clock at night. He traced much of the blessing to himself and to others with whom he came in contact to a little portion of the Word of God, which he read one evening after he went home from the Agricultural Hall. That part was in the eleventh chapter of John, which referred to the raising of Lazarus. When they came to the grave, there was a stone there, which Jesus could have removed Himself. But He said to those who were about Him, "Take ye away the stone." After Jesus had raised him, He said, "Loose him, and let him go." He could have done it easily Himself, but He chose that his disciples should do something, thus inculcating the example that, while his followers were to work, it was the voice of Jesus alone that could bring life into the dead soul.

Mr. Radcliffe, the superintendent of the house-to-house visitation, said many were receiving the visitation with joy, and numbers of backsliders had been brought back again to the fold through their exertions. One lady wrote to him that they had sixty-four workers, thirty-eight men and twenty-six women, but they were nothing to the numbers needed. She was sending to the country for help, stating she could return the help when the country visiting commenced. He concluded with an earnest appeal for more labourers.

Prayer having been offered by Dr. Ellis, Mr. Sankey sang "One more day's work for Jesus," the congregation joining in the chorus, after which the benediction brought the meeting to a close.

Mr. Moody was also absent on Tuesday, and Mr. Thomas Stone, Chairman of the General Committee, presided. The address, given by Rev. Adolph Saphir, of Notting-hill, was indeed a feast of fat things to any soul hungering and thirsting after righteousness. Having read John xv. 9-17, he said the burden of the Saviour's teaching in the passage was, "Love and obedience"—first love, then obedience. But before love came faith, and, first of all, came the grace of God, which bringeth

salvation. While thus laying down the distinction between faith and works, he urged strongly the inseparable and blessed connection between the two. Christ says, "Ye are my friends, if ye do whatsoever I command you." Christ's commands were so easily understood and remembered. They were like the pure light from heaven. Conscience and reason told us they were true; we needed to have our hearts enlarged, so that we might love to do them as well as to approve of them.

Dwelling on the simplicity of Christ's commands, Mr. Saphir showed how they were almost always summed up in one word. The source of our spiritual life was, "Abide in Me." We are to abide in Him "in secret." The command with respect to our sinful inclinations is, "Death." With regard to our life and conduct the command is, "Follow Me." With regard to our friends and relations the word of Christ is, "Mission." The object of our hope is, "Heaven," and all might be summed up in the one word, "Love."

"Now, dear friends," said Mr. Saphir, in closing, "let me ask you, do you love the commands of Jesus? Do you love them as much as the promises of Jesus? Are we not all apt to take hold of everything that is sweet, and comforting, and consoling in Scripture, like so many flowers out of a garden, and weave them into a garland, but to look on the precepts and injunctions as so many thorns and briars that we wish to avoid? What a mistake!"

"Take His easy yoke, and follow;
Love will make obedience sweet."

Mr. Sankey sang a new hymn, telling of the Saviour's love. He imparted fresh interest to the service of song by reciting an appropriate passage of Scripture between each verse. He followed with earnest prayer for Mr. Moody, then on his way back from Liverpool; and Mr. Radcliffe prayed for Mr. Taylor, who was on his way to Liverpool.

Mr. J. W. McGill, of Glasgow, gave some cheering accounts of the various Mission-works in Paris (all of them known to our readers) carried on by Mr. and Mrs. Pearse, Miss Leigh, and Mr. McAll, and asked special prayer on their behalf.

On Wednesday, there was a full attendance, to welcome Mr. Moody back, after his brief absence. After "Wondrous Love" had been sung, Mr. Moody said there were 180 requests for prayer sent in, and they had to be condensed. He requested the Christians to write out their requests as shortly as possible, so as to save time in reading and arranging them. Some of them occupied eight or ten pages. After the requests were read, Mr. Moody himself prayed for the special objects mentioned.

His address was founded on the stories of the leper and the palsied man, in Luke xii. He spoke in terms of great admiration of the four men who brought the sick of the palsy, and pointed out that it was when Jesus saw their faith that He cured the men. They got more than they asked for.

The lessons he wished to draw from the passage were, if we could not bring a soul to Christ, let us get our neighbour to help us. Nothing would wake up London quicker than to have four men after one soul. He drew the picture of a careless man being visited at breakfast, dinner, tea, and supper, by four separate persons, anxious about his soul. The man would not sleep much that night. Another and opposite lesson was learned from the conduct of the leper who went straight to Jesus himself.

Rev. T. Thomas referred to the "Personal Appeal Society," established in London three years ago, and urged the formation of similar societies throughout London.

After a few words from the Rev. D. Bill, of Nova Scotia,

Mr. Moody said he had just found out how London was to be reached; he referred to the thousands who responded to his invitation to try and bring one soul to Christ during the week, on the previous Sunday morning, and stated that several thousands more in Liverpool

had agreed to do the same. Speaking of a service for children, he said it would be utterly impossible to conduct one successfully in the Agricultural Hall, on account of the size of the building; but he advised the parents to bring the children to the ordinary services, which he tried to make interesting even to the youngest.

The noon meeting on Thursday was a most interesting one. Mr. Moody spoke from the words, "Be careful for nothing; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God; and the peace of God, which passeth understanding, shall keep your hearts and minds, through Christ Jesus." The reason why our prayers are not answered is often because we are not thankful for answers received. It would be a good thing to have a thanksgiving-meeting now and then. He had been very much encouraged during the last few days at receiving so many letters from parents and friends, giving thanks. He received yesterday a letter from a mother in the north of Scotland. Her son had visited the Agricultural Hall, and been converted, and though unable to write herself, she got her daughter to write, informing him of her joy. He read other most interesting letters, and defended the practice of giving out the requests for prayer publicly; we are told to bear one another's burdens.

Rev. F. Tucker related a striking case of conversion at the meetings in Dublin, which had come under his personal observation. "Fathers and mothers," he concluded, "there are plenty of you here to-day, and you are thinking about absent sons. Do not despair; bring them again and again upon your hearts to Him who is mighty to save." Mr. Tucker then prayed with great fervour for Mr. Moody and Mr. Sankey, who, he said, were as dear to Englishmen as to any in their own country.

Mr. Radcliffe mentioned the case of a lady who was awakened at one of the meetings, and had been disappointed in her desire to speak to Mr. Moody, but had found peace through conversation at Great Marlborough-street, and yesterday she came to say that she had engaged in the house-to-house visitation. Mr. Radcliffe once more appealed for superintendents, otherwise those who had already volunteered would have to do double work. He specially wanted some who could speak German to take a district not far from Exeter Hall. A clergyman of the Church of England, who had gone to a new parish, had written to him for superintendents and a band of visitors, whether Churchmen or Nonconformists he did not care, as long as they could speak for Jesus. Mr. Radcliffe also appealed for some who were accustomed to speak to Jews, as the work among them was abounding.

EVENING MEETINGS, AGRICULTURAL HALL.

Events have singularly falsified the prediction of one of the worldly-wise prophets of the *Saturday Review* that "Messrs. Moody and Sankey would be a nine days' wonder at the most." They are now, as we write, well on in the fourth week of their services, and there is not the smallest sign of any falling off in the attendance at the meetings, in the interest awakened, or in the number of anxious inquirers. Mr. Moody stated the other day at Exeter Hall, that some of the evening meetings of the past week were the best they had seen, and he is not in the habit of making such statements rashly, or without good foundation. Let us thank God and take courage. He has graciously visited London with the precious droppings of his love and saving power. Is not this an encouragement to his children to ask for and expect greater things still, to give Him no rest until the dry bones all around shall be turned into an exceeding great army, that shall fight, under the banner of the Cross, against the remaining vice and unbelief.

Mr. Moody was at Liverpool on Monday evening last week, speaking to the young converts there, and his absence doubtless accounted for the somewhat smaller attendance at the Agricultural Hall. The Rev. Wm.

Taylor supplied Mr. Moody's place as the preacher. Mr. Taylor's preaching, both as to the matter and manner of it, forcibly contrasts with that of Mr. Moody, and for this very reason we think it was remarkably suitable to the occasion. Mr. Moody chiefly appeals to the affections and the heart, and his success shows, no doubt, that the shortest way to reach a man's whole being is by way of the heart. At the same time it is most essential, we think, not to overlook the fact that God's plan of salvation is intended to subdue the understanding as well as awaken the emotions, and coming after Mr. Moody's solemn and heart-stirring appeals of the past week, Mr. Taylor's address was one of immense value. He chose for his text the words of St. Paul, "By the deeds of the law there shall no flesh be justified in his sight." No man, he said, could be acquitted before God by the deeds of the law. Why? Is God's law so high and so severe that we cannot be acquitted before Him, or attain a justified relation by the law? Let us see. Mr. Taylor proceeded, in terse and striking language, to examine and expound the law, as contained in the Decalogue, and proved that these commandments were holy, just, and good. They could not be lower, and be just; they could not be modified. Yet if we have never broken any of these laws, we will be justified before God after all. But that is just the point. Mr. Taylor then reproduced each commandment in turn, and showed how in the spirit, if not in the letter, no one could say he had kept any of them. Having thus cut the ground from under the sinner's feet, he urged the acceptance of Christ as a Saviour. The only court in the universe that could righteously acquit a guilty man was the court of immutable justice, because it had been satisfied in the finished work of Christ. Some of his illustrations were extremely forcible, and to the point; and the discourse, though longer than Mr. Moody's usually are, was listened to with eager interest.

Mr. Sankey was present as usual, and sang, "What shall the harvest be?"

A novel and striking feature of the service was Mr. Taylor's repeating from memory, instead of reading, the first fourteen verses of John i., commenting as he went.

Tuesday's evening service in the large hall was preceded by a prayer-meeting in St. Mary's Hall, at seven o'clock, at which Mr. Moody urged the Christians to disperse as much as possible among the audience, so as to be in a position to speak a word of counsel and encouragement to any who were impressed during the service.

A buzz of satisfaction passed through the crowded building as Mr. Moody passed to his seat, accompanied, as usual, by Mr. Sankey.

Mr. Moody's text was, "Son, remember," and from these words he pictured, in vivid and realistic language, the anguish of those in the lost world. He did not preach of hell to terrify people; at the same time he must declare the whole message of God. If there is no hell, let us burn our Bibles. He believed "the worm that dieth not" would be the memory of opportunities lost and gone for ever. The truth, so faithfully though lovingly spoken, seemed to find its way to many hearts in the congregation, and the heart of the preacher was rejoiced to see numbers at the close inquiring how they might escape from the wrath to come.

Mr. Sankey's sermons in song were addressed both to the Christians and the unconverted, "Nothing but Leaves," and "Jesus of Nazareth passeth by."

As the time allotted for the stay of the evangelists at the Agricultural Hall swiftly glides past, the anxiety to attend the meetings increases. The hall was densely crowded both on Wednesday and Thursday evenings, and the doors had to be closed some time before the proceedings commenced. On both evenings Mr. Moody discoursed on "Heaven." His addresses on this subject have been usually termed "Bible-readings," though they are, strictly speaking, a mixture of exposition and appeal. From many passages of Scripture Mr. Moody proved, in his first address, that it is rational to look

upon heaven as being "above," that it is the dwelling place of God, of Christ, of the angels, and of the redeemed saints. This latter thought naturally led him to make a most affectionate and effective appeal to all his hearers who had loved ones in heaven, to make sure of their entrance into that abode of light and happiness. Such an appeal, carried home in Mr. Moody's striking language, could not fail to stir to their heart's depths many a careless one, and the responses to the speaker's invitation to rise were more than usually numerous. The inquiry-room was the scene of many a grave and often tearful conversation about the greatest realities of life, and to all human appearance there were numbers who, then and there, made up their minds to start for the better land.

On Thursday evening Mr. Moody, continuing his remarks on heaven, discoursed to a congregation that crowded every corner of the Agricultural Hall, of the folly and virtual insanity of laying up treasure on earth, without making any provision for the possession of treasures in heaven. At the commencement of the service he prayed that heaven might be nearer and dearer to every Christian than ever it was before, and if one is entitled to judge from their own experience, his prayer was abundantly answered. The pearly gates and golden streets, and the all-attracting presence of Christ in the new Jerusalem, were brought so vividly before the mind, that we could share the desire of Paul to "depart and be with Christ, which is far better." It struck us that Mr. Moody dwelt somewhat too strongly on the reward or crown to be received by the Christian as an impelling motive to service and suffering, but, be this as it may, his pictures of the grand old warrior apostle, Paul, as he fought the good fight, and finished his course, in spite of his many and sore persecutions, were calculated to inspire the drooping soul, and cast into dark relief the feeble Christianity of the present day.

The Agricultural Hall was literally packed on Friday evening; many were under the impression, we believe, that it was to be the last week evening service. The platform had been largely extended on both sides, and if the building will really hold 15,000, there must have been that number present.

Mr. Sankey sang "The Ninety and Nine," in that wondrously touching way which has caused his hymns to reach so many hearts, and made his solos an integral part of the service.

For the third time within the last month Mr. Moody propounded to his hearers the momentous question, "What must I do to be saved?" and answered it so clearly and unmistakably that when he pulled up the gospel net which he had been casting out during his address, many were not unwilling to be caught. He afterwards met the inquirers alone, and "expounded unto them the way of God more perfectly." The after-meeting for prayer was rather marred for a time by the departing crowds.

BIBLE READINGS.

On Wednesday afternoon at the Conference Hall, Mildmay, and on Thursday afternoon, at Exeter Hall, Mr. Moody gave to crowded congregations, a Bible-reading on "Works," not, perhaps, one of his best, but as the subject indicates, one of great practical value. He gave prominence to the truth so well expressed on a previous day by Mr. Saphir, that faith and love must come before obedience, and counselled the young converts to betake themselves to the study of God's Word, to work, and to prayer.

SUNDAY'S MEETINGS.

"Thou hast kept the good wine until now." Mr. Moody, in his addresses to Christian workers, may be said to act on this principle. His earlier Sunday morning addresses could not, we think, be excelled as rousing and soul-stirring exhortations on such abstract subjects as Love, Courage, Perseverance, or Service. What impulses for good they have communicated to the thousands who

listened both with eyes and ears—and mouth, I was going to say—eternity alone will reveal. Still, we think and believe there is nothing that can awaken the dormant energies of easy-going Christians, and prompt them to action, so much as the presentation of these truths in a concrete form, and, for this reason, we doubt not Mr. Moody's address of Sunday morning last on "Daniel" will continue to exert a powerful influence for good, after his previous sermons to workers have been well-nigh forgotten.

"Daniel" is palpably a very congenial topic of discourse with Mr. Moody; he seems to revel in it, and it brings into action all the burning enthusiasm of his being, and affords him an opportunity of making many a homethrust at the follies and foibles of the present day. He might very profitably cut the subject in two, as he does many of his others. We have noticed that in order to compress all he wishes to say about Daniel into one address, he has to hurry along with breathless haste, and at a speed sufficient to terrify the swiftest phonographer extant. Now and then he glances un-easily at the slowly, but too swiftly moving hands of the clock, and he invariably brings the address to an abrupt and somewhat unfinished termination, with the expression of a regret that the time will not allow him to say more about this "man beloved of God." Many of the audience must have been astir betimes—he spoke to some who had come many miles—but the prevailing sentiment must have been that they would rather not have slept at all than have missed hearing the well deserved eulogium that Mr. Moody pronounces on "the prophet Daniel," who is now, as we used to sing in the days of our childhood, "Safe in the promised land."

Mr. Sankey closed the lecture at Mr. Moody's request, by singing "Dare to be a Daniel," the audience taking up the chorus. As this last Sunday morning gathering in the North of London slowly dispersed from the great building lit up with the clear shining of the morning sun after the rain, "Dare to be a Daniel" was the watchword that passed from friend to friend, and we are surely right in believing that "Daniel's band" received a large accession as one result of this intensely interesting and memorable service.

The afternoon service for women was by far the largest of any that has been held in London for that class. Every seat in the building was occupied and numbers stood in the further passages. As an aged man of God on the platform said, the sight was simply overwhelming, and, he added, "What shall the sight at the judgment be?" Fifteen thousand of the mothers and daughters of London, with one accord, in one place, to hear "The Gospel!" That was Mr. Moody's subject, and as he told out in glowing words, and with heart and tongue on fire, of the Saviour's unfeeling power to heal broken hearts, to set the devil's captives free, and to bring peace to the troubled spirit, it was once more abundantly clear that the truth struck home and we believe proved to be the power of God unto salvation. As usual, Mr. Moody called upon all who requested prayer on their behalf to rise, and countless numbers of women in all parts of the audience stood upon their feet. The afternoon was far spent before Mr. Moody and some of his untiring assistants were able to dismiss the inquirers to their homes, we trust taking with them a new-born love to Christ, the anointed One, and faith in his power to save to the uttermost.

Last week we referred to Mr. Sankey's singing of "Knocking, knocking," and the same terms might be used to describe its effect on this occasion.

The evening hour brought with it another "wondrous gathering" of men, to whom Mr. Moody re-delivered "the gospel" message, in terms nearly similar to the afternoon address, and with marked tokens of success.

At this service, Mr. Sankey sang that most touching, perhaps, of all the hymns in the collection, "Oh, Christ, what burdens bowed Thy head!" It is almost inconceivable that any one in the audience, whose conscience was not altogether asleep, could have listened

to the recital of Christ's woes, told out in tones of passionate feeling by the singer, and yet remain unmoved.

Altogether, the last Sunday's meetings, to be conducted personally in the Agricultural Hall by the evangelists, were a fitting rebuke to those time-serving writers of the secular press who have asserted that the movement has gone into decline.

After this week, Messrs. Moody and Sankey will remove to the New Tabernacle in the East-end, which is now almost ready for occupation; but Mr. Moody announced that the services would be continued in the Agricultural Hall throughout the month of April. He appealed to the ministers and Christians in the locality to support them, and hoped the month of April would be a better one than that which had gone before.

PICKET WORK

AT THE AGRICULTURAL HALL.

This work deepens in interest, and so many are now told off for it that it rejoices old hands to see them taking to it, and finding their work and joy in it.

Nicodemus came by night, and but for that visit, though it was under the shelter of darkness, we should not have had the third of John, and many like him, who will not now pronounce, may yet, as he did, come forth in the dark and cloudy day, when others, who are foremost now, may hang down their hands.

A gentleman made the following statement:—"I have not Christ, either by profession or possession. I admire the character given of Him, but I see so many who profess lead such inconsistent lives, that I cannot come to Him and live so." We urged on him the necessity of coming in order to have genuine coin, as counterfeit coin impoverished the King's treasury, and pointed out the possibility of a deeper objection lying hid away from present view—"The carnal mind, which is enmity against God." He admitted it might be so, and left the hall, promising when he got to his home in the country to consider the matter.

A widow lady in deep anxiety, with another younger, were walking about. They could not speak out. We spoke to them of the name "Jesus," and what it cost the Father to give Him the name. We asked the widow lady if she remembered the trouble it was to her when her children had to get a name. On both sides of the house names were to be found that had a claim; but here was God giving his Son a name which involved, from the manger to the grave, a life of sorrow, shame, suffering, and at last death; and truly such a name was a refuge and a tower of strength. They were both deeply touched by the thought of God giving this name to his Son in order to reach them.

There are many met with outside who have a Christ in the Collect, and in the morality and integrity of their life and the approval of their minister, and when they are disturbed by rousing and burning words, they are very uneasy. One of these interested us much. He said, "Mr. Moody tells us to take Christ, same as I would ask my child to take a piece of pudding." It puzzles them sorely, the free and abounding offer of Christ in the gospel. We pressed the acceptance of that offer, on the authority of God's word, and the terrible alternative, if the offer was rejected, of making "God a liar."

May the blessed Comforter anoint all workers, so that those even at the skirts may get the precious oil. O.Y.

FACTS AND INCIDENTS.

How many souls not far from the kingdom are there in every congregation met in the Lord's name? The Lord knows if we do not, but every disciple may, on every occasion, ask the Master to introduce him to, at least, one such.

At one of the noon-day meetings at Exeter Hall, a middle-aged woman sat next me, and whilst singing the

hymn, "Safe in the arms of Jesus," I whispered, "Are you safe in the arms of Jesus?" No sooner were the words uttered than down came the tears, and before the meeting had begun she had accepted the gracious gift, and returned thanks to Him. At the close of the same meeting the Lord introduced me to an elderly woman, whom He likewise set at liberty.

On another occasion, seated next me, was a man about thirty-five; paid marked attention during the meeting, could not say he was born again—a helping hand, the Lord standing by, and he passed in. One of the stewards, meanwhile, was speaking to another man, his duties prevented him from following up this case; I therefore walked with him a little way, and he passed, as I believe, from death unto life. On another occasion two little boys, apparently about the age of twelve and nine, were seated next me; inquiring of the eldest if he had given his heart to Jesus, he replied he didn't know. The meeting over I spoke to him of Jesus, with illustrations suited to his capacity, and he embraced Him as his Saviour, but in the midst of his giving thanks he burst into a flood of tears: his younger brother, who also confessed the Lord, was broken down likewise. Instead of the mother being glad, she appeared to be displeased; I rejoiced to know that the unbelief of a parent in this respect cannot make void the faith of the child. In contrast to this, at the inquiry-meeting at the Agricultural Hall, a Christian man brought his little boy, age about nine, and asked me to speak to him.

One interesting case at the Agricultural Hall was that of a sailor, age about eighteen; had run away from home, knew not if his parents were dead or living, thought himself too great a sinner to expect forgiveness, but 1 Tim. i. 13—16, applied by the Spirit, set him at liberty. This took place in the hall after the inquirers had adjourned. He was to sail for Brisbane three days after. Another case was that of an elderly woman of the "hoping sort." Putting the gospel before her as a gift to be definitely accepted or rejected, possessed or not possessed, she was led to accept it, and found rest, after (as she subsequently told me) forty years' vain endeavour.

Another case was that of an aged woman about seventy, in the inquiry-room, crying like a child, and brought to me by a convert a week old. She said she believed Jesus died for her, but did not feel happy. I said, "There is one thing you have omitted to do, and that is, to thank Him for his unspeakable gift." The old lady did so, the spell was broken, and peace was given her.

Another case was that of a sailor, age about twenty-two, brought to the hall by his mother. He had intended spending that evening at a public-house in Ratcliff Highway, and from thence to a dance. Impressed with the address, he was taken to the inquiry-room by his mother, fully prepared to receive the truth. I saw him the next day, he had of his own accord signed the pledge. Told the captain what had happened, who thereupon said, "If you conduct yourself well during the voyage" (to Melbourne, for which he set sail the next day) "I'll make you third mate." The crew, he told me, numbered over thirty, not one of whom was on the Lord's side. On our parting, to use his own words, he said, "I feel as though I had had on a heavy suit of clothes and heavy boots, but have took them all off, and put on light ones." C.

Many persons have written or spoken of the personal effort they have been enabled to put forth for the Master, in answer to Mr. Moody's appeal on the morning of Sunday week. The following, from a worker, tells its own story:—

"I am one of those who stood up last Sunday morning, in answer to Mr. Moody's appeal for Christians to try and win a soul for Christ each day last week. By the grace of God, I have been enabled to speak to thirty-one persons, and have every reason to believe that eight of these have been led to Christ. To his name be the glory!

"One night, I had not spoken to anyone all day. I was seek-

"By some one in the street, and, while praying for direction, a beggar woman came and spoke to me, attracted by my Bible, as she told me afterwards. She did not beg, and I was able to clear her mind of all doubts, I trust. I called on her afterwards, in a cellar, and found her husband, seventy-three years old, talked and prayed with him; but he said he could not and would not decide till Wednesday. I ask prayer, that he may decide long before, and that he may be spared till he does."

At one of the Noon Meetings Mr. Moody said: I have here a letter I should like to read. No doubt many people might have taken friends to the hall, anxious that they might be blessed, and their friends have gone away disappointed. I have received this letter to-day from a man in Liverpool, and it will explain itself:—

"Sir,—I was led by idle curiosity to attend one of your services in Victoria Hall. When I returned home, my wife inquired how I liked the service. I told her I was sadly disappointed, and said I should never return again to hear you. My wife was grieved to hear my report of the sermon, as she had expressed a desire to hear you. On the Monday I reported to my shopmates, which prevented many from hearing you that week. On the Sunday evening following I was impelled by a strange uneasiness I could neither understand nor control ['Thank God,' said Mr. Moody, 'for prayer; some one was praying for that man'] to pay another visit to Victoria Hall. Oh, sir, that evening I shall never forget! The emotional element of my inner man was aroused. If angels in heaven rejoice over one sinner that repents, my two children in heaven would rejoice over their father at the close of that sermon. You asked all those who desired to become Christians to stand up; I was one of the first to stand up in the presence of ten thousand men. Afterwards I went into the inquiry-room. I was spoken to by a Christian person, who directed me to believe on the Lord Jesus Christ, and my sins would be forgiven. I had heard the same old old story for years, but yet I was not saved. At this point, sir, you entered the inquiry-room, and told us to change the word 'faith,' and substitute instead the word 'trust' in Christ. I left that meeting impressed with solemn thoughts, but yet with my sins on me. I returned home, and my wife was anxious to hear my report of my second visit. I told her that my prejudice was all removed, and it was a glorious meeting, and that she might arrange to go and hear you often, which she did, and is now rejoicing in Christ. I retired earlier than usual to rest that night, to engage in private prayer with Jesus, which I had not done for years. My youngest boy of eleven years stole quietly into my room, and knelt beside my bed. He would often get his arms round my neck, and ask me to pray. The following morning, at breakfast, the boy told his mother he was glad God had sent Mr. Sankey and yourself to Liverpool, because they had taught his father to pray. 'He was praying last night,' said the boy. Sir, imagine my feelings when I was told this. On the Monday I advised all my shopmates to go and hear you, which they did. I have been greatly blessed under the ministrations of Mr. Sawday. I have been led to abandon the belief that there is no eternal punishment. Sir, men's minds, talents, and money have been expended in endeavouring to remove a great moral evil—strong drink; but if such talents were directed against a greater sin, if all would accept of God's act of mercy in giving his Son Jesus Christ to die for our sins, we would require no Act of Parliament to stop drinking. Since I have found Christ, I have not entered the public-house ['Thank God for that! I hope the young converts will keep out of the public-houses; I cannot help thinking they are the gate of hell'], nor tasted alcoholic liquor ['That's better yet']. I cannot enter the public-house, and take Christ with me. I pray for you, and desire your prayers, and the prayers of your congregations."

LETTERS FROM CHILDREN.

As an instance of the almost innumerable ways in which the influences of the present movement are being ramified throughout society, we quote one or two extracts from the letter of a very young lady of twelve or thirteen, written from school, the other day, to her mother:—

"We are requested to write on Wednesdays on any subject we may think proper, so I chose for mine, 'The universal fame

of the great revivalists, Messrs. Moody and Sankey.' Miss I—reads to us of the great meetings held at the Agricultural and Exeter Halls. I truly believe that ere long the inhabitants of our far-famed and mighty London will become really Christian; many who have lived in darkness until now have received a new light, and know what it is really to live.

"Some people say that the great congregation is gathered for the purpose of hearing Mr. Sankey sing. I can assure you it is not on this account, as when Mr. Moody was detained elsewhere the hall was only half filled, which proves that the people go for the purpose of hearing the word of God, and not alone to hear the singing of Mr. Sankey.

"The work, in my idea, bears some analogy to the preaching of Paul in Athens, only that the latter, I was going to observe, laboured in the midst of a more hard-hearted people; this, however, is a question. You must agree with me, dear mother, in saying that those who inhabit the low streets and neighbourhoods of London and other large towns, require as much missionary work amongst them as do the savages in Africa, Asia, &c.

"Surely these two great evangelists, and others like them, are worthy of interment in our great Abbey; when generation and generation shall have passed away, may their names be revered and loved. I fancy I hear you saying, 'My little Emily has Moody and Sankey on the brain.' Well, perhaps I have, for I am in raptures with their hymns, and will not be contented until I go to the great meeting and judge for myself of the work these men, with the assistance of the Divine Spirit, are doing towards the extension of God's kingdom."

Since she wrote the foregoing, "Little Emily" has been to the great meeting, and her next letter to her parents will, we are sure, be in warmer terms than this. In how many varied ways is the good seed being scattered abroad! May we not expect God to bless such a letter, written in simple faith by one so young, and likely to fall into the hands of many friends who "care for none of these things."

The following letter, read by Mr. Moody at Exeter Hall, and by a still younger writer, is very touching:—

"I want to know if you will be so kind, at your prayer-meeting, as to pray for my dearest mamma, who is ill in London, that God may be pleased to make her better again, for I do love her so. I have no father, for he died when I was born. I am seven years old. Mamma is a real Christian, and has taught me to love Jesus. I like your hymns very much, and am learning the ones that are easy. Some of them seem made for children like me. I remain, your little friend," etc.

MONDAY'S NOON MEETING

was devoted, as usual, to reports. Mr. Moody read the story of the leper who was cured and returned to give thanks. He was thinking yesterday, he said, of the great cause they had to praise God for what He had done in the month of March. Yesterday (Sunday) was, he thought, the most remarkable day of his life—there were thousands inquiring the way of life. He mentioned one case of a lady whom he spoke to in the afternoon, down in the body of the hall. He asked if she was a child of God? With tears in her eyes she said, "No, but I would like to be." He talked to her with others, and afterwards went to the inquiry-room and spoke to about 200 together. As they passed out he saw the lady weeping, and asked what hindered her from taking Christ. She replied, "I have; when we were on our knees, light burst into my soul, I am crying for joy." She then spoke of her father and two brothers who were unaved, and said she was going home to pray for them while they attended the meeting in the evening.

Mr. Sankey also told of the good cheer he had met with in the inquiry-room, in talking to about 35 men, business men, aged men, young men and boys. He urged the Christians who were in doubt and fears to engage in the work, and their hearts would be made glad.

Mr. Sands gave a striking instance of a young lady whom he had met lately at the meeting. She knew God's Word thoroughly, and was the child of Christian parents, but did not feel. Mr. Sands drew her attention to John v. 24: "Whosoever heareth and believeth, etc., hath everlasting life." As the light dawned on her mind she said, "My father never told me that." She trusted in

spite of her want of feeling, and was now a rejoicing Christian.

Rev. S. Harring related many interesting cases, one of which was remarkable. A young man went to the hall with a companion, intending to write the bitterest and cruellest articles against Messrs. Moody and Sankey. In a short time Mr. Sankey's song touched his heart, and the preaching moved him still further, so that when going out he said, "Do you think this right hand dare write anything against these two holy men? No! If it writes anything it will be to bless them and their work."

Mr. A. O. Charles recited quite a string of cases of conversion, told at a prayer-meeting lately held by the stewards of the hall, many of them resulting through Mr. Sankey's songs. In one case, a gentleman of fashion and leader of society in his country home, was induced to go to the meetings, and the result of several conversations was that he went to the country for his Easter holidays, as he said, "to be the leader of a very different society to that in which he had hitherto moved."

An old man in the body of the hall said he had been in London about 50 years, and had seen all kinds of crowds, but none so patient and orderly as those that nightly attended the Agricultural Hall. On Sunday morning he was in the crowd waiting for the doors to be opened, and though they got wet outside with the rain, they did not mind it, as they knew they would get a better kind of shower inside the hall. He had got so warmed up at the meetings yesterday, he was hardly cooled down yet.

Another speaker in the hall, told how some of his friends, when standing outside waiting for admission, conversed with an old gentleman who said, "I am going inside, but I do not believe in any God, or devil, in heaven or hell, or the soul. How old do you think I am?" They thought he might be 70. "I am 81." He had not been long listening to the gospel before he began to weep like a child. He said to these friends at the close, "Are you going home?" "Yes, we must go as we live at Kingston." He said, "I am not: I never heard anything like this, or felt like this. I must go into the inquiry-room." Further than that, added the speaker, I know not, but surely that was a great thing to praise God for.

This very cheering hour was closed with "Hold the Fort" and the benediction.

On and after Monday next, 12th inst., the noon prayer-meeting will be removed from Exeter Hall to Her Majesty's Theatre, at the foot of the Haymarket. For other arrangements respecting Messrs. Moody and Sankey's meetings see "Forthcoming Meetings."

HOUSE-TO-HOUSE VISITATION.

BY MR. REGINALD RADCLIFFE.

LONDON.

As it is expected that Messrs. Moody and Sankey will commence labouring next Sunday (April 11) in the East-end, may I request special prayer for them in connection with the East, and not for them only, but for the many earnest ministers there.

The visitors connected with the house-to-house visitation of London will also now naturally be specially active in the East, and prayer is earnestly desired for them; but only for them as part of the 'great army of city missionaries, Bible-women, visitors, and other labourers there. Let us all seek our brothers' weal, and have a general advance with thorough one-heart accord in the East, in the West, and all over London.

There has been great blessing in the North and in the South. One of the superintendents sends some striking facts, and says:—"Oh for more tongues, hands, feet, hearts, and souls to go forth in this mighty victory to gather in the spoil."

COUNTRY TOWNS.

Since the appeal, "Lend a Hand," in THE CHRISTIAN of 25th March, and "Mr. Moody's call for a

thousand hands" in the number of April 1, I am glad to say the applications for his leaflet, and for hints as to commencing the visitation in towns and villages, have been very many. They have come from England, Scotland, Ireland, and Wales. They are full of cheer, but so numerous, and likely to be so, that I must—in justice to London, the visitation of which cannot be relaxed, and in order, too, that all parts of the country may readily be supplied—request friends in the country hereafter either to order direct of Messrs. Morgan and Scott, or to order of them through any bookseller, as indicated in a footnote which is appended to this.* I have asked them, in sending out the leaflet, to enclose also a copy of the printed instructions for superintendents and visitors, which have been used in London.

If any friends in the country should think they stand in need of further hints from us, we shall have pleasure in either replying by post, or by a general word in THE CHRISTIAN. I would ask that any such questions may be as pointed as possible.

* The London leaflet may be obtained from Morgan and Scott, 13, Paternoster-buildings, direct, for 7s. 6d. per 1000, or by post, paid, 9s. per 1000; or the leaflet may be ordered through any bookseller, at 7s. 6d. per 1000. If a less number is desired, 500 can be had for 3s. 9d., or post-paid for 4s. 6d. But sample packets, containing several copies, may be had for two stamps, and, except in the case of these sample packets, no smaller number than 500 will be sold. The price previously named for these leaflets was the bare cost paid by the Committee for paper and printing. The price now named of 7s. 6d. as the rate per 1000 is to cover all the labour and expenses of despatch, and to allow also of their being sold by booksellers throughout the country.

SOUTH WALES.—Blessing has come to souls in trouble through the strike. The presence of God overshadowed us while we read to fifty poor women part of 2 Kings vi., vii. The tears ran down their faces while we explained to them that it was the love of God in Christ that had opened kind hearts to send them help. We are getting hold of the outside neglected classes, I ask an interest in the prayers of all sympathizing friends, for wisdom to win souls for Jesus. K. W.

CURRAGH CAMP.—As the place at Major Manning's, at the Curragh Camp, which has been the birthplace of so many soldiers during last summer and until a few weeks ago, has been closed, we purpose (God willing) to rent the Courthouse in Newbridge, or some other large room, where the gospel can be preached during the summer. Any of the Lord's children, or any evangelist wishing to visit Newbridge or the Curragh (or to share in the expenses which will be incurred), are earnestly invited to communicate with Major Manning, Control Quarters, Curragh Camp; or M. Hewitt, Newbridge, County Kildare, Ireland.

SPAIN.—We regret to say that, owing to severe and continuous suffering for some months past, Mr. Faithfull has been obliged to leave the sphere of his labours in Madrid, and seek entire rest and quiet in his own land. He, with his wife and three children, arrived in England on Jan. 28th last. He is now, we are thankful to say, somewhat better, and expects to be going shortly to Leominster, Barnstaple, and other places, as strength may be given, and the Lord may guide him. His mission in Chambers and other places is kindly cared for in his absence by our dear brother and sister, Mr. and Mrs. Penn. Letters may always be addressed to the care of E. W. Faithfull, Esq., Hoptonlands, Winchester.

STUDLEY, WARWICKSHIRE.—The feeling of most of the Christian people in this large village just now is, "Oh magnify the Lord with me, and let us exalt his name together!" Since the beginning of the present year, united prayer-meetings have been held week by week in the Wesleyan and Baptist Chapels alternately, the ministers presiding. A spirit of earnest, believing prayer was given, and great desire was felt for a thorough revival. A young gentleman, who was visiting in the neighbourhood, suggested daily prayer-meetings on neutral ground, and an application to the Evangelization Society, 57, Charing-cross, for an evangelist to conduct a series of special services. A local committee was formed, consisting of Churchmen and Nonconformists, arrangements were made, and the Society sent Mr. John Wood, who has preached twice daily, with great power, to crowded audiences, in the Assembly-rooms, and with such a measure of success as never was witnessed in Studley before. More than eighty anxious souls have stayed to the inquirers' meetings, many of whom, we trust, have "passed from death unto life." "What hath God wrought!" To Him be all the praise, for we are alike unworthy of the blessing, the honour, or the joy.

THE WORK IN LIVERPOOL.

The wave of blessing still rolls on here, "full and free as a river." Many rills from many sources flow into it. Men and women, boys and girls, nightly come to "drink and live." They persuade their companions and fellow-workmen to accompany them where they got their new-found peace and joy, and in not a few instances these also find them at the Fountain of Life.

The nightly meeting of young men at Newsome's Circus becomes more and more a sweet refreshment, and solace after the toils of the day—an oasis in the desert of hard work and earthly selfishness—a wayside house, where, in love and brotherhood, the children meet, on their road to the Father's home—a rallying-point for comrades, "by his grace" to "hold the fort," and cheer each other on to Immanuel's land—a training-ground, where babes in Christ first feel their feet, and lift their voices in their great Redeemer's praise—and where they find encouragement and sympathy in maintaining a good profession of faith in the rough outside world of labour. There, in love and equality, in fellowship and courtesy to one another, and in humble, childlike dependence upon God, earnest yet joyous young men and lads, lately so rough and worldly, now so changed, congregate night after night, sometimes bringing an anxious companion with them, ever ready to welcome those who do, to confess Christ openly, and declare themselves his for ever—to sing, his praises with such deep, concentrated feeling, that these songs of joy are the most beautiful music we ever heard—to join with one heart in prayer for needed blessing—to thank God for mercy to others, as if bestowed on themselves, and to listen with grateful hearts to every warning or direction given.

The chairman of these deeply-interesting meetings, which number on an average 1400 nightly, has been Mr. Henry Drummond, so well known wherever Mr. Moody has laboured, and whose gentleness is only surpassed by the earnestness with which he carries out and controls this most successful service of grace. Individually we grieve much that the greater needs of the youth of London have called him for duty there; but we have no fear for the Mission itself, for it is of the Lord, and He will provide a leader to carry on his own blessed work.

On Easter Monday Mr. Moody paid us a visit for the purpose of meeting once more the young converts. Upwards of 2000 obtained tickets, most of whom were conversed with before the tickets were granted. The remembrance of this delightful visit still continues. Mr. Moody is with you in body, but we have him in our minds, and carry him and London on our hearts to the throne of grace. His burning words, which read so frigidly in the newspapers, are ringing in our ears. Our opinion is of the strongest that the mighty power of God will yet be felt through his instrumentality from one end of London to another. How pleasant it would be to all her devoted subjects who are in Christ if our beloved Queen should have the privilege of hearing him!

The Rev. W. Taylor, of California, who is now with us, and preaches nightly to thousands in the Victoria Hall, is a different man from Mr. Moody. While the latter made his own name and mark in the land last year, as he went through it like the fiery column, Mr. Taylor's reputation preceded him, and we have heard for years of his success as an evangelist and missionary from Polynesia, India, and the Western States. We do not doubt or wonder at the great good he has accomplished, under God, in these countries. His appearance, manner, and bearing, stamp him as a born pioneer of truth. That he should carry his standard into the darkest places of earth unflinchingly, and "dare to be a Daniel," in its worst places of horrid cruelty, is no more than we should expect of him; and though coming immediately after Mr. Moody, the difference in their respective styles may be too apparent, yet we are sure that no Christian will fail in affectionately regarding

one who has reached and been blessed even to savages living beyond the joyful sound of salvation.

A large gathering of young men crowded St. James's Hall on Sabbath afternoon, 4th April, at 3 p.m., to hear the beloved Henry Drummond give his farewell address, preparatory to leaving for London next day. The large building was filled to the door, and numbers thronged the passages, and stood on the platform all round the speaker. The service was very solemn, and tears stood in eyes unacquainted with softness. Mr. Drummond spoke on the text, "Seek ye first the kingdom of God," and struck home with great power and earnestness, yet with winning gentleness. A deep impression seems to be made.

At 4.30 p.m., Mr. Drummond inaugurated in the Circus a new movement which, under God, is calculated to be of immense importance here. A meeting of Christian working-men in their every-day clothes took place, and the attendance was encouraging for a beginning. What grand results are not in store for this crowded hive of bees, if Christian workmen unite, and shoulder to shoulder go forth to carry Liverpool for Christ!

At 9 p.m. our brother again, and for the last time, presided over his favourite gathering of lads and boys, who meet nightly at the Circus, and it was a great trial for him, as well as sorrow to those whom he has benefited so much, and worked so hard to rescue. We join in casting him on the loving Father, and we trust that his lines in London will be laid among young men there, capable of appreciating him half as highly as we do.

R. L. B.

April 2.

ANSWERED PRAYER.

A MISSION WEEK IN KENT.

The past month has been rich in blessing in many places where special services have been held. The death-like slumber which prevailed has been disturbed; the Lord having sent showers of grace upon his servants, they pass, through their instrumentality, to thirsty souls brought within their influence.

A few weeks since, some Christian friends agreed to meet in spirit daily to seek for a blessing on a country town where much indifference prevailed; the young people there were made special subjects of prayer. Mr. Denham Smith held several services, and it was a delightful sight to see ministers of different names uniting in brotherly love to further the spread of the gospel. As the meetings were held at different places in the neighbourhood, it is difficult to judge of results, but "the day will declare it." Those who had previously professed themselves believers, were bowed down under a sense of sin, quickened souls were revived and established, and a blessed work in the salvation of souls was vouchsafed of God. Many advanced in life testified to the blessing received, but chiefly young people had the joy of finding "a present salvation."

One child says, "I know Jesus as my own Saviour now." A young boy exclaims, "I have found my mother's God now. I too am saved." A Sunday-scholar, "My teacher's prayers are being answered for me." A girl in a Bible-class, "I do love Jesus; He is my Saviour. I see it clearly now. I must give up doing, and trust only in Jesus. I feel I am saved through the death of the dear Saviour."

Two servants were brought under conviction of sin at the meeting, and found peace whilst about their daily work. The son of a devoted minister found his father's God at these meetings, and many young men were roused to greater earnestness in speaking for Jesus. A young girl, writing to a friend, says, "My heart was so hard towards Jesus, but He broke it at the first meeting, and He gave me faith to accept Him as my Saviour." Another testifies, "My sins have been such a burden; now my heart is relieved: Jesus has forgiven even me; I do believe it; I will believe it." A little motherless child, "Through God's grace I can say I am saved; Jesus is mine; what can I do for Him? oh! He is so precious." One who had often heard the truth, said, "Before last night I could not say I was a Christian; at the meeting it was all made clear; I had not taken God at his word; now I see the way, even Jesus, and I ac-

saved. How could I have lived so long without Him?" "How different," said another, "since these meetings! Now I can truly say, Jesus is mine; my sins are nailed on the cross. Two years since I was impressed; but, alas! I again became careless; I mixed with worldly companions, who laughed at my seriousness, and in a little time I was more giddy than ever." May these "babes in Christ" be fed with "the sincere milk of the word, that they may grow thereby!"

Gen. xviii. 17—19 stamps Christian training with divine approval; let parents go on seeking wisdom from above, and the Lord by his Spirit will bless them. There must be sowing before reaping. What harmony between the eternal, divine purpose, and prevailing prayer! May this record stimulate all engaged in Christian labour to go on lifting up Jesus only!

P.S. Mr. Denham Smith has been preaching in the Woolmer Forest this last week. Every service souls professed to have found the Saviour. Many were under divine awakening. One remarkable case may be noted. At an after-meeting a young wife was found weeping under a sense of her sins. Outside her husband was found doing the same, quite ignorant of each others' state of mind. He was invited in, when the first thing he saw was his wife rejoicing in her newly-found peace. Both are now rejoicing in the Saviour. Surely a time of blessing is passing over the land.

"ONE SOWETH, AND ANOTHER REAPETH."

The gospel preached by Mr. Moody and sung by Mr. Sankey is listened to with an eager interest, and a grave and earnest attention; while the results, seen in the inquiry-rooms, and other parts of the city, as well as of the provinces, prove that the power of the Lord is indeed present to heal. "Pray ye that the Lord of the harvest may send labourers into his harvest." In this great field, labourers for every division of Christian work are needed—those who can speak, or pray, or attract by the power of song, or give their means to the work—those who can fill the blessed position indicated by St. Paul, in 1 Cor. xii. 8, as "helps." For this humble but deeply important sphere of labour may we not enroll a vast multitude of those who diffidently say, "We have no special gifts"? Will you not throw your efforts into the helping channel, and so cement with a brotherly and sisterly warmth of love this vast fabric now rising day by day before our eyes, even the spiritual temple of our God? Hands and hearts are needed—willing hands and earnest hearts; and God will bless even more abundantly the re-dedication of life, and time, and power, feeble and poor though it may seem, to Himself, who gave all for us. Our little life was his gift; shall we not give it back to Him?

At the daily prayer-meeting on Monday we heard wondrous tales of God's mighty work in London—yes, and in the provinces too; for, blessed be the name of our great Giver, while He supplies one, He need not stint another! No; the storehouse is always full. The "cruse of oil," and the "barrel of meal," for the sustenance of his little ones, are never empty.

Happy is the lot of the store-carrier—of the one who carries the seed-bag, and drops the precious grain, even by the wayside!

IN A LOVELY DISTRICT OF SURREY,

not many weeks ago, a few poor mothers were gathered into a village schoolroom, one wintry afternoon, to hear the tidings of a Saviour's love. Many miles round the little hamlets and wayside cottages they were scattered, whence had been invited to the place of meeting. In spite of the rain and mist which had collected over the hills, at the appointed hour the little room was quite full, and the Lord was indeed in our midst. The message was given, and the little party separated. Except an occasional line from the devoted wife of their pastor, in which no special results of the meeting were alluded to, nothing was heard of the poor mothers who had braved the storm, and then lent so attentive an ear to the story told, till a few days ago, when a young man, traveller for a draper in the little neighbouring town, was driving his chaise over the same rocky road that passes the little schoolhouse. At some distance from any habitation, he passed a little girl, carrying a bundle, and kindly offered her a seat beside him. As they drove along, he took from his pocket the little blue hymn-book, now so

well known by every Christian heart; and he said to the little girl, "Will you read me the 25th hymn?"

"And the little dear read it right through," he said afterwards, in telling us the story.

A few earnest words followed, in which the young man spoke to the child of Jesus, that best theme for human hearts.

"Oh, sir," responded the little listener, "mother lives just here; there's our cottage. She has always been talking of the Bible ever since, one afternoon, she went to a mothers'-meeting at C—. Do come in and see her."

Springing from the chaise, she now ran into the house, to tell her mother a visitor had come, who could "tell her about the Bible."

The stranger received a warm welcome. The horse was soon fastened to the gate, and the young man was comfortably seated by the cottage fireside; and then was opened to him a tale of sorrow. A poor heart-stricken woman, a heart it was bowed down with a load of sin—a load, she told him, freshly gathered that afternoon on the hill-side at the mothers'-meeting. "I can get no peace," she said, "and there are many more like me."

"Now," said the young man, "I have heard that same message, and it has been of use to many; but I'll tell you how it is of use to us. We just 'believe and receive.' She can only give the message; we must take it; and then we are so happy."

While the young man refreshed himself with the cup of tea provided, he opened to the poor woman the gospel plan—a present salvation, mercy and love in Jesus.

Thus, beloved friends, "one soweth, and another reapeth." But let us all labour; He "giveth the increase."

DEPTFORD GOSPEL MISSION.

In continuation of the services held in the Tent during the summer, and in the Theatre during the last six months, and as an inauguration of the permanent work now undertaken in Greenwich by the above Mission, two all-day Conferences of Christians were held, on Wednesday and Thursday last, in the large Lecture-hall, Royal-hill. The mornings were occupied in praise and prayer, many deeply-interesting requests having been sent in from various parts of the country.

On the first morning, Mr. Angel read 2 Chron. xiv. 9—15; Ezek. xxxvii. 1—10; Acts vi. 1—8; and Captain Liebenrood spoke on definiteness in prayer; and on Thursday morning Mr. Fegan read Mark ii. 1—12, as bringing out some important elements of success in Christian work. On Wednesday afternoon, Mr. Dudgeon spoke on Rom. vi., and Mr. G. A. Macnutt, on "The Evidences of True Conversion, as shown in 1 Thess. i." At the evening gathering, Mr. J. E. Hawkins dwelt on the believer's oneness with Christ in four aspects—Life, Love, Testimony, Glory (John xv.); and Mr. C. E. Harditch with much power on Eph. iii. 15, 21.

On Thursday afternoon, Mr. H. W. Taylor spoke on Solomon's desire for "an understanding" (marginal reading, "hearing") heart, in 1 Kings iii. 3, 14; and was followed by Mr. Bland (of Derryquin), who read to the end of the same chapter, connecting it with Exod. xxxii. 28—29 and Heb. iv. 12, on which a very solemn message was based, some Christians impenetrable to "the sword of the Spirit" being compared to tortoises, and the difference between our trying to find out things in the Word, and the Word finding us out—our mastering the truth, and our letting the truth master us, being very powerfully brought out. In the evening, when there was a most encouragingly large attendance, Mr. Macnutt spoke searchingly on the clean and unclean animals in Leviticus xi.; and Mr. H. W. Taylor, on Psalm cxiv.—a most establishing word, fitly bringing to a conclusion meetings, the result of which will be found, we trust, in abundant fruit unto holiness and in mighty blessing to the town of Greenwich, and especially to this newly-established evangelistic effort.

MISSION AT SITTINGBOURNE.—An eight days' Mission has been held at Sittingbourne, and the adjacent villages of Murston and Milton. The Rev. J. E. D. Colston, of Liverpool, was the Mission-preacher, and was largely blessed to the congregations at St. Michael's. A weekly prayer-meeting, as well as a Bible-class, have been started, and new vigour is manifested in the spiritual life of believers. At Murston the Rev. E. Clark undertook the work, and was assisted by H. Jenks, Esq., of Deptford. Three services were held for children, and the sick among the parishioners visited. The Rev. Mr. Tindall, of Margate, was the labourer chosen for Holy Trinity, and rich blessing followed his services, both in the church, and in the factories and tanyard where he preached. Both here and at Milton non-church-goers have been induced to attend in large numbers, and a spirit of inquiry and seeking after God aroused amongst the most careless.

LORD RADSTOCK IN RUSSIA.

There is a cry of need coming up from the Christians in Belgium, and the pastors and evangelists from the provinces meet together here, on March 29 and 30, for a Conference. I propose (D.V.) to leave for Berlin and St. Petersburg on March 30, which I hope to reach on April 3. Will you pray that the Christians may be specially revived and strengthened, and that many unsaved may be brought to Christ, and that, by the prayers of the Lord's saints, I may receive power from on high, so that I may minister out of the fulness of Christ ministered to my own soul? Also that my body may be strengthened against the climate.

Brussels.

RADSTOCK.

"STREAMS IN THE SOUTH."

Times of refreshing from the presence of the Lord have at last dawned upon us. Everywhere there are signs of aroused activity and increased earnestness. A spirit of prayer is visiting the churches, and its paths are dropping fatness. So signal and surprising is the present awakening, that we are like men that dream a pleasant dream. "Now is our month filled with laughter, and our tongue with singing." As streams in the south, after mighty rains of refreshing, return to their deserted channels, so, in numbers of towns and villages around us, once almost destitute of power and life, there is a river of salvation, the waters of which make glad the city of our God.

I have recently returned from a five weeks' evangelistic tour in Devon, Somerset, and Dorset, a brief report of which I send you, in order to draw forth the praises and prayers of your numerous readers on behalf of the work and workers in these different towns.

The first place I was invited to visit (with Dr. Mackay, of Hull) was

TORQUAY.

A week of special evangelistic services had been arranged to be held in nearly all the churches and chapels in the town, from February 1 to 8, preceded by several months of united, believing prayer. Bills were in most of the shop-windows, announcing the fact that, at seven o'clock, business would be suspended, to give an opportunity for the employers and assistants to attend the meetings. Other bills were also to be seen, kindly requesting the inhabitants not to engage any cabs or midgets for the Wednesday evening, so that the drivers might have an opportunity of being present.

There were three and four services held each day, most of them being crowded to excess. The mighty power of God was manifested. In addition to the many interesting cases of conversion that took place, the children of God were greatly revived, quickened, and encouraged.

We held the services in Upton-vale Baptist Chapel, St. Andrew's Presbyterian Church, Abbey-road Congregational Church, and Torr-hill Chapel, the pastor of each throwing his whole heart, sympathy, and interest into the work. The general feeling in the town was apparent as one and another were heard exclaiming, "We never saw it in this fashion." We next visited

PLYMOUTH,

where Dr. Mackay preached on the Monday evening in the Presbyterian Church. It was a most instructive and edifying season, his subject being, "The Name of God." Many regretted his stay was so short, as he had to leave for Hull the following morning.

On Tuesday a few Aarons and Huns gathered for prayer at the Gospel-hall, from twelve to one; and in the evening I gave my address on "Bells and Pomegranates," with illustrations, at the Mechanics' Institute. The sight of so many hundreds of well-known faces, numbers of whom were my own children in the gospel, revived old associations. Many who felt the word with power remained to the after-meeting, for conversation and prayer, which was brought to a close with difficulty about ten o'clock, by a song of thanksgiving and praise. My steps were next directed to

NEWTON-ABBOT,

where, two years previously, my leg had been broken. I preached in the Alexandra Hall and the Baptist Chapel, each building being very full; and, better still, many hearts were filled with the love, the spirit, and the truth of Christ. Ebenezer-house, Dalrymple-road, Bristol. J. A. VICARY.

[Notice of the visits to other towns will be given in our next.]

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THE FLOWER MISSION.

We need 50,000 text flower-holders, written in clear hand, on stiff paper or card (old visiting cards do well for this purpose). One hospital alone takes up 500 weekly. We shall be glad of a few hundred text-holders, written in French, German, or Italian. Who will help? A pattern flower-holder will be sent on application to the secretary at either of the depots, Home of Industry, Commercial-street, Spitalfields, or Conference Hall, Mildmay Park, N.

In the hospital a nurse told how one day, feeling very tired and downcast, she went up to a patient's bed, and her eye fell on the text which surrounded the flowers, "Be not weary in well-doing," etc. It was God's message to her soul, and as a cup of cold water refreshed her, to go on in her arduous work for the Master's sake.

In the back courts of Spitalfields an ever-increasing crowd of the lowest persons followed the flower-basket. It was wonderful to look up from the pure flowers into the terribly sin-stricken faces pressing eagerly round and pleading for a flower. The contrast was so painful, and yet the hope so strong, of what God's silent missionaries should effect. A policeman stood silently by, gazing in amazement at the scene. Suddenly a woman's voice was heard, and a poor lost girl edged her way through the crowd, and, pointing to the text round her violets, said, I can read this—"I am He that comforteth you;" and, bursting into tears, exclaimed, "Oh, I need that!"

It would save us much time and labour if the friends who send flowers would kindly tie them up in tiny bunches of not more than six or eight flowers and a few leaves; and will they send a post-card, telling us on which day we may expect their contributions? Our warm thanks to the friends, especially little children, who have sent us flowers without name or address, and to whom, therefore, we could not write.

We shall be happy to supply Christian workers amongst the sick poor with flowers, if they will call at the depots, either on Tuesday or Thursday mornings, between twelve and one o'clock.

E. A. H.

Home of Industry.

ABERGAVENNY.

It will interest your readers to know that for some time past a good work has been going on in Abergavenny (Mon.). The Lord has graciously visited our town during the past week, in blessing the efforts of his dear servant, Mr. Marack Day, of Leamington, who has been holding special evangelistic services in the Town-hall, under the auspices of the Young Men's Christian Association.

The young men turned out after business hours, and thoroughly worked the town with invitation-slips, which, backed up by a hearty personal appeal, were soon successful in drawing many to the meetings.

All the meetings were well attended, and at the close of each many were found in the inquiry-room broken down under the Spirit's power, anxiously seeking Christ as their Saviour. But the Sunday services were specially marked as a season of great refreshing to God's own children, and of mighty convincing and converting power with the word. The poor people were looked up by an evangelistic band from the back streets and courts of our town, and it might be truly said of them that the common people heard Him gladly. The hall, which is capable of holding 800, was packed in every part.

One young man fairly trembled under the Spirit's power until the light broke in upon his soul, and he lay at the Saviour's feet clothed and in his right mind.

Another, who had been a great drunkard, confessed, with tears in his eyes, that he was sick and tired of the drunkard's life, and trembled in view of the drunkard's end. The question was put to him, "Are you willing to make a sacrifice for the Saviour's sake?" and he said, with a firmness which meant reality, "I am, sir, and by God's help I will. I have," he continued, "been a dreadful fellow for the drink, but the word has been blessed to my soul to-night, and I want to find Christ." He was pointed to a seeking, waiting, loving Saviour, and before he left he was enabled to sing, with joy beaming in his countenance, "Safe in the arms of Jesus," etc.

There were several cases which were bright trophies of redeeming grace. Many anxious souls are trembling upon the border-line, ready to take the last step and enter the king-

dom, with hearts full of bitter anguish on account of sin, waiting for a word from God's people, and woe be unto us if we go not to the help of the Lord, to the help of the Lord against the mighty.
B. B. N.
March 26, 1876.

NOTICES OF BOOKS.

THE HISTORY OF PROTESTANTISM. By Rev. J. A. WYLLIE, LL.D. *Cassell.*—Parts 5 and 6 of this profusely illustrated and excellent work have just reached us. We hope our readers will add this opportune publication to their family library.

THE FIRESIDE HYMN-BOOK. Compiled by MARIA BRAITHWAITE. *Hamilton.*—A small volume of selected and original poems, which contains a large number of the best hymns in the language.

MINISTERS WORKING TOGETHER WITH GOD, and other Sermons. By F. W. BOURNE. *Hamilton.*—A series of sound and evangelical discourses on foundation truths, of which the first was an official sermon delivered before the Bible Christian Conference of 1866.

DICK'S FIRST SCHOOL-DAYS. By Mrs. HENRY BARNARD. THREE LITTLE BROTHERS. By EMMA MARSHALL. *Nisbet.*—Two excellent illustrated stories for little boys.

THE CHRISTIAN'S PATHWAY OF POWER, amongst other excellent matter, has a second article on "The Laws of Life," by Mrs. Gordon, and one by Mrs. Pearsall Smith on "God's Side and Man's Side of the Higher Christian Life." Though we increasingly dislike the last-mentioned term, we commend these able and useful papers to our readers.

THE CHRISTIAN MISSION MAGAZINE. *Morgan and Scott.* 1d.—This record of Evangelistic work among the people, chiefly in connection with the agencies under the control of our brother, Rev. W. Booth, contains much of present and practical interest. An excellent paper on "Dealing with anxious souls," by Mrs. Booth, opens the current number.

CENTRAL NOON PRAYER-MEETING,

MOORGATE-STREET HALL.

The following are the subjects and speakers for the ensuing week.—

DATE.	SUBJECT.	SPEAKER.
Th. 8.	"Joy in God" (Rom. v. 11).	Rev. A. Sturge.
Fri. 9.	Stewardship. "Whose I am and whom I serve" (Acts xxvii. 23).	Mr. M. H. Hodder.
Sat. 10.	A life of faith on the Son of God (Gal. ii. 20).	W. H. Miller.
Mon. 12.	Christ enthroned (Beh. i. 3).	C. E. Hurditch.
Tu. 13.	Peace, the starting-point for work (John xi. 21).	Rev. A. Price.
Wed. 14.	The joy of spiritual quickening (Psa. lxxxv. 6).	W. Marshall.

The Christian TRACT FUND.

To Donations received ... 0 4 0 } By Grant to 1 Distri-
to April 3 ... 0 4 0 } tor ... 0 4 0

APPLICANTS FOR TRACTS.

- Henry Young, Long Stratton, Fornoett, Norfolk.
- Miss G. Upham, Russell House, Hampstead, N. W.
- C. Shireffe, Secretary to Young Men's Christian Association, Aberdeen, N. B.
- H. Salter, 13, John Street, Crewe, Cheshire.
- Murdoch Mackay, Balkevie, Meigle, N. B.
- G. J. Emmerson, 45, Lillian-road, Barnes, S. W.
- Mrs. G. Warriner, 104, Verdon-street, Sheffield.

As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers should be carefully read before being given away.

NOTICES.

"A WELL-WISHER."—We have never heard or seen anything of the kind, and do not believe it.

DELTA.—We would recommend the Young Men's Christian Association, Upper Street, Islington, N.

To ONE who "longs to come to Jesus, but cannot feel her sins."—Wait not to feel, but know, that you surely are a sinner, because God has said, "All have sinned."

Communications received with thanks.—F.A.; D.M.; J.E.C.; E.T.; E.H.K.; E.S.; C.H.D.; M.L.C.; L.W.S.; B.S.; J.E.; J.W.; W.G.; E.F.; A.S.; W.P.; M.A.S.; J.D.S.; B.A.; A.C.G.; E.J.; C.C.P.; J.K.; G.M.; C.W.; E.O.; H.C.L.; J.H.; B.B.N.; J.M.; H.D.C.; E.H.P.; C.W.; Reader; C.J.W.; E.M.; A.P.; E.A.H.; C.H.J.; G.O.; A.S.; C.C.; Lady C.; G.A.H.; W.L.; B.D.W.; Miss K.

DAILY TEXTS.

"I HAVE SOMEWHAT AGAINST THEE, BECAUSE THOU HAST LEFT THY FIRST LOVE."—REV. ii. 4.

Thurs., April 8.—"They forsook all, and followed Him." "Peter followed afar off." "Then all the disciples forsook Him and fled." "Ye did run well; who did hinder you, that ye should not obey the truth?"—Luke v. 11; Matt. xiii. 58, 59.

Fri. 9.—"Watch and pray, that ye enter not into temptation." "Noah began to be an husbandman, and he planted a vineyard, and he drank of the wine, and was drunken." "At the time when kings go forth to battle, David sent Joab, and his servants with him...but David tarried still at Jerusalem." "The thing that David had done displeased the Lord."—Matt. xxvi. 41; Gen. ix. 20, 21; 2 Sam. xi. 1, 27.

Sat. 10.—"Oh that I were, as in months past, as in the days when God preserved me, when His candle shined upon my head, and when by His light I walked through darkness." "Turn, O backsliding children, saith the Lord, for I am married unto you."—Job xxix. 2, 3; Jer. iii. 14.

Sun. 11.—"I have loved thee with an everlasting love." "As the Father hath loved me, so have I loved you; abide ye in my love." "O Israel, thou hast destroyed thyself, but in Me is thy help."—Jer. xxxi. 3; John xv. 9; Hosea xiii. 9.

Mon. 12.—"Is Ephraim my dear son, is he a pleasant child? for since I spake against him, I do earnestly remember him still... I will surely have mercy upon him." "I will heal their backsliding, I will love them freely."—Jer. xxxi. 20; Hosea xiv. 4.

Tues. 13.—"I have prayed for thee, that thy faith fail not, and when thou art converted [restored], strengthen thy brethren." "Restore unto me the joy of Thy salvation, and uphold me with Thy free Spirit. Then will I teach transgressors Thy ways, and sinners shall be converted unto Thee."—Luke xxii. 32; Psa. li. 12.

Wed. 14.—"Have I been a wilderness unto Israel, a land of darkness?" "I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord, because they call thee an Out-cast." "He restoreth my soul."—Jer. ii. 31; xxx. 17; Psa. xxxiii. 3.

"MANY WATERS CANNOT QUENCH LOVE."—CANT. viii. 7.

GIRLS' MISSION-SCHOOL IN JAFFA.—We have received last year's report of this Mission, now of twelve years' standing, and one which has been productive of much blessing in that land, hallowed by the most sacred events and associations. Pressure on our space will not permit of our giving extracts, but copies of the interesting report may be had and many inquiries answered, by applying to the secretary of the Mission, Miss L. W. Stone, Brith House, Torquay. We would direct our readers' attention to an advertisement in another column respecting the Mission.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.—A mother desires to return thanks for improved health of herself and son.—For prayer answered, at Hutton-XI-Towns, Salop, Independent Chapel, at the annual tea-meeting on Good Friday, in the salvation of souls.—Brussels: For distinct blessing in the conversion of souls at evangelistic meetings held by Lord Radstock, in English and in French, between the 25th and 29th of March. Praise likewise for the gladdening of Christians, by conference with Lord Radstock and Mr. R. Pearsall Smith. Ask that on the return of the latter to Brussels in May, the pastors of Belgium may receive a large blessing.

PRAYER.—For one who has grievously backslidden.—For a lady who has for many years been troubled with most horrid blasphemous thoughts, and seems to have no power over them; she feels at times in the utmost despair.—That a devoted clergyman may be guided to a suitable sphere of work.—For a young wife afflicted with "mania," and tempted to destroy herself, saying she is "possessed by a devil," though for many years a believer in Christ, and the child of earnest Christians.

—For a gentleman, whose mind and body are weakened by softening of the brain, that his faith fail not.—For a young believer about to undertake a Sunday-school class.—For three ladies going out next month as missionaries to Zanzibar, that their work may be blessed and their lives preserved in this tropical and unhealthy climate. They would also ask a safe voyage, and a good influence on the ship's crew. They desire continual prayer for Africa during the three or five years they will be absent from England.—That Christ may be glorified in the lives of a brother and sister and five children, who are now reaping the bitter fruits of folly.—For a young man desirous of being used among the people of Herefordshire.—For a dear sister assailed with doubts for many months.—For the sincere and unwilling sceptics of London.

PLACES.—For some Mission services about to be held at Marden.—For an awakening in Carlisle.—That the Lord would greatly bless the special meetings to be held at Chertsey, from April 5 to 10, under the joint direction of the Wesleyan and Congregational ministers.—For the evangelistic services about to be held in Whitehaven.—For Shelf, near Halifax.—For Brecon, where signs of increased spiritual life are ap-

pearing.—For Woolwich, that the people and preachers may be prepared for a week of special united services, April 12—17.—For Forfar. Special prayer is requested on behalf of a cottage-meeting and a large Bible-class being held here weekly.—For God's blessing upon special evangelistic efforts at Basingstoke. For a more extensive revival at S—, where eleven have recently been converted. For suitable premises at C—, where there are between four and five hundred inhabitants, and only one small cottage-service on Sabbath evenings, and where hitherto all efforts to obtain another cottage, or any other room for preaching, have failed.—For a Young Women's Association about to be opened at Cheltenham.—For blessing on the evangelistic services being held in Britannia Fields Chapel, Islington, during this month.

CONVERSIONS.—For a father of a large, very young family, who has brought much trouble on them by evil and intemperate habits.—For my two brothers and sisters.—For three uncles and a cousin.—For four men, one has a praying wife, another praying parents, and the other two a Christian daughter and niece; all are looking out for the blessing, but very disheartened.—For my father and brother.—For my father, that he may speedily be brought to the feet of Jesus.—That a young man, a professing Christian, whose struggles against a besetting sin have hitherto proved unavailing, may be thoroughly converted. He is almost ready to despair.—For one in consumption, not likely to recover, that she may have an assurance of her salvation through Jesus.—For my brother, about to sail for India.

FORTHCOMING SPECIAL MEETINGS.

MESSES. MOODY AND SANKEY'S MEETINGS.

AGRICULTURAL HALL every evening this week, except Saturday, at 8.

BOW-ROAD HALL.—Addresses to Christian Workers on Thursday and Friday, April 8 and 9, at 3. Sunday morning, April 11, at 8, also to Christian Workers. Tickets for this meeting to be had at the office at Bow-road Hall. Sunday afternoon and evening, at 3.30 and 8. See *Adv.*

HER MAJESTY'S THEATRE, HAYMARKET.—Bible Lectures on Tuesday, Wednesday, Thursday, and Friday, April 13—16, at 3.30. Admission by tickets, to be had at the office of the Theatre, from 10 to 5 daily, on and after Friday next.

HOME OF INDUSTRY, Commercial-street, Spitalfields.—Meeting of Christian Workers third Wednesday in each month, at 7. Tea at 6.

CONFERENCE OF PARENTS, TEACHERS, and others interested in Children, at Princess Mary's Village, Addlestone, Surrey, Tues., and Wed., May 11 & 12. Preliminary Prayer-meeting, Monday, at 8 p.m. Meetings each day at 11.30; 3.30; and 7.30. *Subjects for Tuesday*—"Receiving little children in the name of Christ" (Matt. xviii. 5); "Early age of new birth" (Psa. lxxi. 5; Luke x. 21); "Holiness manifested in children" (Prov. xx. 11; Eph. vi. 1; Col. iii. 20). *Subjects for Wednesday*—"Promotion of children's spiritual life" (Eph. vi. 4; 2 Tim. iii. 5; Psa. xxxiv. 11; Dent. xxxi. 13); "The training referred to in Gen. xviii. 19; Dent. xi. 19; Prov. xxii. 6; "Offending the little ones" (Matt. xviii. 6). S. A. Blackwood, Esq., Rev. Achilles Daunt (Dublin), Rear-Admiral Fishbourne, Rev. P. E. Phelps, Rev. E. Savage (Bexley Heath), and many other friends, will take part in the proceedings. Each day at 5, a meeting for mothers only will be held, conducted by Mrs. Barbour. For tickets, programmes, and lodgings, address, with stamped envelope directed for reply, the Secretary, Nine Elms House, Wandsworth-road, S.W.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Spiers at Ipswich, till April 9; Market Harborough, April 12 to 16; Kettering, April 19 to 23; Ringwood, April 26 to 30; Newport Pagnell, May 3 to 7; Leicester, May 10 to 14.

Children's Evangelistic Band.—Mr. J. W. Jorcan, at Mechanics' Institute, Nottingham, April 19 to 23; Mr. Wigner, Cong. Church, Linden-grove, Peckham Rye, April 12, 13, 16, at 7. Saturday Afternoon Services: April 10, at 3, Moorgate-street Hall, Mr. Gore and Mr. C. E. Good; Tryon-house, 115, Sloane-street, Mr. W. H. Buncombe. City Weekly Prayer-meeting, at Weigh-house Schools, Fish-street-hill, every Tuesday morning, 9 to 9.45.

CONFERENCE HALL, Mildmay Park.—Sunday, April 11, Mr. G. Kirkham, at 3.30; subject, "Cain, or the voice of a brother's blood." Mr. J. P. Larkins at 7.

OPEN-AIR MISSION.—North London Auxiliary—Iona Rooms, Camden Town, Friday, April 9; Tea at 6.30; Conference at 7.30. Subject, "Let brotherly love continue."

—South London Auxiliary—Schoolhouse, Melior-street, Bermondsey, Wednesday, April 14; Tea at 6; Conference at 7. Subject, "Remarkable Periods of Bible."

COW-CROSS MISSION.—Open-air Meetings on Clerkenwell-green Sunday evenings at 6; Courts and Alleys of Cow-cross on week evenings at 8. Preachers and helpers wanted.

CONFERENCE ON SCRIPTURE HOLINESS.—Baptist Tabernacle, Hornon-street, Kensington, on April 13, 14, 15, 16, from 3.30 to 9 each day.

EXETER HALL, Strand.—Sunday, April 11, Mr. H. Grattan Guinness, at 3.30, for one hour, evening at 7.

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CRAYFORD CHRISTIAN CONFERENCE, Wednesday, April 14.—All-day Meeting on anniversary of opening of "British Workman" and Village Hall, commencing at 11 a.m. Tickets of H. Millner, Esq., Laurel-villas, Bexley-heath.

WEST LONDON TABERNACLE, Notting-hill.—Mr. R. Hurditch and Lord Cavan, on Monday and Tuesday, April 12 and 13; Rev. J. Denham Smith, Wednesday, April 14; Mr. H. Taylor, Thursday, April 15, at 7.30 p.m.

HOLLOWAY HALL, N.—Sun., Ap. 11, C. H. Lovell, Esq., at 8 p.m.

DWYFORD GOSPEL MISSION, Lecture-hall, Royal-hill, Greenwich.—Sunday, April 11, Mr. G. A. McNutt, at 3 and 7; every Thursday during April at 8.

HOUSE OF REST, 7, Cambridge-gardens, Kilburn-park, N.W.—Meeting every Friday, at 3 p.m., on "Faith's Rest, and the Believer's Progress in the Divine Life." Conducted by clergymen and other gentlemen. Open to all Christians.

MOORGATE-ST. HALL.—Thursday, April 8, at 7.30. Young Men's Meeting on Friday, at 8 p.m.

WEEKLY NOON PRAYER-MEETING, St. George's Hall, Langham-place, W.—Every Wednesday, from 12 to 1.

DAILY PRAYER-MEETINGS.

EXETER HALL, 12—1, to end of this week. On and after Monday next, at Her Majesty's Theatre, Haymarket.

CENTRAL CITY NOON PRAYER-MEETING, Moorgate-street Hall, corner of London Wall, 12—1. Ladies' meeting, 1 to 1.30.

Y.M.C.A., Stafford Rooms, Titchborne-st., Edgware-rd., 12—1.

MILDMAID CONFERENCE HALL, Mildmay Park, at 12.

NO. 59, LOMBAUD-ST., Mon., Tues., Thurs., Sat., at 1; Wed. and Fri., at 12.30.

EAST-END CONFERENCE HALL, Carlton-sq., Globe-road, at 12.30.

WOOLWICH, 14, Thomas-street, 12 to 1.

SUSSEX HALL, Leadenhall-street, at 1.

SUNDAY-SCHOOL UNION, 56, Old Bailey, at 1.

PEOPLE'S HALL, 272, Whitechapel-road, at 1, except Saturday.

GREEN LANS WESLEYAN CHAPEL, N., 6.45 a.m.

PECKHAM EVANGELISTIC MISSION, 116, Hill-street, 12—1.

TOTTENHAM.—Brook-street Chapel, 12—1.

FRENCH PROTESTANT CHURCH, Westbourne-grove, 12—1.

ST. MATTHEW'S VESTRY, Denmark-hill, from 12 till 12.45.

ONBLOW HALL, Neville-street, Fulham-road, Sat. even., at 7.30.

ARUNDEL-SQUARE CHAPEL SCHOOLROOM, every morning, from 7 till 8, Sundays from 8.45 till 9.45.

COMMITTEE ROOM of Small Public Hall, Croydon, 12—1.

UNION HALL MISSION, Carlisle-street, Edgware-road, 12—1.

19A, GREAT PORTLAND-ST., Oxford-circus, 3 p.m.; on Saturdays specially for children and their friends.

GREENWICH.—Large Hall, Railway Station, 12—1.

Donations received by Messrs. Morgan and Scott to Saturday Morning, April 8th, 1875.

Gratuitous Circulation of "The Christian"—Anon. 3/9; Mrs. W. £1	1 3 9
"The Christian" Tract Fund—B.E.E. 1/-; E.G. 2/6; T.L. 6d.	0 4 0
Noon-day Prayer-meeting Fund—E.R. £1; Mrs. N. £1; A. Widow, 25; S.A.B. 25; B.E.E. 10/-; E.F. 3/-; W.L.T. 25; C.H. £1; W.H.J. 11/-; Two Servants, 10/-; Bedford, £1/15/-	21 9 0
Major Malan's Mission, S. Africa—A Widow, 25; H.A.B. 45; Fide Fortis, £2/10/-; F.M.W. £1	13 10 0
East End Juvenile Mission—Z. 10/-; Boys—J.S. 5/-; O. 2/-	0 17 0
Evangelistic Work in France, M. Perrenaud—Nice	4 0 0
Rev. E. W. McAll's Work, Paris—Nice, £4; B.M.B. 10/-	4 10 0
Mr. Wall's Mission in Rome—Roman Beggars—Nice	2 0 0
Friendless and Fallen—A.D.C. 10/-; A.D.C. £1; C.H.H. £2/10/-	4 0 0
Lord's Day Observance Society—B.E.E.	0 5 0
Two Million Pamphlets for London—B.E.E. 2/4; Mrs. B. 16/6	0 18 10
Miss Weston's Work in Royal Navy—Lifeboat Hall, Devonport—E.L.	0 9 8
Distribute Children's Dinners—E.L.	0 9 8
London City Mission—A.D.C.	2 0 0
Dinners for Aged Sick and Poor—A.D.C.	1 0 0
One Cross Mission—A.D.C.	1 0 0
Famine in Asia Minor Fund—J.H.A. 5/-; H.A.B. 25; J.W. 7/9; Harold, 2/-	5 14 9
Home of Industry—Flower Missions—In Memoriam	0 0 6
Mr. G. Lavrenco's Mission in Spain—H.A.B. £20; R.M.B. 10/-	20 10 0
Mrs. Barnard's London Bible-Women—Lingfield	0 10 0
Mrs. Pascoe's Work in Mexico—A Feeble Helper	0 10 0
Miss Leigh's Young Women's Home, Paris—O.	0 3 0
Poor Jews in Whitechapel—O. 3/-; C.H. 10/-	0 13 0
Discharged Female Prisoners' Aid Society—O.	0 3 0
Miss Lee's Home, Platow—C.H.H.	5 0 0
Miss Cole's Orphan Home—C.H.H.	2 10 0
Spitalfields Gospel Mission—W.H.S.—C.H.	0 10 0
Miss de Broen's Work in Paris—H.S.B.	4 0 0
East End Training Institute—H.S.B. £2; B. £1	3 0 0
China Inland Mission—H.S.B.	2 0 0
Female Education in the East—B.	1 0 0
Bible in Russia—B.	0 10 0
Moravian Missionary Ship—J.C.	1 1 0
Whitefield Mission—House—J.S.	0 10 0
Hospital for Invalids, Putney—Sympathizer	0 5 0
Arctic Expedition Fund—Mrs. W.	1 0 0
Miss Cotton's Work in Dorking—E.B.	10 0 0
Free Gospel and Medical Mission—E.E.G.	0 10 0
The Orchee, Steyne—E.E.G.	0 10 0
Miss Sharman's Home—E.E.G.	0 10 0

£118 17 2

The Orves of the Arctic Vessels.—[Miss Hinnts, 5/-; Anon., Beverly Postmark, 2/6; J.G.B. £3.]

The Christian.

THE KINGDOM OF GOD AND HEAVEN.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

DAN. II. 44.

THE history of man is the history of a Kingdom lost and regained, but in its recovery raised to a higher plane, and established upon a foundation as stable as before it was insecure. When God made man in his own image, He made a king, bidding him "increase and multiply and replenish the earth, and have dominion over the beast of the earth, and the fowl of the air, and the fish of the sea." But at the first temptation Adam believed and obeyed the serpent, and thus delivered unto Satan (Luke iv. 6) the dominion which he had received from God, and Satan became the prince of this world (John xii. 31; xiv. 30; Eph. ii. 2). Satan's nature was imparted to the now fallen creature, and from Cain downward men have been born children of the wicked one, who was a murderer from the beginning, who is a liar, and the father of it.

God, in the second millennium after the creation, destroyed the world by the flood, because the earth was filled with violence; all flesh had corrupted his way upon the earth; the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually. Then God restored to man the dominion he had lost; and in much the same words as He had used to Adam, He conferred the kingdom upon Noah and his sons, saying, "Be fruitful, and multiply, and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered" (Gen. ix. 1, 2). But scarcely had Noah left the ark, than he fell more shamefully even than Adam had done. Thus the dominion was again lost, and the new earth began to be replenished, not by a kingly but by a vanquished family. Disobedience and slavery go together; obeying God, man rules; committing sin, he becomes the servant of sin. The end of Noah's dispensation was the tower of Babel; instead of spreading abroad and replenishing the earth, men thought to build a tower unto heaven, to make themselves a name.

Out of the scattered nations God called Abram, to be the beginning of a great nation, and the progenitor of kings: "I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee." They who are to rule must first learn to serve and to suffer, and therefore four hundred years of bondage are given, to prepare the seed of Abraham to be a Kingdom of priests, and a holy nation (Exod. xix. 6). But man, even though he come out of the loins of Abraham, God's friend, is a born slave of sin, and cannot retain the royal dignity. Israel proves a stiffnecked race, and after centuries of provocation, the chosen people, the royal generation, are carried captive to Babylon, and the Times of the Gentiles are begun.

Absolute power is committed to Nebuchadnezzar,

by God to whom power belongeth; but the axe boasts itself against Him that heweth therewith; the saw magnifies itself against Him that useth it; the rod shakes itself against Him that lifts it up; the staff lifts up itself as if it were something more than wood (Isa. x. 15). Nebuchadnezzar set up an image of himself, whereto all people, and nations, and languages, at his command fell down in worship; and, forgetting the warning he had received from heaven, walking in the palace of the kingdom of Babylon, he spake, and said, "Is not this great Babylon that I have built, by the might of my power, and for the honour of my majesty?" Among the beasts, for seven years, he reaped the penalty of his pride, until he had learned that the heavens do rule. But the lesson is lost on his successors. They rule not in the fear of God. Gentile monarchy, though it have a head of gold, has feet of iron mixed with clay; and all these, the gold, the silver, the brass, the iron, and the miry clay, being of the earth earthy, shall be broken to pieces together, and become like the chaff of the summer threshing-floors.

Such, at the end of four thousand years, was the history of man, and of the dominion with which God had entrusted him. Now a Little Stone is cut out of the mountain of humanity without hand; Jesus, the Seed of the woman, yet not of human paternity, but by the operation of the Holy Ghost, is born a King in Bethlehem. At first a Little Stone, He must increase, until his Kingdom fills the whole earth. From the time of his birth there are two kingdoms in the world—the kingdom of man, which has passed over from Israel to the Gentiles, and is now in its fourth stage, the Roman Empire; and the Kingdom of the heavens, the Kingdom of God, which is revealed yet hidden in Jesus, the Son of Man, the Son of God. The Heavenly Kingdom does not at once destroy the worldly kingdom, but grows up within it, yet not of it, destined at length to consume and destroy it unto the end.

In the days of Christ, the people of Israel were looking for and expecting deliverance from the Roman yoke, through the establishment of the promised Kingdom of God. Thus Simeon waited for the consolation of Israel; Anna and many more were looking for redemption in Jerusalem; Herod hoped to have destroyed the Child that was born King of the Jews; Nathanael, an Israelite indeed, at once recognized and acknowledged Him to be the Son of God, the King of Israel; the Pharisees demanded of Him when the Kingdom of God should come; the sons of Zebedee asked to sit, one on his right hand, the other on his left, in his Kingdom; the Transfiguration was a vision of the Kingdom of God in power; Joseph of Arimathea, an honourable counsellor, waited for the Kingdom of God; and Nicodemus, who came to Jesus by night, was evidently occupied with the same expectation; John the Baptist, stumbled by the little progress Jesus was making toward an earthly throne, sent to ask, "Art Thou He that should come, or do we look for another?" As He drew nigh to Jerusalem for the last time, the people thought that the Kingdom of God should immediately appear; and when He came to the city, they set Him on the ass's colt, and spread their garments in the way, and cried, "Blessed be the King that cometh in the name of the Lord!" Pilate delivered Him to the people's will, because they would not have Him for their King; the crowd around the cross said, "If He be the King of Israel, let Him come down;" the

thief prayed, "Lord, remember me when Thou comest in thy Kingdom;" and the last question which his disciples asked Him before He ascended was, "Lord, wilt Thou at this time restore again the Kingdom to Israel?"

The idea of a Kingdom runs through the whole Scriptures. The first proclamation of the Gospel by John the Baptist and by Christ is, "The Kingdom of Heaven is at hand." And the last record in the Acts of the Apostles is the fact that Paul dwelt two whole years in Rome (*the seat of the world-kingdom*), in his own hired house, and received all that came in unto him, preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, *no man forbidding him*.

The idea of the Kingdom, whether latent or expressed, is a fundamental element in all the Epistles, and in the Revelation it shines forth like the sun in the firmament.

It has already been remarked that the Kingdom has not only been recovered to man, but raised to a higher plane, and established upon a more secure foundation. It has been raised to resurrection ground, and those who are counted worthy of it are those who have been born again, those who have been content to lose their life in this world, that they may find it unto life eternal. The principles of this Kingdom are not only contrary to but subversive of those on which the kingdoms of this world are founded. Such terms as, "The Gospel of the grace of God," "The Gospel of God," "The Gospel of Christ," etc., are some of its various and manifold aspects. But these and other parts of this great subject must be considered in future papers, if God permit.

M.

"KEEP ME WHITE."

A HYMN FOR THOSE WHO ARE CONSECRATED TO THE LORD.

Blessed Jesus, Thou art mine,
All I have is wholly Thine;
Thou dost dwell within my heart,
Thou dost reign in every part:
Blessed Jesus, keep me white,
Keep me walking in the light.

I am safe within the fold,
All my cares on Thee are rolled,
I enjoy the sweetest rest,
For I'm leaning on Thy breast:
Blessed Jesus, keep me white,
Keep me walking in the light.

'Tis the happiest place to be,
In the heavenlies with Thee;
I have found the highest seat,
For I'm sitting at Thy feet:
Blessed Jesus, keep me white,
Keep me walking in the light.

Humbly at Thy feet I bow,
Put Thy yoke upon me now;
Keep me trusting on Thine arm,
Free from sin, and safe from harm:
Blessed Jesus, keep me white,
Keep me walking in the light.

Precious Jesus, day by day,
Keep me in the holy way;
Keep my mind in perfect peace;
Every day my faith increase:
Blessed Jesus, keep me white,
Keep me walking in the light.

H. D'ARCY CHAMPNEY,

Author of "Precious Jesus, or 100 Titles of our Lord."

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PROSPECTS IN SPAIN.

My dear Brother,—I have long been desiring to write to you again, as we greatly need and value the prayers and interest of the Lord's people in everything that concerns the gospel in Spain.

We are frequently asked what result has the recent change had upon the missions. Speaking for ourselves and the work in our hands, we thankfully answer that we *practically* know no difference; schools, meetings, mothers' meetings, house-to-house visits, tract circulation and distribution, all go on as before, some branches with more outward success than ever. The news from Barcelona is to the same effect. The first Sunday or so after the revolution some of the chapels were unusually full, probably because many, thinking they would of course be closed, desired to hear for themselves before it should be too late; but from that time everything has gone on regularly. For this we give thanks to God.

Of the future who shall say what may be? Nothing continues long the same in this country. We may have more liberty, or the intolerance of the Church may prevail on the Government to lessen what we have, or take it away. We do well to pray much about it, while it is a cause of gratitude we are able still to do so much.

I referred to our immediate work; I think a few particulars may be interesting, then I must close. Two years ago Mr. Faithfull, now in England to recruit his broken health, began a mission in Chamberi, the northern district of Madrid, for the most part a very poor, low neighbourhood. The Lord gave blessing, so that it was thought well to take better and more central premises; last August a very suitable place was taken in a most public position where several roads meet. The large boards with gospel texts are read by hundreds who may never enter. The new premises enabled us to concentrate the work, there being space for three schools, chapel and class room, etc. It was perhaps too much to expect that, taking such a stand, the enemy should let us alone. For a long time the roughs annoyed us in every possible way, but many of them heard words whereby they may yet be saved, and now for a long while our meetings have been quiet, though much smaller than at first. Those whom the Lord had blessed came into church fellowship, and still continue. One brother does much in the distribution of tracts; he selects the most fashionable promenade and distributes amongst those who have just arrived in their carriages; he meets with particular favour. His wife and daughter, also in fellowship, take two tract districts, going once a week to change the books; this morning I find they are thinking of beginning a third. Others help in the Sunday-school. One is now a Bible-woman and is doing well—received in almost every house she calls at.

The schools, the expenses of which Mr. Müller and Mr. Wright of Bristol kindly meet, comprise boys, girls, and infants, with their teachers, in three separate rooms with distinct entrances. The Lord has blessed us with very suitable teachers, and the number of children is ever increasing; there are now, in all, nearly 150. Our Sunday-school would cheer you I know; last Lord's-day ninety-two children and ten teachers. Let me ask prayer for the young, that the Holy Ghost may work among these precious souls.

The mothers'-meeting established by Mr. and Mrs. Faithfull, now counts sixty on the book, and enables many a poor woman to provide garments for herself and children. As in England they pay by instalments, but here we also make a reduction on the cost price of the materials. Several ladies take part, and the afternoon is pleasant as well as profitable. Some of the women come to the preachings also.

We have recently begun with a school in the district we live in. Mr. Müller willingly took the expense of this also. It is a beginning. Already there are a few girls. Much has been done in a private way in this Barrio by many beloved servants of Christ; we trust the more public work will have the Lord's blessing. If

in any work one feels the force of the apostle's words, "Our sufficiency is of God," it is in this; for He only can save. A harder soil never, perhaps, existed. We are nothing, and less than nothing, yet can become mighty through God. Prayer in the ever-blessed name of Jesus *does* bring blessing on every work of faith and labour of love; continue, then, to pray for Spain, that Jesus may be glorified. ALBERT R. FENN.

Lagasca 22, 4 dra, Madrid.

THE MORALS OF TRADE.

Several correspondents write, thanking us heartily for having opened our columns to the discussion of this important subject. Their communications contain many details, which make it still more obvious that the matter is one which demands prayerful and candid consideration.

It must not, however, be forgotten that purchasers as well as vendors are equally responsible for the *bona fides* of a transaction, and that, were there less grinding on the one side, there would be more liberality on the other. We hear a good deal in business about "bargains," but are they not often one-sided and delusive arrangements, much more advantageous to the seller than the buyer? Why not be content to sell at a fair profit, and buy at a fair price?

We give a few brief extracts from the letters received, which will sufficiently indicate the feeling which exists in the minds of many Christian people. But while we give these details as illustrations, we must not hope in a Conference, either in print or otherwise, to deal with aught but *principles*.

(a) "I trust that God will graciously incline Mr. Moody and other evangelists to give a practical tendency to their prayers and addresses in this great season of revival. The lives of the converts will be dragged into the mire, and we made laughing-stocks, if these men and women do not show a high moral standard in every-day life. I have often said that my daily shopping was my daily punishment, owing to the falsehoods that one encounters. It is distressing to witness the terror which prevails in some houses of business among the young men and young women, who feel that they are being watched continually by a superintendent, who is walking up and down, and listening to all they say. It is as much as their place is worth to speak the truth, and say distinctly to a customer, 'No; we have not the article you require.' Again and again have I seen a blush come on the cheek as the lie has been told. A young man, on his death-bed, said to a clergyman who visited him, 'I have this weighing on my conscience, that I have so often said that fish was fresh when it was not. They come and say, "Is that fish fresh?" by which I know they mean, "Is it to-day's fish?" I often said, "Yes," when it was yesterday's; for I knew my master would dismiss me at once if I told the truth.' I trust that Mr. Moody may be led to take up this great and pressing question, and tell the people plainly that God hates whatever 'maketh a lie,' and that no liar can enter the golden city."

(b) "Tradesmen often say that 'honesty is the best policy,' but all do not practise it. Hence that wonderful and saddening elasticity of conscience, that much-to-be-regretted laxity of principles, which exist in the commercial world. Better results may be looked for when they shall have been made to understand that 'Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come' (1 Tim. iv. 8), and that all needful things shall be added unto those who first seek the kingdom of God and his righteousness (Matt. vi. 33)."

The "false-bill" system and commissions to buyers are certainly immoral transactions. From various instances of the latter we give one as an illustration.

(c) "A civil engineer, a chapel deacon, about to specify some goods which I sell, sends his private address card, on which is written, 'I suppose usual commission.'"

Another writes:—

(d) "I know of many instances where, by at once repudiating trade customs, men have ultimately been successful in business."

The writer of this last remark uses his experience as an argument for letting matters remain as they are; we should see in it an evidence of the need for conference; for there are many Christians who are afraid to take a determined stand. If a Conference should lead to a

clearer perception that the righteous God loveth righteousness, and to a consequent determination at once to repudiate all that conscience does not and cannot sanction, the object of the writer of the first article upon this subject would soon be accomplished.

(e) "All that we have to do as Christians is to practise the morality of the Bible in our business."

This writer also deprecates conference on this subject.

But do all Christians practise the morality of the Bible in business, and in many other departments? If not, should not some united effort be made to bring about a change so important as this?

Christian brethren, let us examine ourselves, testing each action by the Bible precepts; and may God the Holy Spirit so enlighten our understandings, that we shall know how to deal with this subject! Do we, as Christians, exercise self-denial in our business? (Mark viii. 34). Do we fearlessly, and at all costs, throw open the office-window "toward Jerusalem," and spend the mid-day hour at the throne of grace, as Daniel, one of the busiest men of God this world has seen, did? (Dan. vi. 10). Are we willing to distribute our possessions? (Luke iii. 11; xii. 33; xviii. 22). When by misfortune a poor debtor "has nothing to pay," do we frankly forgive him (Luke vii. 41—43), or hand him over to the solicitor. Are all our communications "Yea, yea; nay, nay? For whatsoever is *worse* than these cometh of evil" (Matt. v. 37; James v. 12). Do we pay earnest heed to the words of Jesus, "All things whatsoever ye would that men should do to you, do ye even so to them?" (Matt. vii. 12). Is all our conversation "without covetousness," and are we content with such things as we have? (Heb. xiii. 5). Or do we use "flattering words as a cloak of covetousness"? (1 Thess. ii. 5). Has "the love of money" (1 Tim. vi. 10) any place in our dealings? Let us answer these questions, brethren, in the sight of God, and we shall see the *Morals of Trade* rise towards the level of their standard, and in all things our light shall so shine before men, that they, seeing our good works, shall glorify our Father which is in heaven.

IRELAND.

AWAKENING AT CHARLEMONT.

Dear Sir,—Your readers will rejoice to hear of a spiritual awakening which has taken place in this parish. During the winter, special services were held in one of my school-houses, about three miles from the village. About three weeks ago, after much prayer, I commenced these afresh, and as we had been very earnestly seeking a revival of religion in our midst, I gave to those assembled an account of the work of God which I had seen and heard of in other places. After an earnest exhortation from 1 Tim. i. 15, the Lord was graciously pleased to own his word, and a precious revival began, which has been spreading among us ever since. That evening six precious souls were enabled to behold the Lamb of God who taketh away the sin of the world. The numbers attending our meetings have been increasing each evening. From fifty to sixty have in the space of a fortnight been translated from the power of darkness into the kingdom of God's dear Son; while the Lord's dear children have been much refreshed and strengthened. Truly God has been very gracious to us. Oh may his mercy lead us to put fuller trust in Him for future blessings!

F. W. KING,

Incumbent of Charlemont.

FREE CIRCULATION OF "THE CHRISTIAN."—A Christian friend sends us an order to forward two dozen copies or so of THE CHRISTIAN, for gratuitous circulation in a town in Scotland in which he is interested, for the next two months. The insertion of this fact may incite other of our wealthier readers to follow his example. We continually receive gratifying testimony from many parts of the world as to the stimulus given to Christian life and effort by our weekly reports of the Lord's working in our midst.

REVIVAL IN RUSSIA.

Probably few of your readers will have thought of a revival in the Greek Church, but still fewer will have expected it almost exclusively in the highest classes of society, amongst the noble "after the flesh." It is therefore so much the more rejoicing to state that, just where the work of God was least known, it has been manifested in the brightest manner, thus proving practically the word of the Lord, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth."

About a year ago, Lord Radstock paid a visit to St. Petersburg, and preached the gospel to those conversant with the English language. The journals, armed with the power of the press, strenuously but vainly sought to turn aside the edge of the truth by declaiming loudly against it, condemning especially the fact that many of the Russian aristocracy went to listen to this foreign nobleman. Nevertheless, the enemy did not succeed in frustrating the efforts made by the Lord's servant; for many received the word in a good soil, and proved soon by their practical conduct and conversation that they had really passed from death unto life. Some who formerly moved in the most fashionable circles of society, seeking their pleasure in the world, have completely broken with it, and submitted to the government of Him "who has called them out of darkness into his marvellous light." Through preaching and writing, they seek to spread, in town and country, the glad tidings of God's remedy for sin. Some, through grace, are led to tell the Old Old Story to the working-classes, and others, especially ladies, call from time to time at the prisons, to preach the gospel to the poor criminals. In short, there seems to be a general desire on the part of all to find occupation in the Lord's service.

A Christian publication, *The Russian Workman*, the first of its kind which has ever appeared in Russia, has just been issued. It is an illustrated journal, for which Mr. Smithies, of Paternoster-row, London, has gratuitously furnished the plates, and its chief purpose is to convey the gospel message in simple language.

Although all who have been recently converted belong to the Greek Church, from which, according to the laws of the State, they cannot separate, yet, in practical walk and doctrine, they eclipse the testimony of many Christians brought up in more favourable circumstances. Several meetings and conversations, in which I had the joy of taking part, gave ample evidence of this, and unmistakable proofs of a desire to seek closer acquaintance with the revealed mind of God. My inquiries as to Christian relationship and standing were met by the reply, "Our religion is Christ. In Him we are complete. In Him we have forgiveness of sins and eternal life. He is our peace, our righteousness, our sanctification, and redemption. It is our privilege to show forth the riches of Christ."

And now, dear reader, the evidence of God's truth being wide-spread, as far as the east is from the west, and the testimony of his grace clear and unmistakable, whether in Russia or in England, let me ask you solemnly, Can you fall in as a witness for Christ in these days of increasing evil? But first as to the momentous question, Have you really and individually measured the immensity of God's love for you, as shown out in wondrous colours at Calvary? Have you known the value of that empty tomb, the power of a risen Christ, the joy springing from that word, "Peace be unto you"? If not, "Awake, O sleeper, and call upon thy God," for the night is far spent and the day is at hand, when in all the power and majesty becoming the risen and glorified Man, He shall come with ten thousands of his saints, taking vengeance on them that know not God. R. T.

ASHTON-UNDER-LYNE.—We are glad to hear that a time of quickening has come to Ashton, which has reached some of the lowest classes. Help may be rendered by forwarding tracts for distribution to the Y.M.C.A., 61, Park-street, Ashton-under-Lyne, Lancashire.

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"STREAMS IN THE SOUTH."—II.

An interesting work has been going on for some time in
TEIGNMOUTH,

especially among the young, many of whom are now rejoicing in Christ their Saviour. I was privileged in conducting one service only, at Bitton-street Chapel, the building where Mr. George Müller, of Bristol, first commenced his God-glorifying work and ministry in England, fruit of which remains to the present day. From thence I went to

CREWKERNE.

Great expectations were entertained by the Christians of real blessing to follow the twelve services arranged for me to hold during the four days. Earnest prayer had been made to God, and already a noise had been heard, and a shaking among the dry bones. From the first the meetings were crowded, the largest building in the town being inadequate for the numbers flocking night after night. The word was with power, both to saint and sinner, some of whom came in from the surrounding villages and hamlets, and returned with their souls filled with the love of Christ, to tell their neighbours and friends what great things the Lord had done for them.

CHAED

was the next town I visited, having been there four months previously, when it pleased the Lord so abundantly to pour out of his Spirit. My heart was greatly cheered in beholding "the patient continuance in well doing" of most of the young converts, some of whom were actively engaged in the Master's vineyard. I held nine services there, which were times of refreshing and feeding for the lambs, and also of encouragement for the dear workers. Several who had been awakened on the occasion of my former visit now professed decision for Christ. From thence I went, by invitation from all the Nonconformist ministers, to the town of

BRIDGEWATER,

where united noon-day meetings for prayer had been held for some time, and an earnest cry going up from many hearts for showers of blessing to fall on the valley of dry bones. Beholding thus the unity and love manifested by the various ministers and their congregations, I was very sanguine as to results. The spacious and handsome Town-hall was engaged for eight services. The morning and afternoon meetings being held in the Friends' Meeting-house, kindly and willingly lent for the purpose. The hall was comfortably filled the first evening, but as the interest deepened and widened, it became crowded, notwithstanding rain and snow storms. On the Lord's-day afternoon and evening it was reported that 2000 were in hearing, whilst several hundreds had to leave the doors. The strength and wisdom of the willing helpers were severely taxed in dealing with the many anxious and inquiring souls who night after night availed themselves of the anteroom at the back of the platform, until it became too small, when we were obliged to use the large hall for the purpose, and often it has been near eleven o'clock ere we could separate. Eternity alone will reveal the full results of that one week of evangelistic work in Bridgewater. All glory to God's worthy name!

SHERBORNE

was the next town on my list, where preparations had been made for three services a-day for four days, in the Town-hall. This building was soon too small for the hundreds who flocked to hear the old, old story, so that we were obliged to hold the last service in the new Wesleyan school-room, which accommodates about twice the number. We have reason to believe that not only was the spiritual life of God's children quickened, but some precious souls born for glory. Similar scenes were witnessed at

YEOVIL,

where I laboured in the Town-hall for four days, at the close of which some at least of the many hundreds who had attentively listened to the word could say for the first time, "The Lord is my strength and song, and is become my salvation!" J. A. VICARY.

Ebeneser-house, Dalrymple-road, Bristol.

MILDMAY CONFERENCE.—We are requested to state that the Mildmay Park Conference is fixed for Wednesday, Thursday, and Friday, June 23, 24, and 25, with preliminary prayer-meetings, as usual, on the preceding Monday and Tuesday.

THE BASLE CONFERENCE.

BY CHEYNE BRADY.

A mighty wave of blessing is now passing over Europe. The fire is kindled on the Continent at last. At Oxford Theo. Monod was so stirred up that he gave himself to the work in France. Wherever he went with the simple earnest exhortations to a "life more abundant," the Spirit of God breathed on the assembled pastors and people imparting "life eternal" to sinners, and "life more abundant" to believers. I have met several pastors who attended these meetings, and can testify to the holy calm and fervent spiritual zeal vividly portrayed in their life and appearance.

One beloved pastor, with a face beaming with spiritual fire, described how he acted on his return to his sphere of labour. "For twenty years," said he, "the National Church pastors and I have been opposing one another, quarrelling about our respective churches; as soon as I reached home after the Montmeyran meetings I called on them, held out the right hand of fellowship, confessed my error, and besought them to kneel down with me and pray that God would enable us for the future to forget our differences and work together for his cause. They were overcome, and we knelt together and commenced to labour as far as we could in concert."

As soon as it was reported that Mr. R. Pearsall Smith had been invited to Berlin, numbers of large towns on the Continent were stirred up to claim his presence. Of the marvellous blessing at Berlin I can only speak from hearsay, but from the highest personages at the Court to the lowliest follower of the Lamb, soul cravings were satisfied.

It has been my privilege to have attended the meetings at Basle, one of the chief towns of Switzerland. Not long since it was a difficult matter in continental towns to gather an audience for a preaching on a special occasion. This present week we have witnessed in Basle every day, and at all hours of the day, numbers assembling for prayer and exhortation, and every evening in the week, St. Peter's Church and the large hall of the Union House have both been crowded to overflowing with anxious hearers.

What means this unusual throng?

There are no world-renowned orators, no stirring addresses, no extraordinary excitement. Simple announcements were made that a series of meetings would be held from the 4th to the 11th of April, every day, from 7 to 8 in the morning, then from 9 to 10.30; again in the afternoon from 2 to 3.30, and from 4.30 to 6; to conclude each night with services from 8 to 9.30.

Such a series of meetings has never been held heretofore in Basle, and to the wonder of most, they have been literally crammed with anxious listeners. The subjects announced were the revival of true religion, and the practical experience of true Christian holiness.

The principal clergy of Switzerland have taken part in these meetings. The audience were mostly German, but Mr. R. P. Smith had the benefit of excellent interpreters. Dr. Bædeker travels with him and interprets admirably, and on several occasions one of the most eminent laymen in Switzerland, a Counsellor of State, has interpreted for him with great animation.

The churches generally have experienced great restoration. Among the believers there is the calm entrance into the rest of faith, the vitalizing of doctrine long held in theory, the power of spiritual religion instead of the lifelessness of formalism. Prejudices are being removed; while many misrepresent the views propounded, and many cavil at what they conceive to be erroneous, none can deny the blessing received by thousands, the solemn fact of the Holy Spirit's manifestation stares them in the face.

All honour to honest opposition. Earnest opposers generally have misconceptions and misapprehensions, while one cannot but deplore wilful misrepresentation. A stout opponent to what he honestly considers erroneous is sure to become a firm supporter when his vision is

cleared, when mists of misapprehension are dispelled. For example, I myself for years past yearned after a closer walk with God, and eagerly scanned the writings of Mr. R. P. Smith and others on, "Holiness through Faith." Here thought I, is what I am seeking. There was much I could and did receive, but also many passages I could not reconcile with the Word of God. I carefully compared these views with those of Pelagius, Oberlin, and Wesley, and came to the conclusion that they were very similar, so I prepared for the press a MS., pointing out the errors I perceived, and joining in the cry against "Perfectionism."

Through the good hand of God, however, we were led all the way from the Pyrenees to Oxford, where I resolved to hear and judge more particularly. I had my MS. with me, and at first fought shy of Mr. Smith. To my amazement I found day by day that I had quite missed his meaning and misapprehended his views, and while I still see passages in his work which I would wish to be altered, I found that he was bringing before believers the very thing my soul panted for, namely, a walk of faith, a life of trust, a daily, hourly, nay, momentary dependence on the power of the Holy Ghost, and realization of the presence of God in the soul.

"Unutterable!" is the only word that can express my feelings at the ten days' Conference at Oxford. It was the second revelation of God to my soul (the first being at my spiritual birth thirteen years before).

Could I continue to cavil at imperfect expressions? No; when I record such blessing, I found it in the Scripture, I saw it in the Lord Jesus, I read it in Romaine, Marshall, and other orthodox divines, and I only desire that it may be brought before believers in scriptural language and thought.

Invitations by letter and deputations of ministers continually besiege Mr. Smith, imploring him to visit various important centres of thought on the Continent. He cannot possibly accept all, although he travels by night, and takes five or six meetings a day. From Basle he proceeds to Zurich, thence to Stuttgart, Carlsruhe, Heidelberg, Frankfurt, Elberfeld, etc.

May the Lord go before his face!

[We have also received from Rev. G. Palmer Davies, B.A., a deeply interesting account of Mr. Pearsall Smith's meetings in Berlin, which will appear in our Double Number next week.]

GOOD WORK IN ROTHERHITHE.

For some two years past there has been a special effort made to reach the young people and children attending no place of worship in the neighbourhood of Rotherhithe. The blessing of God has rested on the labours of his servants, and in about six months some twenty or thirty youthful hearts were given to the Saviour. By degrees, however, the parents of the children and other friends began to flock to the services, the character of which was necessarily somewhat changed. During the summer, open-air services were held outside the main gate of Southwark Park, crowds gathered week after week, and souls were born to God. Many conversions are known to have taken place, and many other people are now under conviction of sin.

Circumstances render it impossible to carry on the services longer in the Congregational Chapel, as hitherto, and no other building in the vicinity can be secured; and it is greatly desired by those engaged in the work to purchase or hire a piece of market-garden ground in the neighbourhood, and erect a corrugated iron building, to use as a mission-hall, so that the present work may not fall to the ground in so densely populated a locality. Help to this end will be thankfully received and acknowledged by S. Golding, 12, Rokeby-road, New Cross; or by S. Trevor Francis, 36, Treasillian-road, Upper Lewisham-road, S.E.

THE GOSPEL IN THE OPEN-AIR.—Our esteemed brother and correspondent, Dr. Cranage, Old Hall, Wellington, Salop, writes:—"Our band of labourers in the vineyard, led by that devoted servant of God, George Heath, late of the London City Mission, who is helping us for a few weeks, has commenced open-air work in earnest. Will you allow me a little space to appeal for tracts, little books, and cards for distribution? We want at least 100,000. There was most blessed work on the Wrekin on Good Friday. Many, we trust, were found of Jesus."

LORD'S-DAY MORNINGS AT THE AGRICULTURAL HALL.

BY DR. CULROSS, HIGHBURY.

Among the meetings held by Messrs. Moody and Sankey in the Agricultural Hall, were four on Sabbath mornings, which in various respects stand out from the rest. The hour of meeting was eight o'clock; the numbers present ranged from ten thousand upwards, and consisted of professedly Christian people, interested in some department of Christian work—ministers, evangelists, city missionaries, Sabbath-school teachers, tract distributors, and so forth—the whole of North London being represented. A quiet fervour was manifested throughout. As the services began, the bright sun shone in upon the assembly; on the last morning the sunshine coming after a night of gracious rain.

The aim was not to preach Christ to the unconverted, nor to open up Christian doctrine to believers, but to brighten and freshen Christian hearts, and to stimulate and guide in Christian work, for the ingathering of souls to the Saviour. It does not surprise one to learn that such meetings are the most fruitful in spiritual results, as they are among the most delightful, of all. Underlying all the addresses, and audible in all the "sacred songs," was this thought, that in order to reach the countless thousands of Christless souls around, Christ's own people must be kindled into a true enthusiasm. I do not attempt to give any report or synopsis of the addresses, or to pick out quaint and memorable sayings; but would simply note some of the ideas which inspired and ran through them, in the order in which they arranged themselves in my memory. For the most part, they are among the blessed commonplaces of the New Testament, but they came as fresh from the heart as if they had never been uttered before, and came with great power and persuasiveness.

The first thought I would name, running through these morning addresses was this, that *our* work must be based on *God's* work. We are nothing; our energy is nothing, nor our earnestness, nor anything else in ourselves; it is just as it was with Paul and Apollos, "So then neither is he that planteth anything, neither he that watereth, but God that giveth the increase." Our true power lies in letting God use us in his own way. We can set no limit to what He will accomplish through us, if we do but yield ourselves simply and unfeigningly to his will. He stands by the man who trusts Him.

If we are to work for Christ, in the conversion of others, it must be out of a joyful experience of his salvation. In this matter the joy of the Lord is our strength. This was the strength of the early Church. It is wonderful how often their joy is spoken of, directly and indirectly, in the New Testament, and how it is connected with the progress of the gospel. Those who received the word on the day of Pentecost received it gladly; they did eat their meat with gladness: when Philip gathered in a harvest of souls in Samaria there was great joy in that city; the Ethiopian eunuch, believing, went on his way rejoicing; the Philippian jailer rejoiced, and so did all his house; the Thessalonians received the word with joy in the Holy Ghost; and so it is all through the record of primitive Christianity. Why should not we be as joyous as they were? Which of all the sources of joy is dried up or in the least diminished? Christian work is not rightly done unless it is done with joy in the Holy Ghost. To be made glad by the gospel ourselves is in part the secret of commending it to others. A fuller, simpler trust in Jesus, throwing ourselves in all things unfeigningly upon Him, would carry joy in it; and this joy in turn would carry power. I am sure these morning meetings were fitted to revive Christian joy, and must have done so.

The talents which the Lord bestows upon his people for Christian service are very varied. It is not merely that there is a difference in amount, five, two, and one; there is also a difference in kind. In the human body there are many members, and all members have not the

same office; it is not all ear, nor all eye, nor all hand; so (as Paul tells us in 1 Cor. xii.) it is in the Christian Church. There must be a full recognition of this variety of gift and talent if Christ's work is to be done in its entirety, and a simple-hearted contentment on the part of each of us with what the Lord has made us and fitted us for doing.

Whatever be our talent, it is to be consecrated to the Lord—with a consecration which means holiness. The brass is to be consecrated as well as the gold, the one talent as well as the five, the foot as well as the tongue or the brain. When we enter into the Lord's mind in this matter, we shall count nothing too little, nothing beneath our dignity; nor on the other side shall we count anything too great and difficult that is laid to our hand. None do so little for Christ as those who are frightened at difficulties—except it be those who are always waiting for something great to do. Life slips past, and they accomplish nothing. They would make splendid martyrs—they would burn well—but the opportunity never comes. Whereas, they who use their talents, whether five or one, in doing just what the Lord lays to their hand, are honoured to do much, and their talents grow even beyond what they could have imagined possible.

There is great need of personal effort in spreading the gospel, dealing with men not merely in masses and multitudes, but one by one. A great deal depends on this. To omit it is not simply to leave a large blank in Christian service, but is to neutralize to some extent the preaching of the word. It were a bad day for Christ's cause if no gatherings of men could be secured; it is not less bad when personal effort is neglected and omitted. No hired service, however excellent, can take its place. No missionary or Bible-woman can be our proxy. We must be missionary and Bible-woman ourselves. Everyone knows somebody to whom he has special access, divinely given, such as no one else in the whole world has; we can use freedom with him such as none but ourselves can use. False shame hinders our taking advantage of the access which God has given us; so does lukewarmness. Both these evil things must be got rid of. And they are best got rid of by undertaking the work at once. Instead of saying to yourself, *The time is not yet; the time for dealing with this friend,* just put on your hat and go and see him at once. And when once you have tasted the joy there is in personal effort, you will need no spur to urge you on.

For such personal effort, we require to get rid of the fear of man—the fear of what others will think and say. There are plenty of people who do very well so long as they have friends to keep them company. There are others who can be singular for singularity's sake—who have a kind of pride in it, because it brings them a certain distinction; but we want those who can be singular in the very simplicity and fearlessness of their surrender to the will of the Lord—men after the fashion of Daniel—who do whatsoever Christ bids them, and then quietly and meekly accept the consequences.

Once more, for an outer life there must be an inner life. We must find time for personal intercourse with God, as Daniel did, who, with the care of a great empire resting upon him, and "those hundred and twenty rascals to look after besides," kneeled upon his knees three times a day and prayed and gave thanks before his God. A church full of activity without prayerfulness resembles those gardens which children make on the sea-sand, sticking in twigs and flowers without any root, that speedily wither. There is no endurance in any activity that is not rooted in God.

These morning addresses were broad and rich and manly in Christian thought. Without attempting to preserve Mr. Moody's order or to repeat his words, I have in these rough jottings merely taken down a series of ideas from the hooks on which I hung them in the course of the meetings. Other hearers may have gained much more. I am fully persuaded that God *has* greatly blessed these gatherings, and will yet bless them more.

MESSRS. MOODY AND SANKEY IN LONDON.

NOON MEETINGS IN EXETER HALL.

Many of the requests on Tuesday (6th) were of special interest, and after being read as aforetime by Mr. Hogg, they were gathered up and presented to the Lord in words of most earnest entreaty by Mr. H. Grattan Guinness. He especially prayed for God's blessing on the services in the East-end (which is the scene of his varied and successful labours), where "there is so much open and unblushing profligacy," and that many wandering ones might be brought back to the fold.

Mr. Moody spoke of the "three bad cases," recorded in Mark v.—the demoniac, the woman with the issue of blood, and the ruler's daughter—all of which were cured by the great Physician. He had power over devils, disease, and death. The burden of his discourse was—no sinner, however vile and sunk in the mire or death of sin, is beyond the reach of his healing power. The power of God to save is not to be limited; let us rather put it to the test, and God will honour our faith. Mr. Moody told of a case at the Agricultural Hall the previous night. One who was touched by the truth she had heard was asked by a worker to go to the inquiry-room, and all at once she said, "I do not need to go; I am saved." "When?" "As the last prayer was being offered in the hall," and added, "I wish my brothers and sisters were converted."

"The great Physician," with its inimitable refrain—sung alike in heaven and on earth—gave the audience an opportunity of endorsing Mr. Moody's words as to the power of Christ to save.

The meeting being thrown open, "Showman Charlie," who was converted in Glasgow during Mr. Moody's visit there, gave some of his history, and said if God could cleanse a blaspheming, drunken showman, He could cleanse anybody.

Rev. J. E. Cracknell, of South Shields, testified to the permanent nature of the work begun during the two weeks' stay of the evangelists in that town.

Mr. Moody read, at Wednesday's meeting, extracts from letters he had received, telling of the conversion of friends and others through the special services. Incidentally, he remarked that a great many Christians seemed to live in Doubting Castle. We had need to read "The Pilgrim's Progress" oftener. There were more Doubting Castles in England than any other kind. He then made some most practical remarks on the passage, "Cast thy burden upon the Lord." No matter what it is, or how heavy it is, if it is really a burden, Jesus will bear it—has borne it.

Mr. Moody now and then expresses a feeling of preference for some particular hymn, and, in connection with this subject, he had a word of praise for "I left it all with Jesus." Mr. Sankey sang that other hymn, very appropriate to the occasion, "Go, bury thy sorrow."

Mr. C. Cooke, of Hyde-park Hall, told of the young ladies in a neighbouring school, who had attended the meetings at Islington, and afterwards been conversed with in the inquiry-room, with this result, that he had, on speaking to them afterwards, been unable to find one who did not appear to be resting in Christ.

Mr. Radcliffe said he had a burden he wished the audience to help him to cast upon the Lord. Many people were attributing to the singing of Mr. Sankey and the preaching of Mr. Moody the success of the movement, apart from the Spirit of God. He was rejoiced that Mr. Moody had started the prayer-meeting at seven o'clock. He entreated the praying people of London to envelop the Agricultural Hall with prayer, whether they stayed at home, or whether they went to the meeting. God would send an answer from heaven, and would let it be seen that it was not the singing or the preaching, but the mighty power of the Spirit of God, that was doing the work. Let Mr. Moody and Mr. Sankey, and all the other instruments, be put out of sight, and let us go to God our Father in the name of Jesus, and He would bless the labours of his servants

more than ever. This was a crisis in the history of London and the world, and doors were everywhere being opened to the entrance of the word of God. Let there be confidence in God, to whom this great city was as but a little village.

Mr. Moody's address at the meeting on Thursday was very suggestive. Following the line of thought embodied in his address of the day before, he gave as his subject, "Christ as our Rock." Many, he said, were building their hopes of heaven on their feelings—a sandy foundation. That was the reason why they had so little peace and joy.

The "Rock" occurs first in Exod. xvii. 6, "Behold I will stand before thee there upon the rock in Horeb, and thou shalt smite the rock, and there shall come water out of it, that the people may drink." In this Rock the Trinity is concealed. "I will stand before thee there on the rock." Jehovah was on the Rock; the Rock was a type of Christ; out of the Rock came water, the emblem of the Holy Ghost.

The last time the Rock is spoken of is when Paul quotes this very verse (1 Cor. x. 4), "For they drank of that spiritual Rock that followed them, and that Rock was Christ." Christ is the Alpha and the Omega.

Another thing. Right in the middle of the Bible—some one told me it was the middle verse, but I do not know that it is true—we have the Rock again. Isa. xxvi. 4, "Trust ye in the Lord for ever, for the Lord Jehovah is everlasting strength," or, as it is in the margin, "Jehovah is the Rock of Ages." Jesus at the beginning, the middle, and the end.

We may tremble, but the Rock never trembles; if we are on this Rock, we are safe for time and eternity. The last words of David, the man of God, were, "The Lord is my Rock and my Fortress, and my Deliverer."

In Judges we read that when Samson took up the jawbone of an ass, he had come down from the top of the rock; that is where he got his strength. David's three mighty men, when they broke through the lines of the Philistines, started from the rock. If we get our strength from Christ, we are strong; if we turn away from the Rock, we are weak, and have power neither with God nor man.

Psa. lxi. 2, "Lead me to the Rock that is higher than I." I thought, coming down here to-day, there is a prayer we can all unite in—that God would take us away from our feelings and our fears. God wants us to get up out of the mists and fogs of this world; then our peace and joy will flow on like a river.

Mr. Sankey suitably followed with "The Higher Rock," for the first time in our hearing. The simple, yet gladsome, tones of the music well accord with the hymn. The audience chimed in heartily in the chorus—

"In the higher Rock I'm trusting,
Restful, peaceful, saved and free;
'Tis the tested Rock of Ages,
Its dear shadow shelters me."

After prayer by Mr. W. Forbes, Mr. Sankey, and Mr. Weatherley,

Admiral Fishbourne spoke of the continued success of the house-to-house visitation, and urged the personal responsibility resting on every Christian at the present time.

The Rev. J. Macartney, of Ohio, quoted the dictum of Signor Gavazzi, that good works were the natural element of the Christian, just as air was that of the bird, and water that of the fish. He had just been at the anniversary meeting of the revival movement in Glasgow, where he heard a leading Scotch divine say that the happiest, blithest Christians in all Scotland were those who had been most deeply engaged in the evangelistic work. He gave an instance connected with the recent women's temperance crusade in Ohio to the same effect.

Another case of conversion resulting from the visitation, told by Mr. Paton, and the doxology, brought the well-spent hour to a close.

Friday was the last day of Mr. Moody's appearance at Exeter Hall. Mr. Sankey was absent.

The numerous requests for prayer were mingled with some notes of praise for blessing received.

Mr. Moody's closing address from the now familiar reading-desk was on "Obstacles." He said there might be some present who were returning to their homes in the country, and who still kept away from Christ on account of some fancied obstacle that stood in the way. Taking the story of Zaccheus for a text, he pointed out the obstacles with which that rich publican had to contend. He was an outcast from society; he had to leave his old companions; he was rich—that was an obstacle with many. He had to give up his business, or to carry it on on a different principle. It was almost as difficult for a publican to be saved in those days as it was now; indeed his business was hardly so bad. Again, he was a little man, and that was against him. But he was in earnest, and all these obstacles were surmounted. He received Christ joyfully; "and I never," said Mr. Moody, "heard of any one receiving Christ in any other way."

Mr. Moody then touched upon the reality of Zaccheus's conversion, as evidenced by his acts of restitution. He could imagine the publican next morning calling his clerks together, and instructing them to overhaul his books for the last five years, in order to find out whom he had wronged in his tax-collecting; then he would ask them to multiply the various sums by four, and send a cheque for the amount without delay. He hoped there would be some Zaccheus in London who would be converted soon, and begin to make restitution of the money that had been wrongfully taken away from the poor widows and the fatherless children.

The closing half hour was mainly spent in prayer.

EVENING MEETINGS, AGRICULTURAL HALL.

As we have given below a somewhat detailed account of the closing meeting at the Agricultural Hall, our space will only permit us to allude to the earlier meetings of the week. It being the last week of the regular ministrations of Messrs. Moody and Sankey, increased anxiety has been manifested to attend the services, and many have been turned away from the doors on several occasions. Mr. Moody's addresses and Mr. Sankey's sermons in song produced their wonted effect, and many have asked, "What must I do to be saved?" On Monday evening, Mr. Moody's subject was, "No room for Christ in the inn," and he showed how the world was still the same in its rejection of the Saviour. On Tuesday evening, he spoke on "Love"; Wednesday and Thursday evenings were devoted to a striking exposition of the doctrine of "The Blood," as revealed in the Old and New Testaments.

There are times when one feels how inadequate are words to represent or reproduce events, especially when these events pertain to matters spiritual. Such is the feeling that oppresses us as we seek to write of the meeting of Friday evening in the Agricultural Hall—the closing service of the series conducted there by Messrs. Moody and Sankey during the last month.

It was a fitting termination to a solemn and eventful season of divine presence and power. Never before has the vast hall appeared so vast; never before has it been so thronged, from platform to topmost gallery, as then; never before in our experience has there seemed to prevail throughout the audience so large a spirit of expectation; never before have the prayers of the Christians present forced themselves into audible response to the appeals and invitations of the speaker; never before, we think, has the preacher been so lost in his theme, and so effective in his treatment of it; never before has the singer opened his mouth in more sweetly tender and persuasive tones; never before has the Spirit of God seemed to brood over the hushed yet eager multitude; and never before, we trust, has the recording angel been so busy writing in the book of life the names of those who laid down their hitherto rebellious hearts at the feet of Jesus, while they listened to the melting tale of His ever wondrous "compassion."

At the call of Mr. Moody, and led by Mr. Sankey, the great congregation united to—

"Sing of His mighty love, mighty to save."

Then the soul-breathings of the praying part of the congregation were expressed by the Rev. Marcus Rainsford, in language of such directness, beauty, and trustful simplicity that we are constrained to depart from reporting routine, and print his words. As they are read, may the petitions they convey rise anew to high heaven; may some be moved to pray who have never prayed till now; and may the prayer thus bring down a multiplied blessing:—

"Glorious and adorable Father, we bless and magnify thy name for what our eyes do see, and for what our ears do hear. Glory thy Son Jesus in our midst to-night! As in old times, may the place be shaken, and may we be all filled with the Holy Ghost! May thy servant have the unction from the Holy One, enabling him so to speak that the Lord Jesus and his truth may be fully proclaimed. Descend in power upon the souls of those who are to hear, and grant that every one may be brought to Jesus this night—those that know Him with increased joy, and those that know Him not with heavenly love and simple faith. Thou hast said, Open thy mouth wide and I will fill it; give us all who have faith in Thee to put Thee to the test at this time, and to prove Thee if Thou wilt not pour down upon us such a blessing that it shall overflow all our needs and all our fears. For the Lord Jesus' sake bring every soul in this building to Thyself. Let the poor, seeking ones, who have come into this building to-night, find the Lord Jesus Christ; let the poor mourners who have come here be comforted in the Lord Jesus Christ; let the poor empty ones to-night be filled with the fullness of the Lord Jesus Christ; overflow and fill us till we want no more.

"O Lord! we cannot address Thee at this time without thanking Thee. We thank Thee for bringing the people together; we thank Thee for the faithful message, and for the faithful messenger—for the gospel sung, and for the gospel preached. We do not forget that when the Lord was first proclaimed as coming down amongst us, the gospel was sung on earth, and we would repeat the song to-night, 'Glory to God in the highest; on earth peace, goodwill toward men.'

"O Father, grant to every one of us to-night who is called by thy name, that with open face beholding as in a glass the glory of the Lord, we may all be changed into the same image from glory to glory, as by the Spirit of the Lord! And as we gaze, may the descending blood-drops fall on us, consecrating us, in heart, and soul, and energy, to the service of Him 'who, though He was rich, yet for our sakes became poor, that we through his poverty might be rich.' We ask it for his glory's sake. Amen."

That oft-told tale of

"The ninety-and-nine that safely lay
In the shelter of the fold;"

and the one that was

"Out on the hills away,
Far off from the gates of gold,"

was told once more by Mr. Sankey, who first of all prayed, in language soft and low, that God would grant him a tender heart while he sang, and that some stray sheep might, through the singing, be brought back to "the shelter of the fold." The tenderness he craved for seemed to pervade his rich, full voice, and this eminently "gospel song" was felt to be a powerful plea for the wondrous love of Christ, and one that must have been hard to resist.

If Mr. Moody's address that followed was still more powerful, it was only because he had a longer time granted him to unfold his message. His theme was one worthy of that or of any occasion—"Christ's compassion." In developing it, he seemed almost to excel himself; and as the great and far-spreading throng of immortal beings sat silent, and intent on catching the fervid utterances of the preacher on this most solemn and yet joyful of subjects, it must have been felt by every sympathetic heart that the issues of such an hour were beyond human thought.

"If the Son of God were here in person," said the speaker, "and standing in my place, his heart would be moved with compassion as He looked into your faces, and into your hearts. He knows the real sorrow and heartfelt agony that is represented in this assembly. But there are none so bruised as to be beyond his healing power.

"If I were an artist, I would like to draw some pictures to-night." It is no flattery to say that there are few artists like Mr. Moody in drawing pictures, as far as language can draw them. He proceeded with rapid yet clear and bold touches to draw a succession of New Testament scenes, "life-size," illustrative of the Saviour's compassion. Taking the lowest corner of the canvas, he presented the hungry multitude that followed Him, and how He had compassion on their bodily want, giving them to eat. Next came the poor outcast leper, whose case was made very real to one's comprehension, and the loving words of Jesus, "I will; be thou clean." We pity such a man as the leper, but is not every sinner's condition a thousand times worse? Hear the wail of agony that goes up from this earth cursed by sin! O sin-sick soul, come to Christ! He will have compassion on you to-night.

The next picture, painted with more marvellous reality still, was the raising of the widow's son at Nain. "There is not a widow here," added Mr. Moody, "but Christ knows your sorrow and trouble. He is just the Friend you need."

Again the brush was applied to the canvas, and the story of the man who fell among thieves appeared to the mind's eye of the hearers. The priest and the Levite have many successors who, when they see the poor drunkard reeling down the street, perhaps exclaim, "Poor fellow!" and pass by on the other side. Not so the good Samaritan. How unlike we are to the Son of God! Young man, if you have come to London and fallen among bad companions, who have left you wounded and bleeding, to-night Christ will have compassion upon you. He will take you from the very dung-hill, and translate into his kingdom above, if you will only let Him.

"I would like to draw another scene, one of the most touching recorded in the Bible." It is almost needless to say this was the history of the prodigal son, and the faithful tenderness with which it was told could not be conveyed to the printed page. "How many," said Mr. Moody, "have found in London 'the far country.'" Then he described the "short and merry" (?) life of the prodigal boy in the metropolis, and how his old companions would cast him off when his money was exhausted, calling him a fool—which he was. Oh! poor backslider! you had better come home. Mr. Moody's description of the father watching and waiting for the return of the wanderer no doubt touched very deeply the heart of many a parent in the house.

"Christ weeping over Jerusalem" was the picture that followed, and then came that strange interview between the persecuting Saul and the persecuted Saviour. Instead of striking down the miserable persecutor, as we should have done, Christ was moved with compassion towards him. "If there is a persecutor here," said the speaker, with a lump in his throat, "I want to ask you, Why persecute Jesus? You never received anything from Him but kindness and love; is there any reason why your heart should be turned against Him? *For the life of me, I cannot see why men and women should not love Christ.*" Here came a most touching and appropriate incident by way of illustration. A little girl, being told that such and such a man was an infidel, and having had the meaning of the word explained to her, met the man one day coming out of the post-office with his letters. She ran up to him, and, in her artless way, put the query, "Why don't you love Jesus?" He tried to escape from his little questioner, but twice she repeated the startling query. It haunted him at work and at home, and when he went to bed, the very pillow seemed to echo the question, "Why don't you love Jesus?" He rose to search the Bible for some contradiction which might afford reasonable grounds for answering the question, but every page spoke of the Saviour's love. He gave up the vain attempt, and, before the sun rose, the infidel was in the kingdom of God. Another illustration from the life of Abraham Lincoln moved many in the great audience to tears, and yet another of a mother's love to her dying soldier boy,

and the almost magical effect of the touch of her hand on his sleeping brow surely brought home to every heart a very real sense of the compassion and saving power of Christ.

Mr. Moody, at the close of his address, prayed with great importunity, and in accents of deepest emotion, that God would visit every soul in his audience; and while the hymn, "Just as I am," was being sung, the great throng separated, many to go to the inquiry-room, others to the men's meeting in St. Mary's Hall, some to their homes, while a large number gathered round the platform, to join in prayer for God's blessing to rest on this most solemn and ever-to-be-remembered service.

SERVICE FOR CHILDREN.

The special service on the afternoon of Tuesday week for the children connected with Reformatories, Refuges, Orphan Houses, etc., in and near London, was most successful, and Mr. Charles and his assistants must have felt well rewarded for their exertions in gathering the young folks together.

The central part of the large area of the Agricultural Hall was reserved for the children who came—to the number of between 3000 and 4000—by various modes of conveyance from their respective Homes, and other institutions. As we looked down from the platform, the spectacle both saddened and cheered us. It was sad to think that many of these little ones were afflicted with some physical deformity, and sadder still to think that not a few owed their presence in the meeting to the fact that they had at some time committed a breach of the law.

With respect to the first class, it was cheering to think that their souls at any rate were being cared for, and in the case of the reformatory children, we were gratified to hear from one in a position to know, that in one institution 90 per cent. at least were thoroughly and permanently reclaimed from evil ways. The whole scene reminded us of a huge bouquet of fresh fair flowers, the neatly-dressed girls, with their straw hats, looking like so many snow-white lilies; while the shoe-black boys, with their scarlet attire, might have been compared to a big bunch of radiant poppies. The afternoon sun shone brightly through the glass roof, and they looked as happy and well-behaved a collection of earth's choicest flowers as we have ever seen.

Some men can speak well to grown-up people, but not to children; some can do the opposite. Mr. Moody can do both. Mr. Sankey's hymns have been stigmatized as "childish;" Mr. Dale has effectually disposed of that objection, and the fact is established beyond doubt or dispute that these sweet, simple "gospel songs" attract and move both old and young. It was fine to hear these children, all of them born to trouble and suffering, sing so heartily and so well the hymns chosen. They must have practised diligently, and, in one particular case, when the girls sang alone, the harmony of the treble and alto parts was beautifully rendered. Mr. Sankey's solos were evidently a source of great delight.

Mr. Moody did not attempt any connected kind of discourse; he sought rather by a series of well-chosen questions of the most elementary, yet essentially important character, to draw out the knowledge possessed by the children and apply it to their understandings and hearts. They answered so well and so promptly that he awarded to them a well deserved compliment. His anecdotes were suited to the capacity of his youthful audience, and were likely to nail home the truth.

It was a very pleasant hour for those more immediately concerned, as well as the rest of the congregation that filled up every part of the big building, and we trust many good and lasting impressions were made on these young hearts. The day was no doubt a red letter one to them, and will afford them much food for childish prattle, as well as more serious thought for a long time to come.

YOUNG MEN'S MEETINGS.

Mr. Henry Drummond, who has conducted these meetings in most of the large towns visited by Messrs. Moody and Sankey with wonderful success, has now taken the lead of the nine to ten p.m. meeting in St. Mary's Hall. He brings to the work a large and varied experience, besides which, he is, in the literal sense of the word, a young man, and gifted by God with many qualifications for this special work. He rules over the meeting with a firm yet gentle hand, and possesses the happy knack of putting every one quite at his ease, and making him feel he is one of a circle of friends met for the common welfare. Some of the meetings during the past week have been full of interest, and much important testimony has been elicited. It is desired, if possible, to encourage the *young* converts to state briefly the circumstances of their conversion. This serves a three-fold purpose. It affords them an easy opportunity of confessing Christ before their fellows, which is as much an element in healthy spiritual life as faith itself. It is an encouragement to others to do likewise, and serves to remove any difficulties that may linger in the minds of the babes in Christ, who at these times are numerous. Another, and perhaps the most important object to be gained is, that not a few who go to the meeting careless and indifferent are pricked in their hearts by hearing these simple, sometimes trembling, but none the less telling experience of these young men and lads. Under Mr. Drummond's fostering care we trust this effort to reach the thousands of young men of London will widen and deepen till, like a broad and sweeping river, it becomes the bearer of blessing to many far and near. We would earnestly advise our readers to use their influence with young men to secure their attendance.

A SCEPTIC SAVED.

The following is from a manufacturer in the City, who has been deeply interested in these meetings:—

I send you a sample of this glorious work of God. This case can be vouched for by many independent witnesses, many of them business men. Last week, on the night when the text was, "Son, remember," a young, but violent and very determined sceptic, of about the age of twenty, came into the men's meeting, and gathered around him a small crowd, who were all opposing him. Of course, this was apparently very unfair and unequal, but then it was prompted by the extreme language the young man employed, and by his erratic statements, such as, God would not be so wicked as to send him to hell; he served God as faithfully as any one; he was sure there was no hell; he needed no salvation; was no sinner; Satan did not exist; he knew as much about ethics, etc., as any one—the usual line of statement and expression in vogue with sceptics. The phrenologist he did believe in; he had examined his head and told him he was of a sceptical tendency, and would always be so, therefore God was to blame for the views he held, as they resulted from physical formation, etc. In fact, he appeared to be equal for any emergency, like a young lion. He was left, and many told him he would be prayed for; I for one, and doubtless many others, held him up at the throne of grace at home, and the event, if forgotten by man, was not so by God.

A week passed, and on Tuesday night of last week in the young men's meeting our sceptical young friend appeared; and with a view to prevent him infusing any of the poison of Satan into young quickened souls, I drew near, not, however, intending to speak unless required. But who can describe the marvels of divine grace? I found it had subdued the lion, altered his nature, and had made him into a lamb. He told me God's Spirit had been dealing with him. He had come to make caricatures of scenes he had witnessed, and, of course, I thought it possible his present profession might be a disguised attempt to create a scene for a picture; but investigation convinced me to the contrary. I found his soul had been arrested about Thursday, and in his distress he sought relief in the inquiry-room. A

clergyman became instrumental in removing many difficulties, and the exercised soul could hold out no longer. He went home and threw himself down before God, and then, like Jacob, wrestled in prayer till he found deliverance by believing in Jesus. He has since been a meek and humble, yet a rejoicing soul, approaching God as a loving and reconciled Father through Christ. I communicate this to you because I deem it to be a very striking case. Like Saul of Tarsus, the enemy of the cross is now saying, tremblingly and astonished, "Lord, what wilt Thou have me to do?"

On Friday night, at the young men's meeting, this young man rose and stated the circumstances of his conversion, and was listened to with breathless interest. He closed with words to this effect, "Now, like Thomas, I say to Jesus, My Lord and my God." We afterwards learned from him that he had been brought up as a Ritualist; when he was thirteen the clergyman became a Roman Catholic, and he followed him; but the result of five years of Romanism was to turn him from religion altogether and to make him an infidel. He added that he believed Ritualism was doing more than anything else to make young men infidels. He knew many who were once devoted Ritualists, but are now utter sceptics.

The next confession after this was from a young lad who had been conversed with on the previous night. The friend who spoke to him said that, "him that cometh to Him, Jesus will in nowise cast out." "I offered myself to Jesus," said the dear boy, "and I knew that when I offered myself He would not cast me out." The calm self-possession and the measured words of this young lad bore witness to all who heard his brief confession to the reality of the change.

This young men's meeting is already, and promises to become still more, one of the most interesting and important features of the work.

OPENING SERVICES IN THE EAST-END.

Another step in the great work of evangelizing London was taken on Thursday afternoon, when the opening service was held in the large building erected in the East-end, called Bow-road Hall. The hall, erected solely for the purpose of these special meetings, has been built on the model of Bingley Hall, Birmingham, and has been seated for 9000 persons, with standing room for, perhaps, 1000 more. There were from 4000 to 5000 present at the meeting on Thursday afternoon for Christian workers, and altogether the proceedings were of the most hopeful description. The acoustics of the hall, as far as one could judge, are as nearly perfect as possible, and will no doubt be a considerable element in the success of the meetings.

At the appointed hour, Messrs. Moody and Sankey appeared on the large platform, which was well filled with local clergy, ministers, and others, as well as the choir.

The service was opened by singing the 100th Psalm, and Rev. Joseph Bardsley offered prayer for God's rich blessing on the labours in the East-end.

The rousing and appropriate hymn, "Work, for the night is coming," being sung with spirit (everybody is willing to sing, but not always so willing to work), Mr. Moody read part of Josh. i. and Isa. vi., and Mr. Sankey sang, "Here am I, send me."

Mr. Moody then proceeded with his address, which was based on the words in Mark xiii. 34, "To every man his work." It does not say, "To every man *some* work," or a work, but *his* work. He understood the passage to mean that every man, woman, and child has been called into the vineyard, and that *all* have got a work to do. Away back in the counsels of eternity God had laid out the work for every one of his children; and if we do not do our work, we must answer for it. No man can do another man's work. "I have found out," said Mr. Moody, "that those who know what their work is, and are doing it, are the happiest people in the world. We have come down to the East-end to labour for a few weeks, and we want to see *all* the Christian people doing

their work. If each one build over against his own house—'all at it, and always at it'—we shall revolutionize the East-end in a few weeks. Some one said to me the other day, 'The Lord always uses those that are nearest at hand.' If we had two or three thousand Christians here, seeing eye to eye, as one man, what wonderful things God would do! I have great faith for this part of London; I expect great things. Not only throughout London, but all Christendom, prayers are going up to God for London. If the Christian people will pray that the power of God may rest on the singer and the speaker, and get their eyes away from man, and up to God, a blessing shall rest on these meetings, and hundreds of souls shall be saved. Let us not limit the power of the Holy One of Israel; let us ask for and expect great things."

Mr. Moody then enumerated some of the qualifications necessary for successful work, such as courage, perseverance, a true estimate of the worth of a soul, and quenchless love. His illustrations seemed to tell on the hearers with wonderful effect, and at times moved them to tears.

After Mr. Moody had given notice of further addresses to workers, so as to get them warmed up, that they could not help but work, Mr. Sankey sang "Scatter seeds of kindness," and the first meeting in the East-end of London dispersed into the busy outside world.

We pray and trust that this hall, in the coming weeks, may be the birthplace of many a soul from among the teeming population of this part of the metropolis.

A service for Christian workers was held on Friday afternoon, and a gospel address given by Mr. Moody on Saturday evening. Mr. Sankey was also present.

SUNDAY'S MEETINGS, BOW-ROAD HALL.

"Awake, my soul, and with the sun
Thy daily stage of duty run;
Shake off dull sloth, and early rise,
To pay thy morning sacrifice."

If Messrs. Moody and Sankey should remain long in London, their Sunday morning services would at all events accomplish, in the case of many Christians, the shaking off the "dull sloth," which is apt to creep over the soul as well as the body on the morning of the day of rest. There may be two sides to this question, but it will not be denied that many Sunday mornings are squandered in an unprofitable and inexcusable way. Our American brethren are teaching us a lesson which we would do well to learn.

Sunday morning last dawned cloudy and damp, and there may be more connection between our physical and our spiritual atmosphere than we are accustomed to think. Whether it was the soft spring rain, or whether "Christian workers" are less numerous in the crowded East-end than in the North, we cannot say, but the first eight o'clock morning meeting in Bow-road Hall did not approach in size, by half, the gatherings that assembled on like occasions at the Agricultural Hall. There were probably between 5000 and 6000 present.

If the audience was smaller than customary, the good things provided for them by our evangelist brethren were not reduced either in quality or quantity.

Mr. Moody read the parable of the talents, and afterwards spoke from the words, "To every man according to his several ability." His terse and pointed exhortations to use the talents we possess in order to get others, seemed to produce much effect. He denounced half-heartedness as "the curse of the Church," and entreated his hearers to be in earnest in their work. As illustrations of what could be done if the mind was bent on doing it, he told us of a Belfast man of business who was so anxious for the salvation of his family, that he forsook his calling for the time, and took up his temporary residence in Dublin, where the special services were being held. There he remained with his family till he had good reason to believe that they had all been converted. Another instance given by Mr. Moody was

that of a lady in London, who has a class of thirty-two young ladies. She went to the Agricultural Hall, took notes of the addresses, and went and redelivered them to her class. One day last week, as she was preaching, she could not stand it any longer; she broke down, and they all broke down together. As the result, twenty of her class professed faith in Christ. She had made up her mind she would not let this special season pass without being blessed, and the Lord had blessed her. Such exhortations and such examples of zeal could not fail to stir the heart and quicken the energies of all who listened.

Mr. Sankey sang, with great beauty of expression and modulation, "Go work in my vineyard," and at the close a verse of "Here am I; send me."

The afternoon service for women was, humanly speaking, a most successful one. The fine hall (which now looks better than at the opening service) was not quite filled with women, and the vacant space was allotted to part of the crowds of men that besieged the doors. The quietude of the service was somewhat disturbed by a constant attempt on the part of some of the audience to leave the building. For the sake of the thousands who wish to stay throughout the short service, as well as for the sake of the speaker, we hope those who cannot spare an hour will stay away.

Mr. Moody preached "the gospel" from the words, "Go ye into all the world," etc. He pressed home the message with reiterated force and tenderness, putting before his congregation the certain alternatives of rejection or acceptance. So straight and sure did the message go home, that his appeal to the anxious ones to rise, though slowly responded to at first, ultimately brought to their feet a large proportion of the females in the hall. With some trouble the general audience was dismissed, while the hundreds who remained behind were lovingly urged to believe the good news and live. As there is no inquiry-room available at present, the hall itself has to be used for the purpose.

The evening hour saw another crowded concourse of men. If the East-end people are not careful, they will earn the reputation of being restless and even disorderly. Before Mr. Sankey began to sing "The Ninety and Nine," which he did with that touching pathos and realism he always throws into the rendering of it, numbers of the young men and lads had made for the doors, and it took some time and no little trouble to gain Mr. Sankey a perfectly still audience.

Mr. Moody, from the text of the afternoon, preached virtually the same discourse, with even greater and more persuasive power. He extracted from the audience a confession that God was both able and willing to save them, and that eternal life was a pure gift, which could not be obtained if so much as the little finger was lifted to secure it. This admission was at once met with the question—"Why don't you take it then?" He referred to the women's service in the afternoon, and said he had reason to believe that fifteen to twenty of them had then and there received Christ as their Saviour. Many remained to the second meeting, and the first Sunday's services in the East-end were an earnest of abundant fruits to be gathered during these coming weeks.

The singing of the choir deserves mention. They have been admirably trained; they sing with great expression, precision, and distinctness of enunciation, and their rendering of the various hymns sung before Messrs. Moody and Sankey appeared, was such as to cherish the hope that in the course of these services not a few hearts will be touched and transformed by hearing the truth so sweetly and feelingly sung.

AGRICULTURAL HALL, SUNDAY EVENING.

The Sunday evening service was held at eight instead of seven, in order not to interfere with the usual attendance at church and chapel. The body of the hall was well filled, but no one was allowed to enter the galleries. At the commencement of the service a de-

gree of unsettlement and fluctuation was observable in the audience, evidently among those who were there not to listen to the voice of God, but of a man whose name gathers such crowds around him.

Shortly after eight, a considerable rush of those coming in from places of worship, filled the platform and reserved seats, and ere long the Rev. W. Taylor had a deep hold on the attention of the congregation. His address was a very searching one, on the words, "Turn ye, turn ye, why will ye die?" and at the close he sung, unaccompanied by any instrument, a thrilling solo, every other line sending forth the irresistible appeal, "Why will ye die?" The silence was perfect, and on the platform and those parts of the hall within view, unusual and deep emotion was manifest. A prompt invitation to the inquiry-room followed, and Mr. Taylor addressed the "seekers" who stood round him in a large circle; more individual dealing following later.

The service was a most impressive one, and we thank God for such a coadjutor with Mr. Moody in the work, now we trust only opening in the North of London.

Mr. Taylor's preaching is not of an ordinary kind, and since God uses all instrumentality, we believe He will reach souls through the very point of contrast in the manner—though not in the matter—of the message delivered. Mr. Taylor ploughs deep into the stiff soil of the human heart; he holds up the law of God as not only holy, just, and good, but tender and loving. He presents God as a Father, and yet as a mighty Sovereign, and death as the result of sin in a physical and natural way, as well as the expression of God's hatred of it. He appeals to reason and heart alike, though in the earlier part of his discourse to the reason especially; and as he closed his address, the unsaved present must have felt that they had no inch of ground they could ever again deem reliable; they were left without alternative—to postpone or refuse and die the second death, or to surrender entirely to Him who has no pleasure in the death of the wicked.

NOON MEETING AT HER MAJESTY'S THEATRE, HAYMARKET.

On Monday last the first noon meeting was held in this large building. The area and three of the four galleries were filled. After the hymn, "Rejoice and be glad" had been sung, the requests for praise and prayer, the former greatly predominating, were read by Wm. Graham, Esq., M.P., and Canon Conway led in prayer.

Mr. Moody, as his wont is on Mondays, spoke on "Praise," which he said was the occupation of heaven. If we praised more we should get more blessing. He said they had not come to dedicate the Opera House, but to ask God to fill it with his presence and save many souls. If we wished to please God, let us speak well of his Son. Having read a passage in Revelation where the redeemed sing Hallelujah, he said, Why should not heaven and earth join hands in praising and exalting God's name?

After singing another hymn Mr. Sankey spoke of the great blessing that had attended the meetings yesterday in the East-end, making special reference to the subduing effect of the singing before the meetings commenced.

A gentleman from a Sunday-school in Chelsea told of from 60 to 70 conversions at their children's meeting, the day before.

Rev. T. Richardson, of Stepney, also expressed the thanks of the East-end Christians for the work of yesterday, and gave some striking cases of conversion; he had some thirty cases in his own note-book alone, of inquirers whose names he had taken.

Mr. Paton gave the case of a lady who attended several meetings at the Agricultural Hall, and afterwards found peace in the quiet of her own room. Yesterday she took her son of twelve to the East-end Hall, where the little fellow found Christ.

Mr. Hogg said, to show the stability of the work,

that three years ago, he took his class of young men to hear Mr. Moody, at Chelsea, and with the exception of a dozen or so, all the class, numbering sixty or seventy, were still leading a consistent Christian life; after which Mr. Sankey sang, "I have entered the valley of blessing so sweet," with fine effect, the audience joining in the chorus.

Just as the meeting was about to close, Mr. Moody read a telegram from Liverpool, stating that the young men's meeting there yesterday was the largest and best they had seen. Mr. Moody then prayed fervently for a blessing on the work among the young men, and the meeting was closed by the benediction, pronounced by Rev. W. Haslam. The noon meetings will be held in future at Her Majesty's Theatre.

SCOTLAND.—AFTER MANY DAYS.

BY MISS KELMAN.

Nine months have now passed since Messrs. Moody and Sankey held their memorable meetings in Tain. A wide-spread and most interesting revival of religion followed. The Rev. Mr. Grant, assisted by other ministers, conducted evangelistic meetings every evening for a number of weeks, and at these meetings so many inquirers remained to be spoken with that it was found impossible to converse with them all singly, and they had to be addressed in groups. Among those who took part in dealing with inquirers, it was very interesting to see an aged elder who had borne the heat and burden of many a long day, but who, animated by the cheering sight around him, buckled on his armour anew, and night after night continued earnestly directing anxious souls to the Saviour.

During the winter months, meetings have been held on an average three nights a week, and there has been a very largely-attended evangelistic meeting every Sunday evening. A Bible-reading in the Free Church schoolhouse on Thursday evenings is also well attended. At this meeting passages are read by persons in any part of the room, and a few remarks are made on the verses read. This exercise is found to be very enjoyable and profitable.

The Young Men's Christian Association, which was organized after Mr. Moody's visit, is in a most flourishing condition. The membership is increasing, and a number of the young men are enthusiastic workers as Sunday-school teachers, visitors, etc.

The depth and reality of the work in Tain were very clearly shown during the recent communion season. The number of applicants for admission to the Lord's table was very large, and the fitness, as regards both knowledge and daily life, of those seeking admission to church membership was very encouraging to ministers and other workers.

Cottage-meetings are held in order to reach a class who are unable to go to church, old and infirm people. Here solo singing is found to be a most valuable auxiliary. "The old, old story," told in song, finding a ready entrance to the hearts of those poor, afflicted ones.

Much benefit has been derived from hearing of the progress of the blessed work in other places, and many an earnest prayer ascends to the God of all grace on behalf of the labourers who are sowing the seed in that mighty field.

TRALEE, KERRY.—It may interest some of your readers to hear that a most interesting Mission was held in Tralee last week, the first of the kind ever held there. Much prayer had been offered by many of God's people that a great awakening might follow these blessed services. The missionaries were the Rev. A. Daunt, the Rev. J. S. Fletcher, the Rev. T. Wallace, from Dublin; and the Rev. F. G. Wynne, from Kilkenny. There were three services daily, morning and evening in the large church, where Christ was fully preached, Mr. Fletcher showing that we should be "doers of the word, not hearers only." On the following day, Mr. Wynne besought sinners to give themselves "unto Himself;" Mr. Daunt to have "Jesus only" for our all in all. In the afternoons, in the schoolroom, a meeting for prayer was held, the subject each day specially related to prayer. The room was crowded, and each day the numbers increased. The Mission was closed by a most solemnizing address from Mr. Wallace on the words, "Where art thou?" A Mission was so new a thing in Tralee that many in the first instance came from curiosity, but we have reason to believe that souls there found Christ and peace. Roman Catholics were also present. The work now has to be followed up by the people of God here, and that seems to be the desire of the various ministers, so that fruit may abound. M. S.

HOUSE-TO-HOUSE VISITATION.

BY MR. REGINALD RADCLIFFE.

LONDON AND THE COUNTRY TOWNS.

Mr. Moody's preachings are now in the North, East, and West of London, and the visitors are working in all the four quarters of the metropolis with joy—many of them really gathering in the spoil. Think also of the many able ministers, missionaries, Bible-women, and other Christian workers, and then think, is anything now so much needed as the loving unanimity extolled thirty years ago by the Rev. Wm. Arthur in his "Tongue of Fire," and emphasized 1800 years before that in the early paragraphs of the doings of the apostles, by the oft-repeated expression, "one accord," "one accord."

A telegram came in with cheer from one of the large towns where Messrs. Moody and Sankey's labours were much blessed, that its united committee have determined to institute house-to-house visitation.

Another large town writes that ministers of its different denominations have met with their united communicants, in a great meeting of over 2000, by ticket, and have adjourned to meet again similarly, but for practical effort, and we trust the result will be forthwith the carrying of the gospel to the whole population by house-to-house visitation and other means.]

Many other places write for Mr. Moody's leaflet, and the instructions * used in London for house-to-house visitation—whilst great is still the need in London and the country for more visitors. They should, however, be the very best qualified men and women the churches have—far better too few than too many.

One gentleman in London, who declined to help on account of many engagements, recommended an association to be formed in every church of those members who would agree to spend two hours out of the twenty-four in prayer, meditation, etc., alone with God. Shall we not profit by his loving exhortation? Is there not in this day of calling for outward labour a needs-be to keep in mind that we must pray the Lord of the harvest to send forth the labourers, for the harvest is plenteous, and then his bidding to them will be: "Thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."—Matt. vi. 6.

* The London leaflet may be obtained from Morgan and Scott, 12, Paternoster-buildings, direct, for 7s. 6d. per 1000, or by post, paid, 9s. per 1000; or the leaflet may be ordered through any bookseller, at 7s. 6d. per 1000. If a less number is desired, 500 can be had for 3s. 9d., or post-paid for 4s. 6d. But sample packets, containing several copies, with instructions, may be had for six stamps, and, except in the case of these sample packets, no smaller number than 500 will be sold.

MEETINGS AT LLANSANTFFRAID.—Mr. Hinde Smith has been inaugurating Union Temperance-meetings of Churchmen and Dissenters at Llansantffraid, Montgomeryshire. The meetings were most impressive and influential. It is a great happiness to those who have held the "fort" in this neighbourhood for so many barren years to find tokens of a coming shower of blessing.

RESCUE THE PERISHING.—In the providence of God, I was led to visit the North Eastern Hospital for Children, 327, Hackney-road, and was much gratified to see the bright, happy, contented faces of the dear little ones in the midst of much bodily suffering, and to find their physical necessities are not only being tenderly cared for and ministered to, but their young hearts are also being drawn out to the Saviour. In an interesting conversation with the matron, she said, "Our aim is to lead the dear children to Christ while caring for their bodies." On making inquiry about the number which could be accommodated, I was grieved to find one ward is at present closed owing to the lack of funds. This sad fact so oppressed me, as hundreds of needy cases have to be denied admission in consequence, that I feel constrained to ask that you will grant space in the columns of your valuable paper for this letter, whereby the needs of this deserving charity may be made known. And may the Lord move many hearts to consider its urgent requirements, and to minister of their substance. "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."—Faithfully yours,
April 9.

A. J. S.

GREENOCK.

SABBATH MORNING BREAKFASTS FOR THE POOR.

The first breakfast-meeting was held on the last Sabbath morning of December, and there were about 150 present. Since that time the attendance has gone on constantly increasing, and last Sabbath week the numbers who crowded into the hall were over 500, men, women, and children, to whom were dispensed the hot tea, bread, and sandwiches, of which the breakfast consists. The gathering, though comprising a great number of young people and children, is also largely made up of men and women. One of the most touching sights is to see the children, as they place their tea and bread on the seat before them, and kneel while they eat their breakfast. Little children, with faces too often begrimed with dirt, and which no loving hand seems that morning to have touched, with clothes all too scanty or loosely hung to keep out the sharp and withering east wind. Growing lads and girls, glad, perhaps, to come for the sake of the tea, gladder still to find themselves amidst the warmth and comfort and cheer of the meeting, and to hear the sweet and touching hymns. Women and men with sin and sorrow scarring and darkening almost every feature of their face.

It has been said that friends who have gone in to see the meeting are at first quite broken down at the sight. It could scarcely have been believed that in a large and flourishing town like this, with so many Christian and benevolent agencies all around, the breakfast could have swept up such an amount of misery and destitution as is presented every Sabbath morning.

The meeting, which begins at eight o'clock, is continued about an hour, and besides the breakfast, there are prayers, singing by the choir, solos, reading of the Scriptures, and, towards the close, a brief, pointed, and earnest address. The attention manifested during the hymn-singing and address is very remarkable; it would seem, indeed, as if those who were present were hearing the glad tidings of great joy almost for the first time.

The breakfast has been commenced and hitherto carried on by a noble band of Christian workers, young men and women, and one very pleasing feature is that very many of those who, from Sabbath to Sabbath, give their hearty and energetic assistance, are the fruits of the awakening of last year.

Contributions are readily coming in to maintain the material provision made, and a feeling of satisfaction is everywhere manifest that a great want is being met, and that a most necessitous and almost hopeless class are reached and influenced by the glad tidings of salvation. Arrangements have further been made to gather up as far as possible the results of this effort. A committee of ladies are to visit at their homes those whose names have been given in, and who may wish to be visited.

As may naturally be supposed, special prominence has been given to temperance, and opportunities are afforded for those who may wish to take the pledge. For this purpose a meeting has been started on Saturday evenings, designed to combine evangelistic and temperance work, and it is cheering to add that some who took the pledge at or as the result of the first Sabbath breakfast, have steadily kept to their resolution. Whatever may be said as to many who are unworthy taking advantage of all this effort and help, we confidently believe that to hundreds, the kindly Christian sympathy, the earnest, loving words, the simple presentation of our blessed Redeemer's compassion and love for the lost, will prove an unspeakable blessing.

Among the diverse agencies which have sprung up in our midst for reaching the unhappy, the wretched, and the depraved, amid all the tokens round about us of a more deep, intense, and practical spiritual life, certainly this open door and open table on the Sabbath morning for all who come, is not the least. It may not be a permanent institution, but out of it and in connection with it will doubtless grow a wider and more expansive charity still, until the moral waste of our great communities be reached and covered and blessed.

EBEN. MACLEAN.

Greenock.

LORD RADSTOCK IN RUSSIA.—We have received a request for praise for blessing in St. Petersburg. "Lord Radstock finds that those who were brought to the Lord last year have not only been kept by the power of God, but that in many instances they have been made a blessing to others. He also earnestly begs for continued prayer."

CITY MISSIONARIES TO FOREIGNERS.

On Friday morning Mr. SMITHIES gathered by invitation to breakfast at Ling's Temperance Hotel, South-street, Finsbury, twenty-seven city missionaries engaged amongst the foreigners in London. The following are some of the most interesting reports that were given:—

Mr. BOTTINE, a German, had been three years labouring among the German sugar-bakers and tailors in Whitechapel. Of the latter many belong to the "Bradlaugh class." On one occasion he was told, "We want no Bible, no king; and if I were not afraid of the law, I would kill you to-day." But this missionary had found much encouragement amidst much of the reverse. He had established a German mothers'-meeting, and mentioned some cases of men and women having been led to Christ.

Mr. GILLMAN had been recently appointed to visit Spanish and Portuguese sailors, who are Roman Catholics, and have nothing to read, nor any desire, but they will sit and listen. He had visited a murderous-looking red vessel, the "Murillo," which ran down the "Northfleet," but now had changed her name. On board of her, amidst ridicule and contempt, he had found a lad who asked for "Andreas Dunn," and a New Testament, and who told him that he visited the Protestant chapel in Seville.

Mr. SMITHIES here exhibited some Illustrated Wall Papers, in various tongues, including three just completed, in languages spoken in India. It is impossible to conceive whereunto the results of this simple method of preaching the gospel in foreign tongues will grow.

Mr. REGINALD RADCLIFFE said he had had some experience in speaking to foreigners through an interpreter, and the gospel could be clearly made known in this way. He said that if a requisition were sent to Mr. Moody by foreigners themselves, so that a sufficient number could be got together (Mr. Sawell suggested, in the Pavilion Theatre), he thought Mr. Moody would accept their invitation to preach to them through an interpreter. Mr. Radcliffe closed with solemn exhortation to work for God, and not to please man; and to believe and expect great things in this extraordinary time of visitation. Be nothing, and by faith subdue kingdoms.

Mr. GREENOWSKI, a Jew, missionary among his own people in the neighbourhood of Petticoat-lane, spoke of his difficulties and encouragements. The Jews were afraid of each other, and came, now, like Nicodemus, in the dark, to visit the Christian teacher. When converted, they must leave their district. When they hear the New Testament, they get a new light upon the Old; they wonder to find that Christians value the Old Testament, and are able to "bring forth the Old because of the New."

Capt. COSTER, of the Sailors' Institute, Shadwell, told of the libraries of interesting illustrated books which they supply to ships. Last year they received £60, subscribed by sailors as a thankoffering. A very interesting case of conversion, through reading two of these books, was related. It was added by Mr. Rennie, that the London City Mission also had 200 libraries on board ships.

Mr. LUMSDEN, connected with the Sailor's Institute, who, for twenty-seven years, had been engaged among seamen, told of the value of these libraries, and also of his visits to foreign sailors in the boarding-houses in Ratcliff Highway. One most interesting case of a Zulu, to whom a Swedish missionary in his own country had given a hymn-book, and taught him the love of Jesus. This young man has now become a student at Mr. Grattan Guinness's Training Institute, and hopes to go home to teach the gospel to his own countrymen. Mr. Lumsden had found the past year the most fruitful of his life. There had been remarkable blessing among the fishermen of Lowestoft, where he spent six weeks with Mr. Johnson, the devoted sailors' missionary there. They knew of some forty who had found the Lord.

Mr. RENNIE, who superintends the work of the City Mission in the East-end, said that its chief interest lay in its personal character. We work in the trenches. The great and blessed meetings now being held open the way for this personal ministry, but the result will not last unless the public preaching is followed up by common daily instruction. A gentleman employing 600 men in a factory in the East-end, pays half the salary of a missionary, who visits the men during their dinner hour. These men are never at home, and this is the only way of reaching them.

Mr. R. C. MORGAN said that the effect of the great movement now in our midst should be not to absorb all our interest, but to strengthen and increase every existing agency. If one thing more than another seemed to be pressing upon Mr. Moody's mind, it was the necessity and blessedness of individual dealing; and he says he has discovered the solution to the problem, "How to reach the masses?" by every Christian speaking to others. Men must be saved one by one, and Christians, one by one, are God's means of accomplishing the work in which God delights.

Mr. RICHARD ALLEN, alluding to the difficulty of reaching men, was delighted to meet with them in the factories where they worked. In Dublin the visit of Mr. Moody and Mr. Sankey had supplied a ready theme for conversation about eternal things, in trains, trams, omnibuses, everywhere.

Mr. BROWN, labouring among foreigners in Soho, introduced

himself as a disappointed man, but with a happy inconsistency went on to tell a remarkable story of a mother in London who wanted to get her daughter out of a Continental convent. Means were supplied; she crossed the Channel, and succeeded in bringing her to London. The girl was, however, a bigoted Romanist. She obtained a situation in Dublin, went to hear Messrs. Moody and Sankey, and found Jesus. She was at once severed from her worship of the Virgin, and altogether and at once lost her old religion. Mr. Brown also told of an old French lady who came to ask him about Purgatory. He read with her John iii. 16. The dear old soul drank it in word by word—"God loved me—sent his Son—I believe—shall not perish—have everlasting life. Dame! Very pretty—go to heaven, and no Purgatory on the way!" Being reminded of his disappointedness, Mr. Brown said that he had no suitable room in which to carry on his work, and he did not find the results of receiving the gospel were so marked and satisfactory amongst foreigners as English. But this was explained by their less advantageous antecedents. They have been born and bred in darkness, while in England there is gospel light. Mr. Brown added that anyone who wants to meet men may find them by scores, from one to two o'clock, outside factory-gates, and places where they work, and may speak to them in groups of thirty or forty, if he has courage to do so.

The Christian TRACT FUND.

APPLICANTS FOR TRACTS.

W. J. Nott, care of Sec. Y.M.C.A., Brecon.
S. Evans, 5, New Lorne-street, Moss-side, Manchester.
J. Collins, 3, Portland-place, Bognor, Sussex.
W. E. Thomas, The Corner House, Tre-her-bert, near Pent-y-pridd.
George Hodgson, Windermere Bank, Windermere.
F. E. Gough, 29, Moor-street, Birmingham.
F. Millar, Napier-place, Lennox-street, Birmingham.
W. E. Jones, 22, Wellington-road, South Bow, E.
Mrs. Mills, 14, Greenford-place, Egremont, near Birkenhead, Cheshire.
H. H. Snow, 2, West-street, Pimlico, S.W.
T. W. Murphey, Field-street, Bradley, Bilton, Staffs.

As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers should be carefully read before being given away.

GOSPEL BOOKS AND TRACTS.

For some months past I have been supplying sample packets of gospel tracts and books to all who have applied through THE CHRISTIAN, frequently supplementing them with a larger parcel in cases where there has appeared a real interest in this branch of service for God. I have scores of letters telling of souls being saved and of blessing received through the reading of these silent messengers.

Numbers of God's people are now applying to know if I can procure them a selection of the best books and tracts; so much so, that I feel the necessity of practically meeting the want, many willing workers not knowing where to apply for a general assortment.

I now propose sending out a shilling sample packet, of the best selection possible of all publishers, and have made arrangements with the Carlisle colporteur to supply, at cost price, any one who applies. Any Christian who knows of tracts or small books that are being specially owned of God would greatly oblige by forwarding me a specimen copy so that such may be added to the packet.

By enclosing twelve postage-stamps, any applicant will have a sample packet forwarded, from which further selection can be made, and the order sent; or if the selection be left in my hands, I shall be most happy to make up the amount of remittance with those which I know are being blessed to the conversion and edification of souls. JAMES N. CARE.

Cavendish Mount, Carlisle, April 7.

MEETINGS FOR YOUNG WOMEN.—A correspondent, writing on the subject of the wide-spread efforts now carried on on behalf of young men, earnestly urges the claims of our young women. Will the Lord's people consider the subject, and seek direct counsel from God about it, that so, if any steps should be taken to establish such work, it may not be superficial or spasmodic, but steady, tender, and successful labour "in the Lord"?

OPEN-AIR MISSION.—From the queries and suggestions in your columns and other indications, there is rich promise of a vigorous season of open-air preaching in London imminent. To secure greater unity and comprehensiveness in the good work, may I ask those of your readers who are occupying stations and needing workers, as well as those wishing to assist in preaching, to communicate with the Open-air Mission, 111, Buckingham-street, W.C. J. KIRK, Secretary.

TWO DAYS' CONVENTION IN LONDON.

A Convention is intended to be held in the Agricultural Hall, on Wednesday and Thursday, May 5 and 6. As this will most likely be the last Convention held by Messrs. Moody and Sankey during their stay in England, a large attendance of ministers and Christians of the United Kingdom is invited and expected. Among the subjects under discussion will be, "The Influence of Revivals on Morals," and "The Necessity of the Inquiry-room, and How to Work it."

NOTICES OF BOOKS.

THE EXPOSITOR. *Hodder and Stoughton.*—This magazine continues to carry out the promise of the earlier numbers. Among the varied contents of the April number is a fresh and striking rendering of the word, "Neither be ye of doubtful mind," by the Editor.

THE CONGREGATIONALIST. *Hodder and Stoughton.*—Mr. Dale follows up his paper in the March number on Mr. Moody and Mr. Sankey (which appeared in our columns), by another entitled, "The Revivalists and the Ministry," the object of which is to show that, instead of being a cause of discouragement to the regular pastorate, the success of the evangelists ought to be a ground of rejoicing and strengthening in their work.

OUR OWN FIRESIDE, DAY OF DAYS, and HOME WORDS, under the editorship of Rev. C. Bullock, hold on their way with, we hope, an increasing circulation.

FROM EGYPT TO CANAAN; OR, FROM BONDAGE TO REST. By T. J. HUGHES, of the Children's Special Service Mission. *Haughton and Co.*—Our dear friend, Mr. Hughes, has embodied in a book thoughts which have been already blessed to many from his own lips. Though these valuable expositions of Scripture were originally notes for the use of a Bible-class, we are sure the writer will not regret having given them greater publicity. The history of Israel, which was a prophecy of the history of every child of God up to the year of grace 1875, is divided into the three stages of "Redemption," "Wilderness Experience," and "Rest." In the first section the important subject of the Passover, as given in Exodus xiii. is handled in a detailed and practical manner, each verse being taken separately, and the precious truth brought to bear on the daily life of the child of God. Though dealing with a favourite subject of writers and speakers, there is a freshness and a savour of Christ in the book, which will, we believe, secure a good circulation, and as opening up a portion of God's Word specially adapted to the needs of those entering on the redeemed life and wilderness experience. There are some books on which a special blessing rests, even beyond their apparent excellence, because they have been steeped in prayer, and we think that this is one of them. We heartily commend it to the numerous young converts who are now being gathered into the Church of Christ.

CENTRAL NOON PRAYER-MEETING,

MOORGATE-STREET HALL.

The following are the subjects and speakers for the ensuing week:—

DATE.	SUBJECT.	SPEAKER.
Th. 15.	—Christ's joy (John xv. 11).	Rev. Dr. CULROSS.
Fri. 16.	—Are you saved? (1 Cor. xv. 1—4).	G. Smith.
Sat. 17.	—"Feed my lambs" (John xxi. 15).	Mr. G. Holland.
Mon. 19.	—The altar at Gibeon (2 Chron. i. 3—12).	Rev. W. G. Lewis.
Tu. 20.	—Jacob wrestling with the angel (Gen. xxxii. 26).	G. Moon.
Wed. 21.	—"Do and teach" (Matt. v. 19).	W. Ballantyne.

JAMAICA.—CUBAN REFUGEES.—My friend the Rev. J. Radcliffe, Minister of the Presbyterian (Established) Church in Kingston, Jamaica, writes me:—"I think you can help me. We have a great number of Cuban refugees here. They had formed themselves into an evangelical congregation, under the care of the Rev. Ramon Monsalvatge, who, once a Spanish monk, became a convert to Protestantism, and was ordained by the Presbytery of New York. These people meet as a congregation for a Spanish service, but last Sunday there were thirty-one of them at the sacrament with us. Now, is not this a great movement? Can you help me by looking out for and forwarding to me a number of catechisms, or such like works, wherein are brought out the distinctive principles of Protestantism, distinct from Episcopacy or Presbytery? Look about, and do what you can." I have looked out, and spoken to friends, clerical and lay, but as yet without result. I venture to ask your aid, by making the need known. I will gladly be the recipient of any works, and undertake to forward them to Jamaica.

19, Lincoln's-inn-fields.

L. R. VALPY.

DAILY TEXTS.

"MY THOUGHTS ARE NOT YOUR THOUGHTS, SAITH THE LORD."—Isa. lv. 8.

Thurs., April 15.—"Look not upon me, because I am black." "I was shapen in iniquity, and in sin did my mother conceive me." "Thou art all fair, my love, there is no spot in thee."—Cant. i. 6; Ps. li. 5; Cant. iv. 7.

Fri. 16.—"Woe is me! for I am undone, because I am a man of unclean lips." "He that is washed, needeth not save to wash his feet, but to clean every whit."—Isa. vi. 5; John xiii. 10.

Sat. 17.—"Depart from me, for I am a sinful man, O Lord." "Ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus, and by the Spirit of our God." "The Lord delighteth in thee."—Luke v. 8; 1 Cor. vi. 7; Isa. lxiii. 4.

Sun. 18.—"Many of them said, He hath a devil." "The Spirit of God descended like a dove, and lighted upon Him. And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."—John x. 20; Matt. iii. 16, 17.

Mon. 19.—"Behold I am vile." "I abhor myself and repent in dust and ashes." "Thy renown went forth among the heathen for thy beauty, for it was perfect through my comeliness, which I had put upon thee."—Job xl. 4; xlii. 6; Ezek. xvi. 14.

Tues. 20.—"I am black, but comely." "Ye are complete in Him." "Not having spot, or wrinkle, or any such thing."—Cant. i. 5; Col. ii. 10; Ephes. v. 27.

Wed. 21.—"When I would do good, evil is present with me." "Perfect in Christ Jesus."—Rom. vii. 21; Col. i. 28.

"HOW PRECIOUS ALSO ARE THY THOUGHTS UNTO ME, O GOD! HOW GREAT IS THE SUM OF THEM!"—Ps. cxxxix. 17.

NOTICES.

WILL "M.J." who appealed for help in the management of a Home for the Blind, under the title, "Eyes to the Blind," in THE CHRISTIAN, July 23, 1874, send us her address?

Communications received with thanks.—H.W.; K.W.; J.A.; J.H.; C.M.; G.H.R.; L.L.; G.T.; J.M.; N.R.T.; A.C.S.; F.R.; C.R.A.; A.Y.W.; A.W.; F.W.K.; G.C.; J.N.C.; A.T.; W.P.M.; M.L.T.; J.B.; W.D.; Mrs. S.; T.H.C.; A.T.C.B.; J.S.; Miss F.; R.W.B.; J.J.J.; S.D.; G.P.D.; G.B.; J.R.; W.C.

GERMANS AND THE LORD'S-DAY.—I have been requested by some members of the German Society for the Promotion of a Better Observance of the Lord's-day, to write an article for a German periodical on English and Scotch Sabbath-keeping. Will any Christian friends be kind enough to give me some information on this subject, especially naming the provisions of the Legislature respecting the running of trains and other means of locomotion, hours for buying and selling, public-houses, etc.—Yours sincerely in Christ, F. W. REINMUTH.

Spring Garden, Conference Hall, Midway, N.

BRIGHTON.—I am pleased to inform you that our mission-work still goes forward in Brighton and vicinity, with many tokens of the divine approval. We have many veritable cases of conversion to God among the worst classes of the community, whose conduct, conversation, life, etc., are now all that can be desired. In the once famous billiard and dancing saloon in Broad-street souls are being won for Jesus. The room in Russel-street, a baker's shop, bakehouse, etc., made into a mission-hall—mentioned, I think, in my last—is situated in the centre of Ritualistic and Popish influence. Already the poor people of the neighbourhood are interested, and some, I trust, converted—as far, at least, as human judgment can discern. Meanwhile, I want to get sound literature into the hands of the people. I have mapped out the districts, and ladies are at work rescuing the fallen and degraded, whose misery and tears often melt our hearts. My first meeting of the Women's Mission was held on March 31. I am hoping to get 100 women every Thursday, to talk plainly to them, and try to get the poor things to hate debt, dirt, and drink, and also to point them to a Saviour of sinners. £10 or £15 would work wonders just now in those different departments alluded to.

ARTHUR BEALE.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.—Will the readers of THE CHRISTIAN unite with me in praising God for his converting power in a Bible-class, for which prayer was asked some time since?

PRAYER.—For our charlain.—A Sabbath-school scholar having met with an accident, his teacher desires prayer, that his life may be spared, that he may become a true Christian, and follower of the Lord Jesus Christ. His parents are publicans, and living without God.—For a backslider, that she may be aroused from deadness of soul, and quickened into newness of life.—For cottage-meetings for mothers and daughters.

PLACES.—For a blessing on special meetings for the preaching of the gospel in the town of Midhurst, Sussex, commencing April 14.—For Atherstone.—For a great outpouring of the Spirit on the Moravians at Fulneck, during the prayer-meetings commencing April 11, that apathetic Christians may become active workers among backsliders and unconverted.—For the

English in Constantinople, that the blessing which is now in England may come to them, and that a small service for children held on Sunday afternoons may prosper, so that blessing may soon be seen.—For Greenlaw, Berwickshire.—For a town in Norfolk.—For Banbury, Oxfordshire, a town of 13,000 inhabitants, greatly needing spiritual awakening.—For a series of special services at South Creake, Norfolk, from April 18 to 25, conducted by Rev. A. R. D'Arcy.—For great blessing on the special services to be held at Southampton, beginning on the 12th of April.—For Acton, and for special evangelistic services there, to be carried on this spring.—For a village in Somersetshire, where evangelistic meetings are to be held.—For Galashiels.—For a great blessing upon the coming week's services at Ashbourne, to be conducted by William Taylor, the navy.—For a conference at Croydon on the conversion of the young, on Monday, April 19.—For meetings in Lenton, Notts, May 2 to 8, by Mr. J. Wood, of the Evangelization Society.—For blessing on the circulation of the "London Leaflet" in the country.—For eight days' Mission at St. Paul's, Newport, from 18th to 25th inst.

CONVERSIONS.—For the only son of a Christian widow.—For a rich man at Croydon, that his substance may be laid at the feet of Jesus. Also for the conversion of six clerks in a mercantile house.—For a beloved sister, whose besetting sin is a love of drink.—For a father, two brothers, and a sister.—For a brother, an only son, who is in danger of becoming a confirmed drunkard.—For my husband, and three sons, and a daughter, who think they are believers because they believe in a general Saviour.—For my darling mother.—For a dear adopted, aged parent, that he may have faith given to enable him to lay hold on Christ.—For a class of lads, some of whom are anxious, in Bournemouth.—For a young man in the last stage of consumption.—For a scoffer at religion.—For a mother, a backslider, and her two daughters.—For my poor dear son, a sailor, only twenty-three, but very thoughtless, wild, and ungodly. He is at present laid up in a hospital abroad with a fractured thigh, and, in infinite mercy, was spared from being killed on the spot.—For an aunt, professing to be a Christian, but living in strife and wickedness. Also for an uncle, quite a stranger to godliness.—For an old lady of seventy-five, ill from bronchitis, unconverted.—For one lamentably self-deceived, that his eyes may be opened to see himself, and to see Jesus.—A pardoned sinner earnestly craves prayer for her five children, thirteen brothers and sisters, and seventeen nephews and nieces.—For an aged father and relatives, rejecters of Christ.—For my mother and brothers.

FORTHCOMING SPECIAL MEETINGS.

MESSRS. MOODY AND SANKEY'S MEETINGS.

HER MAJESTY'S THEATRE, Haymarket.—Noon Prayer-meeting every day, 12—1; doors open at 11.—Bible-readings on Thursday and Friday, April 15, 16; doors open at 2.30 for 3.30. Admission only by ticket, obtainable only at the Theatre, from 10 to 5 daily.—Mr. S. A. Blackwood preaches each evening this week, at 8. No tickets required.

BOW-ROAD HALL.—Rev. W. Taylor, on Thursday and Friday evenings, April 15, 16, at 8.

AGRICULTURAL HALL.—Messrs. Moody and Sankey, on Thursday and Friday evenings, April 15, 16, at 8.

PUBLIC HALL, CROYDON.—Conference on the necessity of early decision for Christ by the young, Mon. evening, Ap. 19, at 7 o'clock, S. A. Blackwood, Esq., in the chair. The Rev. H. S. Patterson, M.D., Rev. H. Brass, vicar of Redhill, and others, will take part.

CONFERENCE OF PARENTS, and others, at Princess Mary's Village, Addlestone, on May 11 & 12. Tickets ready on 20th inst.

TOWN HALL, WINDSOR.—Conference on Holiness on Ap. 20—23, Mr. and Mrs. Boardman and others. See Advt.

CANNON-STREET HOTEL.—Conference on Scriptural Holiness, and to take leave of Rev. W. E. and Mrs. Boardman, who are returning to America, on Tues., Ap. 27, at 3.30 to 9 p.m.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Spiers, at Market Harborough, till April 16; Kettering, April 19 to 23.

Children's Evangelistic Band.—Mr. J. W. Jordan, at Mechanics' Institute, Nottingham, April 19 to 24. Saturday afternoon, April 17, at 3, Tryon-house, 115, Sloane-street, Mr. H. Sachs.—Last Service at Moorgate-street Hall, Mr. Hill and Mr. Lidstone. City Weekly Prayer-meeting, at Weigh-house Schools, Fish-street-hill, every Tuesday morning, 9 to 9.45.

HOME OF INDUSTRY, Commercial-street, Spitalfields.—Meeting of Christian Workers third Wednesday in each month, at 7. Tea at 6.

19A, GREAT PORTLAND-ST.—The 3 o'clock daily Prayer-meeting will not be held upon those days on which Mr. Moody holds afternoon meetings in the West-end.

394, HACKNEY-ROAD, NEAR DURHAM-STREET, E.—Tues., Ap. 23, at 6.30 p.m., opening of the new hall for the Evangelical Mission to Israel.

MOORGATE-ST. HALL.—Thursday, April 15, Mr. P. Larkins at 7.30. Young Men's Meeting on Friday, at 8 p.m.

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UNION HALL, CARLISLE ST., W.—Marquis of Cholmondeley on Sun. evening, April 18, at 7.

CONFERENCE HALL, Mildmay Park.—Sunday, April 18, Mr. G. Kirkham, at 3.30. Subject, "Noah, or the fascination of the wine cup." — at 7.

EXETER HALL, Strand.—Sunday, April 18, Mr. H. Grattan Guinness, at 3.30, for one hour; and in the evening at 7.

DEPTFORD GOSPEL MISSION, Lecture-hall, Royal-hill, Greenwich.—Sunday, April 18, Mr. G. A. McNutt, at 3 and 7; every Thursday during April at 8.

WEEKLY NOON PRAYER-MEETING, St. George's Hall, Langham-place, W.—Every Wednesday, from 12 to 1.

DAILY PRAYER-MEETINGS.

HER MAJESTY'S THEATRE, Haymarket.—12—1, Messrs. Moody and Sankey's meeting.

CENTRAL CITY NOON PRAYER-MEETING, Moorgate-street Hall, corner of London Wall, 12—1. Ladies' meeting, 1 to 1.30.

Y. M. C. A., Stafford Rooms, Titoborne-st., Edgware-rd., 12—1.

MILDMAY CONFERENCE HALL, Mildmay Park, at 12.

NO. 59, LOMBARD-ST., Mon., Tues., Thurs., Sat., at 1; Wed. and Fri., at 12.30.

EAST-END CONFERENCE HALL, Carlton-sq., Globe-road, at 12.30.

WOOLWICH, 14, Thomas-street, 12 to 1.

SUSSEX HALL, Leadenhall-street, at 1.

SUNDAY-SCHOOL UNION, 56, Old Bailey, at 1.

PEOPLE'S HALL, 272, Whitechapel-road, at 1, except Saturday.

GREEN LANES WESLEYAN CHAPEL, N., 6.45 a.m.

PECKHAM EVANGELISTIC MISSION, 116, Hill-street, 12—1.

TOTTENHAM.—Brook-street Chapel, 12—1.

FRENCH PROTESTANT CHURCH, Westbourne-grove, 12—1.

ST. MATTHEW'S VESTRY, Denmark-hill, from 12 till 12.45.

ONSLow HALL, Neville-street, Fulham-road, Sat. even., at 7.30.

ARUNDEL-SQUARE CHAPEL SCHOOLROOM, every morning, from 7 till 8, Sundays from 8.45 till 9.45.

COMMITTEE ROOM of Small Public Hall, Croydon, 12—1.

UNION HALL MISSION, Carlisle-street, Edgware-road, 12—1.

19A, GREAT PORTLAND-ST., Oxford-circus, 3 p.m.; on Saturday specially for children and their friends.

GREENWICH.—Large Hall, Railway Station, 12—1.

Donations received by Messrs. Morgan and Scott to Saturday Morning, April 10th, 1875.

Gratuitous Circulation of "The Christian"—R.M.B.	0	19	6
Whitefield Mission—House—R.G. 10/-; A.G. 15/-; A.L.W. £1/1/-			
House—Anon. 2/6	2	8	6
Poor Jews in Whitechapel—S.W.C. 5/-; J.B.T. 2/6; D.E. and M.H. £4/4/8; A.G. 3/-; M.D.D. £2	6	15	2
East End Training Institute—S.S.B. £1; M.J. 10/-; B.T.S. £1	2	10	0
Noon-day Prayer-meeting Fund—H.M. £1; M.G. 5/-; Anon. 2/6; E.O.K. 5/-; J.B. 2/8; M.G. £1; H.C.S. 10/-	3	5	0
Two Million Pamphlets for London—F.P.S. 4/-; S.S. 2/6	0	6	6
Famine in Asia Minor Fund—E.O.K. 5/-; G.A.H. 10/-; B.B. £2; K.L. 5/-; S.S. £5; R.W. £5; E.M.B. 5/-; W.H.C. £1; L.W. 5/-	14	10	0
Major Malan's Mission, S. Africa—Anon. 2/6; G.A.H. 10/-	0	12	6
Mr. G. Lawrence's Mission in Spain—G.A.H.	0	10	0
Miss Weston's Work in Royal Navy—J.C.S. £10; M.J. £1; M.D.D. £1. Lifboat Hall, Devonport—G.A.H. 10/-	12	10	0
Deptford Gospel Mission—G.A.H. 10/-; J.W.A. £10	10	10	0
Midnight Meeting Movement—G.A.H. 10/-; B.T.S. 10/-	1	0	0
Miss Leigh's Young Women's Home, Paris—G.A.H. 10/-; M.J. 10/-; H.C.S. £1	2	0	0
London Temperance Hospital—G.A.H.	0	5	0
Arctic Expedition Fund—G.A.H. £1; A.D.P. 2/-; H.C.S. £1	2	2	0
Home of Industry—B. £1; M.G. £1. Flower Missions—G.A.H. 5/-	2	5	0
Destitute Children's Dinners—W.E. £17/-; H.C.S. 10/-	1	17	0
Dinners for Aged Sick and Poor—Reader, 1/-; H.C.S. £1	1	1	0
Exeter Hall Fund—E.S. 5/-; P.W. £5; S.S. 10/-	5	15	0
Mission to Police, Cabmen, etc.—B.T.S. £1; J.N.G. 1/8; H.C.S. £1	2	1	6
British and Foreign Sailors' Society—B.T.S.	1	0	0
Moravian Missions—Ship—B.T.S.	0	10	0
Working Men's Lord's Day Rest Association—B.T.S. 10/-; J.W.A. £5	5	10	0
"British Workman," Public-house Movement—B.T.S.	0	5	0
Special Theatrical Services—B.T.S.	0	5	0
The Christian Mission—J.W.A.	10	0	0
East End Juvenile Mission—J.W.A. £10; B. £1	11	0	0
Endell-street Medical Mission—J.W.A. £10; H.C.S. £1	11	0	0
Free Gospel and Medical Mission—J.W.A.	10	0	0
Deaf and Dumb Institution, Oxford-street—J.W.A.	10	0	0
Female Aid Society—J.W.A.	10	0	0
Princess Mary's Village—J.W.A.	5	0	0
Miss Stapfer's Home for Foreign Governesses—J.W.A.	5	0	0
The Creche, Stepney—J.W.A.	5	0	0
Rev. E. W. McAll's Work, Paris—B.H.	1	0	0
Mrs. Ginever's Orphan Home—W.T.	2	0	0
Messrs. Fenn, Blawie, and Wigston's Work in Madrid—H.A.B.	30	0	0
Cow Cross Mission—H.C.S.	3	0	0
Watercross and Flower-sellers' Mission—H.C.S.	0	10	0
Cripples' Home—H.C.S.	0	10	0
Scripture Readers, Ireland—M.D.D.	2	0	0
Discharged Female Prisoners' Aid Society—M.D.D.	2	0	0
Friendless and Fallen—M.D.D.	2	0	0
Soldiers' Institute, Portsmouth—M.D.D.	1	0	0

£191 13 8

Whitefield Mission—[E.M. 5/-; A Lady, 5/-]

The Christian.

RECRUITS TO THE FRONT! WHY?

WE are much encouraged to see by your paper that efforts are being put forth to get those lately converted to gird themselves at once for definite work for the Lord. That this is a true and scriptural plan, and the one most likely to keep converts near the Lord, there cannot be much doubt.

"Satan finds some mischief still
For idle hands to do,"

has, alas! often and often proved too true in the career of many of the Lord's dear children. That in some places the overwhelming needs of the heathen world should be urged upon those just turned from darkness to light, is a matter calculated to cheer and encourage the hearts of all, especially those already in the foreign field.

The continual call to *young* converts to give themselves to foreign mission work is, however, suggestive of other thoughts which I would recommend to the prayerful attention of your *older* Christian readers.

Is there not a danger that many *mature* Christians are so eagerly seeking to get *young converts* to offer themselves for missionary work that they are forgetting their own personal obligation in the matter? May not some be inclined to forget the power and worth of exhortation, *backed by example*, over *mere* exhortation? Is there not a danger, in short, of shirking *our own* responsibilities while eagerly urging home the responsibilities of others?

The thought has occurred to some of us that the forefront of the battle is the place for *veterans*. Fancy, if you can, the old Iron Duke meeting the flower of the French army with the cry, "Up! *Recruits*, and at them!" There is no doubt that if he had been so iron-hearted as to issue this order, the recruits would have done their duty; but the veterans of the army would have felt for ever disgraced. *They* could not have rested satisfied.

In the case of a forlorn hope, all who volunteer are accepted, and rightly so. There is no room to pick and choose. If the veterans will not do their duty, then by all means let the recruits—the very rawest—come forward, and prove their armour in the conflict. But in this nineteenth century, is it possible that missionary work is considered a *forlorn hope*? After all that the Lord has accomplished, is the Church so much asleep, so unmindful of her Lord's command, that she considers it a hopeless cause, so that instead of giving the work into the hands of her most experienced and proved workers, she is satisfied to let her feeblest converts go forth to meet the devil in his strongholds? All who do thus obediently go forth, are blessed, and the Lord gives strength according to their need; but what about the veterans? Where are the leaders of the Lord's host?

Very many are seriously asking, "Can it be possible that ALL the elect are in London—in England—the United Kingdoms—or even in Europe? Can it be possible that the men of mark and ability are ALL needed at home? Can it be in all cases a call from God that leaves the great mass of humanity to perish?" The God-man said, "Go ye into

all the world." Is not one of the purposes for which the Church exists in the earth almost virtually ignored?

It must be that Christians do not consider the matter, or we should have churches sending forth their ablest and most tried men, even those they love best; and because they love them, and know their worth, giving them freely for work among the heathen.

Suppose, for instance, that, some Sunday morning, Mr. Spurgeon's accustomed place in the Tabernacle were vacant, and, when inquiries were made, it was found that, deeply moved by the need of the heathen world, he had made arrangements that the work should be carried on by some of the many able men that he has gathered round him (as it will be when the Lord takes him home to his rest), and started for some heathen country; that not only had he gone himself, but that he had taken a few of his best students with him, determined to aid them by his experience and counsel, and to give up the remainder of his life for the good of those who would never read or hear of his sermons, unless he went himself to preach to them. When, in a few months' time, letters reached home, bearing say the China postmark, how the five or six thousand members of his church would eagerly look for intelligence! How they would pray! How they would continually think of the need of that land whose claims had been thus so forcibly brought before them! There would be few of those five or six thousand who would not eagerly look for Mr. Spurgeon's letters, although missionary reports may now be very dry reading to some of them. At least *one* body of Christians in London would get in time to believe that, in this one country of China, millions are dying without God. In their case, at least, missionary work would be removed from the visionary to the practical standpoint; and, if history does not lie, the blessing resulting to the mother church would be incalculable.

Or suppose that Dr. Landels—whose missionary speeches are proverbially rousing and inspiring—instead of being heard in Exeter Hall, were heard *from* the centre of some of the vast provinces of this land, urging the claims of the perishing on the attention of those who know and love him, can we doubt that, in a large circle of the Church, the missionary fire would be kindled, and great prayer and great effort would be almost infallibly the result?

The Malakoffs and Redans of Satan's kingdom will only be successfully stormed when the leaders in God's army learn the potency of the little word, "COME." We might take instances from each and every section of the Church of Christ in London, or any other large city, but it is not necessary. We mention names at all merely for the sake of illustrating a train of thought which might fairly claim the attention of the fathers in the churches at home, and not by any means daring to decide that such a course would be right in the case of those mentioned.

Let, then, our cry be, "VETERANS TO THE FRONT!" And if there be need to exhort young converts on the subject of missionary work, let it not be so much "Go, go, GO!" but rather the words of the greatest merely human missionary, "Be ye followers of me, even as I also am of Christ."—Yours in gospel
oonds,
J. McC.

China, Feb. 1875.

HOUSE-TO-HOUSE VISITATION.

MR. MOODY has just made a fresh appeal in Mr. Spurgeon's Tabernacle for more labourers for the house-to-house visitation. Both superintendents and visitors are needed. They require, of course, to be recommended by some minister or Christian person well known, and inquiries should be made at the office, 48, Gt. Marlborough-street, Regent-street, W.

Some visitors appear to get far less attention than others. In such cases, should we not have heart-searching, and inquire, Did we get the victory before starting in our own closet alone with God? Is it the indifference of the people, or our indifference to entering into the holiest, in full assurance of faith? Let us help one another to go into this presence for ourselves, for all our brethren, and for all London.

Two visitors called on an atheist. He would have none of their message, or of Mr. Moody's leaflet. A Christian man outside saw that they had been sent away, and urged them to go again, whilst he prayed for them. They did so, and then what a change! He took the leaflet, and was soon in tears.

Decided conversions are reported, and it is interesting to see how other agencies blend with the visitors. In one case, of a dying consumptive, they got a minister to follow up, and he was blessed in the man's conversion. In another the city missionary's labours were blended with their own, and the person was brought to rest on the Saviour.

Sometimes the work seems to be begun at Messrs. Moody and Sankey's meetings, and completed by the visitation; and in many cases opposed ones are induced to go and hear them, or some other minister; and so are, we trust, led to Christ.

One replied to the visitors after she had been blessed in two visits, "I am so happy; thank God you ever came to my house. Frequently I have been in a state of utter despair; but now, thank God, all is changed. My husband remarks my joyful looks."

In another case, a gruff father was opposed to them and to the meetings of Mr. Moody and Sankey, but he was softened by their attention to his children, and they induced him to go and hear, and a life's prejudices are gone, and the man has joined a Bible-class.

A superintendent reports:—"At present I have eleven decided children of the Lord as visitors in my district, and it is a great pleasure to hear them one and all pour out their hearts in prayer together for London. Though they were strangers to each other before, still there is such a liberty given them, and the more they go on in the work, the happier they are, and they would not give it up on any account. These are the men and women we want! In very few instances have there been any refusals, and almost all have received them courteously. My visitors belong to, I think, six different sections of the Church, yet all are of one accord, and I look for great results. About sixteen houses a-day were on an average visited at first; but this was found too many. I hope in another week or so to take on another district. We are all persuaded it is of the Lord. Some of the visitors were timid at first; but not so now. I strongly insist on the couples always commencing their work by united prayer."

In Liverpool and in Manchester the Medical Missionaries, Dr. Owles and Dr. Ziemann, were heartily co-operating with the house-to-house visitation. In London, the visitation would be sadly lacking in

what the Lord enjoined unless it became a great blessing to the sick, lame, blind, and especially to the deaf and dumb, and thousands of needy ones. In Manchester, ladies sang to them sweetly and softly. Where are the sweet, soft singers of London? Are not the flowers of this spring-time given to gladden the hearts of the weary, aged, and sick? Yea, ten thousand loving-kindnesses, some gentle and sweet, and some *substantial*, are needed. And where are the prayers of faith spoken of by James (v. 15)? See how the Lord's loving-kindnesses convinced the people. They were beyond measure astonished, saying, "He hath done all things well. He maketh both the deaf to hear, and the dumb to speak" (Mark vii. 37). REGINALD RADCLIFFE.

48, Great Marlborough-street, W.

THE PASTORS' COLLEGE.

Last week, the anniversary meeting of the Pastors' College, Metropolitan Tabernacle, was held in the new College buildings at the back of Mr. Spurgeon's Tabernacle, at Newington. About 200 ladies and gentlemen sat down to tea, after which a meeting was held in the College chapel, under the chairmanship of Mr. Samuel Morley, M.P.

Mr. Spurgeon, in presenting the report, gave a general sketch of the origin and progress of the work of the College. In remarking upon the necessity of the College, he said there were many friends who did not like to see these colleges, but when they heard a man banish the letter "h" from 'ouse, 'ome, and 'eaven, he did not like it either. It was one thing to take a certain young man and send him to an institution where he should be made fit for a minister, and it was quite another thing to say to a young man who had been preaching the gospel for two or three years, and whom God had set his seal upon, "Come to us, and we will give you such instruction as will enable you to address your congregations without shocking them by ungrammatical expressions." They only took young men who had been called to the ministry, and their object was not to make great scholars of them, or to enable them to take degrees. The only degree they cared about was that of "winning of souls." Their system was not that of residence. The brethren lodged out with various members of the church, and there were great advantages connected with that. The separateness of abode kept them in contact with Christian households, and occasionally they might be disturbed at their studies by the cries of children, which was a good thing for them, as it would serve to remind them that they were still among the children of men, and were not so sublimely elevated by becoming students as to be put out by little troubles. He gave a very gratifying account of the financial state of the College.

Mr. Morley, who was warmly greeted, said he was there, in the first place, as an expression of the hearty affection and sympathy for their pastor. When he came there he left all sense of denominational difference at the door. They all regarded with deep interest and thankfulness the work Mr. Spurgeon was carrying on. He was thankful as an Englishman for the existence of that great establishment; he referred to the Tabernacle as well as the College. As a resident in London, who had been born in London, and who had watched the increase of its population, he was often appalled by the thought of how the population was to be reached. As treasurer of the Home Missionary Society, he could testify to the fact that in very many districts the young men from the Tabernacle College were preaching Christ, and were exhibiting a very deep sympathy with the spiritual condition of the people. It had been said that Messrs. Moody and Sankey did not reach the lowest strata of society. He believed they were stirring up the Christian life in London, and were making Christian people reflect on what a very serious thing it was to profess to be a Christian, and that there were responsibilities and obligations, as well as privileges, belonging to the name. He thought that clergymen were receiving an immense stimulus from these distinguished men, who were making Christians as such to feel that they were no longer to depend on colleges or pulpits or professional ministers, but must exercise a ministry themselves upon those with whom they were brought into contact.—*Daily News*.

GRACE.

ADDRESS BY MR. MOODY AT HER MAJESTY'S THEATRE,
MARKET, ON THURSDAY AFTERNOON LAST.

I want to call your attention to the word "Grace." It is one of the words in the English language that is very little understood. I have seldom found an inquirer who really understood the meaning of the word. When we talk to the anxious, almost the first thing they say is that they are not worthy. These are the very ones with whom the Lord deals in grace. The word *grace* means, "undeserved mercy," "unmerited favour." I think it would do us good sometimes to go to the dictionary and find out the meaning of those words we hear in church four or five times in every sermon. I have no doubt I heard the word a thousand times before I knew the meaning of it. The very meaning of the word throws a flood of light into the soul. As long as men try to make out that they are worthy to receive anything from God, they will never get a crumb from God's table. But the moment a man takes his place as a poor miserable unworthy wretch, then God can deal in grace with him.

In the first place, let us find out

THE SOURCE OF THIS STREAM

that has been flowing so freely for the last 1800 years, and of which so many have drunk and lived. Men are very anxious just now to find out the source of the Nile; my friends, it is a good deal more important to find out the source of this wonderful stream of grace.

Turn with me to John i. 14. "And the Word was made flesh and dwelt among us... full of grace and truth." There never was but one man in this world who was "full of grace and truth;" that was the Man Christ Jesus, the God-Man. He was so full of grace that when the poor woman who had the issue of blood touched his garment, grace flowed right out, and she was healed. If there is any poor sin-sick soul here to-day, if you will only come into contact with Him, you can be saved this very minute. There will be virtue coming forth from Him that will heal you.

Verse 17. "The law was given by Moses, but grace and truth came by Jesus Christ." No one was ever saved by the law. It was never given to save us by; it never did, and never can, save any one. It was given to show man his need of grace.

Rom. v. 15. "For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many." Some one has spoken of the great mystery of sin coming into the world, and our dear friend and labourer in the vineyard—and I think a man who has been used of God as much as any I have met in Scotland (Dr. Bonar)—says it is a greater mystery still, that the Son of God came down to earth and bore the brunt of it. He tasted death for us, and took our sins away; He became the source of grace and also the channel for the blessing of God to flow in.

I Cor. i. 3, 4. "Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ." The thought that I want to bring out here is, that it is

A FREE GIFT.

God gave Him up freely for us all; and if it is a gift, then we must receive it as a gift. Men talk about grace, but I don't think that in our dealings with each other we know much about it. Suppose I go to the Bank, and borrow £1000 for thirty days, they make me give them my note of hand, which reads something like this: "Thirty days after date, I promise to pay," etc. They give me "three days of grace," as it is called, but they make me pay interest for it. And if I do not pay, they will sell my goods, in order that they may be paid. Why, there is no grace in it at all. If it was grace, they would give me principal and interest too; that is grace. But that is about all men know of grace; it is

about as near as they get to it. But the God of all grace gives us freely—gives us all, without money and without price.

Look at Matt. xxi. 28—32. The great truth taught here is, that those who believed the gospel were saved. The publicans and harlots, the vilest men and women who lived while Christ was on earth, all who would come and take the grace that was offered to them, would be saved. The whole Jewish nation just stumbled upon this one thing, self-righteousness. As I tried to prove the other day,

THE GREATEST ENEMY WE HAVE

is this miserable self-righteousness. I would to God He would strip us of every rag of it to-day. Those Jews went about to establish their own righteousness. They said, "We are of the seed of Abraham; we believe in Moses and the law. We are a good deal better than the nations round about us!" And Christ could not deal in grace with them at all. They were very religious men; in fact, they were the most religious people of the day. They went to all the services, and made long prayers, and yet Christ says to them boldly, "The publicans and harlots go into the kingdom of God before you." Why? Because they repented, and took salvation as a free gift.

It is so now. Very often, when you go to preach to people, they begin to draw their filthy rags of self-righteousness about them, and they say, "Oh yes; that is very good for drunkards and thieves, but not for the like of us. We are educated people; we are refined; we go to church every Sunday; we say our prayers." But that is all. They have all the forms, but not the living Christ. Here is a poor, miserable, fallen one, who takes salvation as a gift, and she is saved, just because she takes it as a gift. That is the lesson taught to us here—one of the hardest lessons we can learn. A great many are trying to work their way into the kingdom of God. A man said he had been forty-two years learning three things—first, that he could do nothing towards his salvation; second, that God did not require him to do anything; and, third, that Christ had done it all Himself.

The self-righteous men and women do not believe that. Many of you will say, "What kind of doctrine is it that that American is preaching?" A man went down to the East-end last Sunday night to hear me preach. I was trying to convince them that salvation was a free gift. He said to the friend who took him down, "It was a very strange doctrine to preach, that a man could be saved so easily, and without doing anything." But if I understand my Bible, it is "to him that worketh not, but believeth." These are the very things that are keeping men out of the kingdom of God. When Christ died on the cross, He said, "It is finished," and He meant what He said. All we have to do is to take salvation as a gift.

Yes, but you say, What about the passage where it says, "Work out your own salvation with fear and trembling"? Well, you must have it before you can work it out. If I say to my boy, "You are going to Paris; here is £1000 for you; see that you take care of it." He would say, "But I must have it before I can take care of it." Or if I ask him to work out a piece of land, and to till it, and care for it; I must first give him the piece of land.

Turn to Mark vii. 24. "And from thence He arose and went into the borders of Tyre and Sidon, and entered into a house, and would have no man know it; but He could not be hid." He was so full of grace and truth that it would flow out. When a man is full of grace and truth, he can't be hid.

THE LIGHT WILL SHINE OUT

of itself; you do not have to make it shine. "For a certain woman, etc.—it is not meet to take the children's bread and to cast it unto the dogs." Dogs! If that woman had been like a great many at the present day, she would have been greatly offended. "What! you call me a Gentile dog! I know of some of the seed

of Abraham who live down in my neighbourhood, a good deal worse than I am. There is a Jewish woman next door does a good many things I would not do. To be sure I am a Gentile; but I am a good deal better than a good many Jews." That is the way many women speak now; the result is, they never get the blessing. What did this woman do? "She answered and said, Yes, Lord: yet the dogs under the table eat of the children's crumbs." She took her place as a poor miserable dog. Anything, so that she should get the blessing she asked for. My friends, a crumb from God's table is a thousand times better than all the devil ever gave you. She took her place at his feet, and He said unto her, "For this saying, go thy way, the devil is gone out of thy daughter." She got more than she asked for; she only asked a crumb, and she got a whole loaf. You will find that all through the three years Christ was down here, He was trying to teach the Jews

THE GREAT LESSON OF GRACE,

but they never understood it. Here was a poor woman who came and put herself in the place of a poor, miserable, lost one, who wanted a favour from Him. And how quickly He granted it! I will challenge you to find any man or woman who ever came to Christ, and made out that they were unworthy, but He blessed them at once.

Turn to the 7th chapter of Luke, there you have the same lesson. "When He had ended all his sayings in the audience of the people, He entered into Capernaum. And a certain centurion's servant, who was dear unto him, was sick and ready to die." You know how, when people are in distress, and burdened, then they go to the Lord and cry unto Him. "And when he heard of Jesus, he sent unto Him the elders of the Jews, beseeching Him that He would come and heal his servant. And when they came to Jesus, they besought Him instantly, saying that he was worthy for whom He should do this: for he loveth our nation, and he hath built us a synagogue." It is the same old story that we hear now. This man was worthy because he had built them a synagogue. So today they say, "Oh yes, he is a very good man; he built a church; of course he will get to heaven. He built a cathedral not long ago, and endowed colleges and seminaries." They don't say

HOW HE MADE THE MONEY.

Perhaps it was by distilling whiskey and ruining men's souls. But nevertheless, he is worthy; the Lord is under obligations to him.

That a man should give away large sums of money may be very good in its place, but if it means that a man is not to take the gift of God as a poor beggar, it all goes for nought. God won't accept it. A lady told me she did not believe what I teach, that we are saved for nothing. She had an uncle who had given a great deal of money, and endowed schools, and built churches; and, although he was not a Christian, and did not make any profession; although he did not believe in Christ as a Saviour, she believed he had a right to demand a seat in heaven." She was more honest than a good many people. If they don't say it right out, they believe they have a right to demand a seat in heaven. So those Jews asked Jesus to leave his work and go instantly, as this centurion was worthy, and had built them a synagogue.

Jesus went with them. It seemed as if He was going to do what they wished. But, bear in mind, the Lord knew a good deal more about the centurion than the Jews did. "Lord, trouble not thyself, for I am not worthy that Thou shouldst enter under my roof." The centurion tells a different story about himself, and he knew his own heart better than the Jews did. There was faith and humility for you! "Wherefore neither thought I myself worthy to come unto Thee, but say in a word, and my servant shall be healed." When a man speaks well of himself, no one else will speak very well of him. But when a man has got to know the true

state of his own heart, he will not be talking about how worthy he is. He feels he is a poor, miserable, vile wretch, and down in the dust he comes; then God can meet him. "I say unto you I have not found so great faith, no, not in Israel." This centurion did not belong to the seed of Abraham; here the Lord found another poor Gentile outside of the house of Israel who understood what grace was. And He turned to these Jews and just held him up to them and preached the gospel. Here is a man who understood what he must do to find favour with the Lord. God could deal in grace with him, and He blessed him there. He got all he asked for. And so, my friends, if you want to be saved, make out that you are not worthy. Do not come as the Pharisee we were talking of yesterday, and say how good you are, and how righteous you are. But the moment you come to God as a poor, miserable, lost sinner, you can take salvation as a gift.

I want to prove to you from Scripture, and I think I can, that we are

SAVED WITHOUT WORKS.

I know how people cling to the doctrine of salvation by works. I know some of you will go away, and say I have been preaching false doctrine. Let us turn to the law and the testimony. If I do not preach according to the Word of God, do not believe a word I say; but if it is according to this Word, I have a right to demand that you believe it. England professes to believe the Bible, and England has done more for the Bible than all the other nations of the earth. I believe that is why God has blessed England so; and every Englishman ought to stand by the Word of God. I am glad to see so many of you bringing your Bibles with you.

Eph. ii. 8. "By grace are ye saved, through faith, and that not of yourselves; it is the gift of God. Not of works, lest any man should boast." There is no chance for boasting, or for a man to work his way up to heaven. A Scotchman said it took two to convert him. How was that? It took the Lord and himself. What did he do? He fought against God all he could, and God did all the rest. Yes, God does it all. I never saw a man who could say that he had ever done anything towards his own salvation.

2 Tim. i. 9. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." Not according to our works. He calls on men to come, works or no works. They don't come in at all; our works don't help towards our salvation.

Rom. xi. 6. "If by grace, then is it no more of works, otherwise grace is no more grace." Don't you see, if it is grace, if it is a gift, then it cannot be by works. I hire a man to dig in my garden for a day, and at its close I give him eight shillings; the man has earned it. He goes home, and his wife says, "Where did you get that money?" He says, "I worked for it." But suppose another man comes to me and says, "I have been sick for the last six weeks, and unable to work; my family are suffering for want of food," and I give him eight shillings. The one is a gift; the other is not. Now God is a Sovereign; He is not down here selling salvation—offering you salvation if you will pay something for it. What can you offer to the King of kings? What have you got that God will accept? Nothing but your sins.

Suppose some great wealthy sovereign, such as the Queen of England, should offer you some valuable present, and you did not like to take it without making some acknowledgment; and suppose you were to offer the Queen a penny for her present. What a ridiculous idea—offering Her Majesty a penny! My friends, it would be a great deal better to do that than to try and offer God anything to save you. If He saves you, it will be as a sovereign. He will be under no obligation, but He will give salvation right out of his heart. He wants to give it to every soul here to-day. The question is, will you have it or reject it?

I can imagine some of you say, "I don't think a

person can be saved without being baptized and partaking of the Lord's Supper." God forbid that I should say anything against any church ordinances; they are all right in their own place. But I want to say, and I want you to understand that

BAPTISM AND THE LORD'S SUPPER

have nothing to do with salvation as a gift. We must first of all be saved before we begin to work; after that you can work day and night. You cannot work too hard then; but you must work *from* the cross, not *towards* it. As long as you are working to be saved, you are trying to add something to the finished work of Jesus. My friends, keep your hands off the cross. If God is satisfied, surely you ought to be satisfied. Salvation is distinct and separate from all church ordinances. The last man whom Christ saved before He expired on the cross was that poor thief. He had a nail through each of his hands; he could not work for his salvation. He had a great nail through both his feet; he could not run on any errands for the Lord. When he had the use of his feet, they were swift to shed blood; and when he had the use of his hands, they were doing the devil's service. He could not have been baptized; there was not a man in Judea who would have baptized him. As he hung there by the Saviour's side, he cried out, "Lord, remember me." That prayer was right to the point. I hope there will be some who will make that prayer to-day. Don't be looking round to see how it suits your neighbours; take it home to yourself. To-day let the prayer go up from your hearts, "Lord, remember me." No one gets salvation till they come down to this point. That prayer fell on the ears of the Son of God, and immediately there came the answer, "This day shalt thou be with Me in Paradise." Christ snatched him from the jaws of death, from the grasp of the devil, and took him into Paradise with Him. He was never baptized, nor partook of the Lord's Supper. Perhaps he could not even see Christ; but he could hear Him when He prayed, "Father, forgive them, for they know not what they do." Perhaps he thought to himself, "I want an interest in that prayer," and he cried out, "Lord, remember me." He only asked to be remembered, but Christ took him into Paradise with Him. He was not ashamed to walk arm-in-arm with the poor thief through Paradise. If there is a poor, lost sinner here to-day, Christ is able and willing to save you; He will save you now, if you will let Him. He wants to save you now.

The gift of salvation is offered to you to-day, without money and without price. What are you going to do with it?

IT WILL BE A TERRIBLE THING

for any one to go down to hell from England, the land of an open Bible, that speaks of the free gift—a land where the gospel is proclaimed more faithfully than in most other parts of the world. My friends, your hell will be two hells. To-day, while God is offering you this gift, is pressing it upon you, open your heart and say, "Come in, blessed Saviour, come in. Thou God of all grace, take up thy abode in my heart!" and He will come.

One more passage before I close. Tit. ii. 11. "For the grace of God that bringeth salvation hath appeared to all men." *Hath* appeared to *all* men. I do not see what a man is going to say, if he goes down to death without salvation. That verse will blaze out before the throne of God. If men are lost, it will be because they spurn the gift of God. Did you ever stop to think

WHAT IT COST GOD TO REDEEM US?

To be sure, salvation is as free as the very air, but it cost God the Son of his bosom. Look at that scene at Calvary, the Son of God dying there, and God looking down from heaven. Nay, He refused to look upon Him. He turned away his face. There He was, smitten for you and me. "God gave Him up freely for us all." What shall we do with Him? We must do one of two things—receive Him or reject Him. If we reject Him,

He will reject us. If we receive Him here, He will receive us yonder. If we make room for Him here, He will make room for us in the many mansions. He will remember us when we come into that world of light, if we will only receive Him here.

WHAT WILL YOU DO WITH CHRIST?

Just receive Him as He is offered to you. If I should say, "If any one here would like this Bible, I will make them a present of it," there is no man or woman here but could rise and come forward and take it. That little boy, that little girl, that aged mother, could do it. Let me tell you, the gift of God is offered just as freely. Will you have Him? It seems to me the grace of God ought to break every heart here to-day.

I was talking to a mother in the inquiry-room the other night, and she said God would not forgive her. "Are you sure?" I said. "Yes, He will not forgive me because I am such a sinner;" and she was weeping bitterly. I said, "Are you a mother?" "I am." "Well, supposing you had got a prodigal child, who had run away from home. If he should come back at midnight and knock at the door, and you should hear his voice, and go to the door, and he should say, 'Mother, I have done wrong, but now I have come home to ask you to forgive me; will you forgive me?' What would you do? Would you push him out and lock the door?" "Oh no, I would be very glad to get him back." "Well, do you think you are more merciful than your God? Do you think God is not willing to save you?" She brushed away the tears, and she said, "Is that it?" Down she went on her knees; her tears were wiped away, and she went away with her face lit up at the thought that Christ was her Saviour.

Will you receive or reject Him to-day?

HENRY VARLEY IN NEW YORK.

Our beloved brother is still in New York. Last Sunday, being unable to have Barnum's Hippodrome, he preached in the Skating Rink. There were about five to six thousand present. The Christians in New York are mightily stirred by his preaching, so that the most striking feature of his work is, that he sets believers to work to bring others to hear the gospel. Another event is the opening of the most recently built, and, at the same time, one of the largest, Episcopal churches in this city to Mr. Varley, and the enthusiastic co-operation given him by its apostolic rector, Dr. Stephen H. Tyng. Mr. Varley proposes to stay in New York until Sunday, April 11, when we hope he will take a much-needed rest before visiting Boston, whither he goes next in response to an almost unanimous invitation from the pastors of that city.

Our brother is meeting with persistent criticism, especially from some leading ministers "conspicuous for their absence."

F. TWINCH.

New York, April 2, 1875.

FAREWELL MEETING TO REV. W. E. AND MRS. BOARDMAN.—A meeting for instruction on scriptural holiness, and to bid adieu to the Rev. W. E. and Mrs. Boardman, who are taking their final leave of England, will be held (D.V.) on Tuesday, April 27, at the Cannon-street Hotel, from 3.30 to 9 P.M., with an interval for refreshments. We have no doubt that many of our readers, who have been benefited by these dear and devoted Christians, will be glad to embrace this last opportunity of meeting them.

HYDE PARK HALL.—Meetings have been held here for more than twelve months by Mr. Charles Cook. The hall has been enlarged at considerable expense, and room made for 140 additional chairs. Encouraging letters have been received from numbers who have been converted, both in the park and in the hall. Scarcely a week passes without such letters being received. The annual rental of the hall is £90, and Mr. Cook appeals to believers for their sympathy and prayers. The work in the park is arduous, on account of the numbers of infidels who oppose. Mr. F. A. Bevan, Lord Congleton, and Mr. C. Underwood, to whom the efforts here are well known, have rendered valuable assistance.

THE DEMONIC.

(MARK V. 6, 7.)

ADDRESS BY REV. W. TAYLOR, OF CALIFORNIA, AT THE AGRICULTURAL HALL.

I want to call your attention to the deplorable condition of this man, and how he got out of it. He was evidently a very powerful man, physically. He had many friends—at least, he had friends, whether many or few. The Lord Jesus speaks of his friends, and was acquainted with them. He may have had a praying mother; possibly a good father. He may have had a wife and children. We do not know, but still we know that he had friends who were greatly interested in him, and much distressed on account of his deplorable state. He did not reach that state just at once, but by gradations, which were grievous to his friends, and finally he became an outlaw, and an outcast, and a dangerous man. You see him ranging the hills and valleys of Gadara, a terror to the neighbourhood. They tried to arrest him. No doubt the police of that day were put on his track, and now you see him running up the hill and they after him. Down into the hollow, across a gully, over a hedge, and round a pond, and on, on, on. Now they seize him. They have got him down, and you see the blacksmith coming with great chains, and a hammer; they “double in” on him there, and put these chains round his arms, and rivet them tightly, then they bring great iron bars and fasten them on his legs. They thought that now surely they had got him, and were doubtless just making arrangements to take him off and put him in some place where he could do no further damage, when a circumstance occurs to astonish them. He rends these chains asunder, and bit by bit he wrenches the iron from off his legs, tearing his own flesh, and making the police run for their lives. Then they get a stronger force and start in pursuit of him again, catching him, and putting him in chains, but the violent man casts them from him, and this is repeated many times. The Saviour tells us that he had often been bound, but that was the result every time.

He must have had wonderful physical power of a demoniacal kind, which entered into his muscle and gave him more than mortal energy. So no man could bind him or tame him—a hopeless case. Oh! what a deplorable state to be in, to be possessed by devils—a legion of devils—ten regiments of them. How wonderful is the capacity of the human soul, designed to be a habitation of God through the Spirit, but when God is out there is room for a legion of devils to get in. What a dreadful state! Do you say, “Thank the Lord, we do not have them in these days?” I wonder if we do not. You say, “I never saw any.” No, indeed, you never saw any pains, never saw any diseases, and yet they are material, no doubt. So are these fallen spirits—not one, but many. There is one great prince of the power of the air, called emphatically The Devil. He commands the power of the air, that power numbering millions, doubtless, of fallen angels, corrupted and ruined by sin; and because of man’s assimilation to and alliance with them, and rebellion against God, it is a part of man’s punishment, and a part of his discipline, to be subjected to the power of devils, while he rebels against God. Will you say, “I do not think we have got any devils in these days?” Indeed! What is the meaning of that bunch of keys that I see? Something wrong at your house. Have you got the door locked? Look within; look about anywhere; in every direction, you will see the proofs. You don’t see the devils, but you see the effects.

You see a man taken with the cholera. Every muscle is contracted, he is suffering the most intense agony. What is the matter? The doctor says he has got the cholera. Did you ever see it? Who ever saw it? It is an invisible thing, and yet it desolates whole cities sometimes. You see its effects, and you know it. Behold; what is the meaning of these effects?

If people are so bad as we see they are; guilty of

such an innumerable line of sins as disgrace the race and curse the world; if man, according to his own account, is so bad as that, then we do not need any devils. You make yourselves as bad as we are accustomed to regard you with your moral dispositions, your heart is bad, and though we do not, as I say, need devils, yet it is a lamentable fact that they exist now. The whole of the carnal world lies in the power of the wicked one, taken captive by the devil at his will. “Don’t believe there is any,” says one. Then your judgment approves the law of God, does it not? You consent that the law of God is good, and that you ought to obey God, and if you are entirely free as you would claim to be, then stand up in your loyal, free manhood, and say, “I will never sin again. I will show that I am not under the power of sin and devils. I will do right.” Try your hand at it. You have tried it a hundred times, as I did myself. You have tried to quit sinning, and yet you find that there is an invisible mysterious power that controls you. I tell you, it is the devil. You say, “He doesn’t drive me as he did that man who wandered amongst the tombs.” Oh, no. If he drove you as he drove that man, he would drive you to Christ.

I was visiting a lunatic asylum in Melbourne some years ago, the superintendent of which is a godly man. He said to me, that some of the most desperate cases they had in charge, in their lucid moments, had been instructed of God and led to Christ, and had got all right at once. The fact is, that as soon as the devils were got out of them they became sane. A great many of such cases may be attributed to other causes; but do we realize how many are attributable to this? The devil knows that man is a religious being, and must have a religion of some sort. In heathen countries where they have not the light, he gives them a religion that will be most insulting to God and most debasing to man. He gives him a dirty stone to which he bows down, saying, “This is my God;” but in enlightened countries his policy is to furnish every man with a religion as nearly like the real thing as possible. He would have you all belong to some church. The devil is ashamed of a man who won’t join some church, and the more ceremony you attach to it the better, only you must stop short of submitting to God and receiving Christ. Most of Satan’s subjects are religious. Even those who openly profess infidelity are vying with Christians in outward good works.

Yet, deplorable as was the case of this man, there was probably in his case, as you see, more hope than for these pious servants of Satan who think it all right with them. The great feature in this man’s case was, that he found out how deplorable was the condition he was in, and then looked for the remedy. What was the remedy in this case? The only remedy for all such cases. You see him standing there in the tombs. You see the great scars on his arms, and the wounds that are upon his legs, which are rent and bleeding. You see the blood running down his temples. He is so wretched a man that he has tried to commit suicide, for he has cut himself with stones. Glancing from him your eye falls on the smooth Sea of Galilee, and you see a little ship approaching, and you watch it as it nears the eastern shore. Out goes her anchor, and a little party descends from her. Soon there is a great commotion. The people are running from every direction to the spot. Heralds announce the arrival of a great one, and now you see the people coming from all the villages surrounding Gadara, bringing their sick, their lame, their blind, their halt, their deaf and their dumb, and you hear the tidings that Jesus of Nazareth has come. This man among the tombs stands and listens, and says: “Oh! surely, that is the Man who casts out devils. Oh! if I could only get to Jesus; He would deliver me from these devils.” He looked, he reasoned, and he decided to go to Jesus. He ran. You see him going down the hill. He sees Jesus afar off, but as he nears Him the crowd begin to separate. They give him, in the popular phraseology, “a wide berth.” They were terrified. Very likely they thought he was going to

attack the Lord Jesus. Possibly that was the idea of the devils that were in this man. There had been so many cast out in Galilee, that they might have thought, by attacking Jesus in a legion, they might have stood some chance. But the poor fellow got the start of them, and running right up to Jesus, he fell at his feet and worshipped Him. His prayer is not recorded, but he, no doubt, prayed as other poor sinners did; "Oh! Jesus, Thou art the man to cast out devils. Oh! Jesus, deliver me from my tremendous oppression."

There is the penitent. But hark! What do the devils do; they have caught up to him, and they make him cry, "What have I to do with Thee, Jesus, Thou Son of the Most High. I adjure Thee that Thou torment me not." Do you call him a penitent? Nay, rather, you say that he must be drunk. Ah! the Lord Jesus knew he was a penitent, and understood his case. There is in this narrative a lesson for us all—nay many lessons, and though they may be made very brief by me to-night, they are yet very essential.

You see, first, the deplorable state of that man in his sins when in the power of the devils; how utterly helpless he is; and remember, that every sinner here is just as helpless as he was. You see, secondly, the attraction of God's awakening Spirit that comes to us in our utter helplessness and wretchedness, and inspires, beneath the ribs of evil, the throes of a new life, and enkindles the desire to come to Christ. Under the influence of these feelings he looked, he reasoned, he decided to come to Jesus, he ran and he fell at his feet and worshipped Him. Now you see, in the third place, the repellent power of the carnal nature, and of the Satanic agency under the influence of which he puts in that rebutting plea, "What have I do with Thee, Thou Son of the Most High God. I adjure Thee that Thou torment me not." This is apparently a direct contradiction.

That is a lesson for you to learn, because every poor sinner, in coming to Christ, encounters this very thing, if not to the same extent—the same repellent power animating his own nature, and the Satanic agency. No sinner ever got to Christ, I apprehend, who did not encounter this; and that is just the thing that you do not understand, because you feel such darkness and hardness, and such wicked thoughts in your mind and such a storing up of enmity to God and good people, that you say, "I cannot come to Jesus feeling that way; if I could get rid of this hardness, this dreadful darkness; if I could only feel differently, then I would come." That is the way the devil cheats you. Suppose that man had reasoned thus: would he have come to Christ? He could not get the consent of the devils to go to Christ. The only thing was for him to come just as he was, with all his hardness of heart and wickedness—accept God and believe in Jesus Christ. That is the only way in which you can come, my friend. No other way.

A man came to me one day and said, "I feel I have a great many devils in me. I am sure I cannot get them all out at once, so I mean to crush them one at a time." "My friend," I said, "you will never get them out on that principle. If the Lord Jesus Christ undertakes the work He will have them all out in a moment;" and that brings me to the next point, viz., the promptness with which the Lord Jesus Christ undertakes such a case, and the despatch with which He delivers such a soul. How long did it take Him to get rid of ten regiments of devils? The poor sinner surrendered himself and with all his devils, he accepted Christ; he did not get relief first. And perhaps it is the same with you here. You are praying for relief instead of receiving relief: praying for deliverance instead of accepting the Deliverer. Do not cease to pray, but pray as a means to an end. The thing is to submit as you are—hard and dark, with all your devils—and accept Christ. This man received Christ with a legion in him. That is the way he got them out. By faith he received Christ, and the Lord Jesus despatched the devils very quickly. He surrendered and received Christ, and the Saviour said to the devils, "Come out of him," and every devil leaped

and cleared out of his heart in a second. Indeed, they were frightened, for they thought that Jesus would send them down into the pit, and begged earnestly He would not.

Now these are important lessons for you to study. Then will you submit to-night? My unsaved brother, will you consent to be delivered to-night from your sins and from the power of the devil? Now, remember, the Lord Jesus is here. The devils are invisible and the Deliverer is invisible. The devils are real and your sins are real, and as the devils are invisible so also are your sins invisible. The sins that come out are merely little evidences, or outward indications, of the horrible sins that are within. Not one in a hundred gets out. The disease is invisible in your soul, and the devils are invisible, but none the less real. Christ is invisible, but none the less real also. The diseases of your soul are present, and the Deliverer is present. He is here to-night, will you receive Him?

Where will these devils lead you to? Look back into the past. What dreadful disgrace have they not brought you into? What horrible complications! What dreadful darkness and hardness! What deplorable scepticism! I will tell you more. Satan is leading you down the broad way to destruction. He is leading you through the excesses of your own appetites and mental affections. You do not know it, but I warn you it is so, and if you doubt it, just turn about; determine that you will not travel along your present road any longer, and you will feel as the atheist did who came to hear the gospel, and went back convinced, saying, "If there is a God then He made me, and He must be interested in my fate: if He made my ears, He must hear; and I will speak to Him. For the first time in my life I went and knelt down to pray, and I had no sooner got on my knees than I was convinced there was a devil trying to prevent me." If you doubt it, I say again, try it. While you are going on quietly in the current of your carnal nature, you do not feel the force and pressure of the Satanic agency; but just tack about, just turn to go in the other direction, and you will find it out.

It is a pitiable thing for men and women—British men and women, who boast of their liberty, and justly so—I say it is a pitiable thing for them to be slaves of Satan, is it not? I remember when I was preaching in Canada West, some years ago, at a camp meeting, that I explained the horrible bondage of the sinner in his sins, and said, "God is here to deliver you, and anybody may prove that. Any honest sinner may prove that God does not set you to study mysterious things, but to examine the facts of the case, and hearken to his invitation, and prove Him and see. Come and prove it! Who will prove it?" Up sprang a fine-looking man, a magistrate, whom I came to know afterwards, and he said, "I will!" He had a hard struggle, for he was very dark, and his complications were very great. He did not get relief that afternoon, but the night of the same day, at the next service, he was again on his knees before God, waiting, in earnest, importunate prayer, for grace to submit to and accept Christ. By-and-by, after about an hour (not that it is necessary to take so long, for it just takes as long as you are in coming to the point of surrender), he found peace and acceptance, and then, with a beaming face, I heard him exclaim, "Bless the Lord, O my soul, and all that is within me, bless his holy name. He has forgiven all my iniquities, He has healed all my diseases; He has redeemed my soul from death. Thank God, I have got liberty now." The next morning he rose before a large congregation, and said, "Friends, I have always boasted that I was a free Briton, but yesterday afternoon I found out that I was a poor slave—the most degraded slave in the world—a slave to the worst of all masters—a slave to the devil. But, thank God, I was last night enabled to come to my great Deliverer; I surrendered to Him; I received Him, and became a free man, emancipated from the slavery of sin and the thralldom of the devil. This morning I am a free man. I breathe to-day the air of freedom as I never did before, and though none the less a Briton am

a free man in Christ, God is my Father; Christ is my Saviour and Deliverer," and so he went on his way rejoicing.

I stayed all night with him on a subsequent occasion, and he said that in spite of continued struggles of the Wicked One, the Lord Jesus had preserved him daily. Just so is it with us. Any man may come to hearken to God's words and yield to the truth of God's Spirit, surrender himself, and accept Christ. Will you do it?

Oh! what a dreadful thing to die in your sins. These devils are just waiting on you. They do not want to press you too much. They just want to tow you along. A traveller saw a great number of pigs walking after a man, and said, "I wonder what causes those pigs to go after him." "Don't you see a little pouch by his side?" was the reply. "Yes." "Well, every now and then he drops a pea or two from it, and so he is leading them to the slaughter." And so Satan is leading you, my unsaved friends. He is throwing out his little inducements—throwing out peas, and leading you into his slaughter-house. The case is just like that of a man in Baltimore. An intimate friend of his, a banker, was converted, and became anxious that he should submit to God as well. "Oh, no," said F—, "I will wait and see the effect on you." The banker in every respect lived a consistent life, and showed that he was a new man in Christ Jesus. Mr. F— was often very much awakened, but he put his good impressions off, and said, "I will think about it," and so he kept thinking about it till Satan wound him up. His understanding became darkened, his conscience seared, and his heart callous, so that he was utterly past feeling. And then he came down to death, and when he was dying he said, "Oh! take them away." "What is there? We see nothing." "Oh! yes: they are devils; I see them now. They are just around my bed; they are waiting to drag my soul down to hell. Oh! can't you protect me, and take them away." "Oh," said the attendants, "you're not in your right mind." "Yes I am; I know you all, and I know that I am dying in my sins. I have rejected Christ. I have left myself in the hands of devils till they have destroyed me, and they are waiting now to drag my soul down to hell. Can you do nothing for me? What can you do? I see them." "We don't see them," said his friends. "But I do." His soul's vision was opening, and if your soul's vision were opened you could see them lurking about you like so many snakes. The vision would be a startling one!

If you, my saved brother, had your soul-vision opened you could see the angels from heaven waiting to bear you to your sainted mother. The soul-vision of Dives was opened, and he saw Lazarus in Abraham's bosom. It was a very powerful vision that which could see out of the depths of hell, and recognize Lazarus at that distance. Sometimes this soul-vision opens when the world is disappearing from view. Good people sometimes see angels, and bad people the spirits of the lost. This man of whom I am speaking saw these wretched devils that had been enslaving him and leading him away from God, and dragging him down to hell. Now, don't risk it, my friends. If a man told you, just as you were retiring to rest, "I saw a cobra (one of the most deadly snakes of the East) in your bed," what would you say? Would you say, "Oh, never mind, I'll risk it for one night," regarding an animal whose sting is certain death five minutes after it is given? Would you say, "I'll turn in and hope he won't bite me to-night; I'll try and be quiet, and risk it?" Would you say so? I do not think we could get you to go to bed there. I think you would have to be assured that the cobra was out before you stepped in.

Now the cobra can only kill the body, but these wretched serpents of hell are more deadly than it, for they can kill the soul. Are you going to get into bed with them to-night? Are you going to let them coil about you? God bless you, my unsaved brother, in any attempt you may make to get them out. I cannot get them out from you; no man or angel

can do it. No one can do it but the Lord Jesus, who both can and will, for it is His business. He ejected a legion from this man. Some people have fewer devils than others. Mary Magdalene had only seven, but whatever number you have you may get them out to-night. Will you come to Christ or will you just fold your arms and sleep with these devils, and let them quietly drag you down to hell? God pity and help you to submit to-night. "Behold, now is the accepted time; behold, now is the day of salvation."

FOR THE YOUNG.

LETTER FROM A SCHOOLGIRL ON MESSES. MOODY AND SANKEY'S MEETINGS.

Two weeks ago, we gave our readers a few extracts from a letter written by a schoolgirl to her mother on this subject. We then added that "Little Emily," as she calls herself, had since been to the meetings, and we now give our young readers some extracts from her next letter to her parent, and we are sure both they and our older readers will peruse them with pleasure, and we trust, with profit. We should be glad to receive the impressions of others of our young friends about this great movement. They would, no doubt, prove interesting and instructive. Of course the letters must be the *bona fide* productions of the writers. We can personally vouch for the letters written by "Little Emily," as we know the writer, and have copied from the originals.

"My dear Mother,—I told you in my last I should not rest until I had been to hear the great revivalists. I have been, not once only, but three times, and am more than ever convinced of the greatness and nobleness of their work. You should see the multitudes, with eager faces, watching for the gates to open and admit them. One would suppose some wonderful operatic or dramatic performance was thrown open to the public—a performance that could never be witnessed again—instead of the singing of a few sweet hymns of praise, together with some earnest words about Jesus Christ, and his great love for sinners. Yes, dear mother, Mr. Moody is really in earnest. I wish you could hear him, and judge for yourself.

"We arrived at the hall about 1.20 (this was my second attendance), and were admitted by ticket to the front gallery, from which we witnessed the children comprising the various charitable institutions in and around London assemble. What a glorious sight to see their happy, cheerful faces! Even the poor cripples seemed to forget their affliction, and to enjoy the privilege of being brought out on such an occasion. I think they felt their souls were being cared for as well as their poor, helpless bodies. The reserved seats were given to these poor suffering ones; this was very thoughtful and kind. It would have done your heart good to see how orderly and well-behaved this vast number was.

"And when Mr. Moody asked whether they believed God loved them, they answered 'Yes' so heartily. Again he asked, 'How do you know God loves you?' The answer was, 'Because He gave his only Son to die for us.' Mr. Moody again asked, 'Are you sure?' 'Yes, sir.' He then called for texts to prove that God loves children, and several were given.

"Then the singing was glorious. You should have heard first the girls, and then the boys, and afterwards the whole of the vast assembly, join softly in the choruses. Mr. Sankey sang a solo very beautifully, and at four p.m. a most impressive and delightful meeting was brought to a close.

"Seven of our number returned home, seven remained to the evening service; your Little Emily was amongst those who remained, and can assure you she thoroughly enjoyed it. Mr. Moody talked about God's everlasting love to his people, until one could but wish every one really knew what it was to experience the great love of God. I could have remained hours longer,

and would love to attend every meeting. The singing is so sweet, reminding one of the land of perfect song, and filling one with longing desires to know and feel what it is to be there. I thought of Dr. B—— in his eternal, happy home; and although so sorry to lose him, could not wish him back here in this sinful world.

"We waited outside the gate for nearly two hours before we gained admission; we were, however, repaid for our patience by getting front seats in the gallery, where we heard every word beautifully.

"We passed the time from 4.30 to 6.30 in joining in the singing of the beautiful, familiar hymns, and this made the time appear very short.

"I am more satisfied now that I have heard and seen for myself what is being done, and believe really London and all the ends of the earth will have to thank God for this day.

"In conclusion, let me ask you to go and hear for yourself, as I am perfectly sure you would not regret it.—Your affectionate child, "EMILY."

MESSES. MOODY AND SANKEY IN LONDON.

NOON MEETINGS, HAYMARKET.

TUESDAY, APRIL 13.

"Sweet hour of prayer," was the opening song, and after the requests had been read by Mr. W. Graham, M.P., the meeting was led in prayer by Rev. D. McColl, of Wandsworth.

Mr. Moody read the story of the transfiguration, as recorded in the 9th chapter of Luke, to whom, he said, we are indebted for a knowledge of what was the subject of conversation at that wonderful conference. They did not speak about modern improvement and culture, so much thought of in these days; but about "the decease he was to accomplish at Jerusalem." It seemed as if that was the great event of time and eternity. At this most important of all the councils ever held on earth, there were the representatives of the Law, the Prophets, and the coming Church. Mr. Moody mentioned the striking fact that on the only three occasions when God spoke to his Son audibly from heaven, as far as recorded, it was with regard to his death. Let us make much of the death of Christ; let us preach "Christ, and Him crucified." Simply to preach the life and example of Christ will never save a dying world. If that was the theme that occupied the minds of these great ones, surely it ought to occupy ours.

I went one day, said Mr. Moody, to hear a man preach, and I was greatly disappointed; he preached simply about the death of Christ, and I thought I was going to hear something new. I was the guest of an aged pilgrim, and as he was engaged talking to a friend, I went home by myself. When I got there, I found them seated round the table, talking about the death of Jesus Christ, just as if it had happened in the city they lived in, and as they spoke about it, the tears trickled down their cheeks. I felt rebuked to see these two old men talking about Christ's death; it had not lost its power over their souls; it was fresh. May we never forget what Christ has done for us; may we never get tired of the old, old story. In season and out of season, let us speak much of the death of Christ; let us love and serve Him.

Mr. Moody prayed, his voice anon faltering with emotion, that the precious blood of Christ might be more precious than ever. "As we look at our lives we are ashamed of ourselves." In words of affectionate solicitude he commended to God Mr. Taylor in the North, and Mr. Blackwood in the West, while he and his colleague were busy in the East.

Mr. Sankey sang the solo part of "Give me the wings of faith to rise," while the audience assisted in the chorus, which partly repeated in the softest *pianissimo*, sounds very sweetly. A brief season of earnest prayer filled up the hour.

WEDNESDAY, 14TH.

Among the requests for prayer were those "For forty young men"; "For one who disbelieves in the efficacy of prayer himself." Praise was also returned by two ladies for their conversion; and by a teacher for the conversion of four members of his Bible-class.

Mr. Moody read the parable of the Pharisee and the Publican. It was, he said, the old story of Cain and Abel, of Esau and Jacob, of the elder brother and the prodigal. The worst enemy a Christian has is himself, his self-righteousness. In the Pharisee's prayer there are thirty-four words, and five of these capital P's. All the time he was talking about himself, and his prayer, which was no prayer at all, never got higher than his head. It would have been better if he had stopped at the end of the first four words, "God, I thank thee."

The publican's prayer was contained in seven words, yet there was more in it than in many of our prayers half-an-hour long. "God be merciful to me a sinner." Mercy belongs to God; sin to us. The publican put himself in the right place, and he went down to his house, not only pardoned but *justified*. He came as a sinner to God and God blessed him.

After Mr. Sankey had sung that sweet hymn, "Pass me not, O gentle Saviour,"

Mr. Radcliffe related an instance of the conversion of a dying person in the East-end, through the joint efforts of one of the house-to-house visitors and a city missionary. He said the people not yet visited in the North, and also the people in the West were absolutely waiting to be called on, and wondering what they would say to the visitors. Last Sunday morning, at Exeter Hall, forty of the Christians present at the meeting went out to the streets close by, and returned with numbers of people to the service. He urged one hundred of the Christian men and women to go out an hour before the evening meeting in the Agricultural Hall, and bring in the people to hear Mr. Taylor. A telegram had reached him stating that the whole of Dublin was to be visited—a much more difficult place to visit than London. The stay of the evangelists was passing away; let them all be up and at the work at once.

The Rev. Mr. Howie, of Glasgow, said they were beginning there to find out that they wanted, not a periodical, but a continuous outpouring of the Holy Spirit. He compared the recent movement in Glasgow to the lifting of vessels to a higher level when passing through the locks of a canal, by the water being poured in from the upper part of the canal. But it was difficult to keep up to the higher level, there was such a strange leakage always going on. He urged the Christians of London to embrace the present opportunity for all to come forward and help in personal effort.

Mr. Sankey told of a Christian lady in the North of London who, seeing a funeral leave the next house, thought it a favourable time for her to do something for Christ. She went in, found the husband had been carried to the grave, and the widow with her maid were left alone. She induced the widow to attend the Agricultural Hall services, where she went to the inquiry-room, and was spoken to by Mr. Sankey. He asked all to learn a lesson from the lady, and go to seek out those who are in darkness and sorrow, and begin at their own door.

Mr. Sankey having sung "Scatter seeds of kindness," which he said had been much blessed at other times, the Rev. H. Fox, of Westminster, prayed, and pronounced the benediction.

THURSDAY, 15TH.

At the noon meeting to-day, Admiral Sir Crawford Caffin read the following extracts from a letter he had just received from a friend in Liverpool, respecting the continuance of the work there:—

"I have, during the last few days, had the pleasure of seeing much of the revival work here, as I have done two or three times previously. There is no question of its reality, breadth, and permanence; all classes of

society have been affected by it. I have spoken with many respectable and educated men, who have come savingly under its influence, although its most observable effects are with the humbler classes.

"It is very impressive to attend the large gatherings, wholly of men, who, after the regular evangelistic service carried on nightly, adjourn to a disused circus, to the number of 600 or 800, where short addresses are given, and the converts relate their experience, and exhort each other to faithfulness, and the undecided present to decision. Prejudice against this apparently exciting sort of religion disappears as one sees man after man rise, and in strong, homely, but earnest language, tell the story of his awakening and conversion. Large numbers of rough lads are amongst those present, and the prayers of these fellows for their companions are sometimes very touching. Artisans and clerks are in considerable proportion, and not a few gentlemen add their testimony to the blessing they have received from Messrs. Moody and Sankey's labours, and the subsequent services in the hall, in which immense congregations still nightly assemble.

"The inquiry-room is still well filled, and working-men, themselves recently brought to the Saviour, bring their shopmates to be spoken to by more experienced Christians. Three or four sailors were among those who spoke in the men's after-meetings last night; and it was really very refreshing to see these fine fellows stand up, and tell openly what Jesus had done for them."

FRIDAY, 16TH.

Punctual to the hour, Messrs. Moody and Sankey appeared at the Haymarket, notwithstanding that the service at the Tabernacle had just closed. After singing, "Oh bliss of the purified!" the requests were read, and included four requests for backsliders; two from drunkards; two from septsics; from a Roman Catholic, for himself; for the singing of Mr. Sankey's hymns at a hospital; for the Rev. C. D. Marston, that he might be restored to health, and service for the Lord; and for Mr. Macleod Wylie, of Weston-super-Mare, who is very ill.

Rev. Dr. Brock led the meeting in prayer, and the 72nd hymn, "No condemnation," was sung to the good old strains of "Evan."

Mr. Moody read part of Isa. lv. There is no life, said Mr. Moody, without water; and the water of life was free to all. The trouble is, we are not thirsty for this living, pure water. The other day he saw a bread-cart, setting forth that the bread was pure, and a milk-cart to the same effect; so he could say the bread and milk of the gospel was pure. As the water flows freely out of a fountain, whether people drink or not, so the gospel stream was open to all. Mr. Moody contrasted the condition of two farms in California—one that was irrigated with water, and was ever green; and the other, not irrigated, was dry and parched. So it was with many churches. "Oh for a draught of water from my father's well!" was the cry of a dying man on the Tennessee River, when he had tasted of the impure water of that stream. That ought to be the cry of every Christian.

The congregation then sang with spirit,

"Jesus the water of life will give—
Freely, freely, freely."

Rev. H. G. Guinness said the most wonderful fact in connection with the living water was when it flowed from the body of Christ. The second time water came out of the rock for the children of Israel, Moses was commanded only to *speak* to the rock; it had been smitten before. Moses disobeyed, and smote the rock twice, yet the water flowed forth freely. One distinguishing blessing of Israel was the presence of God with them; this was the secret of the success of the present movement.

A gentleman on the platform gave an incident of a boy who died singing, "Safe in the arms of Jesus," and related some interesting experience in the inquiry-room.

"Go bury thy sorrow" had been the medium of much blessing in one case.

Mr. Radcliffe asked and offered prayer for a blessing on the service just held at the Tabernacle, especially in the case of the large number of ministers who were present, and would soon be scattered throughout the country. He also prayed specially for the district round the Haymarket.

After some prayer, a reverend gentleman on the platform said that, on the previous evening, he had met three young girls in the inquiry-room. One of them, from Cornwall, had been going to class at a Wesleyan chapel for five years, and nobody had spoken to her about her soul all that time. He believed there were hundreds and thousands in our congregations in the same condition.

Mr. James Balfour, of Edinburgh, said he was at the noon meeting there the day before, and the most earnest petition presented was that London at this time might be made a wonder in the earth.

The hallowed and profitable hour was brought to a close by Mr. Sankey singing that glorious gospel song, "Wondrous love," the audience joining softly in the refrain.

BIBLE-READINGS AT THE HAYMARKET.

We remember hearing Mr. Moody say, with legitimate satisfaction, at a meeting in Liverpool, that one of the strongest proofs, to his mind, of the divine character of this religious movement was the fact that, whenever and wherever a Bible-reading was announced there was sure to be a crowded house. It was very clear to his mind that the devil would never prompt thousands of people to meet for the study of the Word of God. Very good logic, we think.

Mr. Moody said this before he began his work in London, but he could tell the same tale here with equal truth. The noon prayer-meetings at the Haymarket have not been crowded, though very large, and the fact has naturally disturbed Mr. Moody, who, being a man of faith and prayer, would wish all his fellow Christians to be the same. But there has been no need for him to urge the people to attend the Bible readings in the afternoon. The tickets have been all taken up in an incredibly short space of time, and if these meetings are to be continued long we shall not be surprised to see the announcement usually made in connection with meetings of a different sort—"Seats booked a month in advance." The construction of the building is such that the whole of the interior can be taken in at a glance from the stage—platform we ought perhaps to say—and the vast sea of heads stretching from the floor to the topmost gallery which merges in the ceiling, really presents a wonderful sight. The interest of Thursday's afternoon meeting was heightened by the presence in one of the boxes of the Princess of Wales, accompanied by the Duchess of Sutherland and others. Her Royal Highness seemed to take a deep and lively interest in the whole service, and remained to its close. Without making too much of the circumstance, we feel deeply thankful that "the mother of our kings to be," who possesses such influence in some circles of society, and who, at all events, fills her exalted position with singular grace and outward propriety, has sufficient interest in the work of the evangelists to go and hear for herself. We pray God, who ruleth among the kings and queens of the earth, to make her visit to the Bible-reading fraught with untold blessing to herself and to this nation.

On Tuesday and Wednesday Mr. Moody's subject was "The Holy Ghost." His addresses were a full exposition of the scriptural teaching concerning the person and work of the Spirit. He said the subject was one very much neglected, and, indeed, he went so far as to express an opinion that the gift of the Holy Ghost had been mislaid by the Church and well nigh lost sight of. He held the bestowal of this gift to be a distinct and subsequent thing to conversion. He

showed how great and continuous was the need for the outpouring of the Spirit, and we are sure his earnest words of teaching and of exhortation will be laid to heart by many, if not all of the thousands of his auditors.

Thursday and Friday were set aside to the exposition of "Grace." His Thursday afternoon address, delivered in the presence of his royal visitor, we have reproduced fully in other columns. It is brimful of the gospel. The second address on the same subject was, if possible, more attractive and powerful than that of the day before.

These afternoon meetings in the Haymarket are continued during this week, but all the tickets, we believe, were appropriated on Saturday last.

EVENING MEETINGS AT HER MAJESTY'S OPERA HOUSE, HAYMARKET.

Meetings have been held in this place every evening during the past week, except Monday, the addresses being given by Mr. Stevenson Blackwood. The attendance has steadily increased from the first meeting, when about 1500 persons were present. This is in some measure due to the recruiting party, headed by Mr. Reginald Radcliffe, who on Wednesday, after a short preliminary meeting for prayer, went out into the streets half-an-hour before the commencement of the service, to "compel the people to come in." That success is attending their effort is evident from the improved attendance; but Mr. Radcliffe is desirous of increasing the number of the band so employed, and would be glad to receive volunteers.

On Wednesday the service was commenced by singing, "Jesus of Nazareth passeth by." Before the last verse was sung, Mr. Blackwood asked the audience to pause, and think of the thought expressed therein—"Too late, too late, will be the cry." "In fact," observed he, "we will not sing it; the words are too solemn to be sung in a mixed audience. Read the verse, and think of it."

After prayer had been offered, Mr. Blackwood remarked it was a cheering thing to sing about heaven, but the question was, should we ever get there? There were several very solemn passages which were not preached upon so often as they might be, but which point out the way to get to heaven, and what kind of company will be there. God has recorded it in the form of question and answer.

Psalms xv. and xxiv., and Isaiah xxxiii. 14-18, were then read by Mr. Blackwood. In all these passages God distinctly asked the question, "Who shall ascend into the holy hill of Zion?" i.e., "Who shall reach heaven?" Immediately after we have the answers again plainly enunciated. It says distinctly, "Those who lead the holy life." The points to which he urged particular attention were, that God must have a pure life, as heaven is a prepared place for a prepared people, and next how to obtain that preparedness.

We could not obtain it through our own filthy rags of righteousness, but only through the righteousness of God's only Son, Jesus Christ. He pressed upon all to remember that God could not break his word, and that only the pure could inherit eternal life. This purity could only be found through the blood of Jesus Christ which cleanseth from all sin.

He concluded his address by an earnest appeal to the unseparated present, to receive there and then, the gift of God, and to rely upon Christ alone for their soul's eternal welfare.

After each evening's service inquiry-meetings have been held, which have not been without results.

The services on Thursday, Friday, and Saturday evenings were increasingly interesting, but our space will not permit us to give a more detailed report.

The addresses this week will be delivered by the Rev. Donald Fraser, D.D. Service held every evening, except Saturday, to commence at eight.

BOW-ROAD HALL.

The proceedings of Sunday were followed on Monday evening by a prayer-meeting of all denominations, which was very cheerfully attended; there were more than four thousand present, although neither Mr. Moody or Mr. Sankey were there. The rector of Stepney, Mr. Bardaley (who inaugurated the services with prayer), presided over the meeting, and the address was delivered by the Rev. John Kennedy of Stepney Meeting. It is much to be regretted that the harmony has been disturbed by a most untimely discussion of the question of "Baptismal Regeneration" in the East-end papers. Surely these brethren might have followed the example set them in the Agricultural Hall, where a well-known opponent of infidelity instantly declined a public and sneering challenge to debate on the ground of unfitness of time and place.

The services on Tuesday and Wednesday evenings showed how ready and willing the Lord is to hear and answer prayer. On both evenings Mr. Moody preached, and Mr. Sankey sang to audiences that stretched the capacity of the huge building to the utmost, and still left disappointed multitudes without. Mr. Moody's subject was, "The Son of Man is come to seek and to save that which was lost,"—a compendium of the whole Scripture from beginning to end in fifteen words of one syllable each. It is remarkable how many of the most glorious truths and passages of God's Word are also composed of the simplest words. Mr. Moody's usual facility of dramatic illustration was displayed on both evenings; to some extent to an unappreciative audience, many of whom annoyed the speaker and hearers by leaving during the addresses. On the second evening, the pressure of the crowd without broke the door down, and the inflow of the multitude stopped Mr. Moody's discourse. Accepting the inevitable, he coolly gave out the 10th hymn, which was sung while the incomers were quieted and placed. He then resumed his discourse; and at the close, as on the previous evening, many hundreds arose to be prayed for. All these were skilfully marked as lawful prey by the Lord's watching ones near them, and were engaged in conversation after prayer. The net result of the second evening was about 300, who remained when all but themselves were dismissed.

On Thursday and Friday evening the address was given by the Rev. W. Howie, of Glasgow (whom Mr. Moody, in announcing, described as a son of thunder), and on Thursday Mr. Sankey sang at the Agricultural Hall at the commencement of the service, and at Bow-road Hall at the end. There were from three to four thousand present on Thursday evening, when Mr. Howie preached on "Zaccheus," taking the especial words, "Make haste and come down." The discussion was very powerful, earnest, and effective; and about two hundred and fifty inquirers remained after the first service was ended.

There were not more than half as many present on Friday evening; the hall was terribly dismal and cold, only partially lighted, and much disappointment was felt at the non-appearance of Mr. Sankey, who was announced to be present, but did not appear. Mr. Howie spoke of "Nicodemus" in the various phases of character exhibited by him; in the course of his remarks narrating the conversion of his own father in 1859, who had been an elder of a church for some years, but had not been really brought unto the light. The well-known words, "Born once, die twice; born twice, die once," were used of the Lord for his conversion to Himself. The discourse lasted for an hour, and the whole service forty-five minutes more, and a very short time after the blessing was pronounced there were not a score of people remaining in the hall.

It was announced before closing that Mr. Moody would hold a service on the following (Saturday) evening at eight o'clock, when wives were recommended to get their marketing done, and husbands to give them money for that purpose earlier than usual.

EVENING MEETINGS, AGRICULTURAL HALL.

It will be obvious that any one who attempts singly to follow in the wake of Messrs. Moody and Sankey has, humanly speaking, a very difficult task for him. The absence of the solo singer eliminates a great majority of the curious part of the crowd, and Mr. Moody's unusual and striking mode of address also puts most speakers who follow him at a disadvantage. It will not, therefore, be wondered at, that the earlier meetings of last week were thinly attended comparatively speaking. Still a couple of thousand people is no mean audience, and Rev. W. Taylor, who conducted the services on Monday, Tuesday, and Wednesday of last week, presented the truths of salvation in an equally striking if less popular style than Mr. Moody. If the results of his powerful and persuasive addresses have not been so immediately visible as in Mr. Moody's case, it seems to us that the fault lies with the audience and not with the preacher. We give at length in another column Mr. Taylor's address of Tuesday week. It treats of a subject which we think is apt to be forgotten—the real existence and manifestation of the powers of evil. Is it not one of the most successful devices of the devil to instil into minds a doubt, sometimes amounting to a disbelief, in his personal existence and working?

Thursday and Friday evenings brought back Messrs. Moody and Sankey to the scene of their former labours, and with them the attendant crowds. It is needless to give the order of the services in detail; it is enough to say that the experience of many former evenings was realized. There was the same intense energy and earnestness on the preacher's part; the same pathos and power to arouse the deepest emotions of the heart on the part of the singer; there was, too, the same breathless interest displayed by the audience, and at the close, the same ready response to Mr. Moody's appeals, showing that many hearts had been pricked, and many slumbering consciences aroused. There was, as a result, much solid and earnest dealing with inquirers, and not a few recruits enlisted in the ranks of the Redeemer's army.

On Thursday evening, Mr. Moody repeated, with variations, his address on "Grace," given in the afternoon of the day, at the West-end. We have noticed that the evening meetings somehow assume a more business-like aspect, and are apparently more fruitful than those in the afternoon; and this may be said of the two services at which the address on "Grace" was delivered. We do not stay to inquire the reason or reasons, but simply record a patent fact.

On Friday evening, Mr. Moody told, for the first time in London, his marvellously realistic and indescribable story of the passion, death, resurrection, and ascension of the Saviour. As he trod, in imagination, the *via dolorosa*, and pictured, with fulness of detail, the central scene of this world's eventful history, carrying his hearers with him in an unusually marked degree, his voice quivered with emotion, and at times his feelings nearly stopped the flow of his narrative. Surely the slain of the Lord were many, if appearances are not a treacherous guide, and there was felt to be a large fulfilment of the prophetic words of the Lord himself, "I, if I be lifted up, will draw all men unto Me."

Mr. Sankey sang, "O Christ, what burdens bowed thy head!" with a tenderness and appreciation most befitting such a subject as the divine tragedy of the cross.

At the commencement of the address, Mr. Moody said: "I do not know that I have ever felt so solemn in standing before an audience as I do before this audience to-night. Since I have come on this platform, I have been told of a man who was in this hall on Friday night last—a week ago to-night. He was led by the Spirit of God into the inquiry-room; there I talked with him, and there he professed to have found peace. He went home, was taken sick, and on Wednesday he died. To-night he lies in his coffin, and has left behind him a widow and five children. I may be speaking

to-night to some one who will be laid in their coffin a week from to-night; may God help me to be faithful! He besought the prayers of all the Christians while he proceeded, as we have stated, to unfold the tale that is so beautifully expressed in that favourite hymn—

"Oh 'twas love, 'twas wondrous love,
The love of God to me,
That brought my Saviour from above,
To die on Calvary."

SUNDAY, 18TH.

The afternoon and evening services were conducted by Rev. W. H. Aitken, of Liverpool. Mr. Aitken is well known to the London public, and to our readers generally, as a most successful preacher of the gospel. Mr. Moody said of him the other evening that there was no more successful evangelist in the kingdom; and if once a man hears Mr. Aitken preach, he will have no difficulty in believing that Mr. Moody was using no extravagant language.

We hardly know how to write of his addresses on Sunday afternoon and evening. Mr. Aitken seems to us, in a most wonderful degree, to unite in himself the peculiar characteristics both of Mr. Moody and Mr. Taylor. He has all the melting tenderness of the one, and all the logical argumentative power of the other, while, at the same time, he possesses the graphic, delineative skill of both. At the afternoon service he had a most heart-searching discourse, to the unsaved and the saved alike, from the words, "He that is not with Me is against Me. He that gathereth not with Me, scattereth." His words of warning to old—and cold—Christians, not to damp the ardour of a young convert's first love, were most significant, and most needful in such a time as this. In speaking to the unconverted, he stripped them bare of the plausible excuse of neutrality in the war that is being waged between God and the devil, and showed the utter untenability of such a position.

It would be impossible to do justice to the evening's address, given to an audience that almost filled the immense area of the hall, without reporting it in full. This we cannot at present do. His text was the words of the four lepers outside the besieged city of Samaria, "Why sit we here till we die?" The lepers he held to represent those who had been moved in some degree by these special services, but who had not decided. With remarkable fluency and power he described the three alternatives propounded by the lepers as specially applying to the case of his hearers, and showed to demonstration the utter hopelessness and folly of going back or sitting still. Then he beautifully pointed to the last course open, and proved how, in the Syrian camp, deserted of its occupants, we have a type of the judgment of God, turned into life and blessing in the person of Jesus Christ. It was a very solemn hour, and the audience seemed to feel it, as they sat spell-bound by the irresistible force and tenderness of the speaker's language and manner. We wish very much Mr. Aitken could abide with us for a lengthened period. Such preaching, evidently inspired by the power of the Holy Ghost, would be of immense benefit at the present time.

[For remainder of London intelligence see page 31.]

THE MONTHLY TRACT SOCIETY.—The annual meeting was last week held in Exeter Hall, the Earl of Shaftesbury presiding. His lordship was supported by Mr. J. Stabb, the secretary, Rev. F. Whitfield, Rev. W. Barker, Mr. Wayland, etc. The report noticed the removal of the society's offices to 5, New Bridge-street, and stated that their labours had been more successful than in any former year. Two, "Sir J. Y. Simpson" and "Michael Faraday," written with a view to meet the scepticism so prevalent just now, had been sent into the circles in which it is hoped they will prove most useful. One donor wished these two tracts to be circulated amongst members of the medical profession. Gratifying letters had been received in response from several eminent medical and scientific men. The gross circulation of tracts during the year had reached nearly a million.

MR. PEARSALL SMITH IN BERLIN.

[BY REV. GEO. PALMER DAVIES, B.A.]

Germany has long been looking on with wonder at what has been taking place in the religious life of England, Ireland, and Scotland in these last eighteen months. The secular press has laughed at it as a sort of spiritual epidemic, which breaks out from time to time in the Anglo-Saxon branch of the great Germanic race. The religious press has been divided in opinion. Some of its representative organs spoke approvingly, others disapprovingly; but by degrees a feeling began to grow that the work might, after all, be a work of God, though the instruments and methods made use of were utterly inapplicable to German life and German Christianity.

When a lecture delivered in this city—which, in its reprints in the religious journals of the land, has been circulated in tens of thousands of copies—talked of “singing the gospel,” of the “inquirers’ room,” of open-air meetings, attended by tens of thousands of people, of the largest halls in large cities being filled several times a day for a week or ten days together, people believed the lecturer as one known to report trustworthy facts which he had sifted, but the facts were a wonder and a riddle. They cried, “What has God wrought!” but still thought, like the secular press, that there was in the whole movement a strong mixture of Anglo-Saxon idiosyncrasy, with much which was undoubtedly divine.

Last autumn, Mr. Pearsall Smith’s name began to be associated with those of Mr. Moody and Mr. Sankey, in connection with the great wave of spiritual blessing now sweeping over Great Britain. A few German and Swiss believers, laymen and ministers, went over to Oxford; when they came back, they told their countrymen of what God had done in them and done for them; and being themselves Germans, the testimony told with tenfold power.

These things took place in the autumn. The last month of the year came, and with it a longing for blessing in the Week of Prayer, such as had till then never been known. The week of public prayer was preceded by private personal prayer. A circular was issued to German Christians of all German lands by a great number of Berlin clergymen and laymen, and circulated both directly and in the religious press; and when the week of prayer came, the services were attended by such numbers as never before, and were blessed with a divine sanction.

None who were present at the last of these assemblies in the Moravian Meeting-house will forget the incident when, on being asked by the Court Chaplain, the Rev. Mr. Baur, whether they would vow fidelity to their heavenly Lord in this New Year, the assembled mass answered with a loud “Yes;” and then, as a token of their solemn vow, stood up, and, with a loud voice, repeated, article by article, the Apostles’ Creed.

The tide ebbed. But prayer was not abandoned. In the preaching-halls of the Evangelical Society, Berlin, ministers held special devotional services at certain intervals, and in secret some few were known to each other as offering prayer for some such blessing as that showered on Britain. In the heart of one family the thought ripened into the wish to see on German soil, and in quiet German circles, the man who had in Oxford so touched German hearts. A private letter was sent to America, to which an affirmative reply was received, saying, “Yes, if it be the Lord’s will,” and on such a day. The joy was great. But a few days later a second letter came, showing such a largeness of expectation on the part of our brother as to the results of a series of meetings, that a telegraphic despatch was addressed to him, to beg delay; for such an ingathering was thought improbable, if not impossible.

Only seven days before his arrival did the friends know for certain the day of his coming. No correspondence was possible. All that could be done was to sketch a hasty programme, and have it inserted in the journals. Quiet mornings in private circles, and public

meetings in the evening, and one morning conference of clergy and laity, were all that could be thought of; and with anxious hearts the Christian friends in council looked for Mr. Pearsall Smith’s arrival.

THE SIX DAYS’ WORK.

Mr. Pearsall Smith reached Berlin after a long and unbroken journey from Brussels, on the morning of Tuesday, March 30. He was, during his whole stay, the guest of one of the royal chaplains, the Rev. Mr. Baur. Before noon, he was already in conference with friends, and in the evening met a select circle in Mr. Baur’s house.

The following morning, at ten o’clock, saw an assembly gathered together which, for Berlin, was of a strange and unusual character. Count Egloffstein, President of the German Branch of the Evangelical Alliance, had invited about a hundred guests, principally from ministerial circles, and from the upper classes of Berlin society, to meet Mr. Smith. Casting my eye over the assembly, I saw, among others, a former Minister of State, a prominent member of the Prussian Upper Chamber, the former Lieutenant-Governor of Alsace and Lorraine, and other eminent men. The families of these circles were richly represented in the ladies present.

Among the pastors present were three of the king’s chaplains, and other men of mark and note. Such was the audience which Mr. Smith saw before him—an audience whose mother tongue was not his, and whose hearts, by God’s help, he was to reach through an interpreter.

And here again God’s hand was visible. A few days before, Dr. Baedeker, of Weston-super-Mare, arrived in this city, and was introduced into the circle which had the direction of the arrangements. He not only translated with the tongue, but with the heart. God had set at Mr. Smith’s side, without any effort of his or of ours, a man of knowledge and a man of prayer—an immensely valuable gift.

For the first half of the service we were in London, seeing in spirit the teeming thousands flocking into the Agricultural Hall, listening to the religious conversations carried on in your omnibuses and railway-carriages, hearing your news-boys shouting, “Mr. Sankey’s hymns!” or “Buy the report of Mr. Moody’s meetings!” And we listened with wonder to the story of the proposed house-to-house visitation of every family in your four-millioned city. It was only when he had filled our minds with God’s work on this gigantic scale in others that he led us into the region of his own and other Christians’ experience.

To the substance of Mr. Smith’s message I need not allude. It must be as well known in England as his person or his method. He has *one* message, and he sticks to that—“*Child of God, look to Christ as the habit of thy soul, and thou shalt habitually conquer.*”

The result of this morning’s meeting was, that whatever dogmatical scruples might continue to exist as to the wisdom or truth of certain statements in Mr. Smith’s books, and even as to one or two expressions which, on that morning, fell from his lips, there was but one feeling, that the facts which, in those expressions, he had thrown into a dogmatic form, were real spiritual facts in his soul’s history, and that for us it would be our wisdom to cling to these as a prize of untold wealth within our reach as well as of his. God’s Spirit was in our midst, and every heart strove to appropriate the prayer he put up at the close. Possibly the faith of some was strong enough actually to appropriate it: “Lord, if any cling with one hand to thy cross, and with the other hand to the world, give them grace to let go the world, and cling with both hands to the cross alone!”

I cannot refrain from inserting here a touching little episode of this meeting. When all was over, one of the most godly ministers in Berlin, who had, as he expressed it, “lived four-and-forty years in his most blessed Saviour,” thought it right to tell Mr. Smith his fears,

and give him his warnings and counsels. Some of them he recognized as good; in others he could not fully concur; but when all was over, he said, "Give me your blessing;" and the old pastor rose, put his hand upon his head, and said, "The Lord bless thee and keep thee; the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace!"

The afternoons of the first two days were devoted to personal converse with inquiring souls. Over these conversations a veil is naturally drawn.

God had been gracious above all we had dared hope and expect in the morning meeting; but how would the evening meeting pass off? When I entered the hall, half an hour before the service commenced, the hall was full. Before Mr. Smith arrived, it was crammed. Every spot on which a chair could be set or a foot placed, was occupied. Hundreds had to be turned away. The morning papers set down the numbers present at two thousand.

In the first part of his address, descriptive of the great work in London, he was hardly as much master of his hearers' hearts as he had been in the morning; but in the second part, the wondrous power and effect were the same. The next evening was intended to have been held in a small chapel connected with one of the charitable institutions of that godly man Gosner; but it soon became evident that this would be utterly impracticable, so the meeting was again announced for the hall in which we had previously met.

Thursday's morning meeting was looked forward to as the crisis which was either to stem the rising flood, or throw the floodgates wide open for the flowing waters. Ministers and laymen had been invited to a free conference. The men occupied the central seats, the women the side seats and the galleries. Some 500 persons came together. It was a beautiful sight to see. Among the clergy, there were men with hoary hair, and men in the pride and prime of life. There were men present in high office in the church. Dr. Hegel, the son of the illustrious philosopher, and president of the Consistory of the Province of Brandenburg; and Dr. Büchsel, the Superintendent-General, i.e., according to English ideas, the Bishop of the Churches in full one-half the Provinces, may be mentioned among these. A considerable number of pastors had come in from the provinces, the greater number of course from Brandenburg; but I saw some from Pomerania, Silesia, and other distant places, while laymen were present from Dresden, Leipzig, Nassau, Brunswick, the Rhine Provinces, and other places.

A few rows behind the seats occupied by the pastors, my eye caught a group of country peasants. I afterwards saw them all together, men and women—the women in their quaint costume. They had come from a distance of sixty miles, bringing thriftily their provisions with them. They formed a feature of every subsequent meeting, morning, afternoon, and evening. Such was the assembly in which Mr. Smith had to speak and be spoken to.

Here again that which I have ventured to call the accessory grace of sanctified tact which has been accorded him, did not forsake him. Had he assumed the air of a teacher, his cause would have been lost. He put himself in the attitude of a child, and instead of expounding a theory of sanctification, he simply told what God had done for him, and he conquered. When he had ceased speaking, Dr. Hegel rose and addressed Mr. Smith somewhat as follows:—

"Sir, I rise, not in my official, but in my personal capacity, to thank you in the warmest and sincerest manner for the words you addressed to us last night, and again this morning. In doing so, I am sure I echo the feelings of hundreds who have heard you. No one can feel and know so clearly and vividly as I what the anxieties and difficulties of God's Church in this province, and in the whole country are, at the present moment, and our hands and hearts have been discouraged. But you point us to the impensable and inex-

haustible source of our strength, the life of God within, and we have been strengthened and cheered. We bid you welcome, and we thank you."

At this point the only discordant note was struck which was heard during the whole six days. The same venerated man who counselled and then blessed Mr. Smith the day before, rose and began to expound his own views and refute what he supposed to be Mr. Smith's. But as his remarks were based on a misapprehension of what Mr. Smith was supposed to have said, he withdrew from the platform, and was followed by Dr. Büchsel, the Superintendent-General of the Province. Dr. Büchsel spoke with deep spiritual insight and theological grasp on the mutual relations of sanctification and justification, showed that through the peculiar circumstances of the Churohin Germany, the second article of the Creed, the doctrine of Christ's person and divinity, had been thrust into unusual, almost exclusive, prominence, and now there came to them a solemn appeal not to neglect any longer the third article, the doctrine of the Spirit, but to give it its due prominence, not as a dogma, but in life. He uttered the remarkable words, "Brüder, we have of late been throwing ourselves with all our force into politics, secular politics, ecclesiastical politics, but we have neglected the politics of the heart. Let us listen to our brother's words, and practise these." Under the influence of this solemn appeal, the sitting closed.

It now became patent to all that a deep spiritual awakening would be attendant on Mr. Smith's visit to Berlin. The evening meeting was again crowded. What was to be done? The largest church in Berlin is the Garrison Church, and on the use of this, his Majesty the Emperor has alone to decide. The circumstances were explained to him, and in the most gracious and condescending manner he placed this building at Mr. Smith's disposal for the remainder of his stay in Berlin for the large evening meetings.

On Friday, five meetings were held, one of them being a private meeting, in the house of his Excellency Herr von Bülow, the Secretary of State for Foreign Affairs. On Saturday, three meetings were held, and on Sunday again three—two in the English language, in the American Chapel; and one in the evening, in the Garrison Church. On Monday morning Mr. Smith spoke for the last time in Berlin at the American Embassy, to about 100 persons, whom Mrs. Bancroft Davis had invited to hear him.

Neither your space nor my time would allow of my describing in detail each of the services, or even those at which it was my privilege to be present. Let me single out the last public gathering in the Garrison Church on Sunday evening. It was an imposing sight to look down upon the assembled masses who crowded the chancel, and nave, and aisles, and galleries, of the great building. The Chaplain of the Forces, whose church it is, estimates the numbers present as exceeding 4000! You in England are accustomed to larger numbers; but this is an unheard-of number in Berlin. Before the service began, Mr. Smith's heart was full of confidence that the meeting would be a solemn one. He solicited the prayers and blessing of the ministers present for himself and his translator. God heard the prayers, and rewarded the confident trust.

The Christian young men of Berlin had been specially invited, and hundreds of them were there. The first half of the service was devoted to them. The Prodigal Son was the theme. Mr. Smith divided his young hearers into two camps, the saved and the unsaved, and drew lessons for both amidst the solemn rapt attention of the large audience.

Then Dr. Baedeker, his interpreter, knelt with Mr. Smith, and offered prayer, and, as if at the word of command, the throngs in the pews and in the aisles fell upon their knees by a sudden spiritual sympathy. Such scenes may be familiar to you in Britain; here they have been unprecedented.

In the second part of the service, the power of the Holy Spirit was the subject on which Mr. Smith spoke

to the multitude before him; and a holy, reverent awe pervaded the souls of the worshippers.

This was Mr. Smith's last appearance in public. When the benediction had been pronounced, and the verses were being sung, which Berlin congregations often sing on retiring, nobody moved. The people seemed spell-bound, and remained a long time in complete silence. At last, when Mr. Smith was fairly gone, the people began to withdraw; but when it was at last known that he was still in the vestry, hundreds rushed in to see him, shake his hand, and solicit his prayers. It was a touching scene to witness. Men and women, youths and maidens, even boys and girls, rushed in, and strong men shed silent tears as they pressed his hand. The chaplain of the Lazarus Hospital came to thank Mr. Smith in his own name and in the name of all the deaconesses of his home for the blessing they had collectively and individually received, and indeed in almost all the assemblies the sober dress and white caps of the deaconesses of the Lazarus and Elizabeth Hospitals, were a marked feature of the scene.

How are we to account for all this? A layman, a foreigner, ignorant of the tongue of the population, comes suddenly into the metropolis of the greatest empire in Europe, where pride of intellect is as besetting a sin as it ever was in the intellectual metropolis of ancient Greece—and in four-and-twenty hours he has thousands at his feet. From the second day, taking public and private gatherings, and excepting Sunday, on which day he preached three times, he had never less than four services; on Friday he had six, one for ministers at half-past eight, another at ten; on another, which had been summoned also for ten, he appeared at half-past eleven; another at three; another at seven; and then a private gathering at nine.

The Emperor granted him the use of his church, the Empress and her daughter, the Grand Duchess of Baden, received him in a long private audience. Noblemen and statesmen threw open their houses to him for his more private meetings; members of the best nobility of the land flocked with the working-classes into the public gatherings; Professors of the University took their place, some of them, I know, sympathetically, among his hearers; and then along the whole scale of Berlin life, down to the artisan and the labourer, the movement ran like an electric current. How, I ask, are we to account for all this?

In his opening remarks on Sunday evening, the Chaplain of the Forces said: "What is it that, in these last days, ye have gone out for to see and hear? Great oratorical displays? You have not found them. But you have seen and heard a man of God on whose brow 'Eternity' stands inscribed."

This was certainly one great secret of Mr. Smith's power. When he spoke, men felt that he was dealing with realities, with realities which he had learned for himself, and whose power was a daily experience of his own soul. But this could not be all. There are other earnest men in Berlin who preach the same truths as he. I should rather seek it in the unshaken faith with which our brother came, in the fact that he had been praying for Germany for a year before the call to come to Germany reached him, and to the further fact, to which he often alluded to me in private, that in these days he supposed that some four or five thousand German believers in America were praying to God, that He would display his power during their brother's visit in this influential city. Thus, then, do I account for what we have seen in these last days. They were a reward of faith and an answer to prayer. Germans on both sides the Atlantic interceded with God; and as they believed, so it has been to them.

British and Foreign Bible Society, Wilhelm Strasse, Berlin.

BIBLE-WOMEN IN FRANCE.—The fifth report of the work in France, in the hands of Mr. and Mrs. G. Pearce, is now issued—"The Bible-women in France," and "Evangelisation in France." A copy will be forwarded gratis to any friend asking for it, on sending card, with address, to Messrs. Morgan and Scott, 12, Paternoster-buildings, London.

GOD'S WORK IN CANADA.

Dear Friends and Fellow-helpers,—As our dear friend and sister, Miss Macpherson, is still on this side the sea, and cannot be with you herself to tell you of all the Lord is doing for us in this part of the mission-field, she has asked me to give you some little account of our work. We know you are ever holding up our hands by prayer to God for us, and while we ask you still thus to remember us, we want you also to raise a note of praise and thanksgiving for many a prayer answered in the salvation of precious souls.

After enjoying a season of much 'spiritual refreshment in the midst of the Toronto blessing under the ministry of dear Mr. Varley, the Master called our dear sister, Miss Goddard, and myself, to go forth together in another path of service for Him, and during the past months of this intensely cold, yet bright and beautiful Canadian winter, we have been privileged to go from village to village carrying "the glad tidings of great joy." Invited by one minister after another, our path was opened up before us, and it has been our joy and privilege not only to sow the seed, but also to see sheaves gathered into the heavenly garner.

The thirst on the part of the people for simple gospel truth is most encouraging, and among the children of God there is the increasing desire after higher spiritual life. In the different places where we go, the minister generally proposes afternoon Bible-readings, either in the church or some private house, and many have been led to seek a deeper acquaintance with God's treasure-house of promise, or, as Mr. Moody puts it, "to get in love with the Bible." They are learning also the increased interest and pleasure there is in reading God's Word for themselves, rather than simply listening to it as read by another. Some are discovering for themselves treasures in it unknown before, and so God's people are getting "girt about with truth," to fit them for their own part of service in the Church of God.

The evening meetings have often been times of rejoicing over prayer answered, and souls saved.

The case of one dear girl I should like to tell you of. I first met with her in the inquiry-room after one of Mr. Varley's meetings in Toronto. She was then a student at the Normal School there. Awakened to a sense of her sin and danger through attending the meetings, she found her way one evening into the side room among the inquirers. I think it was Miss Macpherson asked me to talk a little to her, and show her the way of life. She was indeed seeking to see Jesus, and when the simple truth of Christ as the Sin-bearer was set before her, how He was wounded for our transgressions, and bruised for our iniquities, and that seeing He had borne the sin, and curse, and condemnation for us, whosoever believeth on Him "hath everlasting life," she simply received the good news and entered into rest. I did not see her again, but some weeks afterwards a friend asked me if I remembered speaking to a young lady in one of the Toronto meetings, describing her as well as he could. He said he had, as doctor, been called to visit her at her own home, and after prescribing for the bodily sickness, he asked her how it was with her soul. She told him all was well; she had been brought to Jesus at the meetings in Toronto, and mentioned my having led her to see the way of peace in the inquiry-room that night. A few days afterwards she was taken home. I visited her friends soon after, and learned all the sad particulars. She was getting better, as all thought, she herself hoping to be able to attend the meeting near her own home, at which she expected to meet me again, when suddenly, one morning, as she was preparing to get up, she fell back, and in half-an-hour her ransomed spirit was "with the Lord."

The previous night, before going to sleep, she begged them to sing her two favourite hymns. The chorus of one is—

"There is sweet rest in heaven,
There is sweet rest in heaven,
There is sweet rest, there is sweet rest,
There is sweet rest in heaven."

Then she talked to her sister till long after midnight, speaking of her own enjoyment now of true peace with God, yet little thinking that so soon she was to know full rest on his loving bosom whom she had so lately learned to love.

"I never experienced anything like this before," she said. Yet this was but the foretaste of the fuller joy she was to experience ere many hours had passed away.

"God is his own interpreter" in these to us dark providences. The cloud, however dark, is oftentimes "big with mercy." The same week her body was laid in the dust found four members of the family seeking that Saviour whom she had trusted and loved, and other members of the family already saved, rejoicing in a fuller blessing. To his name be all the glory!

Some of our own children, too, have been sharing in the blessing. At a meeting in a country district, where a little church had just been opened and dedicated, a very superior-looking young man was making himself generally useful in the congregation, taking the collection, etc. A friend, in speaking of him, said, "He is one of Miss Macpherson's first boys." But he was not yet converted, and rather a hard case, they said.

At the afternoon meeting next day, we made the young people of the Sabbath-school a special subject of prayer; and what was our joy to see in the evening meetings one and another come forward, desiring to give themselves to the Lord. The little children first began to trust Jesus, then the young men; and one of the first was N. S.—. He seemed deeply convinced of sin, and, after a night or two, stood up to testify to the experience of sin forgiven through the blood of the Lamb. Another dear, bright little fellow, also one of our own, stood up, and, in his own child language, praised God for having pardoned his sins.

Sometimes, as at one village where we had meetings, we are indebted to our boys for helping in the singing. One who had been brought to the Lord in the Glasgow Home led the praise at our children's service, and so sweetly sang alone that full gospel hymn which Mr. Sankey was singing when we left Scotland, "Free from the law, oh happy condition," etc.

God is also blessing the families who have taken our destitute little ones, and cared for them as their own. Some are rejoicing in fresh blessing received, while others are inquiring, "What must I do to be saved?" and longing to enter into rest. One dear friend, who often helped in the work, and has for years been seeking Jesus, entered into rest by simply trusting the record God has given of his Son.

"The harvest truly is plenteous, but the labourers are few." We have been obliged to leave work only begun, or only half done, for other places to which we had already promised help. "Pray ye therefore the Lord of the harvest, that He may thrust forth labourers into his harvest." He knows the fields are ripe, and He can send the prepared reapers.

The work for this winter is now almost closed; the snows of the past months have begun to yield to the softening air of spring, making the roads almost impassable. It has not, however, quite closed yet, and in this quiet country district, in another part of this wide field, where the Lord has directed my steps, the Spirit of God is also working. The minister and his colleague have been pleading and labouring for the blessing, and drops from heaven are falling. Every night last week the interest seemed to increase, and in the afternoon meetings for preaching the word God's children seemed much blessed, and at last our hearts were cheered by seeing one and another, little children, young men, and men in the vigour of manhood, and maidens also, seeking an interest in the great salvation.

The cordial, loving welcome we have received from those who labour in the gospel ministry has, wherever we have gone, cheered and helped us greatly. Sower and reaper can alike share in the joy of harvest.

Dear friends, continue, though it may be in the midst of much suffering, to labour fervently for us in prayer, and, at the appearing of our Lord Jesus Christ,

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these precious souls shall be to you also a "joy and crown of rejoicing."—Yours in loving fellowship in the gospel,

B. E. M.

Canada, March 15.

A WOMAN'S CRUSADE IN INDIA.

My dear Sir,—I believe you have once before had a short notice sent to you of the efforts which are being put forth to try and reach the sailors who frequent the grog-shops and drinking-saloons of this city. You will be glad to learn that the work has been kept up for more than three months, and we trust will be until the rainy season begins. The plan adopted is for a band of five or six ladies to go out after the morning service to the streets, where there are a number of grog-shops and low drinking-saloons, frequented by sailors of all nations, and having permission from the landlord or bar-keeper, to go in and sing and speak to them of Jesus and salvation. If they are loitering about the street, the singing of a popular hymn will soon attract them. Great kindness and civility have been shown by the landlords, and some of them will take a hymn-book, and join in the simple service.

After singing a hymn or two, there is either a short address, followed by prayer, if the men seem softened, and are willing to join, or personal dealing with each man, and a request to attend the evening service. It is strange and touching to hear these places re-echoing with the hymn of praise, and to see these poor rough fellows kneeling all round the tap-room or saloon, and joining in prayer. Many heathens crowd in, astonished at it.

One of the landlords said a few Sundays ago, "I am glad to see you, ladies. Come as often as you like, and sing and speak about Jesus." There is a great spirit of hearing among the sailors, and many have been impressed to tears. Each Sunday a number of the men have been induced to attend the evening services at the theatre, which must now, alas! be discontinued, on account of the heat. And hardly a week passes without one or two remaining behind as seekers; some, we believe, have found peace. Last Sunday evening one man gave the most satisfactory testimony that he had found the way of salvation through Christ.

It is touching to see the tears in their eyes while they say, "I've been to sea for many years, and never been spoken to by a lady like this before;" or, as one did lately, "Well, I should like to have a picture of this place as it is, with you all sitting down, and talking with us poor sailors." Another remarked, "This is a queer place to come and talk about religion in. I wonder you're not afraid to come—afraid of being insulted."

Two large grog-shops have been closed, and, we fervently hope, will never be opened again for the same purpose. The manager of one of these said he was disgusted with the whole affair, and would have nothing to do with the trade again; he knew he was doing wrong before, but it had never been put before him in the same way as now.

As there are so many foreign sailors, we have a supply of tracts in many different languages. All who can read, even Roman Catholics, will take one; and they have been distributed in English, French, Italian, German, Spanish, Portuguese, Greek, and also in Bengali, to the heathen who crowd in, attracted by the singing.

We ask an interest in your prayers for these feeble efforts to do good among these poor fellows, who, far from home and friends, are surrounded by so many and great temptations.—Believe me to be, faithfully yours,

E.

Baptist Chapel House, Circular-road, Calcutta.

KINGSLAND GOSPEL MISSION.—The labours here claiming so much time and close application, Mr. W. Chorley, who has for some years superintended the work, has now given up his worldly calling, and is applying his whole service to this dark corner of our million-souled metropolis. Will Christian young men, capable and willing to aid by speaking or singing of Christ Jesus in the open-air, in the north-east of London, write to the Superintendent, William Chorley, 79, Norfolk-road, Essex-road, N.

CONVALESCENT HOME, KILKEE, IRELAND.—This institution, which God of his goodness has provided for the sick poor unable to procure the benefits of sea air, etc., is in need of a matron. Should this meet the eye of any Christian woman desirous to be used by the divine Master in this way, one who would be willing to rough it in an institution in its infancy and first struggles, for the Lord's sake, will please communicate with the Hon. Secretary, T. E. Lloyd, Esq., Heathfield, Ballingarry, Co. Limerick, Ireland.

THE CHURCH'S TRUST FOR THE WORLD.

The year recently closed will be remembered in the spiritual history of our country as one of extraordinary blessing. There has been such an ingathering of souls to the Church as has been unknown since the days of Whitefield and Wesley, while the work of the Spirit among believers has been yet more extraordinary, and a conviction of sin and a thirst for holiness, which has manifestly pervaded all classes of Christians, has proved the divine preparation for an experience of ability to do the will of God by faith and of rest and satisfaction and power for service, which in numberless cases go beyond all that was asked or thought. Blessed be God who has thus been opening our eyes to see how He "hath blessed us with all spiritual blessings in Christ!" Those who know these things will confidently expect the year 1875 to show the features and character of the parent year, and to bring forth much good fruit from the seed so abundantly sown and divinely watered in 1874. Yet it is necessary to stir up even pure minds by way of remembrance, and there is danger lest in some measure the life that is new, and the life that is purified and strengthened, may fail to produce results worthy to be compared with the possibilities now opened to us. This is of course one of the chief considerations at this time to pastors and teachers; and all those to whom the Lord has given a reviving will themselves be earnest, according to their knowledge, in seeking to put forth all "the fruit of the Spirit" in all "the beauties of holiness."

There is, however, one duty which seems to us likely to be but little remembered, and in respect to which we believe the Church needs to be awakened from the neglect of centuries. That duty is the evangelization of the world. It may appear to some as if we were ignoring the great missionary agencies now at work in all parts. We are not doing so. We recognize and thank God for these agencies, and rejoice to know that they have done great things—perhaps more than their most sanguine supporters believe. We thankfully acknowledge too that they are the characteristic of the present century by which it is blessedly distinguished from all centuries which preceded it, except the first; but these acknowledgments do not invalidate our assertion that the Church of Christ as a whole has never been awake since the days of the apostles to the duty of evangelizing the world. Even Christians in many instances have allowed their interest in heathen lands to be commercial, geographical, scientific, before it was Christly; while there must be thousands of truly converted persons who, from one cause or another, have hardly a practical thought from the beginning of the year to the end of it respecting the salvation of the heathen. If there are those whose consciences approve this state of things, we do not write for such, but for those who know that they are "called into the fellowship of God's Son Jesus Christ our Lord." We know the consciences of these will bear us out when we say that the command of Christ, "Go ye into all the world and preach the gospel to every creature," has been practically ignored by the great majority of his followers; and that the doings of all missionaries abroad, and missionary societies at home, nobly though they contrast with the apathy of former years, and worthily as they represent in many cases the fervour of loving self-sacrificing souls, are to this day utterly contemptible when regarded as the expression towards the heathen world of the life and love of Christendom.

We cannot believe that this state of things is to continue, and we hail the revival at home as the hopeful means by which this sinful, though long-continued neglect, may begin to be done away. Not only has God, in the bygone year, converted to Himself tens of thousands, from among whom may be found many fit and ready to leave all and follow the Saviour into some of the darkest places of the earth, but a similar multitude of those who, by their own confession, were till then

half-hearted and selfish Christians, have been led and enabled to present themselves and all they have as sacrifices on the altar of God. We ask these latter, with whom we rejoice in the liberty of the will of God, whether they have considered the possibility of his desiring to use what they have unconditionally surrendered to Him in China, or India, or some other part of the pagan world, and, if they are sure that He gives them no call to such work, whether they are discharging the responsibility of those that stay at home, by their liberality and their prayers?

May we urge upon all who have the glory of Christ among the heathen at heart, to join in special and continuous prayer that the pouring out of the Spirit in Christian lands, and especially in England, may result in the personal devotion of a great army of missionaries, and in offerings and gifts for their support many hundred times greater than what the past has known!

T.

"GO YE INTO ALL THE WORLD."

Dear Sir,—A few days ago, I had a long conversation with Mr. Sankey as to the desirability of taking fullest advantage of this divine knocking at the door of the world's heart, to send the proclamation over vale and hill, and we came to this point, that the first thing was to get Christians to feel the evangelizing of the world as a burden on their hearts. "If ye love Me, keep my commandments." What was His great resurrection command? "Go ye into all the world and preach the gospel to every creature." We all confess that the Church has failed; but how few of us confess this disobedience as a part of our daily sins? Has there not been a grand mistake committed in trying to convert patches, instead of evangelizing the whole creation? Have our brethren Moody and Sankey not shown what can be done in a month, by God's blessing, clear gospel, united prayer, attractive meetings, and sanctified common sense?

Why should there not be an evangelistic steamer, with a cargo of Bibles in all tongues, and a battalion of missionaries on board? Can England send out her "Challenger" in the interests of science, for a three years' cruise, and the "Alert" and "Discovery," voting for expenses £100,000 to search for the North Pole, and the English-speaking Christians of the world, with as much money among them as Britain's Chancellor of the Exchequer has at his command, are doing nothing comparatively to wipe out this blot of disobedience?

All power in heaven and earth is at our command, to be drawn on according to our faith. I write this that your praying readers may feel burdened with this load, and each of us may ask, What have I to do concerning this disobedience?—Yours in the truth,

The Park, Hull, April.

W. P. MACKAY.

CHERTSEY.—Very crowded meetings are being held in the Town-hall in this little old country place. Prayer is asked, that there may be a great reaping-time just now.

KING'S LYNN.—In this town, which is so full of public-houses, where vice abounds to an enormous extent, we are just beginning an open-air Mission. Will you kindly ask your readers to pray for a blessing on our efforts. Some seven or eight of us (young men) connected with the Congregational Church, have felt that it is high time we should spend our energies and talents in the service of Jesus. You would be surprised to see what an influence Messrs. Moody and Sankey's labours have had here. It has aroused Christian workers from apathy and slumber, and stimulated them with greater zeal and enthusiasm for the Master. We have heard the evangelists' work spoken disparagingly of from pulpit and platform in this town, and we feel that we must do something towards bringing lost souls to the cross, and teaching them the simple gospel of the love of Christ. Pardon my troubling you with this letter. But I believe that the more prayer we have, the better shall we succeed. In other towns God's Spirit has been poured in abundance upon the labours of Christian workers, and we have only to ask for a blessing on our work, and I know we shall succeed. Our first meeting will be held on Sunday, April 25.—Yours faithfully,

E.

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CHINA INLAND MISSION.

My dear Brother in Christ,—In this far-off land, we are very constantly refreshed by your valuable paper, especially the articles on holiness of life, and the records of God's wonderful work in Scotland and Ireland, as well as England.

In my last letter to you, kindly inserted in yours of July 23, 1874, I asked the prayers of your readers "that God would bless us and our helpers, and open to us a door further west than we have yet been." This He has already answered to a considerable degree. Mr. Hudson Taylor and myself came here in June last, but did not obtain any house in which we could make a residence until the end of July, only a few days after our request for prayer had appeared in your paper!

Previous to our coming here, three other mission-stations had obtained a footing in this place, but still the difficulty of getting any suitable house was not small. Our great adversary, unable to keep us out of the city, does not cease to harass us in various ways, and succeeded in separating one young Christian from us, but who has since been restored in answer to prayer, and I trust will be more useful in his restored state than before his leaving us.

A young Cantonese, whom I mentioned in my letter to you, either fell under the power of temptation, or was a most clever impostor. He ran away from us, taking with him about £8 8s. in money (twenty-eight Chinese taels), besides the best of our blankets, flannel, and other useful articles.

We have with us an earnest, Christian young woman, as nurse; she was converted in Yangchao a few years ago. She has been a great help during my dear wife's sickness. Satan sought to rob us of this help also; but our God defeated his design, and she is not unfrequently pleading with tears for the conversion of her own country people. To see tears come from the eyes of such cold-hearted persons as the Chinese is indeed rare.

We hope very soon to baptize the first-fruits of the work God has given us here. A poor washerwoman, whose now happy face greatly contrasts with the miserable, hopeless face she carried a few weeks ago, is the first decided conversion our Lord has given us to see here. About ten days ago, I invited any in our prayer-meetings, either male or female, to pray and thank God for what He had done for their souls. This poor woman voluntarily poured out her heart in simple prayer, that rejoiced us exceedingly. Could some of your readers who support us with prayer and means have heard this woman, they would indeed have praised God for this first-fruit.

There is in this city, and especially in the next city, Hankow, a considerable knowledge of the gospel, and I believe God has been preparing the way for a great work here. On the first week of this year, three meetings were held in Hankow and Wu-Chang (almost adjoining cities) for prayer. These were attended by about ten to fifteen missionaries, who had come together, and truly not in vain. God's presence was evidently felt in our hearts, and several missionaries were led to express their longing desire to be filled with the power of God's Spirit, some also confessing that they felt deep need of a greater power and joy in their own souls before much could be done among the heathen around. It was resolved that we should for the future meet at least once a month for united waiting upon God. It appears as though God were now waking up many of his servants here to see the little progress that has been actually made among the Chinese, and the need of more full surrender of soul and body to the Saviour.

May I now specially ask prayer of your readers, that God will open to us a door for his blessed gospel in the next province to this, which is Hunan, containing twenty millions of human souls, for whom Christ died, and not one Protestant missionary. Attempts have been made by a few missionaries to enter the province, but they have on each occasion been driven out by being stoned or otherwise.

In this and the adjoining city of Hankow there are about 1,000,000 Chinese, with about one missionary to each 100,000. From these missionaries we have had great kindness and help in getting a footing here, that we may press further on.

Among the thousands of souls lately filled with joy in the mighty work in Great Britain, are there not a few who, in sole dependence on the living God, are willing to come out to these perishing millions, and obey the Saviour's word, "Give ye them to eat." Let us re-echo the words, "The

voice of thy brother's blood." A million a month in China are dying without God!—Yours very faithfully in the Lord Christ,
CHAS. H. JUDG.
Wu-Chang, Province of Hupeh, China, Feb. 8.

THE FAMINE IN ASIA MINOR.

Dear Sir,—I thank you for kindly inserting my letter last week; but, owing to a printer's error, my address was omitted. Hence, those willing to render further assistance to the poor sufferers may not know where to send their contributions.

I may mention that, during the past few days, I have received further intelligence respecting the famine district. Mr. Barrows, agent of the British Consulate, writes of one village, as a sample of many others: "In this village there are now thirty women who, deserted by their husbands, are left alone with their children, to live or die, as chance may decide. Many such have died, and their little ones are left begging in the streets, with no one to care for them."

Another agent, Mr. Farnsworth, writes of his distribution of relief: "Little girls, ten years old, came from a village nine miles distant to get their bit of five piastres" (a piastre is about twopence). Speaking of the patients in a hospital, who had only a little bread for food, until Mr. Farnsworth supplied some soup, he says: "Among them was a company of seven boys, each about fourteen years old, and I was glad that our supplies enabled me to give them an entire quantity. One of them said that for six months he had not had such a meal; and a woman said it was three years since she enjoyed such a dinner."

I have now received from members of the Society of Friends, from readers of THE CHRISTIAN, and other sources, £950 for Asia Minor, in addition to a successful application to the Common Council of London, who generously granted £500. But all this is but a little in proportion to the terrible need; so that further help is still necessary.—Yours truly,
97, Abchurch-lane, Stoke Newington, N. JOSEPH BECK.

REV. E. P. HAMMOND IN CALIFORNIA.

The following is from the *Occident* of San Francisco. With slight alterations it might be applied to the religious movement in London:—

The meetings held by Rev. E. P. Hammond in San Francisco are awakening a steadily deepening interest. The city dailies have very fully reported the meetings, and commented on them in editorials, usually by way of criticism. It is not a little curious to note how concerned certain irreligious men just now are, for the honour of religion. Never before, perhaps, have the dailies contained so much on religion as within the last two weeks. And yet, even what is said against the movement, helps along. Meetings are held every morning (excepting Sundays) at nine o'clock. Bible-readings they are called, and are intensely interesting. Children's meetings are held, and large numbers of them are apparently converted. There is a covenant book in which are written the names of those who hope they have found Christ, and upwards of 700 have inserted their names. Very large mass meetings have been held in the evenings in Union Hall—which is said to hold 5000—and the overflow on Sabbath evening, March 7, being enough to fill a large church near, and make an open-air meeting in the street. An inquiry-meeting is held after each sermon, in which the Christians go round from one to another, and urge them to come to Christ.

The work commenced in the churches. The first converts were from the pupils in the Sunday-schools, and the members of Christian households; but as the revival has increased and extended, it has obtained a hold upon the outside community, and thousands of persons rarely or never found in the houses of worship are seen frequenting Mr. Hammond's meetings, and in a great many instances are converted.

All of these meetings are remarkably free from visible excitement, except, indeed, as apparent in the tears of those anxious for their own salvation, or the salvation of others. Great warmth of affection and tenderness of emotion is apparent among Christians, and its effect is most salutary upon all. An immense advance has been made by the cause of Christ in our city, with an effect promising, hopeful, and, we believe, permanent.

The readers of this paper will doubtless have seen many criticisms of the work, and many falsehoods in print about the leader. The truth is, Mr. Hammond has peculiarities, and great dramatic power, and probably there is no man in Christendom who more entirely consecrates these talents to Christ. Will not the Christians outside San Francisco pray for us?

HOUSE-TO-HOUSE VISITATION IN AUSTRALIA.

I send you the following account of three days' visiting on an old, worked-out diggings, because I think it will interest your readers, and let them see the sort of people we have to deal with here.

Being recently in (or, in colonial parlance, "on") Sandhurst, a large mining town, the centre of the Bendigo district, a Christian, who lives near Sidney Flat, called to ask me to spend a few days visiting and preaching in that place. The people had come pretty readily to two or three meetings which I had held about a year previously on the Flat, and now I arranged to reside there for a little while, if possible, so as to visit them in their homes.

All over the many districts of the colony there are large tracts of ground which have been dug over for gold, and left in the condition of a graveyard, with all the graves open. This Flat was, therefore, a long tract of land, most miserable in its aspect; and the principal portion of the inhabitants were, in colonial language, "hatters," i.e., men who made a miserable existence by digging over and over the old ground where gold had been found, and occasionally finding a nugget, the chance of which is the lure which binds them to this kind of life. Generally speaking, a more godless or depraved class cannot be found.

Having arranged for services in a schoolroom, I started, with a bundle of gospel papers, and a pocketful of tracts, to visit from house to house, and to talk to the people individually about their souls. There were not a large number on the Flat; therefore I had time to converse well with them, and I took the houses as they came.

The first hut that I came to was just a type of, at least, half the others, about eight feet by six, built of pieces of wood and bark, roofed with bark; rags and clay indiscriminately filling up the holes in the wall. Outside of the hut was the proprietor, a "hatter." He had a bad foot; he had driven the pick two inches into it, and was not able, therefore, either to work, or to come to the service. After a little conversation about his work and his foot, etc., I spoke about his soul, and the great salvation, and was met by the answer that he did not believe that God would punish any man hereafter; nor did he consider that he had ever sinned, "to speak of." And nothing could be got out of him but, "It was all very good, but he had always believed it." Poor old man! One who had probably committed nearly every sin that a man can commit, yet perfectly indifferent to Christ and his gospel. I left him some papers and books, and went on.

A little further on I came upon another "hatter," sinking a hole. I offered him a paper, and asked him if he had found forgiveness of sins yet. "All I want to find," said he, "is a nugget." A little conversation proved him to be one who believed neither in heaven, hell, devil, nor Bible; and he simply laughed at them all. So, after some plain statements of the gospel, and a few words of warning, I passed on.

The next house I came to, there was a woman washing. She came out before I got in, which, I presume, she supposed would give her a shorter time of my company. She listened doggedly to every word I had to say. "It is all true," she said, but was quite indifferent, and would see if she could come down to the service. I went on, after leaving with her gospel papers and tracts.

I entered the next house, a few hundred yards off, and found that it also belonged to a "hatter." He was away, but his wife sat down to talk with me. She knew she was unwared; she felt it. Desired to be saved, she said, but did not evince any desire to trust the Lord more. Her eldest daughter, a young woman of eighteen, would neither stop her work for a moment, nor answer a question.

After an hour's earnest conversation, I proceeded; and further on I came to another house, the only one on the place in which I found any who professed to be born again. Both husband and wife did so there, and the latter said that,

for fourteen years she had lived here, but had never heard of such a thing on the place as a conversion.

I stayed a while to speak of Jesus, and then went back to my hut. The next day I resumed my visiting in the afternoon. In the first hut that I entered, the woman told me that she had eight children, and I saw them, mostly in rags. She merely laughed and joked at the message which I brought her, not denying it, but evidently considering it fit for children only. She said that she would send her children to the meeting.

At the next two bark huts, the owners are away, so I push papers under the doors, or throw them down the chimneys, and proceed to a house, the mistress of which I know, desires to be thought a Christian (by me); but as it is a "shanty," or a place where spirits are sold without a license, and as I know her to be altogether without God, I at once ask her why she has not yet come to Christ, and she hangs her head and listens, quite glad when I have done. In the next house, an educated woman tells me that she is a Christian, and that her sins are forgiven. She insists upon it, though her life is a proof that she knows nothing really of Christ's love. She presently tells me that her good education has done more for her than her being born again would do. Alas! she is just treading the same ground that so many thousands of the educated classes are now treading. Next I come to a dirty hut, whose occupant has a head of hair which evidently has not been combed for many months, perhaps years. Stolidly and silently he listens, contemptuously saying "Yes," or "No," once or twice. It is plain that it is just as much as he can do not to be uncivil, and he makes the usual excuses which all prefer to do sooner than refuse directly to come to the meeting.

Across the road, I enter a miserably filthy hut; its walls and roof falling in; dirty rags and rubbish in heaps in it, and the smell abominable. A poor old man is lying on two empty sacks before the fire. He is one of the worst drunkards on the Flat, and is ill from his last bout. In answer to a question, he affirms that he never has had a thought about his soul or hell since he was "a good little boy," and so full is the heart of man of lying excuses, that he actually tells me that he never drinks and never was drunk. He shuts his eyes to sleep when I talk to him of Christ; he opens them and talks when I speak of mundane things; but he is so besotted with drink that it is next to impossible to make him understand.

The next huts are shut, so, pushing in papers, I go on, and have half-an-hour's conversation with a man and his wife, the one a French Catholic, the other an English Protestant, both contemptuous to my address.

Next day I proceed again with the visiting. In the first house I enter, an educated woman is lying in bed ill, from constant drinking; last year she constantly interrupted the meeting, coming in intoxicated. This year she has been ill, and so we have had no trouble with her; but she is stupid even now with drink, and bewails having "let herself down," but does not believe in a hell at all.

The next huts are shut, so, pushing in papers, I enter one in which is a man ill, dying with consumption. Last year he scorned the truth; now, with death staring him in the face, he listens attentively, and makes few objections. Poor fellow! the only one who seemed to have any anxiety to understand the glorious message of salvation! After a long conversation, I go on to the next house. The woman has been ill, but is getting better; she attends the services which I hold close by, but she also is a drunkard; and after half-an-hour's conversation and explanation of the gospel and of her need, by some exclamation she lets me see that she neither understands nor cares for the blessed message.

Again I proceed, and at the next house I meet a man who is living in sin; he neither believes in devil, or hell, or hereafter, and laughs at them; so, after some words of warning, and setting the glad tidings before him, I turn home, calling in on the way to see my old man, who is still lying before the fire, and still indifferent to his soul's salvation.

Well, I thought, as I reached my hut, accounts are often given of the good and cheering results of visiting, and I have recorded with joy the anxious souls with whom I have met, and the souls that I have seen led to Christ through visitation; now here is the other side, that the readers of your paper may feel that there is a time of trial and of sorrow, as well as a time of saving.

CHARLES F. PERRIN.

APPEAL FOR EAST AFRICA.

Dear Sir,—Will you kindly let us bring before your readers the pressing need at the present moment of two devoted Christian men—one as a medical missionary, and the other as a lay superintendent, for the East African Mission of the Church Missionary Society, for whom an advertisement appeared in your columns last week?

At Mombasa we have a European missionary staff of some ten persons, and a band of Christian Africans from Nasik, among whom there has already been much sickness. There is also the probability of the arrival of liberated slaves in considerable numbers, to be entrusted to the Society, while no qualified medical man can be found nearer than Zanzibar, more than a hundred miles distant. In addition to this, there is a wide field of usefulness for a medical evangelist of devoted spirit among the inhabitants of Mombasa and the neighbourhood. Is there no medical man in Great Britain who, for love to Christ, will volunteer for this service?

The lay superintendent is required to take the oversight in secular matters of the Mission, which, it is expected, will include a settlement of liberated Africans. He should be a thoroughly practical man, capable of superintending the erection of buildings, the making of roads, etc., and of directing the affairs of the settlement; qualified also to fill the office of English Vice-Consul, if, as is likely, it should be offered to him. Above all, he must be a devoted Christian, with his heart in the main object of the Mission—the furtherance of the gospel. At present the whole responsibility of the Mission rests upon the Rev. W. S. Price, formerly of Nasik; but his health is precarious, and there is extreme danger of his entirely breaking down, unless he is speedily relieved of the secular concerns of the Mission.

Is there no retired officer (not too old), or civil engineer, or master-builder, or gentleman farmer, or other qualified person, prepared to give himself to this holy enterprise, and to help in laying the foundation for the evangelization of the tribes of East Africa?

Shall this appeal be made in vain? When the object is a perilous voyage of discovery to the Polar Seas, or a dangerous military expedition on the Gold Coast, shall volunteers flock to offer their services? But when the object is the deliverance of captive souls, and the furtherance of the Redeemer's kingdom, shall none among his subjects be found ready to respond to his call, and say, "Here am I, Lord; if Thou wilt, send me"?—Praying that the Lord himself may cause the appeal to be heard in the hearts of those He has chosen for the work, we remain, faithfully yours,

HENRY WRIGHT, } Secs.
EDWARD HUTCHINSON, } C. M. S.

THE GOSPEL IN SOUTH AMERICA.

Having often experienced great pleasure in the perusal of the different accounts that from time to time reach us in this far-off land concerning the progress of Christ's kingdom in Britain, and being unwilling that the joyful news should all be wafted one way, we would like to give our brethren on the other side of the Atlantic some idea of what God is doing for us here in South America.

There are at present as many as twelve places in Buenos Ayres and Monte Video alone where the gospel is preached every Sunday in the English, and four where it is preached in the Spanish language. Four of the preaching-stations in Buenos Ayres are efficiently occupied (as far as English-speaking people are concerned) by the Rev. Dr. Smith and the Rev. F. N. Lett, of the Church of England, and working, we believe, under the auspices of the South American Missionary Society in London. The American Methodist Episcopal Church is the only one that, up to the present, has taken any steps towards evangelizing the natives; and we are happy to say that its efforts have not been in vain. Already many have been won from the darkness and superstition of Romanism to the light and liberty of the gospel. Both in Buenos Ayres and in Monte Video there are already several young men, converts from Romanism, who, besides being most active and zealous as Sunday-school teachers, hold religious meetings from time to time in the suburbs, with very great acceptability and success. It was our privilege last Sunday to be present at the Communion-service in the Rev. T. F. Thomson's church, in Monte Video, where we enjoyed the delightful sight of over a hundred people partaking of the sacred

emblems, which (as more than half the people understood no other) were administered in the Spanish language.

The present success of the work is, we believe, in a great measure due to the fact that the American Bible Society's agent, Mr. Andrew M. Milne, and his active and enthusiastic staff of assistants, have up to the present time distributed over 50,000 copies of the Scriptures all through these countries and Brazil, besides what have been distributed by the British and Foreign Society's late agent, Mr. W. Junor, who till the time of his death was indefatigable in his efforts to scatter the blessed seed.

Mr. Milne has lately opened a depot in Buenos Ayres, in the same premises formerly occupied by that of the British and Foreign Bible Society, besides which he has one in Monte Video, from which great numbers of books go out annually on missions of love and of salvation throughout all these countries. He has lately been through Brazil, and we are glad to hear that he met with so much success that he has determined to pay a second visit there as soon as he gets the business in Buenos Ayres into working order. It is cheering to see the effects of Bible-reading, as they are manifested in different ways among the people here. Many a once shabby hut has been transformed into a neat and comfortable little homestead, in which the Bible and a copy of our little Spanish hymn-book occupy a prominent place, besides being used every day by the families. And it is by no means an uncommon thing now whilst walking in the streets of these cities to hear a Spanish version of that old familiar hymn, "Heaven is my home," or some other such tune, issuing from the most unlikely and unexpected places. These things cannot but be attended with the most glorious results, and if there were but a few more labourers in the field even now there could commence the ingathering of a great and most encouraging harvest.

When once the religious feelings are awakened in the natives here, they manifest great earnestness in the acquisition of knowledge, and eagerly read all the books and tracts that are accessible to them; hence, "Nelson on Infidelity," "Nights with the Romanists," "Dr. Barth's Scripture Stories," and the Bible, compose the library of many of the natives and other converts from Romanism. There is a great want of religious books in Spanish, many of the people have read and re-read all that are to be had, and we believe that if more were translated or written in that language, much more good would be effected. Last year the Rev. T. F. Thomson in Monte Video held weekly meetings, at which he read and made comments on the "Pilgrim's Progress" in Spanish, and every evening the church was full of most attentive listeners, and we believe that much lasting good was effected.

We have been very much rejoiced to see the intense interest that appears to have been awakened among the young men of England in the cause of foreign missions. It is cheering to see that there are still many noble hearts, that, responding to a dying Saviour's love, are ready to say, "Lo, we have left all and have followed Thee." And we hope ere long to hear of the departure of many of these heralds of the cross for fields of usefulness in the dark places of the earth; would to God that the steps of some of them were directed to these shores, where there is indeed a most promising field. In these countries Spanish is the language of the people, and a man knowing Spanish might travel all over this vast extent of country without having to learn any other language. There are already plenty of Bibles, hymn-books, and tracts in that language, so that labourers directing their attention to this part of the Lord's vineyard would find all things ready for them to commence at once to gather in the glorious harvest. Spanish is, moreover, a language that is much more easily acquired than any of the languages spoken by the natives of savage and remote regions. Besides this, there is almost weekly communication by steamer between these countries and England, hence, nearly all the comforts of home may be enjoyed, making it much less of a sacrifice for men to come here than it is for them to go where their work is impeded and cramped by their having to battle daily for the mere necessities of life. And last, but not least, there is quite as much need of pure gospel truth here, as there is in the centre of Africa itself. The workers here are all zealous and faithful to their respective charges; they preach, superintend Sunday-schools, hold prayer-meetings, distribute the holy Scriptures and other religious literature, and intend shortly to commence a religious periodical. But the field is too great for them, there is still room and abundance of work for a hundred

earnest workers. Who will supply this want? Were more attention given to these semi-evangelized countries for a few years, it would not be long before men were raised up in them, to join with their brethren in England and the United States in going to heathen lands to carry the glorious news of a full and free salvation through the merits of our common Saviour. Petitions have from time to time been sent in to the Rev. T. F. Thomson at Monte Video from several of the country towns, offering to provide a suitable place and to defray all expenses for him to go out and preach for them. To some of these he has been obliged to send a refusal, on account of his many occupations. These facts of themselves speak volumes in favour of the coming here of young men devoted wholly to the mission work among Spanish people. And now, hoping the suggestions made here may not be without some good fruit, I beg to remain, Yours in Christ,
R. J. WHITE.
Monte Video.

THE FAITHFUL PREACHER.

"But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him."—1 COR. ii. 14.

They said he was sensational; truly he seemed to feel,
With deathless souls of dying men, for God he had to deal.
His God no strange abstraction, his heaven no shadowy shore,
If doubtful once his mental view, life's morning mists were
o'er;

He knew the power of self and sin, knew mercy's perfect plan,
Its wondrous adaptation to the varying wants of man;
Sought to convict of sin, that he might force men to the feet
Of the ever-living Great High Priest, their waiting Paraclete;
He told the tireless love of God, the life of God the Son,
From lowly birth in Bethlehem's shed, to Calvary's "It is
done;"

His strong faith, substituting sight, each truth as clearly
wrought,
As he had dwelt with Christ below, and seen e'en as He
taught.

His mission was to scatter seed, each grain a word of God,
He spread it broadcast plenteously. Alas! they on it trod.
That word, a "lamp," he knew it, and he flashed its lighted
line [shine;
Till we thought into the darkest heart some reflex ray must
Alas! they were preoccupied, hardened to love and law;
"Who can break up the fallow ground?" who may allure or
awe?

Deaf hearts had they, as men of old, when God vouchsafed
to plead,
As if without capacity salvation to receive.

And they said it was "sensational"—surely 'twas sterling
truth,
Of mightiest moment to them all, in manhood, age, and youth.
True, his tone was tuned to tenderness, or strong with
nervous might,
As he wooed them by the love of Christ, or urged His sove-
reign right. [smile,

And there was strong attraction in his glad heart-lighted
That did (scarce consciously, we thought) our sympathies
beguile—
But surely fellow-feeling *should* some vital force impart,
By God-implanted instinct 'tis heart answereth to heart!
True, cumbered so with countless cares, and burdened to
the sod,

He marvelled men should be, who might cast all their cares
on God!

And wondered, whilst One knocked without (One altogether
fair,

Yet with His visage misery-marred with griefs for them He
bare),

That closer they should bar the door, and higher climb the
stair,

And with the night-drops on His brow, should leave Him
knocking there!

That the risen Sun of Righteousness should be the dark
world's light,

And men still blindly grope their way down, down to end-
less night!

Loved with an everlasting love, redeemed at countless cost,
He said he marvelled *any* should be numbered with the
lost!

But is it not amazing that so vain's God's every plea,
And man can draw the heart of God—with but his misery?

True, too, he little mention made of counter creeds and
isms,

Questions of diverse doctrine, ecclesiasticisms, and schisms;
Those who on technicalities philosophize were vexed
He did not more elaborate the teaching of the text.

But his evangel's centre-truths his heart like loadstones
drew,

With tried heart-eloquence he held those centre-truths in
view,

And, we thought, had he a seraph's tongue aflame with holy
love,

Had he come direct to his pulpit-stair from the God-filled
courts above,

And concentrated in one special plea the wisdom of the skies,
There were not wanting list'ners who could coldly criticise!

But some to whom life's road was strange, with step more
firmly trod,

Cheered by his progress in the way; his nearness to his God.
The father came with burden bowed; he left his burden
there;

The mother, needing guidance, found her clouded pathway
clear;

The young man, well-nigh overcome by a fell temptation's
might,

To wrestle with the tempter went, and conquered in the fight;
The murmuring mourner felt God's hand, and bowed be-
neath the stroke,

And bondsmen by the truth made free, from life-long bond-
age broke;

Some shortly to be called from earth, there gathered strength
of wing;

The grave was robbed of victory, and death had lost its sting!

Sensational! O you, with nerves so sensitively strung,
That mild and measured warnings must fall from the
preacher's tongue,

Lest you believe him earnest, of danger conscious be,
(Blind on a precipice's edge) be warned, and turn, and flee.

Is eternity a myth that men sensationless should be,
And earnestness a shaming mark of singularity?

Must banner-bearers of our God His truth-scroll fold and
furl,

Lest lagging soldiery should deem their teaching "personal"?"

"Listen," he said (his Master's words sensational or not),
"Lukewarm, I'll spue thee from my mouth; would ye were
cold or hot."

By dying-beds, when earth has given all, all it had to give,
God's servant sees that aged men have not begun to live;

Wise in their generation knows the sons of men to be,
But sees them bankrupt at the last to endless poverty,

Striving to satiate with self long labour-paths they trod;
He knew their souls were hungering, and could but be filled
by God;

And he has yet to learn that overdrawn the bliss of heaven
can be,

Man's helplessness and hopelessness, or Christ's sufficiency.

Sensational! Could men below, or angel hosts above
O'erestimate our Triune God's inestimable love?

For concernments of a measureless immensity His care,
Give this our rebel atom-world so limitless a share?

If sons of God, joint heirs with Christ, the Spirit-temples
you

May be, and may be now, if but to God you will be true;
How *can you* for convenient time with dull indifference wait?

How is it such tremendous truth can fail to agitate?
M. A. C.

EAST ARDSLEY, WAKEFIELD.—In this secluded village there has been a wonderful awakening, in connection with a Mission in which the Rev. G. Howell, Mr. W. Holmes, and the Rev. W. Fulford, the curate in charge, have taken part. The work began in a prayer-meeting, which was held in the church about six weeks ago. The sermons which were delivered throughout the day were well attended, and at night the church was crowded. This was a new thing in Ardsley, and throughout the week the interest of the people was kept alive. Christians of long standing desired to live nearer to God, and the work went steadily on. Sunday, March 14, began a week which saw thirty new converts at the table of the Lord, and more than one hundred were spoken to who were anxious about their souls. The church is supposed to seat about 300, but as many as 500 have attended. To God be all the praise for what has been done in this benighted village!

THE MORALS OF TRADE.

We continue to receive letters on this subject. The following, in reference to buying, is not a whit less important than those on selling:—

"I want to tell you how heartily I approve of your leader in THE CHRISTIAN of April 15, and with what pleasure I look forward to future papers on the subject. Such truth is needed for Christians to 'distinguish the things that differ.'

"I also think that papers on the Morals of Trade may well reach to us women. Many need to be reminded that their side in the Morals of Trade ought to be regulated by the grand principle of doing to others as we would be done by, even in our minute transactions. I have often been pained to see 'women professing godliness' taking up shopmen's time, beyond the worth of their purchases; or so fastidious in their selection of articles, as if their happiness depended on the style of their apparel; or pleased to get a bargain, whereby the shopkeeper declared that he lost money; and many such like things, which would totally prevent the possibility of any ladies giving admonition to the man or woman behind the counter, although really anxious to spread the knowledge of Christ.

"I believe if we all, however humble our capacity, were to act in the detail of life as witnesses for the loving Saviour, we should find far more liberty to testify of Him, and blessing in it."

It may be as well to remark that this subject is not introduced into our columns with the idea of animadverting upon any class, whether Christians or otherwise. We do not believe that the commercial classes, taken as a whole, are either better or worse than the average of their fellow-men. But this is a commercial country, and the morality which obtains in British commerce, whether on 'Change or in the New Cut, is a very fair gauge of the moral tone of Englishmen everywhere. The morals of commerce are the morals of the country, and, indeed, of the world, because every man and woman, of every rank or grade, in every clime, is constantly engaged in commerce, as a buyer, if not a seller. The standard of morals in relation to buying and selling is the true standard of the whole life.

One of our oldest readers writes us:—"I most earnestly hope you will not pursue further the subject of 'The Morals of Trade' in THE CHRISTIAN. The axe should be laid to the root of the tree, not to the branches, if solid improvement is hoped for. Professions, ruling, labouring, and all other classes, have their iniquities, and for a conference to descend to such matters, when a spirit of revival is upon us, touching the very root of all sin, and the spring of all righteousness, Christ, is too much like Convocation coming down to vestments and postures for their discussions alone."

But this argument would go much farther than our friend would be content to follow it. John the Baptist, whose words he quotes, descended to particulars, when he exhorted the publicans to exact no more than was appointed them; and the soldiers, to do violence to no man and be content with their wages; and the people generally, to share their garments and their meat with their poorer neighbours.

The fact is, in our zeal for a free gospel, and our indignation against "moral essays" in the pulpit, we may have overlooked the importance of a high tone of morals, that is to say, of righteous acting. And even in exhorting to holiness, we must remember that the only test of scriptural holiness is scriptural righteousness. Holiness is the hidden root of which righteousness is the visible fruit. The Epistles, after enunciating the most exalted and soul-elevating truths, descend to such particulars as "Lie not one to another," "That no man defraud his brother," "See that ye love one another with a pure heart fervently."

NOT God's answering prayer in respect of earthly things and earthly gifts, but growth of the new man, is the true proof that we please God.

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REV. A. N. SOMERVILLE IN LUCKNOW.

Mr. Somerville, with his son, arrived here on Jan. 15, and remained for two weeks. During that time he held thirty-seven services, consisting of sermons, lectures, Bible-readings, and addresses. By the active co-operation of the Church, Wesleyan, and American Methodist missionaries, together with gentlemen of the station, the theatre, chapels, soldiers' prayer-room, and a large public hall, called the Kaiser Bagh Baradarri, were opened to him, and almost all classes of people listened to the word of life from his lips. Special meetings were held in cantonments for the soldiers.

A very successful meeting for young men was held in the Kaiser Bagh Baradarri. Brigadier Gen. Olphert presided. Mr. Somerville gave an eloquent and stirring lecture on Daniel in the fiery furnace, after which a Young Men's Christian Association was organized. This society has maintained a weekly prayer-meeting since Mr. Somerville's departure, but it is too early to see how much good may flow from it. A very pleasant children's meeting was also held. Native Christians were addressed through an interpreter; while at a special meeting held for educated natives who understand English, Hindoos, Mohammedans, and Bramos, were addressed to their expressed satisfaction on the conversion of the Philippian jailer. In none of the services did Mr. Somerville seem more pleased than in this. On the last day of his stay a meeting of Christian workers was held, and the methods of successful evangelism among all classes in India were discussed, followed by a lecture on the Holy Spirit.

Perhaps the most profitable and enjoyable of Mr. Somerville's services were the morning prayer-meetings. These were held just an hour, and often might have been continued longer to much profit. An inquiry-meeting held near the close of the series was intended to garner the results. At this many persons professed to find Christ; besides these, I think two or three in cantonments were brought to the Lord.

This was not, however, all the good effected by the Mission. Different denominations of Christians were drawn nearer together; prejudices against revival efforts were softened; and Christians were stirred up to a study of God's Word. Indeed, it seems to me that Mr. Somerville is better fitted for instructing Christian believers than convincing unrepentant sinners; and if I mistake not, more fruit of his Mission will be seen among believers than among those plucked as brands from the burning.

Almost all his sermons showed very careful preparation, and in many parts memorization, rich knowledge of the Bible, aptness in illustration, and now and then a bit of dramatic word painting. Mr. Somerville preaches Christ and Him crucified as the sinner's only and present salvation from sin. I know nothing about his theology or denomination. I suppose he holds views of his own, but he never preaches them. It is Christ to be accepted now by faith.

Mr. Somerville professes to follow to some extent the methods of Mr. Moody, and often cheered us by relating incidents of the great work of grace in Glasgow. Those methods are not perhaps as novel in this part of India as they were in Scotland. Still they are most admirably calculated to excite, win, and draw men to Christ. The hymns used are simple, and many of them are now sung by thousands in India.

Mr. Somerville left us for Cawapore, Agra, Delhi, and Meerut, which in turn are to share his labours. He was attended by the good wishes and prayers of all Christians in Lucknow. May his Mission prove a "savour of life" to many thousands in India.—Yours faithfully,
K.

American Methodist Mission, Lucknow, Feb. 1875.

A CHRISTIAN LADY, who has been similarly tried, wishes to communicate with the lady who requested prayer in the issue of April 8, on account of being harassed by distressing thoughts. The address will be treated as strictly private, if the envelope containing it be marked "private," and directed to Box 25, Post-office, Sheffield.

WESTMINSTER LODGERS.

On Monday evening, April 12, a deeply-interesting meeting of about 500 men from the common lodging-houses of the district was held in the lecture-hall of Westminster Chapel. A considerable time was devoted to the enjoyment of a good tea; and as one looked at the motley throng surrounding the well-spread tables, one could not help feeling that, in this instance, our Lord's command had been literally complied with. To this generous feast had come, not the rich and well-to-do, who could bid their entertainers again, but those who evidently stood in need of a meal. Some were in ragged attire, and many faces were begrimed with the satins of our London markets and slums. It occurred to several who looked at them that it would be a work of some difficulty to give them an evening which they could enjoy; but when the time came for all to assemble in the large room upstairs, the sight of Mr. Duncan Miller's grand array of bells soon set at rest all anxieties on this score.

At about nine o'clock the Earl of Shaftesbury took the chair, and his lordship was supported by Rev. S. Martin (minister of the chapel), Rev. Canon Conway, Mr. H. Sawell (London City Mission), Mr. Robert Baxter, etc.

The Rev. S. Martin having opened the meeting with prayer, afterwards said he had one favour to ask. He was very glad to see so many present, and he hoped they would have an enjoyable evening. But would they be kind enough, when very pleased with any part of the programme, to express delight by the clapping of hands, and not by stamping of feet. This little hint was remembered throughout the evening; and as a sign that the audience at once resolved to act upon it, Mr. Martin's request was succeeded by a vigorous round of clapping, but no stamping.

The Earl of Shaftesbury said: "My good friends, inmates of the lodging-houses in Westminster, we have invited you here for what you call a 'jollification.' You are not here to have lectures given you, and to listen to a lot of rigmarole. You have been invited in a spirit of hospitality; we are very glad to see you, and we trust you are equally pleased to see us. We hope you will be pleased with the amusements of this evening. There are wicked amusements, and there are good ones, and we believe that the one to which you have been invited is a good one, and one that will do you good. Our great desire is to give you a taste for what is good, for what is innocent and elevating; and we think a little treat of this kind is well adapted to do so, and we regard it as a very legitimate form of instructing you. I dare say some here may be able to remember an incident in Bible story, and how one of old 'remembered Jerusalem in his mirth.' That is what you have to do—to have good thoughts mingling with your common, every-day enjoyments. You should thank God for an evening of this kind, and, like Job, mingle thoughts of Him even with your recreation.

Mr. Miller and his friends then played on bells a beautiful little composition, entitled, "The Snowdrop." It was listened to with keen interest by the audience, as indeed were all the performances, especially Handel's "Harmonious Blacksmith," the difficult variations of which were most admirably executed.

The Rev. Canon Conway said he should like them to remember one word—thankfulness. Thankfulness was always connected with happiness, and if, poor though they might be, they would begin to think over the many mercies they enjoyed, they would, when they reckoned them in order, find that they had abundant reason for gratitude. When they looked at the stars, their host was so numerous that they could scarcely be counted, and yet it was possible to fix attention upon particular ones. And so with their mercies; few as they might seem at first, they would as we thought of them, come more and more prominently into view, until we should be surprised at their number. And if they were thankful they should, like the good man of old, set up a monument in remembrance of the mercies they had received. In conclusion, he affectionately exhorted all to leave their sins, and to enter in through the door of hope, which Jesus had opened to the enjoyment of all the blessings which faith in Him brings before us.

It may be added that in addition to the friendly words of the Earl of Shaftesbury and other speakers, the interest of the meeting was well sustained by the singing of hymns which are now well known. "Hold the Fort" seemed a special favourite.

PURE LITERATURE.

During the past few months a very successful movement, which was commenced in the provinces, has been going on in London, to provide "Shelters" or "Rests," for cabmen. Up to the present time several have been opened and more are in course of construction, several gentlemen having undertaken to defray the cost of one each. These "shelters" afford opportunities to those engaged in mission work among cabmen such as they have never had before of supplying them with religious literature, which we find, from practical experience, the most effectual means of counteracting the pernicious effects of impure and infidel literature, which is one of the most powerful and diabolical machines for destroying men's souls, and at this present moment is doing untold injury to our Redeemer's cause throughout the world, and especially among this class.

I have commenced to supply each "Shelter" with a large parcel of pure literature for distribution among those who visit these places, and they are thankfully received, and eagerly read. I have, by God's help, been enabled to supply the men at the fifty-five Fire Brigade and four Salvage Corps Stations with a pocket Testament and a weekly supply of religious literature. If space permitted, I would give extracts from the many letters received, gratefully testifying of blessing received through this work. Text rolls have also been sent, and may be seen suspended at the police-stations and police-hospitals in the City. Also 1977 pocket Testaments have been distributed amongst postmen, sorters, telegraph clerks, and messengers, during the past fortnight; but yet there remains very much to be done for the above-named classes; so "Brethren, pray for us," and "Come over and help us" with funds for the carrying forward of this work for the Saviour.

Donations marked "Mission to Policemen," etc., will be thankfully received by the Publishers of THE CHRISTIAN; at the London and County Bank, Shoreditch; or by myself, 14, Richmond-road, Dalston, E. J. J. JONES.

CAMBORNE, CORNWALL.

The dear Lord has not forgotten this little place; but whilst blessing others, He has also blessed us. In the year 1872, we had a revival in connection with the church of this parish; but this year has been one of far greater blessing. The glorious work commenced in January, and is still continuing. Many, very many, both young and old, men and women, have found and rejoiced in a precious Saviour, and by their daily walk are testifying to the change. The work has been much hindered for lack of room, as the only room which we can have in the parish will not contain more than seventy persons, and those who desire to attend our meetings have been between 300 and 400. We grieve to refuse admittance, when there appears such a thirst after good. Long have we felt the need of a larger building, not only for special meetings, but also for general use, for we are obliged to hold our Sunday-school in the church, and we have very reluctantly had to refuse to take in all who would attend our night-school. At our general meetings, when our members are able to be present, there is but little space remaining for any one else; and in winter our tea-meetings are sadly cramped for lack of room. A plain building such as we require, to seat comfortably 300 people, would cost about £500. Our parishioners, consisting entirely of the labouring class, are unable to raise this sum. We shall make no personal appeal, feeling that the silver and the gold are the Lord's, and that He will stir up the hearts of his people to help us in this matter. Neither shall we feel it right to move one stone until the necessary sum is in hand, believing it to be unscriptural to be in debt. If this matter be of the Lord it will prosper; if not, let it come to nought. Contributions will be gratefully received and acknowledged by Miss Butlin, Camborne, Cornwall.

"THE SPANISH CHRISTIAN RECORD," issued under the auspices of the Spanish Evangelization Society, Edinburgh, in its first number, contains details which will be read with interest. Although its object is not political, it gives an intelligible account of the situation in Spain, in order that the prospects of evangelistic work may be clearly understood. The fact appears clear that the priests are making a resolute effort to bring back the old times of Papal ascendancy; but the conviction is firmly cherished that the time to favour Spain with the gospel has come. The first number contains several items of news; and this little quarterly paper, with very modest pretensions, promises fairly.

MISSION WORK IN CANTERBURY.

A good work is now going on amongst the militia and soldiers stationed at Canterbury. Some 900 of the East Kent Militia assemble annually in the city, to learn their duties as soldiers. A lady, whose services have been owned and blessed by God for the last two years amongst the soldiers of this garrison, was earnestly invited to commence a special work amongst the soldiers and the militia. With the assistance of a missionary, whose labours have been greatly blessed, the work has been begun. Colonel Kirby, the commanding officer of the depot, kindly engaged the Music-hall for the proposed meetings three nights a week. Each meeting has been greatly blessed, both to militia, soldiers, and citizens.

It is wonderful to witness the power of a simply preached gospel on these usually careless men. Twenty, thirty, forty, present themselves in the inquiry-room each evening, deploring, in their simple, hearty way, the past, seeking free pardon through the Saviour's blood, and avowing their determination henceforth, by God's grace, to serve the Lord. The citizens are also greatly blessed in these meetings. On April 3 a very powerful address was given by the Rev. H. Woods Tyndall, of Christ Church, Margate.

During the past week the meetings have been well attended, and much blessing has been given. A united prayer-meeting is held every Monday evening. Colonel Kirby presided at the first, and on Monday last the Dean of Canterbury conducted the meeting. The room was quite full, and many earnest prayers were offered up for God's blessing to rest upon this special effort now put forth. Will the Lord's people pray for us?

G. HEATH.

5, Lower Bridge-street, Canterbury.

GOSPEL TENT AT LINCOLN.

The city of Lincoln urgently needs special efforts to be put forth for the evangelization of its working-classes. Extensive foundries exist, employing thousands of hands, also, only recently, ironstone has been found in the immediate neighbourhood, so that large numbers of working-men have been attracted from other parts.

The population has so rapidly increased during the last ten years, that notwithstanding what has been done in church and chapel building, many families are attending no place of worship, and living in carelessness and neglect respecting their higher interests; these can only be reached by special effort put forth by earnest Christian workers.

Miss Lockwood, who has devoted some years to this kind of work, has for the last eighteen months been labouring amongst the people in Lincoln, holding services during the summer in a tent, and at various places in the winter; also visiting from house to house. Her efforts have been much appreciated, and also blessed of God.

Miss Lockwood is so impressed with the great need there is for a regular Mission to reach these people, that she has decided to erect a building upon a piece of ground which was secured by her some time ago in Croft-street, the centre of a thickly-populated district. Undenominational services will be held in it, and a Young Women's Christian Association, a Temperance Society, Bible-classes, evening-schools, etc., will be connected with it.

It is proposed to put up at first only a winter tent, or wooden building, to seat about 250 persons. This will cost £160, and it is earnestly hoped that many of the Lord's people will help to furnish this sum at once, so that operations may be commenced without delay.

Reference is kindly permitted to Mrs. Pennfather, Mildmay Park; or to Mrs. H. Grattan Guinness, Harley House, Bow, E.; to either of whom contributions may be sent; or to Miss Lockwood, 25, Croft-street, Lincoln, who will gladly afford any further information that may be desired.

A CITIZEN.

UNITED EVANGELICAL SERVICES AT CHERTSEY.—Meetings have been held day after day at noon, and evangelists have preached in the evening to large congregations, assisted by Episcopalian, Wesleyan, Congregational, and Baptist ministers. The movement has also had the co-operation of Sir Arthur Lawrence, Mr. Benjamin Scott, Chamberlain of London, and several tradesmen and gentlemen of the town. The Town-hall, where the services have been held, has been the scene of great fervour and heart-searching. Many have been pricked to the heart, and many, too, have been able to rejoice in believing. It is hoped to renew the movement by soon holding another week's services.

EVANGELIZATION OF GERMANS.

Few who have only passed through the villages on the Vaudois side of the southern extremity of Lake Lemane, are aware how very large a proportion of the working population are German-speaking; circumstances have combined to throw many departments of work almost wholly into the hands of immigrants from German Switzerland, and, consequently, the great majority of artisans, shopkeepers, and handicraftsmen are German-speaking. Add to this, that most of the servants in pensions, hotels, and even in private houses, are from the German cantons, brought often by the desire of learning to speak French.

Of this vast working population it may be, almost without exaggeration, said, that there is no one to care for their souls. Few of them know French well enough, at least for years after they come, to follow services in that language, or understand the instructions of French-speaking teachers; and long before they are sufficiently familiar with the language of the country, all desire for spiritual advantages (even if once felt) has generally died away, and they have sunk into contented disregard of all religion.

It is true that there is a morning service in German on Wednesdays, held through the winter months at the Eglise Libre at Vernex, by the German Pastor of Vesey, who comes over for the purpose; but this, valuable as it is to the winter visitors of the higher classes who speak German, is, of course, quite out of the reach of all who must work for their bread.

There is also an occasional afternoon German service held on Sundays in winter at the Montreux National Church, by a pastor from Aigle; but being irregularly performed, and not announced beforehand, it is of little use to the working-classes. What is needed here is not only a service, and meetings held at hours open to workpeople: an evangelist is required, one speaking the language of these "strangers in the land," and willing and able to spend his time in going among them, visiting from house to house, and gathering them for meetings at suitable times and places.

The resources, both of money and labour, of the Free Church of Vaud, are taxed to the uttermost. This effort must, therefore, be an independent one.

And the prevalence of Rationalism in German Switzerland lays a very heavy burden on all the sound Christian agencies of three cantons. They are called on already to work beyond their power, and much cannot be, therefore, expected from them. The plan proposed by a few friends here is to endeavour to raise the sum necessary for the salary of a German evangelist to work among the working classes who speak German in the villages in the neighbourhood of Montaux. Eighty pounds is required, and we have no doubt that a suitable man will be found if that sum can be raised.

We would then appeal to all who are alive to the value of souls in God's sight, and who desire to see the gospel put within the reach of "all people, nations, and languages."

Collections and contributions in Switzerland are received by Miss Whately, Maison Perengieux, Clarens; and in England by Donald Matheson, Esq., 52, Queen's Gate, S.W., Chairman of the Foreign Evangelization Society.

The Foreign Evangelization Society, as our readers probably know, is specially devoted to the work of aiding Missionary efforts on the Continent, and is always ready to be a channel for conveying missionary contributions there from England.

OPEN-AIR MISSION.—An interesting gathering of the North London preachers was recently held at the Iona Rooms, Camden Town. Edward Gibson, Esq., presided, and Mr. R. L. Johnston gave a stirring address on "Brotherly Love," especially enjoining its practice during the summer efforts. It was arranged afterwards to occupy stately for preaching the following places in the locality:—Regent's Park, near Gloucester-gate, superintendent, Rev. W. Ewart; Regent's Park, near Zoological Gardens, Mr. J. Harrington; Cobden's Statue, Camden Town, Rev. Z. B. Woffendale; Euston-road, Mr. Grimsby; Pancras-road, Mr. Turpin, Mr. Moir, Mr. Geller; King's-cross, Rev. J. Dupee; Camden-road, Mr. Gill; Hampstead-heath, Mr. Harman; College-street, Mr. Mills; Mornington-crescent, Mr. Geller. Other stations will be added shortly. Preachers greatly needed. Those wishing to help can obtain particulars at the office. The South London preachers also met at the schoolroom, Melior-street, Bermondsey. Mr. Gill gave the address, and steps were afterwards taken for united efforts in preaching in that district.

RELIGIOUS WORK IN AMERICA.

Letters received from friends in America speak well of a good work now in progress in the southern towns and cities of the United States. The Rev. George A. Hall (Young Men's Christian Association, Washington) and Mr. T. K. Cree, of the Board of Indian Commissioners, of the same city, have been on a tour of visitation, and the services they held were largely attended. A marked feature in one meeting was the public re-dedication to the Christian life of several persons holding a prominent position. Many written and verbal requests for prayer were presented at each meeting, and marked answers were received to these prayers.

The appeals of some of the new converts were very touching, and reached those who would probably have been affected in no other way. Personal religion became the common topic in social and business circles. Business men, educated young men, as well as those accustomed to frequent the haunts of vice, ladies in every social condition, and children, have been amongst those brought to the Saviour.

After Mr. Hall and Mr. Cree left Georgia, three daily meetings were held, all of which were largely attended. Even in the evening hundreds were unable to obtain admittance to the hall. Soon afterwards, Rev. G. C. Needham, the Irish evangelist, arrived, and remained three weeks. Large accessions have been made to the churches, and the work of grace, now in its sixth week, is going forward with unabated interest.

Messrs. Hall and Cree then visited Jacksonville, Florida, and held services there, and a marked impression was produced. They also spent several days in Savannah, and many persons were brought under deep conviction.

At Columbus the meetings were largely attended, and hundreds renewed their vows of consecration, and publicly promised to do personal work for the Master.

It must also be said that the work of Messrs. Whittle and Bliss in Louisville, Kentucky, has moved that city, and the Rev. Mr. Graves, accompanied by Mr. Fish, has been holding a successful series of meetings.

MR. HENRY MOORHOUSE'S FAREWELL SERVICE.

The *St. Louis Daily Globe*, in its impression of March 29, announced that Mr. Henry Moorhouse would sail from New York for England on April 8. His farewell services at St. Louis were attended by an overflowing congregation, benches and pulpit stairs being crowded. In the pulpit he was accompanied by Rev. Dr. Brookes, Rev. Dr. Lewis, and Mr. Tudor.

Selecting Luke iv. 18, 19, as his text, Mr. Moorhouse delivered a fervent address, in the course of which he told an anecdote of a poor miner's wife and child, who were journeying to meet the husband and father. The latter had written the mother a letter, telling her he would meet them on the road, but not naming the station. The speaker noticed an appearance of sadness in the mother's face, but after hours of weary watching, the long-looked-for face and burly form of the miner appeared at the car window, and all sorrow was dispelled. The speaker said Christ was ready to meet them at some point on the road, where they were ready to lay their burdens down. In closing his address, he exhorted all to accept Christ. "I thank God," he said, "for bringing me to St. Louis! The two weeks I have spent here have been two of the happiest weeks of my life. I want you to believe that simple, glorious gospel which the Lord Jesus Christ came to preach. There we shall meet, never to part, in that bright, happy world."

As an appropriate hymn, the congregation then sang, "Shall we gather at the river?" after which Mr. Tudor led in prayer for a blessing on the word, and asked God to bless the speaker, and to guide him safely across the water, and to grant him many years of usefulness in the vineyard of the Lord. "Coronation" was then sung, and Dr. Brookes pronounced the benediction.

Many lingered to exchange a last greeting with Mr. Moorhouse. His arrangements were to spend two or three days in Chicago, and then proceed to New York, from which port he purposed sailing for England.

A correspondent writes:—"I hear from George C. Needham that he is at Montgomery, in the State of Alabama, where he is being much used of the Lord in that city."

A SAD STORY FROM INDIA.

In a letter written to a Christian friend from Vizranagram, there are details which will be read with interest:—

"You will see by the heading of this letter," says the writer, "that we are in India; but very lately I received a letter from Mr. Bourkes, and I wish to copy an extract from it that yourself and your sister may see their deep need, and what sufferers they are. Mr. Bourkes writes:—"I have little heart to try to tell you about the suffering which has fallen upon many of the Farens during the last year, and is likely to affect them for another year. I have investigated severely afflicted districts; and in one village I found that there had been forty-three deaths from starvation in one village alone. The Catholic priests tell me that in three of their villages there have been sixty-two cases of death from starvation. We witness sad scenes every day, and are often heart-sick.....I have received in all during the last ten weeks Rs. 700, which I have distributed in rice by cupfulls to the poor creatures coming down from the hills to work in the relief works. I have buried several poor creatures from my own compound, who have died of sickness caused by want. Between twenty and forty have died on the relief works just across the river, and how many on the other side I cannot tell; but many whole villages are broken up, and I do not know what will be the end. It is sad work for us all."

The lady who forwards this letter to us is Mrs. E. Ford, Shorn Park Villa, Teignmouth, S. Devon, and she will gratefully acknowledge any donations that may be sent her to assist in this painful emergency.

THE TRUMPET TO THY MOUTH!

HOSEA VIII. 1.

"The trumpet to thy mouth!"

Wake up, wake up the city!
To east, to west, to north, to south,
Let no uncertain sound
Lull the sleeping millions round:
Wake, wake them up in pity!
The foe is at the gates!
The foe is in the streets!
At the portals of the palace,
In the lanes, and in the alleys,
"The trumpet to thy mouth!"

"The trumpet to thy mouth!"

Once more the call be given!
To great, to small, to age, to youth,
Warned of the danger round,
Let the gracious gospel sound!
Echo the call of heaven!
A mighty Saviour's nigh,
To Him for safety fly!
Haste, haste, while still He calleth!
Once with Him, no ill befallerth!
"The trumpet to thy mouth!"

"The trumpet to thy mouth!"

A blast, long, loud, and thrilling,
Telling the way, the life, the truth!
Oh! call them, call them in
From the thoroughfares of sin!
Salvation's halls are filling!
Time flies on rapid wing—
Doom surely hastening!
Why will ye die, ye sinners?
Why not of life be winners?
"The trumpet to thy mouth!"

"The trumpet to thy mouth!"

Christ's warriors round thee gather!
The veteran calm—the fervid youth—
To battle for the Lord,
Grasping the Spirit's sword,
The word of God our Father!
Christian! God sides with Thee!
Sure is thy victory!
To the rescue, then, believer,
The dying to deliver!
"The trumpet to thy mouth!"

April, 1875.

J. M.

AMERICAN NOTES.

We extract the first three following items from Dr. Talmage's paper, *The Christian at Work* :—

Another great ingathering in Brooklyn Tabernacle. It was communion last Sabbath, and 163 persons connected themselves with the church, being 619 since the present protracted religious interest.

A great revival is going on in Louisville, Kentucky. Major D. W. Whittle, P. P. Bliss, and James H. Cole, have been the leading actors in this great awakening. The churches of Louisville have rarely co-operated on any subject. But for several weeks the different congregations have seemed to forget distinctive creeds, and have united on a common platform. During the meetings at least 800 requests for prayer were handed in, and many striking answers were reported. Messrs. Whittle, Cole, and Bliss are carrying on their good evangelistic work in all places, with immense audiences and great success.

Commenting on Messrs. Moody and Sankey's work, a London contemporary remarks :—

"By their fruits ye shall know them.' The shrewd journalists have a right to push this test. They ask whether there are fewer drunkards in their streets, fewer profligates, fewer thieves, fewer ruffians. They ask whether cleanliness has followed the new call to godliness. They do not admit that there has been any perceptible improvement. We trust that, in coming to London, the American evangelists will not forget to preach the common-place virtues which even worldlings honour, and to denounce sins which even policemen can detect."

Softly, neighbour. First the ear, afterwards the full corn in the ear. Christ went through all the region of Palestine doing his blessed work; but it may be doubted if there were any "fewer drunkards, fewer profligates, fewer thieves, fewer ruffians" in Jerusalem, or Bethany, or Capernaum after his ministry than before. Paul preached at Mars Hill, but for all that it did not end the licentiousness of the Greeks. Furthermore, drunkards, profligates, thieves, ruffians who are inclined to remain such, undoubtedly will. It is not these, but the indifferent; those who lead what are called moral, but which are still Christless lives, which the preaching of the gospel—by whomsoever delivered—reaches. Prove that the converts continue to lead the lives of thieves and profligates, and you have established your point. But not even the appearance of Gabriel, the preaching of Paul, or a tour of Christ Himself in England, would stop, even if it visibly checked, the career of crime and licentiousness in such cities as London or Liverpool. Mr. Moody preaches a crucified Christ, and that is better than the preaching of "common-place virtues, which even worldlings honour."

The well-known George H. Stuart, of Philadelphia, writes us :—

"I have used your valuable paper very largely for more than a year, and the whole Christian public of America owe you their grateful thanks for the early, full, and reliable information which you have, from week to week, given in regard to the remarkable blessing that has everywhere attended the labours of my beloved friends, Messrs. Moody and Sankey. I look for the weekly mail which brings THE CHRISTIAN with more interest than I have ever looked for any commercial news. On the day which our brethren commenced their evangelistic labours in your city, I received a cable despatch, asking prayer for a blessed entrance into London, which I caused to be telegraphed all over the country, and many have been the prayers, and continue to be offered up on behalf of these dear brethren."

PEMBROKE.—Mr. and Mrs. Diprose are residing at Lamphig, near Pembroke, and have been holding meetings at the Town-hall, Pembroke, on Lord's-day evenings, for some few months. Large congregations have been gathered together, and the word has been with power, so that many have come to the knowledge of Christ as a complete Saviour, and rejoice in the forgiveness of their sins. I was privileged lately to be at a meeting of young converts, which itself told a great tale, without mentioning any numbers, which, I am sure, our fellow-labourers would not wish. Also in several villages around many have been led to rest alone in Jesus. There is a large field of labour throughout the county, and they standing alone, greatly need the prayers and help of Christians to strengthen their hands. STEPHEN DAVIES.

TOTTENHAM TRAINING HOSPITAL.

When our Lord and Master was on earth, we are told that He "went about doing good, and healing all that were oppressed of the devil," and we know that this healing was extended as freely to the bodies as to the souls of those that came to Him. His followers in the present day cannot claim the miraculous powers which were granted to his immediate disciples for the same purpose, but it is now happily acknowledged on all sides, that the principle remains unchanged, and that our mission is not limited to words, but that we must use the natural means in our power to minister to the physical needs of our sick and poor, while we hold up to their view the One only Physician of their souls.

It is on this principle that the Tottenham Training Hospital has been established, and has been steadily working for several years past, and I am very desirous that it should become more widely known among Christians throughout the country than has yet been the case. I believe that cordial sympathy with the work cannot fail to follow a full acquaintance with the spirit in which it is conducted, and the actual benefits that have accrued to both nurses and patients. The work has a twofold aspect—as a hospital, and as an institute for training Christian women of all classes as skilled nurses.

The hospital (containing about fifty beds) is excellent in its arrangements, and the medical staff are of acknowledged skill. Very remarkable success has in many cases followed the treatment of the patients; but, above all, what strikes the visitor is the happy tone of Christian love which pervades all the workers, so that none who come into its wards can fail to learn that it is "the love of Christ" which "constrains" to all good and careful service.

Many are the testimonies which have been given to the unspeakable blessings received by the souls of patients, while their bodies were being skilfully treated for accidents or disease, and many a dying man and woman has had the gospel lovingly presented to the heart in a way impossible in an ordinary hospital. Surely this is worth working for!

As regards the training of the nurses, I find that a general idea exists that such an institution must necessarily be what is branded as "high church," or quite Popish in its character. A very slight knowledge of the Tottenham institution and those who are connected with it, will prove that this certainly is not the case here. The workers are of various evangelical denominations, and attend their own places of worship. There are of course no "vows," though there is an honourable understanding that no one shall enter on the work without the intention of devoting some years to it, and experience shows that a systematic training for Christian usefulness is quite as good a preparation for a happy married life as for an equally happy single lot.

I would earnestly invite those who have the opportunity to visit the institution on Tottenham-green, near Seven-sisters' Station, Great Eastern Railway, and I may also say that I know that the director is often sorely straitened for want of funds to supply its constant needs. I believe this would not be so often the case if it were better known among Christian friends.—I am, yours faithfully,

Walthamstow, Essex.

ELIOT HOWARD.

DAILLY, AYRSHIRE.—The Young Men's Christian Association of the village of Dailly have decided on building a hall for evangelistic and temperance work. In answer to prayer, they have been provided with £220 for that purpose. A place of meeting has been our great want all along, and more especially since School Boards came into operation. Should any of the Lord's people see their way to help us, it will be thankfully received and gratefully acknowledged by John Smith, Granite Store, Dailly, Ayrshire.

BLACKHEATH.—The noon-day prayer-meeting, begun in the large hall of the Railway-station, Greenwich, on the 2nd instant, on the model of that in Moorgate-street Hall, has been well attended from its commencement, and has called forth expressions of hearty sympathy from all classes. This has been a great encouragement to those who have been praying for a manifestation of union amongst Christians, in accordance with the Master's own prayer (John xvii. 21). Short scriptural addresses have been given or promised by nearly all the ministers of the gospel and some laymen in the neighbourhood; and ladies play the harmonium, and lead the singing of Mr. Sankey's hymns. Will our brethren ask that the Holy Spirit may make this daily prayer-meeting a centre of blessing to the whole of this district? R. W. B.

SERVICE AT THE METROPOLITAN TABERNACLE.

One of the most enthusiastic and altogether one of the best services Messrs. Moody and Sankey have had in London, was held in Mr. Spurgeon's Tabernacle on Friday morning last. The service, we believe, as originally contemplated, was to be specially for the benefit of the students of Mr. Spurgeon's College and the Baptist ministers at present in town for the April anniversaries. Happily the scope of the meeting was widened, and tickets were issued to Mr. Spurgeon's congregation at large and as many more of the public as the building would contain.

As surely as the Sabbath-day comes round, so surely is every pew and every aisle of the Tabernacle alive with human beings; it was therefore no novel sight, though a most cheering and impressive one, that met our gaze as we threaded our devious way to a seat at the foot of the platform stairs, just as the immense congregation called on each other to "Hold the fort," led by Mr. Sankey, who was seated on the upper platform at his invariable companion, the American organ. Mr. Spurgeon's ordinary congregation always sings with a will, but this special gathering seemed to put more heart and voice than usual into the opening hymn, and its martial strains rolled through the house with thrilling effect.

Then the Rev. James Spurgeon stepped to the front and struck a minor note, that contrasted sadly with the one whose echoes had scarcely died away. Their beloved pastor, Mr. C. H. Spurgeon, was not able to be present in body, though he was with them heart and soul. We could enter fully into the feeling of regret which this announcement caused. That good man of God—now a world-wide possession—sheds light wherever he goes, and infuses life wherever his burning words are heard. Still Messrs. Moody and Sankey were left, and we could hear Mr. Spurgeon, we hoped, another day. His brother led the prayers of the congregation, and among the petitions he presented to God were one that Mr. Moody's words might be "winged with the flaming fire divine," so reaching many hearts; and another with special reference to Mr. Sankey, that "the songs of earth might multiply the songs of heaven," and some sinner might repent as he sang the gospel. As he prayed that God would bless "the pastor of this place," the "Amens" were loud and deep.

Mr. Sankey's first solo was, "Here am I, send me," and then Mr. Moody read part of John xv., commenting on the graduated scale of fruit, *more fruit*, and *MUCH FRUIT*. Mr. Sankey appropriately followed with his solo, "Nothing but leaves," which he invariably sings with very powerful emphasis and effect.

Mr. Moody's address on "Work," we have now heard several times, but we must honestly say that this last version of it was the most telling of them all. He moved his audience in a wonderful and unprecedented way, now to laughter and now to tears. The laughter at some of Mr. Moody's well-aimed shafts of ridicule, which he knows so well how to use, was, we thought, somewhat immoderate. Perhaps our good Baptist friends are of a more cheerful disposition than the bulk of their fellow-Christians; we know that Mr. Spurgeon is a strong believer in a man's whole nature being aroused by the truth—the laughing as well as the weeping part of it—and, no doubt, he is right. Mr. Moody's command of the emotions was equally marked when he told some of his best stories, illustrative of the power of sanctified love and sympathy as qualifications for "Work." Tears flowed freely in all parts of the building, from men and women alike. About the middle of the address, when Mr. Moody was dwelling on the passage, "Prepared unto every good work," he said, "I wonder how many of you would rise if I should ask every man and woman to do so who are ready to go and speak to some anxious soul—I wonder how many would rise and say, 'I am ready for one?'" He paused. "Some one behind me says, 'Try it.' Well, I am rather

afraid." He paused again. "Well, suppose we do try it. How many of you are ready to go and talk to some soul?" The students and ministers on either side of the platform at once rose *en masse*, and their example was quickly followed by numbers throughout the congregation. A goodly number, however, were honest enough to keep their seats. "Better is it that thou shouldst not vow, than that thou shouldst vow and not pay." Equal to the occasion, Mr. Moody added, "Well, now you have risen, I want to tell you that the Lord is ready to send you. Nothing would wake up London quicker than to have the Christians going out and speaking to the people. The time is come when it should be done. We have been on the defensive too long." He clenched home these remarks by narrating the story of the man at the lamp-post at ten o'clock at night, to whom he spoke about his salvation, and therefore compassed his conversion.

In speaking on *continuous effort*, he thus complimented Mr. Spurgeon's flock:—"This church has been a witness in all the earth that there have been conversions here right along for twenty years. In 1867 I came across the Atlantic specially with this object—to see this church, in which there were conversions all the while there was life, and where the Holy Ghost was at work. That is the kind of church we want."

Some words about *courage* and *sympathy* brought this memorable address to a close.

After Mr. Sankey had sung "The Armour-bearer," Mr. Moody, practical as ever, again came to the rails in front and said three thousand armour-bearers were wanted for the house-to-house visitation in the South of London; Mr. Dunn would remain and enrol them. What success Mr. Dunn met with we could not tell, having to hurry off to the noon-day meeting at the Haymarket.

MEETINGS IN THE SOUTH OF LONDON.

Yet another portion of the London campaign was opened on Sunday last by the Rev. Wm. Taylor, of California, in the Victoria Theatre. This building, capable of seating an audience of 3000, is situated in the New Cut, Lambeth, one of the poorest and most densely populated districts of London. At the opening services, the characteristic element of the neighbourhood was fairly represented, the class of people then present being evidently unaccustomed to attend divine worship regularly, if at all. In spite of barely two days' notice, the building on Sunday afternoon was nearly two-thirds filled, and in the evening a slight increase of attendance was noticeable.

Punctually at three o'clock the Rev. Wm. Taylor took his seat on the platform, and at once opened the service by announcing the hymn, "Have you on the Lord believed?" which was sung almost entirely, as, indeed, were most of the hymns, by the choir alone, although leaflets had been distributed among the audience as they entered. After prayer had been offered, Luke xi. 1—13 was read, or we should say recited, by Mr. Taylor, for at both services last Sunday he repeated the lessons from memory.

"Sowing the Seed" was then sung as a solo by Mr. Comber, the audience listening to it, as they did to the whole service, with riveted attention.

Mr. Taylor, previous to commencing his address, remarked that as the audience might have their attention drawn from the subject in wondering who and what he was, he would satisfy their curiosity in two minutes. This he proceeded to do, afterwards striking the keynote of success in these meetings—expectation. They had taken the place for three months, and during that time he was sure they would receive great blessing, and urged upon Christians the necessity of earnest united pleading with God.

He then proceeded with his address, taking as his text the passage in Luke xi. 13, "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy

Spirit to them that ask Him." Although words in the course of time changed their meaning and became obsolete, yet this illustration of parental love would always endure. Parental love was the infallible index selected by the Lord Jesus to show us the heart of God. This love made Him give his son to redeem us. The same love led Him afterwards to send down his Holy Spirit to minister to us, according to our needs. The text doesn't tell how much God's love is above human love—words could not convey it. Before the Holy Spirit could be received, there was a condition to be observed—submission to God's will; other bars might hinder the working of the Holy Spirit, such as unrepaid injuries to another, or the non-forsaking of sin.

Mr. Taylor continued his address at some length, depicting clearly the simple plan of salvation, closing the meeting by a short prayer. Some remained to the after-meeting.

In the evening he preached from Prov. xxviii 13, "He that covereth his sins shall not prosper; but whose confesseth and forsaketh them shall have mercy." His address was an earnest appeal to sinners, showing by apt illustration that sin, though concealed for a time, must ultimately be confessed. The after-meeting was more largely attended than in the afternoon, and Mr. Taylor, in the course of his address, mentioned that already fruit had ripened from the seed-sowing of the afternoon.

The meetings will be continued every night at eight o'clock.

The sanction of the Board of Works has been obtained for the erection of a building in Waterloo-street, Camberwell-green, which is now being proceeded with, and is expected to be opened early in June.

A SPRING DAY IN THE EAST OF LONDON.

BY MRS. GRATTAN GUINNESS.

"Brightly beams our Father's mercy" on this great and guilty city, just now, and even on its most populous and poorest quarter. Sunday last was a bright day in the East of London. The first morning of spring, the first time that the late, long-drawn-out, ungenial cold season seemed fairly to have fled; the first time the early meeting in the Bow-road Hall had a fair chance; for the two previous Sundays the weather was so unfavourable as to deter great numbers, and of those who braved its disagreeables, many suffered severely from the biting currents of cold air in the hall—one six-foot-high soldier, who was acting as steward, took a chill at the first of these meetings, which laid him low in severe and dangerous illness, from which he is only now recovering; and not a few had a similar experience. But last Sunday, the throngs who long before seven o'clock had assembled in the hall had no need to be afraid of cold and rheumatism. The bright rays of an April sun were gilding the rough beams of the huge temporary structure, and making it look pleasant and inviting. The dwellers on the Bow and Mile-end roads were cheered as they left their beds by the strains of the sweet and now familiar hymns, sung by the groups who were wending their early way to the hall; and the highway, usually so quiet at seven o'clock on a Sunday morning, was alive with passers-by, rapidly converging to the top of the Burdett-road.

The hall was well filled, though "yet there was room;" five or six thousand persons at least were present, and the larger proportion were men. The congregation at this hall is, we rejoice to observe, a really local one. With the exception of some few visitors and workers, it is composed of genuine East-end people. There is no mistaking this as you glance over the sea of faces. They are those of the sons and daughters of toil; they are faces where the sorrows and cares of real life have left deep traces; the hands held up are ungloried, and have grown hard with labour; and dress

is evidently to most no matter of taste or display, but (as it should be to all) of simple necessity. But hearts are alike in all quarters, though circumstances differ. These dear people respond to the truth and feel its power, as deeply as the audiences at the Agricultural Hall or elsewhere. "The common people heard Him gladly," and they generally flock to hear his earnest messengers. They feel also the truths embodied in song by Mr. Sankey. As the conscience-stirring words of "Nothing but leaves" rolled over the great assembly, it was easy to see that many a heart was pricked. It was indeed intensely interesting to watch some faces. Men were recalling "each lost and mis-spent day," and shame, and sorrow, and resolve were successively written on many a brow.

Mr. Moody, at the early meeting for workers, continued the subject of last week, and spoke of Christians bearing *much* fruit. The standard was not to be thirty, or even sixty, but a hundredfold. "We ought not to be satisfied with anything less than *that*," he emphatically asserted. *Fruit*: every branch in the true Vine must bear some, but Christ speaks of *more* fruit, and calls them in a special sense *His disciples* who bear *much* fruit. With considerable force and freedom Mr. Moody dwelt on the secret springs of fruit-bearing, illustrating each with his own telling stories. *Love* to the Master must be the mainspring; no work that comes from any other motive will be rewarded hereafter. Then a full and familiar acquaintance with the Master's *Word*, the Bible, must be attained by those who would serve Him effectually. "For a long time I tried to serve Christ, and didn't succeed much, though I loved Him. The reason was just here: I didn't sufficiently study my Bible. You can't give out till you take in; you can't get water out of a *dry* well, not if you pump ever so hard. A soldier can't get along without his sword, and no man can work unless he eats. The Bible is bread to the soul, it is the sword of the Spirit; it is the only spring of water for the soul. Read your Bibles—*search* the Scriptures. How can you serve your Master unless you know his will?"

With much force, too, he urged the people not to fear being considered "peculiar people." Real discipleship will involve this reproach from the world. "Never mind being called very good, but *very* peculiar; never mind being called a "humbug" (for that's the word just now!) You ought to be so peculiar as to get laughed at and objected to. If the world's got nothing to say *against* you, depend upon it Christ won't have much to say *for* you. Peculiar! Why oughtn't people whose citizenship is in heaven to be peculiar? "Are you going to heaven?" a good old Scotchman was once asked. "Na, sir," he replied; "*I live there*." So ought you, and then you *will* be peculiar in this world's opinion. Enoch was a most peculiar man in his day. So was Daniel, so was Paul."

Dwelling on the thought that Christians should be always ready, "prepared to every good work," Mr. Moody mentioned the case of a lady, thirty or forty years a Christian, who when asked to speak to an anxious soul, said she was not fit for such work. Not fit to lead a soul to Jesus, after having known Him all that time? Vessels, to be used by the Master, must not only be "purged" and clean, but they must be at hand—*near*. The Master will always use those nearest to Him. We must keep close to Christ, if we want Him to use us. It is not the *pipe* that gives the light, it's the gas that comes through it; we can do no good, it's only as Christ speaks by us, through us, that we can help others.

The last requisite he had time to mention was *sympathy*, and here he moved the audience by some of those touching stories which appeal to the tender and universal sentiment of family affection, and which come from him with so much freshness and power, even to those previously familiar with them.

Mr. Sankey, at this meeting, sang a fine hymn, not in the book, but which we welcome most heartily [it will shortly be issued as a leaflet]. It contains several

stirring exhortations to work, but they may be, and doubtless generally are, applied to home work. They give the more limited view of the field. This new one, "There's a cry from Macedonia," takes up the needs of the wide-world field, including heathendom—poor forgotten, but deeply to be pitied, heathendom. Its animating strains were suggestive of missionary enterprise, and we hope Mr. Sankey will sing it in the ears of young converts and others, till they hear the cry, not from Macedonia, but from Africa, India, China, Japan, and the islands of the sea, "Come over and help us." If this awakening be real and of God, it must mean blessing for the lost sheep in the flock of nations as well as for individual lost sheep. It must send beams of light to the darkness which is denser than any darkness we meet here, and excite practical compassion for the heathen. May Mr. Sankey so sing, "There's a cry from Macedonia," that many a Paul may be led to respond, and go and preach Christ in the "regions beyond."

THE AFTERNOON MEETING

was for both men and women. The hall was filled both at this and at the evening meeting long before the time, and large numbers had to go away. But for the inclosure, it would have been difficult to have secured an orderly meeting, but by closing the outer gates, it was comparatively easy to regulate the crowd, and the result was an unusually quiet meeting. The sun was very hot, and no blinds being provided, many umbrellas were raised, while those who had none were fain to cover their heads with their handkerchiefs. Mr. Sankey sang "Oh what shall the harvest be," with the choir, and also, "God loved a world of sinners lost."

Mr. Moody, both at this meeting and the evening one, spoke from the third of John, probably not aware that Mr. Howie had done the same on Friday evening. The two preachers, however, kept to very distinct lines of thought. Mr. Moody dwelt specially on the necessity of the new birth; the reality of the change wrought by conversion; the impossibility of explaining how it is accomplished, and the consequent folly of refusing to believe till we understand how believing can save us; and on the fact that the new creation, like the old creation, is the work of God.

Mr. Howie, in his earnest and masterly address, had spoken of Nicodemus, the anxious inquirer, the timid disciple, and then the bold confessor. He had showed how Christ treated an anxious enquirer. That, while He "did not commit Himself" to the crowds of superficially awakened people mentioned at the close of the second chapter of John, He did, to the real, honest, though timid inquirer of this third chapter, reveal Himself and his work, and his love. Not reproaching Him for his doubts, or his self-righteousness, his cowardice, or his ignorance, but enlightening and humbling him, by the precious truths made known.

We met in the after-meeting on Sunday, a Scotchman, with whom the Spirit seems long to have been striving, who received peace in believing under this address of Mr. Howie's. Also with a woman, who by the reading of the reports of these meetings in THE CHRISTIAN, had been awakened and led to Christ, before attending any of the meetings themselves.

Mr. Sankey was not present in the evening, when the congregation had assembled a full hour before the appointed time. Thousands were unable to obtain admission; the afternoon subject was continued, and solemn weighty truths were so presented, that no one in the vast assembly could fail to understand. It is touching to hear some of these hymns, sung by such multitudes, the 54th, for instance, "I am coming to the Cross." The feeling that if sung from the heart, the very singing of this hymn may be that calling on the name of the Lord which is salvation, is overwhelming to one who is interceding for souls. To impress such spiritual songs on the memories of thousands, is in itself a grand success. Who can tell how they may recur in vital power in dark hours of trouble, or on dying beds, even to those who now use them thoughtlessly?

MONDAY'S NOON MEETING AT HER MAJESTY'S OPERA HOUSE.

Mr. Moody is bent on arousing a more widespread interest in the noon prayer-meeting. During last week he gave a general invitation to all the London ministers in sympathy with the movement, to muster on the platform of the Haymarket Opera House on Monday at noon. His call was very largely responded to, a good part of the spacious stage being occupied. The general attendance was also considerably more than usual.

After singing "Ring the Bells of Heaven," Mr. Hogg read the requests for prayer and praise. Among the latter was the case of a Cambridge undergraduate, who, since last week, had found peace in believing. "There are more than I have time to read," said Mr. Hogg, "from those who asked prayer for the conversion of relations and friends, and who have realized the answer." A clergyman on the platform offered prayer. In consonance with the nature of the meeting, that joyful and triumphant hymn of Dr. Bonar's, "Rejoice and be glad," was very heartily sung.

Mr. Moody read the 46th Psalm, and, without making any comment, threw the meeting open for reports.

A clergyman spoke of a good work going on at the parish church at Forest Hill, and also gave some striking cases of successful personal effort. He urged the clergymen to throw open the parish churches; God would abundantly bless them.

Rev. W. H. Aitken bore strong testimony to the continued progress of the work in Liverpool. As a rule, there were 50 to 60, and sometimes as many as 100 to 200, anxious at the close of the meetings. The movement was also spreading all through the suburbs of Liverpool.

Mr. Hodder gave two interesting cases of conversion at the Victoria Theatre services, held the day before by Mr. Taylor. One was a young consumptive, who was going into the Brompton Hospital that day, and might never hear the gospel again. She listened to the good news, received the Lord Jesus Christ, and was happy. The other case was that of an old man of eighty-two, who said he had been seeking peace for fifty years.

Rev. Mr. Billing, whose indefatigable labours at the Agricultural Hall are known to all, gave some very valuable evidence of the reality and results of the work there. Nineteen young ladies out of his Bible-class had professed to find Christ, and five others had done so subsequently. Many Christian workers had been brought to the front, and there had been much reaping from seed previously sown. He also spoke of conversions at the services at which Messrs. Moody and Sankey were not present.

Mr. Garthorne told of a lady he met at the Agricultural Hall yesterday who had sought Christ for many years, but had been led to saving faith by hearing Mr. Sankey sing. "What shall the harvest be?"

A gentleman on the platform related a very interesting case of a young man, who, at the Agricultural Hall, was struck by hearing Mr. Moody read the text, "God so loved the world," etc. He found Christ, went home, and told his mother of it, which resulted in her conversion the same night. On going to his place of business in the West-end, he met a policeman he knew, spoke to him, and had the satisfaction of seeing him also find rest in the Lord.

Rev. W. H. Chapman testified of much blessing on special services in Suffolk. He spoke of the claims of the servants in large families, and also urged more complete consecration to the work.

Rev. T. Richardson said the whole of the East-end was moved, and many who had been revived were asking to be set to work. He gave several striking cases of conversion. The peculiarity of the work in the East-end, he said, had been workers bringing others to the meeting with them.

Another gentleman had been struck with the working of the Spirit in the minds of the people independent of the services. Many had come from the country, feeling unhappy, with the express purpose of finding salvation, and had found it.

The next speaker dwelt on the responsibility resting on clergymen and others, who had influence, at the present time.

This interesting and varied volume of testimony being closed, Rev. W. H. Aitken led the meeting in thanksgiving for what God had done and was doing. He concluded with the Lord's prayer, which was joined in by the congregation with great heartiness.

THE FLOWER MISSION.

Hill, and vale, and rippling brook,
Their Creator's glory tell;
Woodland birds, with glad refrain,
Winsome flowers, and mossy dell,
All a joyous anthem raise,
Showing forth their Maker's praise.
Mournful, plaintive notes resound
In the mighty city's din;
Pain, and toil, and grief are there,
And the jarring tones of sin:
Numbers there in darkness stray,
Strangers from the heavenward way.
Tiny gifts of fragrant flowers,
Each with holy words around,
On the suffering poor bestowed,
Speak with no uncertain sound,
But in cadence soft and clear,
Help the weary heart to cheer.
Some may hear an echo sweet,
Of a long-forgotten strain,
Chords long hushed may thus vibrate,
And the truth an entrance gain:
So His works in various ways
Witness our Redeemer's praise.

S. E. F.

The Depôts of the Flower Mission are, Home of Industry, Commercial-street, Spitalfields; and Conference Hall, Mildmay Park.

To prevent all misapprehension, we would remind our kind friends that the only days on which flowers can be received at our depôts are Tuesday and Thursday forenoons. As the carriers will not take back any box or hamper from us under sixpence or eightpence each, we must ask friends who wish theirs returned kindly to prepay; but this expense would be considerably avoided if, whenever practicable, old grocery-boxes and tea-chests were used. In no case can we undertake to return a hamper unless a clearly-addressed "returned empty" label be attached to it inside. The expenses of the Mission are very heavy; and as we have no fund to meet them, we are thankful for any contributions to further this work of distributing "flowers for Jesus' sake." Many workers and sufferers are blessing God for the Flower Mission.

We should be most thankful to hear of any Christian ladies who would come to either depot at two o'clock on the Mission days, to help in distributing the flowers in the hospitals and workhouses, and in speaking and singing hymns to the patients. The secretary will be glad to hear from any ladies of a missionary spirit, who would take part in this combined ministry of God's Word and God's works.

"The children of Bideford," E. R., Exeter, E. H. W., and other friends, having asked us to acknowledge their gifts in THE CHRISTIAN, we now do so with many thanks to each. All boxes have been safely received.

The "Ministry of Flowers" is reprinting. E. A. H.
Conference Hall, Mildmay Park.

MINISTERIAL TEMPERANCE CONFERENCE.

For some time the Committee of the National Temperance League have purposed holding in London a ministerial conference for the Southern Counties, to follow up the one held in November last at Manchester. On Sunday last, as an appropriate preparation for a series of meetings about to be held this week, a large number of ministers of all denominations directed the attention of their congregations to the subject of temperance.

The annual sermon was preached in the afternoon in the Metropolitan Tabernacle, by Rev. Dr. Alexander Macleod, Moderator of the English Synod of the United Presbyterian Church, and upwards of 3000 persons were present. The service was opened by Dr. Sinclair Paterson, of Belgrave Presbyterian Church, reading the Scriptures, and offering prayer, after which Dr. Macleod, taking as his text, "Our holy and our beautiful house where our fathers praised Thee, is burned up with fire, and all our pleasant things are laid waste" (Isa. lxi. 11), at once addressed himself to the topic of the day. He said he wished to arrest the Christian con-

science to the general evil of intemperance, and that for Christians to continue in that attitude of indifference in which they had so long been found, was fraught with danger to the Church itself. The preacher illustrated and enforced his remarks with great earnestness, but he took occasion to observe, ere he closed, that in the evils against which he had thought it right to warn them, he had not been aiming at any church. He said his last word should be this. We are met to-day as workers together in a great work: but it is in reality the work of the Church. Drink had destroyed ministers, deacons, members, husbands and wives; but the work of healing and restoration ought prayerfully and hopefully to be attempted. The Saviour did not despise fallen ones, and it should be the work of those who love Him not to turn away from the ruins which they so often witnessed, but in the spirit of compassion to follow his example.

The sermon occupied more than an hour in its delivery, but it held the large audience in rapt attention, especially when the preacher, with great pathos, insisted upon the importance of showing mercy to the drunkard, although none could be shown to his sin. Another strong point was his calling a wicked public opinion the real Jezebel of our day, whose mission it was to reduce Christ's servants from their loyalty and steadfastness to the truth.

Amongst the many sermons delivered throughout the day was a notable one by the venerable Mr. Charles Stovell, in Commercial-street, Whitechapel. His text was, "Jesus took bread, and blessed it."

Amongst the meetings of the week, held in connection with this Ministerial Conference, was one in the Guildhall on Wednesday evening, preceded by a conference in the Egyptian Hall of the Mansion House, at which the Lord Mayor consented to preside. A public meeting is to be held on Thursday (this evening) at Devonshire House, Bishopsgate-street. Next Sunday, April 25, in accordance with a resolution adopted at a ministerial conference at Manchester last November, will be a day of special prayer to Almighty God that our native land may be delivered from the great curse of intemperance.

CENTRAL NOON PRAYER-MEETING,

MOORGATE-STREET HALL.

The following are the subjects and speakers for the ensuing week:—

DATE.	SUBJECT.	SPEAKER.
Th. 22.—	"Go and tell thy friends" (Mark Ev. J. Hobson. v. 19).	
Fri. 23.—	"Sowing and reaping" (Psa. cxxvi. 5, 6).	T. Smith.
Sat. 24.—	"For this cause I bow my knees" (Eph. iii. 14).	Capt. J. Liebenrood.
Mon. 26.—	"Faith in prayer" (Mark xi. 24).	Rev. C. B. Sawday.
Tu. 27.—	"The rent veil" (Heb. x. 20).	G. Critchley.
Wed. 28.—	"Abide with us" (Luke xxiv. 29).	J. EHRs.
Th. 29.—	"Salvation in possession and prospect" (1 Pet. i. 5—9).	E. Brewer.
Fri. 30.—	"A blessed life" (Isa. xxxiii. 15—17).	G. K. Flindt.

The following are the subjects for the first week in May. Remainder of the month next week:—

MAY.	SUBJECT.	SPEAKER.
Sat. 1.—	"Nurture and admonition of the Lord" (Eph. vi. 4).	J. Pascal Larkins.
Mon. 3.—	"Christian Obedience" (Acts xi. 6).	Rev. John Gritton.
Tu. 4.—	"The widow's cruse" (1 Kings xvii. 16).	E. T. Thomas.
Wed. 5.—	"A peculiar people" (Titus ii. 14).	W. Tyler.
Th. 6.—	"Care for trouble" (John xiv. 1, 2).	G. T. Perks.
Fri. 7.—	"The supply of the Spirit of Jesus Christ" (Phil. i. 19).	F. H. White.

THE CHRISTIAN COMMUNITY.—The foundation-stone of the new Mission-hall in Bethnal Green, for the central work of the society, was laid on the 6th inst., by F. A. Bazar, Esq., in the presence of a numerous concourse of people. The Revs. Dr. Kennedy, C. Kerson, S. Bardsley, T. B. Temple, W. Tyler, J. Foulton, B. Taberham, and General Burrows, took part in the service. After tea, Mr. Robert Baxter presided at a meeting in Trinity Congregational Church. The Rev. W. Tyler read a list of donations, headed by £500 from Mr. George Moore, £200 from Mr. B. Baxter. Upwards of £2000 had been raised, still leaving a deficiency of £1500.

THE LATE MR. FREDERICK WILLS, OF CLEVEDON.

By many of our readers Mr. Frederick Wills was known, honoured, and loved, as a devoted and active Christian. During the last year or two he had been specially interested in a Mission which had been commenced in the village of East Brent, and it is more than probable that the foundation of his last short but fatal illness was laid in returning from one of his visits to that village on a bitterly cold night. On the morning of April 1, he was engaged in making calls on the afflicted and dying, but that evening he was conveyed to the bed from which he never again rose, and about noon on the following Tuesday he quietly breathed his last. The remains were interred in Arno's Vale Cemetery, Bristol, on April 10, amidst many tokens of affectionate regret.

NOTICES OF BOOKS.

FOLLOW MR. ONLY A DANDELION. By the Author of "Stepping Heavenward." *Ward, Lock, and Tyler.*—Two little volumes of stories and parables, very interesting and profitable for young children.

CAMPBELL OF KILTEARN. By Rev. DUNCAN MACGREGOR, M.A., Dundee, Author of "The Shepherd of Israel," etc. *Edinburgh: MacLaren and MacNiven.*—We rejoice to see a second and enlarged edition of this little book. By the use of words "picked and packed," the author, in addition to the memoir of Campbell of Kiltarn, has managed to compress into marvellously little space sketches of the lives, characters, and labours of no fewer than five other ministers of the gospel. Besides these fuller narratives, we catch glimpses of an immense array of other true-hearted soldiers of the cross, some of whom were standard-bearers in the Scottish Highlands, while most of them occupied prominent places among the rank and file of the Christian host. Notwithstanding the multitude of names and details, there is no sense of overcrowding. Each sketch is luminous as well as brief, and several passages are graphic and powerful. For instance, the description of Macdonald, "the Apostle of the North," is striking and effective, while the portrait of Flyter of Ainess is drawn in lines of exquisite softness and beauty. In setting with so much taste those gems of Christian life and work, Mr. Macgregor has rendered the cause of vital godliness in the Highlands invaluable service. Henceforth the fragrant memories of these excellent men shall not "waste their sweetness on the desert air." The whole of the little volume runs over with the richest truths of the gospel. This, we trust, is not the last in the same line we shall see from the pen of the genial and gifted author.

Among the books which are calculated to be of service to those engaged in leading souls to Christ in this time of blessing, are Rev. Adolph Saphir's two, "Christ Crucified," and "Conversion, illustrated by Examples recorded in the Bible." Of this latter book, Dr. Hamilton said, "With its deep insight, its glowing tone of love and gladness, and its abundance of thought, original, wise, and beautiful, this is a rare book.....Nor do we know many books where so much scholarship is brought to bear with so little ostentation, nor many books adapted to so wide a range of readers."

The Christian TRACT FUND.

APPLICANTS FOR TRACTS.

Thos. Whitehouse, Amblecote Bank, Brierly-hill.
H. Leeds, 199, St. John-street-road, E.C.
F. Relton, 46, Grafton-terrace, Maitland-park, N.W.
M. Edwards, 92, St. Paul's-road, Rockferry.
Edwin Kelland, 74, Boyson-road, Walworth, S.E.
Sec., Open-air Mission, 11, Buckingham-st., Adolphi, W.C.
M. A. Griffiths, Lower Goat-lane, Norwich.
E. E. Broadbent, 7, St. John's-place, Blackburn.
C. Burgess, 4, St. Ann's wood, Brixton.
Chas. Comely, 1 & 2, Burgess, Coventry.
John Bird, Messenger-lane, West Bromwich.

NOTICE.—Will "T. M." Lawrence Kirk, who forwards ten shillings in stamps, send us his address.

Communications for "M. J. Home for the Blind," must be addressed to Miss Fincham, Hon. Sec., 68, Loudoun-road, St. John's Wood, W.C.

Communications received with thanks.—R.G.; G.P.; J.P.C.; J.B.; J. Mc C.; E.M.; C.B.; F.T.; W.J.M.; Katie; W.B.; M.E.G.; S.D.; J.D.; H.N.; G.D.F.; J.O.; M.W.K.; S.E.F.; G.B.; M.G.L.; G.H.; C.M.S.; C.W.B.; J.C.; G.L.; J.T.B.; C.H.A.; H.G.; F.J.M.; T.C.J.; D.H.T.; W.W.; C.B.; W.W.W.; J.P.

TWO DAYS' CONVENTION IN LONDON.

This Convention, on May 5 and 6, already announced, is intended to be held on these days at the Haymarket Opera House, instead of the Agricultural Hall, as originally proposed. Tickets can be had by applying to R. Paton, Esq., Agricultural Hall, up to May 1. Preference will be given to ministers in the distribution. Next week we hope to give a detailed programme.

DAILY TEXTS.

"THE VOICE OF MY BELOVED."—CANT. ii. 8.

Thurs. April 23.—"Beware of Him, and obey His voice." "There came such a voice to Him from the excellent glory, saying, This is my beloved Son; hear ye Him."—Ex. xxiii. 21; 2 Pet. i. 17.

Fri. 23.—"God hath in these last days spoken unto us by His Son." "Speak, Lord, for Thy servant heareth."—Heb. i. 2; 1 Sam. iii. 9.

Sat. 24.—"The posts of the door moved at the voice of Him that cried, and the house was filled with smoke." "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God."—Isa. vi. 4; 1. 10.

Sun. 25.—"The sheep hear His voice, and He calleth His own sheep by name, and the sheep follow Him. The sheep follow Him, for they know His voice." "Lo, Thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear Thy words, but they do them not." " whatsoever He saith unto you, do it."—John x. 3, 4; Ezek. xxxiii. 32; John ii. 5.

Mon. 26.—"Every one that is of the truth heareth My voice." "Behold, I stand at the door and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me."—John xviii. 37; Rev. iii. 20.

Tues. 27.—"Hear My voice, ye careless daughters; give ear unto My speech." "It is the voice of my Beloved that knocketh, saying, Open unto Me, my sister, my love, my dove, my undefiled."—Isa. xxxii. 9; Cant. v. 2.

Wed. 28.—"After the fire a still small voice, and behold, there came a voice unto him and said, What doest thou here, Elijah?" "I will hear what God the Lord will speak, for He will speak peace unto His people, and to His saints; but let them not turn again to folly."—1 Kings xix. 12; Pea. lxxxv. 8.

"O EARTH, EARTH, EARTH, HEAR THE WORD OF THE LORD."—JER. xxii. 29.

THE PEOPLE'S CAFE COMPANY (LIMITED).—Friday evening last the first café of this company was opened in a newly erected building of substantial elevation, No. 134, Upper Whitecross-street, St. Luke's, a thoroughfare surrounded by a dense, poor population. The house is divided into several spacious apartments, neatly fitted and admirably adapted for the accommodation of the public. Plenty of light and ventilation adds greatly to the comfort and cheerfulness of the rooms. On the ground floor is the principal department, with what may be termed the bar in the centre, and above are rooms to be appropriated specially to the gentler sex who may be disposed to frequent the Café St. Luke's. The furniture is of a description to be seen at more pretentious refreshment places not far from Charing-cross. Tables of marble tops on bronze supports, covered with almost snow-white thick cups and saucers; nickel metal tea-spoons, and pretty-looking milk-jugs are here at the service of the inhabitants of the Golden-lane district. The tea, coffee, and viands are of excellent quality, and dispensed at a tariff ranging from a penny to sixpence. The cost of the building has been something over £2000. The company are erecting another in Whitechapel at a cost of £4000. £100,000 have been subscribed in £1 shares, out of a capital of £100,000. It is hoped that Christian friends will speedily take up the remaining shares; for if our fellow-citizens of the working class are to be delivered from the temptations which beset them on every hand, it must be by providing counter-attractions to the gin-palace, and by encouraging habits of cleanliness and thrift. This is the human side of it; but the more we read of the life of Christ, the more evident is it that the temporal blessing which He conferred upon the people was a far more important element in his ministry than in that of the Christian Church now. A large party of ladies and gentlemen took tea together at the café last Friday evening, the Earl of Shaftesbury, Sir Harcourt Johnstone, M.P., Mr. George Cruikshank, Mr. E. Fowler, the Rev. Basil Wilberforce, and several of the directors being of the number.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.—For blessing on the word at the distributions of soup and bread at a meeting at Aberychan.—For blessing on Mr. Spiers' children's services at Ipswich.—For answer to prayer asked in THE CHRISTIAN (February) for a young Christian ill of scarlet fever.

PRAYER.—For a believer who has been led away into constant opium taking.—For a Christian militiaman joining his regiment, that he may be a living witness to his comrades.—That a minister after God's own heart may be sent to assist the vicar of a large manufacturing parish close to Nottingham.—On behalf of a town in Suffolk.

PLACES.—For Cwm Amman, Carmarthenshire, that God will send a faithful helper to preach the gospel.—For quickening in a small Scotch town.—For a permanent blessing upon the evangelistic services to be held (D.V.) in Framfield, Sussex, during the week.—For distinct blessing at evangelistic meetings held in Trimley and Walton by W. W. Martin of the Evangelization Society, from April 25 to May 10 inclusive.—For a revival at Gilsland, Cumberland.—For Frankfort, that great blessing may attend Mr. Smith's meetings.—For special mission-services in St. James's Mission-hall, Clerkenwell, commencing April 25, that men especially may be aroused.

CONVERSIONS.—For a husband and child.—For four children, the three youngest "almost persuaded" to decide for Christ.—Prayers are requested in THE CHRISTIAN for a mother and brother and three children.—For the only son and daughter of a widow.—For an infidel undergraduate.—For one whom Satan has prevented from attending meetings held in his neighbourhood through the temptation of strong drink.—For a large family of nephews and nieces.—For the beloved son of a widow, for whom prayer has been offered for twenty-six years.—That special means used to bring a lost soul to Jesus may now be blessed of the Lord.—For two girls in my Bible-class.—For three brothers and six sisters, some of whom reside in England, some in India, and others in Australia.—For a dear father and his family bereaved of their mother.—For a brother who scorns religion.

FORTHCOMING SPECIAL MEETINGS.

MESSEES. MOODY AND SANKEY'S MEETINGS.

HAYMARKET OPERA HOUSE.—Noon Prayer-meeting every day, 12 to 1. Bible-reading or Address on Thursday and Friday, 22nd and 23rd inst., at 3.30. All the tickets for these two afternoon meetings are issued. Rev. D. Fraser every evening this week, except Saturday, at 8. Sunday next, 25th inst., Mr. Moody will hold meetings in the Opera House, at 8 a.m. and 3 p.m. Mr. Sankey will not be present.

AGRICULTURAL HALL.—On Thursday and Friday, 22nd and 23rd inst., Messrs. Moody and Sankey at 8 p.m. On Sunday, 25th inst., Mr. Moody at 8 p.m. Mr. Sankey will not be present.

BOW-ROAD HALL.—Rev. W. H. Aitken, of Liverpool, on Thursday and Friday, 22nd and 23rd inst., at 8 p.m. On Sunday, 25th, Rev. W. H. Aitken and Mr. Sankey, at 8 a.m., and 3 and 8 p.m.

VICTORIA THEATRE, LAMBETH.—Rev. W. Taylor, of California, every evening this week except Saturday, at 8 p.m.; also on Sunday next, at 3 and 8 p.m.

HOUSE OF REST, 7, Cambridge-gardens, Kilburn-park, N.W.—Meeting every Friday, at 3 p.m., on "Faith's Rest, and the Believer's Progress in the Divine Life." Conducted by clergymen and other gentlemen. Open to all Christians.

CONFERENCE OF PARENTS, and others, at Princess Mary's Village, Addlestone, on May 11 & 12. Tickets ready on 20th inst.

CANNON-STREET HOTEL.—Conference on Scriptural Holiness, and to take leave of Rev. W. E. and Mrs. Boardman, who are returning to America, on Tues., Ap. 27, at 3.30 to 9 p.m.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Spiers, at Kettering till April 23; Ringwood, April 26 to 30; Newport Pagnell, May 3 to 7.

Children's Evangelistic Band.—Mr. J. W. Jordan, at Mechanics' Institute, Nottingham, till April 24; at Stone (Staffs.), April 26, 27. Mr. T. B. Bishop and Mr. J. S. Tyler at Finsbury Chapel, April 25, at 3. Mr. Russell at Latimer-road Mission, Blechynden-street, Notting-hill, April 27, 28, 29, at 7. City Weekly Prayer-meeting at Weigh-house Schools, Fish-street-hill, every Tuesday morning, 9 to 9.45.

HOME OF INDUSTRY, Commercial-street, Spitalfields.—Meeting of Christian Workers third Wednesday in each month, at 7. Tea at 6.

19A, GREAT PORTLAND-ST.—The 3 o'clock daily Prayer-meeting will not be held upon those days on which Mr. Moody holds afternoon meetings in the West-end.

MOORGATE-ST. HALL.—Thursday, April 22, Mr. W. Holmes, at 7.30. Young Men's Meeting on Friday, at 8 p.m.

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PEOPLE'S HALL, Whitechapel.—Sunday, April 25, Mrs. Booth, at 11 and 7. Morning subject, "Work in the Vineyard."
OPEN-AIR MISSION.—Quarterly Meeting on Monday, April 26, Queen's-square Mission-hall, Westminster. Tea at 6; chair taken at 7 by F. L. Devitt, Esq. Address by J. R. Fowler, Esq.; subject, "Fruit and Work Contrasted."
HOLLOWAY HALL, N.—Sunday, April 25, Rev. G. F. Head, at 8.
CONFERENCE HALL, Mildmay Park.—Sunday, April 25, Mr. G. Kirkham, at 3.30. Subject, "Lot's Wife; or, the Cost of a Backward Look." — at 7.
DEPTFORD GOSPEL MISSION, Lecture-hall, Royal-hill, Greenwich.—Sunday, April 25, Mr. G. A. McNutt, at 3 and 7; every Thursday during April at 8.
WEEKLY NOON PRAYER-MEETING, St. George's Hall, Langham-place, W.—Every Wednesday, from 12 to 1.

DAILY PRAYER-MEETINGS.

HER MAJESTY'S THEATRE, Haymarket.—12—1, Messrs. Moody and Sankey's meeting.
CENTRAL CITY NOON PRAYER-MEETING, Moorgate-street Hall, corner of London Wall, 12—1. Ladies' meeting, 1 to 1.30.
Y.M.C.A., Stafford Rooms, Titchborne-st., Edgware-rd., 12—1.
MILDMAI CONFERENCE HALL, Mildmay Park, at 12.
No. 59, LOMBARD-ST., Mon., Tues., Thurs., Sat., at 1; Wed. and Fri., at 12.30.
EAST-END CONFERENCE HALL, Carlton-sq., Globe-road, at 12.30.
WOOLWICH, 14, Thomas-street, 12 to 1.
SUSSEX HALL, Leadenhall-street, at 1.
SUNDAY-SCHOOL UNION, 56, Old Bailey, at 1.
PEOPLE'S HALL, 272, Whitechapel-road, at 1, except Saturday.
GREEN LANES WESLEYAN CHAPEL, N., 6.45 a.m.
PREKHAM EVANGELISTIC MISSION, 116, Hill-street, 12—1.
TOTTENHAM.—Brook-street Chapel, 12—1.
FRENCH PROTESTANT CHURCH, Westbourne-grove, 12—1.
ST. MATTHEW'S VESTRY, Denmark-hill, from 12 till 12.45.
ONSLOW HALL, Neville-street, Fulham-road, Sat. even., at 7.30.
ARUNDEL-SQUARE CHAPEL SCHOOLROOM, every morning, from 7 till 8, Sundays from 8.45 till 9.45.
COMMITTEE ROOM of Small Public Hall, Croydon, 12—1.
UNION HALL MISSION, Carlisle-street, Edgware-road, 12—1.
19A, GREAT PORTLAND-ST., Oxford-circuit, 3 p.m.; on Saturdays specially for children and their friends.
GREENWICH.—Large Hall, Railway Station, 12—1.

Donations received by Messrs. Morgan and Scott to Saturday Morning, April 17th, 1875.

Gratuitous Circulation of "The Christian"—E.B.	0	2	6
Mrs Leigh's Young Women's Home, Paris—E.W. £2; F.V. £1; J.A. 10/-; Miss C. £1	4	10	0
China Inland Mission—E.C.M. 10/-; M.E. £1; C.C.P. £4	5	10	0
Noon-day Prayer-meeting Fund—S.E.S. 5/-; Dublin, 10/-; C.H. 10/-; E.E.G. 10/-; M.A.B. 5/-	2	0	0
Famine in Asia Minor Fund—E.B. 8/6; A.J.W. £10; Anon. £10; J.F. £1 1/-; W.M.C. £10; J.W. 10/-; T.H.S. £1 1/-; H.C. £2; C.M. 10/-; E.N. 10/-; E.H. 3/-; T.E. 2/-; Miss E. 3/-	36	2	
The Christian Mission—Z.	0	5	0
Rev. M. Wilkinson's Work among Jews—Anon.	0	2	6
Major Malon's Mission, S. Africa—M.E. £1; E.L.B. £1 1/-; J.A. 10/-	2	11	0
Midnight Meeting Movement—Dublin, 10/-; G.C. 10/-; F.V. £1	2	0	0
Mrs Bramwell's Home—Dublin	0	10	0
Home of Industry—E.M. £5. Emigration Fund—Dublin, £1	6	0	0
Mrs Mason's House of Rest—S.J.G.	0	5	0
Evangelical Mission to Israel—Dublin	0	10	0
Mrs Stapler's Home for Foreign Governesses—E.Z. 5/-; F.V. 10/-	0	15	0
"British Workman," Crawford—Mr. K.	0	5	0
Whitefield Mission—House—E.N.	0	10	0
Whitecross-street Mission—E.E.G.	0	2	0
Two Million Pamphlets for London—E.H.	0	2	0
Miss Lee's Home, Plaistow—E.M.	5	0	0
Friendless and Fallen—E.M.	5	0	0
Endell-street Medical Mission—E.M.	5	0	0
Poor Jews in Whitechapel—E.M. £5; Miss B. £5; M.M. £1.	9	0	0
Mission to Police, Colmen, etc.—L.G. 4/-; F.V. £1	1	0	0
Soldiers' Institute, Portsmouth—A.K.W.	1	0	0
Miss Weston's Work in Royal Navy—A.K.W. 15/-; F.B. £1	1	15	0
Watercross and Flowerstellers' Mission—A.K.W.	0	5	0
Mr. Pascoe's Work in Mexico—C.C.P.	4	0	0
Free Distribution of the "British Evangelist"—C.C.P.	1	19	3
The Creche, Stepney—F.V.	1	0	0
Destitute Children's Dinners—F.V. £1; E.M.L. 2/6	1	2	6
Dinners for Aged Sick and Poor—F.V.	1	0	0
Working Men's Lord's Day Rest Association—F.V.	1	0	0
Free Gospel and Medical Missions—F.V.	1	0	0
Cow Cross Mission—F.V. £1; H.S. £2	3	0	0
Discharged Female Prisoners' Aid Society—F.V.	1	0	0
Female Protection Society—F.V.	1	0	0
Mrs. Ginever's Orphan Home—F.V.	0	10	0
Disabled City Missionaries—A.M.O.	0	1	0

£107 3 3

Home for Aged Poor, Notting-hill.—[A Box of Work from Mrs. S. for the Sick Table; A Parcel, Post-mark Alceston.]

The Christian.

RED-HOT RELIGION.

BY DR. DE WITT TALMAGE.

WE have plenty of stale, insipid, lethargic, half-and-half religious life. The Church needs more caloric. The stove must have the damper open, and the grate shaken; and the dull heap of darkness must become a bright illumination.

Let us begin by more earnestness in *Bible-reading*. How many years is it since you learned the shortest verse in the Bible, at your mother's knee, "Jesus wept"? "I have become familiar with the parables and miracles," you say; "it is almost impossible that I should find anything startling or surprising in that Book." It has become like an old fable. It ceases to make that deep, profound, and rousing impression upon our soul which it ought to make. Are you not aware of the fact that we need in the perusal of God's Word an earnestness of soul we have never before felt? What is the Bible? It is a prescription for the worst of all illness. Suppose you had been sick for years and years, and all medical treatment had failed in your case, and some skilful one should come along and examine the symptoms of your disease, and write a prescription, saying, "I go by the next steamer into a far country, you will never see me again; do not lose that prescription. I am sure if you take the medicine there prescribed you will get well." How you would hold on to that prescription. You would say, "Everything depends upon my getting that prescription before the apothecary in the right shape, and my getting the right medicine." We are stricken by the leprosy of sin. The world comes and tries with its pleasures and honours to heal us, but it has always failed. Here is a divine prescription. Take it, and live; refuse it, and die. How we ought to hold on to it, and with what earnestness we ought now to take it. It is more than that. Suppose a captain is awakened in the night. The men who have had the management of the ship have been asleep and not minding their business. The vessel is among the breakers. The captain comes on deck with the chart. With what earnestness he looks at it now. Here is a rock and there is a rock; there is a lighthouse; here is a way of escape. So here is a map setting forth the perils of the sea in which we are voyaging; there are dangers all around about us. If the following of that chart does not get us out of the breakers, nothing will. With what earnestness we ought to examine it, and feel that it is a matter of heaven or hell, whether or not we read it, and whether we read it right or wrong.

We need also more earnestness in the matter of *Prayer*. In childhood we begin with, "Now I lay me down to sleep," and we learn the Lord's Prayer, and then in after life we get a few formulas of prayer, and go on with the same thing year by year, as though we did not have every day new sins to confess, and new blessings for which to thank God. What is prayer? A doctor in the army said he was going over a battle-field after a great conflict. He had but few medicines, and there were enough men wounded to occupy twenty or thirty surgeons. He

could only attend to a small part of the wounded. It was doleful, he said, to hear the cries of the wounded men. One cried out, "This artery is bleeding me to death, doctor; won't you bind it up?" And some one else cried, "Doctor, can't you give me an anodyne to soothe this pain?" Hundreds of voices crying out all over the battle-field. Ah! that was prayer. We are wounded from the crown of the head to the sole of the foot—hurt with wounds that will be our death unless we have the divine Surgeon come to our relief. Are we holding up these gashes of soul before Christ, our divine Physician? Are we anxious for Him to come? That is prayer, and anything short of it is no prayer at all. We saw in one of the English journals a picture of the destruction of the "Northfleet" some time ago. You know how that vessel was anchored because of the rough sea—not venturing out very far. The afternoon went by, the evening came down, and in the darkness a steamer crashed into the "Northfleet," and she sank. Amid the excitement they got out the lifeboats; but the most of the passengers perished, three hundred going down to a watery grave. But a few got into the boats. We saw a picture representing a boat shoving off, and one man hanging outside the vessel, holding on, and begging that they would take him in that boat. Oh, it was a distressing picture! We could almost hear the man cry out, "Let me in; I won't be heavy. I can't die; I don't want to die here! Let me in." Ah! that was the prayer of a dying soul for life. And if we could realize the position we occupy before God, going down in our sin and wretchedness, while the gospel lifeboat without is pulling away, with two oars and two wounded hands, for the beach, we would, from the depths of our anguish-stricken soul, offer up a prayer to God for mercy, and pardon, and life.

Further, we want more earnestness in the matter of *Christian work*. A brother comes into a prayer-meeting, and he stands up to speak a word for Christ. How tremulous he is! He says, "I wonder if the people will hear me." His heart is not thoroughly enlisted. He wonders who will criticize him. He wonders if such and such a person is present. Before he begins to speak for Christ, he looks all around, to be sure such an one is not in the room. How he trembles! After a while he gets through, and he wonders whether he has made any mistakes, and he goes away asking his friend, "How did I do to-night? Did I get along well, or did I make a baulk?" He is not in earnest. There is another young man beside him. What does he care for rhetoric? He says, "Here are people that I must meet before the throne of God, and I have but three minutes to talk to them. I don't care what people say. It is between God, and my soul, and their soul."

A Sabbath-school teacher sits down before her class. She is not in earnest; she has no appreciation of the great work to which she is called. She thinks that it is a fine thing to be a Sabbath-school teacher. She comes in, and says to the class, "Fine day." Then she arranges her apparel; then she gives an extra twist to the curl, and looks at the apparel of all the children in the class.

A minister of the gospel comes on the Sabbath-day into the ante-room of the church. He is not in earnest. He has just happened to get into the ministry. He says, "I wonder what the newspapers

will say to-day. I wonder how many critics there will be in church. I wonder if that sharp-looking man that sat before me last Sabbath, looking at me through those spectacles, will be there to-day? I wonder if my hair is parted straight? I wonder how my cravat is tied? I wonder if my shoes have the right polish? I wonder if that gesture made a while ago is graceful? The Sabbath goes by, and the people disperse to their homes; no saving impression is made, the Sabbath is dead and will not live again until the resurrection.

Another man of God comes to the ante-room of the church. He says, "Now there will be two, or three, or four or five thousand people here this morning. What shall I say to them? I may be dead before next Sabbath. The people who will be in church to-day will never all be there again. It is my last chance at them. O God, help me now; if Thou never didst help me before, help me to-day." And then he comes before the people and looks out upon the audience, and says, "All these in fifty or seventy years will be gone. They will have heard their last offer of mercy and salvation. The trumpet of judgment will sound, and they will stand before the throne, and I will be there too. Alas! if on that day any of them can point to me, and hiss at me, and say, 'You didn't tell me the whole truth; you hid the fact that I was a sinner; I didn't know there was any hell. I hardly knew I was an immortal. You told me not of the judgment; and here I am, and the heavens are flaming, and the throne is set, and the doom is being pronounced, and I am lost, and it is your fault.'" Oh, how different then the preacher feels. How little he cares for what the world says of him. How his soul goes up to God in an agony of earnestness. How little he cares for the gesture or the style of his apparel, or what the critics may say. It is a matter between himself, and his God, and his hearers.

We were going from Camden to Philadelphia some years ago, very late at night, after a meeting. It was a cold winter night, and we stood on the deck of the ferry-boat, impatient to get ashore. Before the boat came to the wharf, a man, who stood on the outside of the chains, slipped and dropped into the water. He was the only man that we ever saw overboard. It was a fearful night. The icicles had frozen on the wharf, and they had frozen on the steamer. The question was how to get the man up. The ropes were lowered, and we all stood with fearful anxiety, lest the man should not be able to grasp the rope; and when he grasped it and was pulled on to the deck, and we saw he was safe, although we had never seen him before, how we congratulated him. A life saved! Have we the same earnestness about getting men out of spiritual peril? Do we not go up and down in our prayer-meetings and our Christian work, coldly saying, "Yes, there is a great deal of sin in the world, men ought to do better. I wish the people would become Christians. I think it is high time that men attended to their eternal interests;" and five minutes after we put our head on the pillow we are sound asleep, or from that consideration we pass out in five minutes into the utmost mirthfulness, and have forgotten it all. Meanwhile there is a whole race overboard. How few hands are stretched out to lift men out of the flood; how few prayers offered; how few earnest importunities; how little earnest Christian work. We do not know how this suits your case, we know it suits our own. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

GRAYFORD.—We are obliged to omit a report of the anniversary meeting of the "British Workman" house and hall, which was full of interest, and in which many Christian friends took part.

CERES, CUPAE FIFE.—A week of united prayer, from 11th to 18th inst., was held here, joined in by the ministers of the Established, Free, and United Presbyterian Churches. The meetings were held in the Established Church, and suitable addresses delivered by the various local ministers, as well as others from a distance. A season of much refreshing from the presence of God was experienced, and a good work done.

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REV. A. N. SOMERVILLE AT DELHI.

My dear Sir,—I had intended some time ago writing a short account of our brother the Rev. A. N. Somerville's visit to Delhi. Nearly a month has now elapsed since he left Delhi for Meerut and Umballa; but as I myself was, leaving with troops for England, I was unable to write until now.

Mr. Somerville arrived, accompanied by his son, who brought his harmonium, and a large quantity of Sankey's hymns with him, on the evening of February 13; and the ministers of the two denominations here, viz., Church of England and Baptist, and others, met him at once for consultation and prayer. He left on Thursday, February 18, on which day he previously held a meeting for children.

Excluding these two meetings, he held altogether, in the five full days he was at Delhi, sixteen meetings. This is the rate at which this beloved servant of Christ, of over seventy years of age, has been for months and is still working in India.

On the Sunday he held five services. At eight a.m. an address to young men from the latter part of John i., which a brother officer of mine, sceptically inclined, declared at the mess-table to be the best sermon he had heard in his life. The next was at ten o'clock—an address, translated into Hindostani, sentence by sentence, by the Rev. J. Smith, the well-known Baptist missionary, of Delhi.

Immediately afterwards, at 11 a.m., and again at 5.30 p.m., Mr. Somerville took the English services at the same (the Baptist) chapel. They were crammed as I never saw the church before.

But a very interesting service for English-speaking natives and Baboos, somewhat sparsely attended, owing to a heavy shower of rain, took place between these hours, at 3 p.m. This was exceedingly interesting. The natives paid the utmost attention whilst Mr. Somerville explained the history of the Philippian jailer's conversion, and of the introduction of Christianity into Europe; and whilst the essence of the discourse was salvation by faith through a crucified Saviour, he dwelt very ably upon the fact that Christianity was not, as some natives would pretend, a European religion, but entirely Asiatic; and that, as we originally got it from Asia, Christian missionaries, in preaching the gospel, are only asking Asiatics, including the Mohammedans and Hindus of India, to take back the gift which they, as a race, gave in the first instance to us English.

He also gave a helping hand to Zenana mission-work, in calling his hearers' attention to the fact that the first convert in Europe was a woman, and she an Asiatic!

One more meeting I may perhaps note. It was for the soldiers of the garrison, consisting of a half-battalion of an infantry regiment, and a garrison battery of Royal Artillery, held in the Dewan-i-Amm. This is a magnificent open reception hall, of red sandstone, situated in the fort, formerly the palace of the kings of Delhi. Underneath the famous peacock throne, of marble, highly decorated with inlaid work of precious stones—amethyst, blood-stone, pearl, etc.—stands a musnud, or marble slab, on which the Wuzer used to sit; and hand up to the king every petition. It is needless to add that there was generally an end of them.

Opposite to this throne, of considerable historical interest, the men had placed barrack tables, covered with a carpet; and this improvised pulpit was surrounded with benches from the barrack-rooms, and well filled with soldiers. There, where iniquity, before the times of the mutiny, reigned triumphantly, was the reign of Christ, our glorious King, proclaimed, and many petitions were put up to Him—who never, as the king of Delhi did, puts them on one side—that many subjects might be gained; and I have no doubt whatever that very much good was done, directly and indirectly, by our brother's instrumentality during his visit to Delhi. Christians were warmed, encouraged, and strengthened, and the numbers attending the ordinary ministrations in that station were considerably increased.

Would that an evangelist filled with the Holy Spirit would offer himself every cold season for a similar tour through India. India is doubtless a warm place in a climatic, but often very much the reverse in a spiritual sense, and the labourers are few compared with the harvest-fields.

Trusting my letter is not too long, I enclose my card, and subscribe myself, yours in the Lord, CENTURIUS.

THE KINGDOM OF GOD AND HEAVEN.—II.

"Jesus saith unto them, Have ye understood all these things? They say unto Him, Yea, Lord. Then said He unto them, Therefore every scribe which is instructed unto the Kingdom is like a man that is an householder, which bringeth forth out of his treasure things new and old."—MATT. XIII. 51, 52.

In our former paper on this subject (No. 272), we said, "The idea of the Kingdom, whether latent or expressed, is a fundamental element in all the Epistles, and in the Revelation it shines forth like the sun in the firmament."

The following paragraphs are written in support of this assertion, and are commended to our readers in the belief that they give a significance to many passages which must be obscure unless read in the light of the Kingdom; and in the hope that they may lead many to study more thoroughly the wondrous and glorious Revelation which the Eternal Spirit has made to the saints of God in the Everlasting Gospel, the Gospel of the Everlasting Kingdom of our Lord and Saviour Jesus Christ.

"The Kingdom of God," writes Paul to the Romans, "is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." "The Kingdom of God is not in word, but in power." With evident reference to Daniel's vision (chap. vii.) of the Kingdom of the Son of man and the saints of the Most High, he asks the Corinthians, "Do ye not know that the saints shall judge the world? ... Know ye not that we shall judge angels?" and then reminds them that the unrighteous shall not inherit the Kingdom of God, nor extortioners, nor idolaters, nor effeminate, nor, indeed, flesh and blood at all; for Paul's word to the Corinthians agrees with Christ's to Nicodemus, "Except a man be born again, he cannot see the Kingdom of God." And because now the Kingdom of God is within; because the Kingdom must enter us before we can enter the Kingdom, he brings his body into subjection; yea, he brings every thought into captivity to the obedience of the Christ. In like manner he tells the Galatians that they who do the works of the flesh shall not inherit the Kingdom of God; and the Ephesians, that no unclean person, nor covetous man, who is an idolater, hath any inheritance in the Kingdom of Christ and of God. He reminds the Philippians that God hath given Christ a name which is above every name; that at the name of Jesus every knee shall bow. The Colossians are taught to give thanks unto the Father, who hath delivered us from the power of darkness, and hath translated us into the Kingdom of the Son of his love; and they are greeted by brethren who are with Paul at Rome, and whom he lovingly names as his fellow-workers unto the Kingdom of God.

In his first Epistle to the Thessalonians, he exhorts them to walk worthy of God, who called them to his Kingdom and glory; and in the second, he glories in their patience and faith, that they may be counted worthy of the Kingdom of God for which they also suffer. Writing from Laodicea, he charges Timothy, his dearly beloved son in the faith, to fight the good fight, and keep the commandment without spot until the appearing of our Lord Jesus Christ, the blessed and only Potentate, the King of kings, and Lord of lords; and, writing later from Rome, when brought before Nero the second time, and when he was now ready to be offered, he again charges him before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing

and his Kingdom, "Preach the word." What word? "The word of the Kingdom" (Matt. xiii. 19). Of the Epistle to the Hebrews, the Priestly Kingdom is the ruling thought. The Son, who is not ashamed to call us brethren, when He had purged our sins, sat down on the right hand of the Majesty on high. Not unto angels, but unto man, hath God put in subjection the world to come, and although we see not yet all things put under man, we have the promise and assurance of it all, in that we already see Jesus crowned with glory and honour because He tasted death for every man. "Wherefore we, receiving a Kingdom which cannot be moved, let us hold fast grace, whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire." "Hath not God," asks the apostle James, "chosen the poor of this world, rich in faith, and heirs of the Kingdom which God hath promised to them that love Him?" And Peter, in his first Epistle, addresses the elect as a Royal Priesthood; and, in the second, exhorts them to make their calling and election sure, that so an entrance may be ministered unto them abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ. And, finally, Jude quotes Enoch, the seventh from Adam, who prophesied in the early ages of the world, "Behold, the Lord cometh with myriads of his saints, to execute judgment upon all; and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed; and of all their hard speeches which ungodly sinners have spoken against Him."

In the Epistles of Paul to Titus and Philemon, there is no express mention of the Kingdom, but its undertone is heard through every line. John, in his Epistles, does not name the Kingdom, but in his Gospel the King bears witness to the truth, and Pilate quails before his Prisoner, as Belshazzar before Daniel, and as Festus before Paul. And in the Revelation which John the exile in Patmos saw, he encourages himself and his brethren by speaking of himself and them as brothers and companions in the tribulation, and Kingdom, and patience, of Jesus Christ. The grand and glorious glad tidings of the Kingdom—the Gospel of the glory of the blessed God—culminates in the Apocalypse, where the Lamb and the redeemed are seen in the midst of the throne, and the angels round about the throne. From the throne to the seven churches which are in Asia (type of the Church, not in the Lord's land but in the world) God sends this greeting to prepare her for the long tribulation through which she is about to pass: "Grace unto you, and peace, from Him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; and from Jesus Christ, the faithful Witness, and the First-begotten of the dead, and the Prince of the kings of the earth!" And the redeemed on earth reply, "Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; unto Him be glory, and dominion, for ever and ever. Amen." And so, throughout the changing visions of the entire book: "To him that overcometh will I give to sit with Me in my throne." "We shall reign on the earth." "They lived and reigned with Christ a thousand years." "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and He shall reign for ever and ever!" M.

ON THE CONTINENT.

BY CHEYNE BRADY.

"You might have written stronger," is the remark made about my note of the Basle Conference, and truly it is wonderful that, in a town of only 45,000 inhabitants, two of the largest places of worship were thronged several times daily, with an anxious and attentive audience numbering between five and six thousand. Many rose to testify in the language of Scripture to the blessing they had received.

On the last day, Sunday, all the different denominations assembled in the venerable cathedral, and 2000 partook of the Communion together. It was a glorious sight, and one that had never before been witnessed in Basle.

At one of the meetings, a learned professor of great eminence, who had formerly preached against this movement, publicly confessed his error.

ZURICH.

From Basle Mr. Pearsall Smith proceeded, much worn out in body, to Zurich, intending only to hold two meetings; but the interest increased so rapidly, that he held five the same day. In few places has there been a deeper interest than here. After the fifth service, in the evening, to a crowded assembly of 2000 people, all were requested to leave except those who wished to remain for conversation. About 800 remained for prayer, and hearing of the Word of God; and when the time came to separate, it seemed as if they could not go away from the scene of so much blessing.

CARLSRUHE.

Meetings of this kind have never been held in Karlsruhe before. There is no large church which can be properly lighted at night. The apathy and hostility to religion are very great. It is said there are 30,000 Jews here, nearly all in a state of great darkness. Before the hour appointed, crowds filled the church, which only holds 500. Deep, intense interest was depicted on every countenance. These sturdy Germans seemed as if they came for a purpose, determined to share whatever blessing was to be had.

The afternoon meetings were held in the large town church. Several of the grand ducal family attended. Mr. Smith spoke with power. So great was the interest created even here, that meetings had to be held in the large town church, which was lit very partially and imperfectly with small candles. Here the people began to assemble an hour before the time. The church was only two-thirds filled, sufficient notice not having been given. The address was divided into two parts; first to the unsaved the gospel was preached, and then believers were exhorted to a life of holiness. At the close, many crowded round the preacher, to press his hand, and express their gratitude for the faithful words. At this meeting, Pastor Rappard, President of the Missionary College of Crischna, interpreted.

The "Faith Hymns," and many of Mr. Sankey's, have been translated into German, and the sound of a full choir in that language is most beautiful and melodious. Several solos were sung, which were most touching, and the chorus was full and effective.

Testimony for Christ can be borne, not only by word of mouth, or by a consecrated pen, but perhaps, above all, by a life and walk of consistent holiness. Many are deterred from religion by the halting and temporizing lives of professors. Said a dear Christian lady to me, "Years before I was converted I thought on these things, but was disgusted with what I saw in church-members, and thought, *If Christians are what they are, it is not worth while to be one.*"

How important, then, is this movement in the direction of a true scriptural experience, which will bear a continual living testimony to the reality of the faith.

At Karlsruhe the deepest interest culminated at the last meeting. The clergy of the town declared they never had imagined it possible to gather such numbers to hear gospel truths. The large town church was

fuller than before. The solemn attention, the rapt interest, was moving. Rarely before was the gospel preached so simply in Karlsruhe, which is a modern town. It was a day to be remembered, and is, we fully believe, but the commencement of a mighty work.

"JESUS SAVES ME NOW."

Pastor Ernst Gebhardt, of Zurich, conducted the music. He sings the solos very sweetly, somewhat like Mr. Sankey. He composed during the meetings a very precious hymn, with music, in German, "*Jesus errettet mich jetzt*"—"Jesus saves me now." It was suggested by Mr. Smith saying that he could only say this one German sentence, but that this was enough to carry him safe in every moment of his life, and finally land him in glory.

KORNTHAL

is a small village near Stuttgart, in the kingdom of Wurtemberg. The settlement has been in existence about fifty years. Under the late king's reign, the Christians of Wurtemberg were greatly oppressed, and the laws were so strict, that they were hindered in the free exercise of their religion. Consequently, many of them emigrated to America. The king, finding that the best of his subjects were leaving the country, inquired into the cause; and having ascertained the reason of their departure, at the request of the remainder he granted them this tract of land, with permission to live as they liked, and to enjoy the free exercise of their religion. At first all the settlers were true Christians; now, however, some of the younger members have grown up lacking the zeal and earnestness of their forefathers. The community numbers about 1000 inhabitants, and they have many things in common. It possesses several large and flourishing schools, one of which is an *Institut* for young ladies, and a superior academy for young men.

The solitary *Gasthaus*, or hotel, belongs to the community, and is conducted by Christians. To no one will be supplied more than two glasses of beer; and if a man enters who has already been drinking, he is refused further wine. It certainly is very remarkable to be in a Christian hotel, in a Christian town, inhabited by a Christian community. The whole atmosphere is heavenly; everything is ordered for godliness. On the Lord's-day, the sound of hymns, the church-bells, the sober demeanour of the people, the absence of everything inconsistent, are sweetly impressive.

In this primitive inn Mr. Pearsall Smith and Dr. Baedeker were entertained. Amongst the residents here are Mr. J. M. Flad and his family, formerly among the prisoners in Abyssinia. His graphic description of the horrors of their captivity, and continued threatenings of being cut to pieces or burnt alive, were most touching, and vividly demonstrate the hardships of true missionary life, and the power of faith in Christ to endure trial. Mr. Flad is now missionary to the Jews.

Large crowds flocked in from the neighbourhood, and filled the church. The truths concerning holiness received a ready response, and will bear much fruit. Some young men, who had gone to the Black Forest for their holiday, hearing of these meetings, immediately returned, and several of them were rewarded by finding the pardon of their sins. Before leaving Kornthal, about twenty English students professed to have found peace in believing; while the Christians received a great lift, which was evidenced in the joyous, happy faces around us. The Germans numbered about ten to one English, but we could not hear of the results among them.

SIDMOUTH.—Dear Sir,—Will you allow us a corner in THE CHRISTIAN to make known to its readers the blessed and great work the Lord has been doing here, that they may praise the Lord with us? Special services held in the Assembly-room during the last fortnight, in which the gospel has been spoken and sung by Mrs. Bass and Miss Haddon, have resulted in bringing many to the Lord Jesus. One hundred testify to this. The town appears to be quite stirred, and a time of great refreshing and blessing has been experienced by many of the Lord's people. We ask for prayer, that the Lord's work may go on still more gloriously, and again we ask that praise may be offered for this gracious visitation. A. CHANNON.

GLAD TIDINGS FROM LODIANA.

The readers of THE CHRISTIAN will rejoice over the glad news contained in the following extracts of letters recently received from two of the ladies working in the Lodiana Zenana Mission, in connection with the Society for Promoting Female Education in the East. Miss Andrews, who conducts the Girls' Training School, writes:—

"I am sending a line again this week, because I have the joyful news to tell you of the conversion of three of my girls. Two of them, both about ten years old, stayed back after their class with Miss Higgs on Sunday, to tell her of the change that God had wrought. One of them only came at Christmas, the other came in 1873, and was a great trouble and anxiety to me at first. The third is the little Begum (she was a Mahometan), who came last October. I had noticed her paying the deepest attention to Mr. Bailey's addresses, and carrying about her Testament, as if it were the most precious thing on earth; and the morning after his second address, she never took her eyes off me during the Bible lesson. I was speaking of salvation as the free gift of God, and her face was full of a joyful light, which seemed to say, 'I have got it,' and all day she seemed hardly able to contain herself for joy. So on Sunday last I called her to my room, and asked her about it, when she joyfully confessed her faith in Christ as her own Saviour, and expressed her willingness to confess Him before men, both among her schoolfellows and by baptism, and said she would tell her brother (a Christian Munshi) the next day. It is a perfect joy to see her, she looks brimming over with happiness. Now, out of my thirty boarders, thirteen are really converted girls; and we 'shall see greater things than these.' The other day R— (another of the girls), wrote to one of her uncles, telling him that there were several besides herself who were truly converted to God; that four of them prayed together every morning and evening that God would pour out his Holy Spirit upon this school and this place, and begging him to join with her in praying for this blessing, and expressing her certain faith that God would hear and answer their prayers."

Miss Jerrom, the Superintendent of the Lodiana Zenana Mission, adds:—

"I cannot express how greatly I rejoice over the present state of things. I never saw before such a work of grace among natives of India, and never before in my life among children. Shall we not take courage in reference to the material edifice (see advertisement in our last three issues) when the Master Builder Himself is bringing up out of nature's quarry living stones, and preparing them for his spiritual building?"

THE GOSPEL IN RUSSIA.

Christian friends who have prayed for Russia will be glad to know that the Lord is answering prayer. Those who were brought to Christ last year are being established by his grace. Some of them are seeking to make known the gospel to others, visiting prisons, and reading to peasants, etc., and God has blessed their testimony to the conversion of others; and there is, speaking generally, a great desire to learn more. Among the upper classes, those who came from curiosity to hear the gospel do not come, but there are continually new people coming, who are evidently desiring to know more of the truth. Among the mass of the people it is evident there is a great preparedness of heart to hear the gospel. One gentleman arranges to have New Testaments sold at fivepence, and there is quite a rush to buy them; and if the price of New Testaments could be lowered to ten kopecks (about threepence), the sale would be enormous. The price at which our Bible Society sells is about eightpence (twenty-five kopecks); and even at this comparatively high price, which is under cost, thousands are sold every week at Moscow.

It is interesting to know that there is a real hunger for Christ's gospel in its simplicity. A gentleman, who is in the habit of speaking with the labouring classes about their souls, assures me that *not one* of them has ever asked him a question about forms and ordinances, as supposing they could have anything to do with salvation. At the same time, the ignorance is very great. It is supposed only eight or nine millions out of eighty can read. The priests never preach, and are very ignorant, except a few who preach occasionally in the large towns; and the mass, which contains portions of Scripture, and many beautiful prayers, being read in Slavonic, is imperfectly understood by the

common people. In consequence of the increased establishment of schools, and the new law for conscription, the number of those who can read will rapidly increase, and those who learn to read nearly invariably prefer to read the Gospel before any other book, and those who speak to them find always an attentive hearing.

Another matter for thankfulness is, that the persecution of the Stundists, a body of Christians in the South, who only read the Scriptures and meet together without church forms, is stopped, and they are making considerable progress. What is needed there is labourers to proclaim the blessed message from heaven, "It is finished." But there is not only a need of labourers, but the few there are are trammelled by the laws of the empire, which put great obstacles in the way of meetings. Then, again, the censorship of the press is an enormous hindrance to the printing of good gospel tracts.

Will the Lord's people pray that the way may be opened for his message, that believers may be further established, and endued with power to witness for Him; that the hearts of those in authority may be changed, and that the laws which have hindered the gospel may be modified, so that it may have free course; and for a mighty ingathering of souls to Christ?

A TENT FOR DEPTFORD.

Dear Christian friends,—For a long time the Lord's work in Deptford has been much impeded for want of a building large enough to hold those who are anxious to attend our evangelistic meetings; it is on account of this difficulty that we have been led to undertake work in Greenwich and Woolwich, while, in proportion to its dense population, Deptford, the legitimate sphere of our labours, is still, comparatively speaking, almost untouched.

In vain, during the last two years, have we even sought for ground on which to erect a tent, so closely is the place built upon by long streets of small houses inhabited by working people; but through the munificence of two friends a magnificent site has now been placed at our disposal.

In a few weeks, if we are provided with the necessary funds, we shall be able to pitch a tent to hold 1500 persons; the immediate outlay for this will be about £300, and it will last about six years. I am sure that no money is spent more profitably for evangelistic purposes than in such a purchase; in a situation like ours the tent will be crowded nightly, and that by an audience but a very small percentage of whom would ever be induced to attend a regular assembly. Experience has taught us that no *modus operandi* is so efficacious as a tent in "ploughing up" a soil like this, hardened by so many long years of neglect.

The time to get everything ready is very short, every day is precious; such an opening to reach the masses of Deptford in all probability will never occur again. I am so anxious that this opportunity should be boldly grasped and used for the glory of God, that I am constrained to make a personal appeal to all those to whom our efforts in the past are known, for immediate help to carry through this important undertaking.—I am, dear Christian friends, yours, faithfully,

J. W. C. FEGAN.

The People's Hall, 188, High-st., Deptford, S.E.

CANTERBURY.—The Mission work in Canterbury is still increasing in interest and numbers, and during the past week the Lord's power has been made very manifest. On Monday the united prayer-meeting was well attended, and very earnest were the prayers offered for a greater revival. It is delightful to behold amongst the congregation a good number of the militia, who seem to enter heart and soul into the spirit of the meetings, as well as the soldiers of the garrison. This is especially encouraging after two years of labour and toil amongst them by the kind lady who has taken such a deep interest in their spiritual welfare. A Bible-class is held for the militia every Lord's-day afternoon, by whom it is greatly appreciated. Special prayer is now asked for this work, as we are expecting some 700 more of the militia during the coming week. The militia are very anxious for a supply of small books and tracts, and a supply of such would be very acceptable and thankfully received. They might be sent to

44, Broad-street, Canterbury.

G. H. H.

AS Christ is the brightness of the glory of the Father, so is the Church the brightness of Christ's glory. He, as the Sun of Righteousness, sheds forth, through the Church, the beams of his light.

CALAMITY TO THE BELLEVILLE HOME.

"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."—PROV. xxvii. 1.

Having seen in the morning's paper that the mail steamer, "Scandinavian" had arrived at Merville at five a.m. on the 21st, we were anxiously waiting the following morning for the Canadian letters, thinking they might bring us some intelligence of Miss Macpherson's return. A feeling of gloom was cast over the whole place as we heard the sad news from Miss Macpherson's own pen, of which the following is an extract:—

"Belleville, April 8.

"Again you will call our band together, and give hearty thanks for the wonderful deliverance vouchsafed to us. We are just overwhelmed with his goodness. Miss Bilbrough and I were away on business at Toronto, when a telegram informed us that

MARCHMONT WAS ENTIRELY DESTROYED BY FIRE in the broad daylight; all lives saved. In half an hour everything was in ruins. Had it happened in the night, all might have perished. A portion of the furniture was saved, also Miss Bilbrough and Mr. Thom's things, they being in rooms that the wind allowed the firemen to enter, whilst Miss Mudie, Geldard, my nephew James, and poor I, have lost all our earthly gear. 'I have only what I stand in,' as many a wee boy has told me when rescuing him. What I regret most is the loss of my old Bible; my new one was saved. But 'Thou wilt keep him in perfect peace whose mind is stayed on Thee,' so that in all this we are not much disturbed, for no one can be blamed, and the cause cannot be discovered.

"This year we are evidently having much chastening, while we are having much blessing among precious souls. How rich the inheritance beyond is, and the many mansioned Home that 'eternally shall stand.' I now see the meaning of my tarrying here. I had taken my berth to sail for home by the 'Polynesian' on May 8. Now the future is all undecided; but ere you read this, the Lord may have shown me what He would have me do. I wait upon Him for guidance who has never failed me. I find more and more my all in Jesus, who gives continual rest. I only desire to know my Father's will. My health is excellent; my whole heart gives thanks for sparing life. I am glad to be here to help. I believe this will be greatly blessed to this whole district, and to all our souls; it is so already. Oh, give thanks, and praise our blessed God for saving all our dear ones, for the fire must have been smouldering for some time between the wood and plaster.

"We are all billeted about the town, the children sleeping in the Gospel Hall, but we hope soon to get the stable fitted up as a house, and the weather is getting warmer; we are all greatly helped under the cloud. All this may be among the 'all things' to prepare us and others for the times of blessing about to flow over this land. We shall need help; the Lord give you the pen of a ready writer to plead our cause, but to Him who knoweth all our need I commit the burden, and wait his light to shine on my path. You will excuse a letter of fuller details, and with Christian love to all beloved fellow-workers, your ever loving sister,
"ANNIE MACPHERSON."

"Dear Sir,—A line to ask you to insert the enclosed. I appeal to all of your readers, especially those who have always supported Miss Macpherson's noble work, to show active sympathy for her now. Marchmont, the Home of the boys and girls in Belleville, was burnt to the ground this day. Nothing saved except a little furniture. It occurred at two o'clock in the day. The building was insured for a small sum, £700; but it will take £2000 to rebuild it.—Yours faithfully,

"HENRY A. BRUCE MOORHOUSE,

"Chaplain Colonial and Continental Church Society.

"Christ Church, Belleville, April 7."

NED WRIGHT'S GOSPEL TENT, at the corner of Southampton-street, Camberwell, was recently opened for the summer. Mr. Buckridge delivered an address on "Jesus Christ the only Sure Foundation," and Ned Wright himself delivered an address. At the conclusion, he asked those who had been converted at the services held in the tent last year to hold up their hands, when twenty or thirty did so; but that number does not by any means represent the good done there, as at Mr. Wright's chapel in Penrose-street, Walworth, there are considerably more than that number in church fellowship, who trace the time of their conversion to the services held in the tent. The tent was purchased last year from the funds of the South London Mission, and the land upon which it stands is rented by the same body.

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LEEDS UNITED MISSION.

A series of special services, in connection with evangelical churches of all denominations, commenced in Leeds on Monday, April 12, has been attended with an extraordinary measure of divine influence. The services were supplemental to those of the Mission held in connection with the Church of England a few weeks ago, and were the result of an earnest desire for the continuance of the work so gloriously begun.

For several weeks a committee, composed of representatives of most of the churches of the town, met almost daily, for the purpose of devising means for carrying out the work. It was decided by them to divide the town into nine districts, and to appoint a committee for each. These committees arranged the places in which the special services were to be held, and organized a plan for the visitation of every house in the town.

The Mission preachers included a number of ministers invited by the central committee, from various parts of the country, and also some sixty ministers from the town and neighbourhood.

Meetings for united prayer have been held daily during the Mission in the Albert Hall. There were not less than 1500 present at each meeting at the lowest computation, and on one or two occasions numbers were unable to obtain admission. The Rev. R. Balmagne, who presided at the first of these meetings, struck the key-note of the week's services by an earnest address upon the words, "The sword of the Lord and of Gideon." He said that in coming to Leeds he had been much struck with the earnest expectation of a blessing which seemed to prevail on all hands, and they might depend upon it that God would not have created that expectation in their hearts, unless He intended in his gracious providence to meet it.

The evening services were conducted in two or three places of worship in each district, and in all cases the attendance was most remarkable. It is estimated that not less than 14,000 persons were gathered together night after night to hear the word of life. Meetings for inquirers were held at the close of each service, and hundreds of earnest seekers from all classes of society were directed to the cross.

SERVICES FOR WORKPEOPLE

were held daily in the factories and mills. Upwards of a hundred services of this kind were conducted, and by this means thousands of working-men and women not reached by other agencies, had the gospel preached to them. Some of these services were of an especially interesting character. In one case, the Spirit of God was so manifestly present in a meeting of mill-girls, that the Mission preacher was compelled to close his address before the appointed time, in order that he might speak to a large number present who were anxiously seeking Christ.

The hymns beginning "Just as I am," "Rock of Ages," "Jesus, Lover of my soul," and "There is a fountain," were distributed in printed sheets at all these services, and sung with the greatest heartiness. In many cases it was found that the young people employed in the mills had been practising Mr. Sankey's hymns in preparation for the meetings. It was a grand sight to "behold the sea of upturned faces" in many of the workshops, where were vast pieces of machinery, racks filled with lithographic blocks, long tiers of sewing and other machines, suggestive of the means by which so many thousands of the populations of our great towns earn their daily bread, as the Mission preacher proclaimed in simple and earnest language the "glorious gospel of the blessed God."

A CONFERENCE AND BREAKFAST,

to which the evangelists and local ministers were invited by the central committee, was held on Thursday morning at nine o'clock. Mr. Alderman Joy, who presided, said he "had never before seen in Leeds such a state of spiritual awakening as now, and they must all

heartily rejoice at the cordial spirit of Christian unity which had been displayed." The present movement had, he said, aroused a number of laymen to exert themselves more than they had ever done before. Reports were afterwards given by the secretaries of the various districts as to the blessed results of the work. In all cases these were most encouraging. Short addresses followed, by several of the evangelists and Mission preachers, all of whom expressed themselves as having received a most favourable impression of the results of the week's work.

A THANKSGIVING SERVICE

was held on Saturday evening in the Albert Hall. At least half an hour before the service began the hall was crowded, and a large number of persons who were unable to obtain admission were directed to an overflow-meeting held in a neighbouring church, which was also well filled. The service in the Albert Hall was opened by singing and prayer, and was conducted by the Rev. H. Tarrant and J. S. Workman, the meeting being thrown open to anyone who wished to give any report as to the results of the week's work. There followed one testimony after another as to the good received—three fathers in succession telling how the Mission services had been blessed to the conversion of their sons. When after this the united mission choir (which has rendered efficient service in the choral department of the daily meetings), poured forth the beautiful hymn beginning, "Ring the bells of heaven," the effect was most thrilling, and it seemed, as many said, like "heaven begun below."

A meeting for young converts was announced to be held at the Young Men's Christian Association on the following Monday night.

HENRY VARLEY IN AMERICA.

After eight weeks' continuous labour in the gospel in New York, Mr. Varley has left us for Boston. Since our last notice he has been preaching three times a day, morning, afternoon, and evening, in New York and Brooklyn. On his last Sunday evening in New York (April 11), he again preached in Barnum's Great Roman Hippodrome, to about 15,000 souls. He took for his text the Lord's words in John xii. 32, "And I, if I be lifted up from the earth, will draw all men unto Me." His constant theme is the glorious person of the Lord Jesus Christ, and on this occasion, with a power of voice which penetrated the remotest corner of the vast building, and with an earnestness and vivacity which riveted the attention of the great assemblage, he followed closely the apostolic example of preaching Jesus and the Resurrection, and truly it was in demonstration of the Spirit and of power. With great clearness he showed that the gospel of Christ was not so much a system of morals as a personal love to a Living Person. In insisting on the glorious truth that union to Christ by faith was typified by the marriage relation, he declared that a man did not marry a beautifully bound book, containing the divinest morality, but the rather a living person; and even so the Christian had a Living Person, the Lord of Glory, on whom to set his affections. The after-meeting, to which upwards of 2000 remained, was characterized by great power.

On the following evening (Monday, April 12), a valedictory meeting was held in the largest church in New York, when 2500 persons assembled to testify that they had received a spiritual blessing through Henry Varley's presentation of the truth. The testimony of the Rector of the Church of the Holy Trinity, the Rev. Stephen H. Tyng, was characteristic of that of the majority there present; viz., that from no man had they ever received so deep and true a blessing to their own souls. The Hon. W. E. Dodge stated that, to his own personal knowledge, the Christians of New York had not, for a period of forty years, been so much stirred up and revived as they had through the ministrations of their beloved brother. There was in 1857 a more widespread work among the masses, but at the present time the main characteristic of the work was the intense revival of interest among the Lord's people. After the close of the meeting, it was a moving sight to see many hundreds remain behind to bid farewell to our beloved brother. He has

now left us for the City of Boston, the Athens of America, and the prayers of the thousands in New York, to whom God has blessed Henry Varley's ministry of the Word, follow him, that he may enter that city in the fulness of the blessing of the gospel of Christ. F. T.

CONVENTION AT BRIGHTON

FOR THE PROMOTION OF SCRIPTURAL HOLINESS.
MAY 29 TO JUNE 7.

"God hath visited his people." In Great Britain, France, Germany, Switzerland, America, meetings have been held, numbering in each from a few hundreds up to many thousands, for the sole purpose of gaining, under the guidance of the Holy Spirit, a truly scriptural experience of sanctification and power in service; nor have these earnest seekers been disappointed.

Remembering the numerous Biblical warrants for gathering assemblies of the people together, for the renunciation of sin, and for seeking the presence of the Lord, and confidently believing that God, by the Holy Spirit, will multiply to us the grace and peace of the September meeting at Oxford, a meeting is called at Brighton for ten days, from May 29 to June 7, 1875, inclusive.

We assemble to seek the Lord, and the personal holiness which is found only in a life of abiding in Him. We press upon those who come great moderation in dress and in the use of the table, careful avoidance of excitement, an attitude of constant prayerfulness, the substitution of prayer for controversy, and, above all, the exercise of an entire surrender to and full trust in the Lord. We do not and cannot doubt that a life of maintained communion and victory, in a degree hitherto unlooked for, will open upon those who are honestly seeking for these things, and that, throughout this life and the next, we shall praise God for his goodness to us at the Brighton Convention.

So large and uniform a blessing to the unsaved has hitherto accompanied the meetings for consecration, that we cordially invite the presence of such, suggesting that members of the Convention solicit the company of those for whose salvation they are anxious. Evangelistic meetings will be held in the town as the way is opened.

We earnestly advise those who attend this meeting to remain the whole period of ten days.

About 400 ministers from various parts of the Continent are likely to be present, and we solicit for them the hospitality of those who can receive them, notice being sent to the local secretary.

No speakers will be selected, nor arrangements for meetings made, save by a unanimous vote of the Executive Committee, to whom, through the leaders of the meeting, all suggestions will be made.

Mrs. R. Pearsall Smith expects to hold meetings daily for ladies.

R. PEARSALL SMITH, Chairman,	} Acting Committee.
VICE-ADMIRAL A. G. FISHBOURNE,	
S. A. BLACKWOOD,	
DONALD MATHESON,	
T. B. SMITHIES,	

ARRANGEMENTS.

The town of Brighton has generously given the whole suite of the Pavilion Rooms and Dome, with the Corn Exchange and Town-hall, free of cost, for the purposes of the meeting.

The London, Brighton, and South Coast Railway Booking-offices will give to those who present the cards furnished on application to the local secretary, tickets at the price of one fare for both ways, available from May 28 to June 8 inclusive.

Table-board, for three or more days, will be furnished at 3s. per day, or 4s. 6d. for a single day. The same contractor will furnish, if desired, other tables at 5s. and 8s. per day.

Lodgings can be procured from 10s. 6d. per week upwards. Applications should state what grade of expense is desired, the accommodation being proportioned to the price.

All communications will be addressed as below, stating number of railway tickets required, with stamped and directed envelopes for reply. In appropriating lodgings, the Secretary will furnish the lodging-house keeper and the applicant with duplicate forms defining the dates engaged for, the detail of rooms and of charges, beyond which there will be no extras. Applications will state whether meals are desired at the lodgings or at the general ordinary.

C. BUCHEL, Honorary Local Secretary,
61, King's-road, Brighton.

MESSRS. MOODY AND SANKEY IN LONDON.

NOON MEETINGS, HAYMARKET.

TUESDAY, APRIL 20TH.

The requests for prayer were very numerous, including persons in almost every condition of mind—one specially for a backslider, who had been a preacher of the gospel; and one for a young man in prison. The notes of praise were also many. The clergyman who followed in prayer asked that the churches in this country and America might be cemented for the conversion of the world.

"I've found a joy in sorrow"—a most sweet and plaintive air, set to beautiful words—was sung.

Mr. Moody read part of Luke v. There was no room in the synagogue, so Christ had to go into the open air—there must have been a great revival there. He hoped all the churches and theatres in London would become too small, and they would have to go out and speak to the people. Commenting on the command of Christ to his disciples, to leave their nets and follow Him, Mr. Moody asked, How many men in London would give up *everything* for Christ? There were many publicans and others engaged in unlawful trades, he believed, who were awakened, but did not decide for Christ because they would have to give up so much. They would not take Christ to be their Senior Partner because they would have to give up some branch of their business. The lesson of this story was—"Whatsoever He saith unto you, do it." These fishermen left fishes, nets, and hooks—everything, because they got something better. They followed Christ, and they could not but catch men. People might catch fish for their own church or party, but they could not catch men without Christ.

Mr. Sankey having prayed,

Mr. James Balfour, of Edinburgh, said faith in Christ's power was necessary as well as following Him. He gave a striking instance of Christ's power to save the most unlikely, in the case of a noted infidel in Edinburgh.

Rev. S. Shoobridge said he was about to pray that God would stop the mouths of sceptics in London when Mr. Balfour rose to speak. He was accordingly greatly struck by the incident he had related. Mr. Shoobridge then prayed for the Queen and the Royal Family.

Mr. Moody afterwards prayed very fervently for the infidels of London, and the doxology was sung.

WEDNESDAY, 21ST.

"Come to the Saviour, make no delay," opened the services of the hour. Twenty-two present requested prayer for their children, and twelve children for their parents. Among the other requests were, "For the work of the Lord in Spain," "For a Jewess, who is coming to hear Mr. Moody." Praise was returned for the conversion of five persons, prayed for at these meetings.

Rev. R. D. Wilson, of Craven Chapel, offered fervent prayer.

After singing "The Higher Rock,"

Mr. Moody spoke shortly from Luke v. 27—the call of Matthew the publican. He was the last man that we would have thought Christ would have chosen. Matthew obeyed the call, and at once went to work—a sure sign of life. He got up a great feast, and invited his friends together—no doubt, to get them into the company of Jesus—what every young convert should do. In order to see the beauty of Christ, a man must come and see Him for himself. This was a very successful dinner-party. Would that there were more dinner-parties like it! "There were many that followed Him." How many men and women in London are just waiting to be invited! If we have not got the means of giving a great dinner-party, we can invite them to the spiritual feast that is spread in all the quarters of London.

The call of Matthew had a good effect on the other publicans during the whole of Christ's ministry. Let

every man and woman work among their own class. This publican wrote a book, perhaps second to none except that written by John the fisherman. How it must have cheered Christ to have this man follow Him, leaving all behind! Christ took him from the dunghill, as it were, and took him up to his mansions above. How grace is magnified in the conversion of this publican! Let us follow Christ wherever He leads.

After "The sweet by-and-by,"

Rev. Mr. Thomas said he could preach better since he had been working in the inquiry-room. He told of the case of a woman he met in the hall who had been led to salvation by a voice that kept calling to her, "Will you love Jesus?"

After a season of prayer,

Mr. Sankey said they had a precious time at the Opera House the evening before. He had met with many who were Christians, but had so little joy that they could not speak out of full hearts to anxious ones. Let us leave all our burdens with Christ, and then we would find it easy to work for Him.

Mr. Sankey then sang very expressively that exquisitely delightful hymn, "I left it all with Jesus." Is any Christian weary with himself and the world? Let him sing this hymn, and believe as he sings. If he does not get above his troubles, there is something wrong.

A young man in the audience said he had been a publican for years, but through one of Ned Wright's meetings he had been led to "leave it all with Jesus," and now he was full of joy. He requested prayer that he might follow the example of Matthew, and give himself to Christ soul and body.

After another gentleman had spoken of great results from most unlikely causes, the doxology was sung, and the meeting closed.

THURSDAY, 22ND.

The attendance at the noon meeting to-day was considerably smaller than customary, owing, we suppose, to the cold and stormy weather. Mr. Sankey was absent.

After singing, "Sweet hour of prayer," Mr. Graham, M.P., read the long roll of requests, special mention being made of a meeting of ministers and their communicants at Portsmouth, at which General Scott and Mr. Radcliffe were to speak. There were also many requests for praise. Rev. Mark Guy Pearce presented the prayers of the congregation.

All joined in singing of God's "Wondrous Love," after which Mr. Moody read Rev. v.

A strange sight in heaven—a man weeping! John did not know where to look for anyone to open the book, just as many Christians are looking to the wrong place for peace and happiness. There were many "worthies" in heaven, but none of them "worthy to open the book." But the Lion of the tribe of Judah, who was a slain Lamb, prevailed to open it. If we are to do great things for God, we must be as lambs. We must get out of ourselves, and lie down at the foot of the cross, shouting, "Worthy is the Lamb!" If Christ is in our plans and in our work, God will prosper us. Nothing will be able to hinder it. Let our thought be, "How can we exalt Christ?" and we shall succeed.

Mr. Moody then prayed that the man-fearing spirit might be taken away, and that unity might prevail among all God's children. He pleaded that London might be moved still more, that men and women might flock to Christ, as the doves to their windows.

After the singing of "The Old, Old Story," and prayer, a gentleman on the platform said he believed the time was come when the Book of the Revelation, which was written to the Seven Churches, should be applied to this time and this movement, as a preparation for the second coming of the Lord.

Another clergyman made some remarks on self-abasement, and afterwards told of a brother minister whose prejudices were removed by the conversion of one of his hearers at Mr. Moody's meetings.

Lord Cavan said a clergyman of the Church of England had visited the meetings once, and was satisfied

with the preaching, but he had doubts about the singing. Lord Cavan was able to give him an instance of awakening that had been caused by Mr. Sankey's singing "Nothing but Leaves."

After Admiral Fishbourne had mentioned a remarkable instance of conversion at the Agricultural Hall, prayer was offered for the meeting in Portsmouth already referred to.

At Mr. Moody's request, silent prayer was offered for a man in London who was ruining himself and family through his love of strong drink. He proposed that next Wednesday the noon meeting should be devoted to prayer for those under the bondage of this vice. This proposal would at any time be opportune, but it is more so just at present, in view of the Ministerial Conference reported last week.

The meeting closed with the doxology and the benediction.

FRIDAY, 23RD.

Mr. C. H. Spurgeon appeared on the platform to-day for the first time at any of these meetings.

With a zest that is ever fresh and never flags, the audience sang about—

"The Old Old Story
Of Jesus and His love,"

and Mr. Graham read out the requests for prayer and praise—prayer amongst others for seven drunkards, for seven infidels, one a scientific man, who is coming to the meetings, for an old man of eighty-eight years, for a lady who has been bound for forty years, for a young man who on Thursday deliberately rejected the offer of Christ till Friday.

Mr. Spurgeon followed with a prayer of singular simplicity, freshness, and beauty of utterance. It was as a man talketh with his friend.

Mr. Moody read part of Col. ii. The passage, he said, brought out seven things. First, the receiving of Christ, then walking with Him, next rooted in Him. He advised the young converts to make a rule to spend at least *one hour alone* with Christ out of twenty-four. Many people live spiritually beyond their income; they make a great outward show, and they suddenly come down. If we have no time, let us make time—steal an hour out of the world, or from our sleep. Then we are built up in Him; complete in Him; buried and risen with Him and *hid* with Him. To illustrate the latter point, Mr. Moody took his pencil, wrapped it in his little hymn-book, and then enclosed both in his Bible. It struck us as a beautifully apt symbol of the Christian being "*hid with Christ in God.*"

Mr. Sankey sang "Wondrous Love," assisted by the congregation in the chorus.

The first speaker, referring to one of the requests for prayer—that of a mother for her prodigal boy, told of a similar case within his own knowledge, where a runaway sailor boy was brought home both to his mother and to his Saviour. On the east coast of England, said the speaker, there has been continual blessing for the last six months.

Rev. H. G. Thwaites, of Birmingham, said the work there was going on, and many who at first stood aloof, had been compelled to join heartily in the movement. He believed if great things were to be done in London, elsewhere there must be a higher and deeper spiritual life among Christians, a more real entering into the risen life of the Saviour. He offered prayer for this, and was followed by Rev. W. H. Aitken, who fervently besought the Lord to take away the prevailing unbelief.

Mr. Garthorne read a letter from one who was much interested in the meeting on Saturday evening for those in workshops.

Rev. W. Taylor prayed shortly and specially for that meeting.

A young man from Glasgow gave a short account of the many ramifications of the work carried on there by his fellow young men. He also spoke of the earnest petitions that were going up in Scotland for the work in London.

The hour closed with the doxology and the benediction by Dr. D. Fraser.

AFTERNOON MEETINGS, HAYMARKET.

During the past week, these meetings have been all that could possibly be desired in point of attendance. Every afternoon the spacious building has been filled to overflowing, and, upon the whole, the audiences have been mostly composed of West-end people. Whether the services have produced commensurate results, it is difficult to tell. On one occasion Mr. Moody announced that he would be glad to speak with any who desired conversation, but no after-meetings have been held; and from a remark dropped by Mr. Moody in one of his prayers, it would seem that he is somewhat disappointed by the fewness of apparent conversions. The truth has been as faithfully proclaimed, and as sweetly and powerfully sung, as in the other parts of the town; and if West-end audiences are not so susceptible and receptive as those in the North and East, it is only another illustration of the truth of our Saviour's words about the difficulty of the rich entering into the kingdom of heaven.

Mr. Moody did not confine himself to Bible-readings, although many of his gospel addresses might not inaptly be designated by that term, so thickly studded are they with passages of Scripture.

Tuesday afternoon's subject was "Love," a most congenial theme with Mr. Moody. He delights to unfold and illustrate God's boundless love to sinners, and the highest expression of that love in the free gift of his Son. His appeals to his hearers not to commit the madness of rejecting such love are most pathetic, and we wonder how they can, by any possibility, be resisted.

On Wednesday he discoursed on "What Christ is to us," and his address, we need not say, was a feast of very fat things to those to whom Christ is "all and in all." Surely, too, it must have allured many to the Saviour who, until then, had looked on Him "as a root out of a dry ground." Most affectionately did Mr. Moody plead with saints and sinners to "leave it all with Jesus," and no less effective was Mr. Sankey's admonition in song to

"Go tell it to Jesus,
And all will be right."

On Thursday and Friday Mr. Moody spoke on the fundamental doctrine of "The Blood." In a way that evinced the most thorough knowledge and command of the subject, he traced the "scarlet thread" from Genesis to Revelation. He was very strong in his condemnation of preachers who affect to despise this doctrine of substitution, and declared that he would shun them as he would poison. In the language of the late Dr. Alexander, of Princetown College, he entreated his fellow-labourers in the ministry to "make much of the blood." "I am a young man," he said, "but I have learned one thing in travelling up and down Christendom—the man who makes much of the blood, God honours his ministry. The man who tries to cover up the cross, and says that Christ's death has nothing to do with our salvation, may draw a crowded congregation, but his church is like a gilded sepulchre." Strong language, but we think perfectly justifiable.

EVENING MEETINGS, OPERA HOUSE.

The Rev. Dr. Fraser has conducted the meetings in the West-end during the past week (Saturday excepted). The attendance has been small compared to the crowded gatherings of the afternoon, but a quiet earnestness has characterized the meetings, and Dr. Fraser's rousing addresses have been followed by a goodly number of inquirers. Mr. Sankey's presence on Sunday week and on Tuesday evening was a source of much gratification and profit.

The numbers who attend would be considerably increased if a little band of determined workers were to go out into the surrounding streets half an hour or so before the meeting, and kindly invite the hundreds of loungers and lingerers to be found in the streets in the Haymarket district. Mr. Radcliffe is most anxious that this should be done, but his other duties prevent him

from personally engaging in it. As will be seen from our report, Mr. Moody made special reference to this on Sunday morning. On Friday evening Dr. Fraser spoke of the preaching of Paul before Felix, Festus, and Agrippa, and the lessons to be drawn from their reception, or rather rejection of the truth. He invited all who were "almost persuaded" to stay to the after-meeting. His invitation was accepted by a goodly number, who had much earnest conversation with the believers present, and we trust many of the halting ones went away altogether persuaded to be Christians.

The meeting on Saturday evening was addressed by Mr. Moody himself, and was a time of remarkable blessing. The truth went home with power, and Mr. Moody's heart was rejoiced at this first evening meeting he preached in the West, by seeing sinners flocking into the kingdom. The number of inquirers was so large that the third gallery had to be cleared, and was fully occupied with anxious ones and the friends who sought to point them to the cross. At the Sunday morning meeting, Mr. Moody said this evening meeting was one of the most marvellous and encouraging he had ever been privileged to hold.

SUNDAY, 25TH.

The West-end "Christian workers" assembled in the Opera House for the first time on Sunday morning last at eight o'clock. With the exception of the topmost gallery, the building was well filled, and though Mr. Moody was unassisted in conducting the service, thanks to his inextinguishable energy and enthusiasm, the meeting was a most successful one.

From the parable of the Talents, he enforced the necessity of every Christian being engaged in some specific work for the Master. The officers of the various churches, he said, ought to ask of all applicants for admission, what they were prepared to do, and if they were not willing to undertake some work, they were certainly not converted. There were a great many "dwarfs" in the church—they never grew in the spiritual life. "During the next thirty days, we want to make good use of this building. It has cost about £5000, and we only have it for four or five weeks more, and we want all the Christians to attend and bring their friends with them, so as to have the place crowded every night. Then you will not be asking who is to preach; you will be looking right up to God, not talking about this man or that man. I hope the day will soon come when we will get our eyes away from men; then souls will be saved. I do not know if I have ever attended such a meeting as there was here last night. It seemed as if God were hovering over the West of London, and were ready to give us such a blessing that there shall not be room to receive it."

Mr. Moody then called on all who were prepared to support the evening meetings to rise, and the congregation stood up in a body. "Now," said Mr. Moody, "Dr. Fraser will preach here to-night. Will two or three hundred Christian workers come at seven o'clock, and go out to the streets, and invite the people to come in? We do not want any man or woman to come within a mile of the building without receiving an invitation to the meeting. Let us look for great things during the present week."

Mr. Moody, and those like-minded, did not have to look long for great things. The afternoon meeting produced a rich harvest of seeking, and, we believe, finding ones. Long before half-past three, the theatre was crammed to the utmost. Lord Shaftesbury and a large party of friends occupied the royal box, and Lord Cairns occupied a seat on the platform.

Mr. Moody discoursed on "The New Birth," as taught by Christ in his conversation with Nicodemus. "The A B C of God's alphabet" was made very plain to the comprehension of the dullest and least interested. The result was happily apparent at the close. Groups of those who were professedly anxious about salvation were to be found throughout the building, and the afternoon was far gone ere the solemn business of dealing

with inquirers could be terminated. If the later meetings of the week carry out the promise of the first ones, Mr. Moody will have no cause to mourn over the paucity of conversions.

EVENING SERVICES, AGRICULTURAL HALL.

Through one channel and another the living water has been flowing out of the throne of God and of the Lamb into the hearts of sinners at the North of London, during the past week. On Monday, the Rev. W. Hay Aitken spoke with the demonstration of the Spirit and in power; many will never forget his address on the unbelief of Thomas, expressed in the honest, "I will not believe," replaced in most cases now by the less candid, "I can't believe." With extraordinary power the speaker developed the nature, the reasonableness, and the blessedness of faith, and the revelation of God which comes to believing souls. Tuesday and Wednesday, the Rev. Newman Hall delivered two very able and thoughtful addresses on the Penitent Thief; the first, treating of his repentance and conversion; the second, dealing in detail with the wondrous words of grace that sealed his pardon. On both these evenings, though the attendance was small, and the weather most unfavourable, we met with souls who had then and there passed from death unto life.

Thursday and Friday, the early gathering of large numbers told of the return of the evangelists so justly honoured and beloved. They were among some of the best and holiest times we have yet witnessed in the Agricultural Hall. The subject on each occasion was *Decision*, based, the first evening, on the words, "How long halt ye between two opinions?" and on the second, on the question, "What shall I do with Jesus which is called Christ?"

On Friday the large assembly seemed more than usual to be controlled and subdued by the power which we know to be of God, but which many deem some mysterious spell of excitement or romance. Occupants of the border-land must have felt, we should think, of all men most miserable. On both nights, the inquiry-room was eagerly sought by many who had already testified their anxiety by rising at the close of the address. Old men with snowy hair, children of twelve and thirteen, young men and maidens, all were found pressing in to hear more about Jesus. Coming out of the large hall from the prayer-meeting, we met a young woman with that half-glad, half-sad countenance that tells so sure a tale of dealing with God. "Are you saved?" we asked. "Yes," she said. "How, and where?" we inquired; and with a sweet frankness, she replied, "I hardly know how, but I am trusting in Jesus since some one spoke to me in the hall."

Moving on to the door of St. Mary's Hall, we found a young University man rejoicing in the decision of a fellow collegian, who was glorifying God that his eyes were opened to see Jesus. And so, the waters of life are flowing quietly, deeply, but surely into the hearts and homes of our dear fellow-citizens. May we who know the sweetness of these waters of quietness have them daily fertilizing our own souls, that we may easily and tenderly pass the cup of blessing on to others.

SUNDAY, 25TH.

The afternoon service, conducted by Mr. Sawday, was fairly well attended, and his address seemed to produce a good impression.

Mr. Sankey was at the East-end for the evening meeting. This Hall was, nevertheless, well filled. Mr. Gladstone, accompanied by the Hon. Arthur Kinnaird, occupied a prominent seat at the front of the platform. The ex-Prime Minister entered heartily and with apparent interest into the service, and it was a very suggestive and most encouraging sight to see the foremost man of the day in many respects, and one who has commanded the applause of listening millions, sitting, as it were, at the feet of the preacher, and drinking in the burning

words of a Saviour's love with eager zest as they dropped from Mr. Moody's lips. The right hon. gentleman received a sort of quiet ovation as he left the hall, which was perhaps scarcely in keeping with the character of the occasion, though one is hardly surprised at it.

Mr. Moody's text was, "For the Son of Man came not to destroy men's lives, but to save them." After stating that no man had ever been misjudged by the world as the Son of God had been, he proceeded to single out, one after another, those of Christ's acquaintances who were gathered together at his crucifixion, and made each one tell his or her own story of how Christ had saved them, both soul and body. The great crowd listened amid the wonderful silence that characterizes these gatherings, and though Mr. Moody did not call on any to rise, as his wont is, a very strong impression must have been produced. If the proportion that found their way to the inquiry-room was not large as compared with some other evenings, we cannot but believe that multitudes in the audience entered the valley of decision, and put Christ's saving power to the test which never fails.

YOUNG MEN'S MEETING.

The difficulties with which this meeting has had to contend, arising from the unsuitableness of St. Mary's Hall in many ways, have not prevented its being carried on, night after night, with encouraging results. The Christian young men of the neighbourhood have rallied around Mr. Drummond, and from time to time accessions of converts, and the unsophisticated tale of their conversion, have sustained the interest, cheered the hearts of the Christians, and paved the way, we trust, for the inbringing of many more into the fold.

At none of the meetings does one feel more the intense reality of this great spiritual awakening. One evening, during the closing prayer, it was most touching to hear young men—and sometimes older ones—rise, and, in faltering accents, request earnest prayer for themselves or their relatives. Such a spirit of prayer, and such a desire for the conversion of others, surely betokens God's presence and power to save.

Mr. Drummond leaves the North this week, to break fresh ground among the young men in the East-end. The meetings there will be held in the large tent adjoining the Bow-road Hall, and it is expected that a great work of ingathering will be done among the thousands of young men in the crowded East. Will our readers pray for this, and also that the meetings in the North may be sustained and made powerful for good to the young men in that locality. These will now be under the superintendence of the Hon. Capt. Moreton.

PICKET WORK

AT THE AGRICULTURAL HALL.

Out of many interesting cases, allow me to enlist the sympathy and prayers of your readers for two young persons.

Standing in the large passage, and waiting for a friend who was to return home at the same time, a lady came up to me and said—

"Here is a young woman who will not go with me to the inquiry-room; will you please speak a word to her?"

We looked at the face of this one, and it seemed anything but youthful, so withered and worn. Winter seemed to claim this poor child for itself—weeds outside and grief within, made her old-looking indeed. But she was young, and expected, like all young people, to be happy. Her father died, then her mother died, her brothers were scattered here and there, and she was alone in the world, and has to labour every day, from nine in the morning till eight at night, for her bit of bread, and so weak and fragile. God seemed to her hard, his government not kindly to her condition; she needed companionship, and only on this theme could we get access to the dark and troubled spirit. "God is a Sun and a Shield," and the warm rays of Emmanuel's

face wakened up in this sad one a desire to have Him with her, to give her "the garment of praise for the spirit of heaviness." "Out on the desert He heard its cry," and the thought of his sympathy drew out the big rolling tear, that told of his presence there. Pray for her!

The other is of another order; but in some respects equally sad. A pleasant and intelligent countenance, and yet lurking in it a great fear of what is before her. Her father, her mother, her brothers and sisters, are all living, and at home; but none of them love the Saviour. Now that the "reconciliation" is seen by her, and accepted as from and by God, what is she to do in such a home? She shrinks from the burden of testimony; cannot the Good Shepherd carry her? Pray that she may bring the message lovingly into that dark household!

In speaking to a labouring man, and explaining to him what faith meant, we said, "Now, Jim."

"How do you know my name is Jim? That's my name; who told you?"

We really could not tell him how; but it came out so; and simple as the circumstance may seem, it had its own effect, and made a way for the message, and he went away happy in the thought that all he needed was provided for him; only by the use of the word "trust" could we get the idea of faith into his mind.

It is exceeding cheering to see so many taking to this work, and if the blessed Comforter would bring more into this field, there is abundance of room, and the necessary grace and tenderness He has promised to give.

C. Y.

THE WORK IN THE EAST OF LONDON.

The Bow-road Hall was open every evening last week, and a noon-day prayer-meeting has been commenced there. This at present is not largely attended; but it must be borne in mind that the working East-end folk have not the leisure for a mid-day meeting that the dwellers in more favoured regions have. Mr. Moody preached on Tuesday evening to a full hall, from the question to Adam, "Where art thou?" addressing it successively to professed Christians, to backsliders, and to the openly ungodly. On Wednesday evening, in spite of heavy rain, the large hall was nearly filled. Mr. Moody preached from Luke iv. 18, "The Spirit of the Lord is upon Me," the anointing and work of Christ. The audience on Thursday evening looked small in the huge building, though by no means small in itself, numbering, probably, about 2000. Mr. Aitken spoke from the story of the Woman of Samaria with much power. He showed how differently the blessed Lord treated this poor unpretending sinner and Nicodemus—that while He cut short the learned Pharisee, He allowed the Samaritan to talk out all her mind; no one so stern as Christ towards formalists and hypocrites, no one so tender to poor sinners.

In the course of his address, Mr. Aitken related an incident illustrating the shifts to which convicted sinners sometimes resort, to avoid coming to close quarters. Preaching on one occasion an arousing gospel sermon, he observed an elderly gentleman with whom he felt sure the Spirit of God was striving. He sought conversation with him afterwards, when the old gentleman admitted that the discourse had deeply interested him; but added, "I am of a very analytical turn of mind, and I should have to weigh and examine your statements before I could receive them." Then, noticing the searching look of inquiry and compassion with which he was regarded, he falteringly repeated, "I am of a very analytical turn of mind, very," and then burst into tears. "Let me call on you to-morrow," said the preacher, and an interview was arranged. When he did so, he found the poor old gentleman completely broken down under a sense of sin, and was enabled to lead him to peace in believing. Then the old man said, "What a fool I was to talk to you as I did yesterday. I did not know what to say, so I made an excuse of my analytical turn of mind; what I wanted was salvation!"

There were many inquirers on Thursday evening, and some also remained to the after-meeting who were in an awfully hard and godless condition. It is throwing pearls before swine to talk of grace in such cases, and wasting time to urge the gospel on those who feel not their need of it. Where the Spirit of God is not working, it is useless

for us to work. Such cases are out of place in the inquiry-room, and had better be left with a few solemn words of warning. There are too many really seeking God, after these meetings, to make it wise to give attention to those who are not, and who evidently have no proper motive for staying to the second meeting.

Friday night was bitterly cold, and the audience was comparatively small, though about 2000 persons were present. Mr. Aitken spoke from Acts iii. 26. The main subject of his address was the necessity of a severance from sin, in order to an enjoyment of heaven. This was urged with much earnestness. The people were attentive, and now and then a solemn feeling seemed to steal over their hearts, as the preacher depicted in strong colours the misery of sin and its dreadful consequences, both in this world and in that which is to come.

Mr. Sankey sang, with peculiar impressiveness, "Almost persuaded," and then poured out his heart in intercession for those present, his prayer eliciting many hearty Amens.

Mr. Aitken's thorough, thoughtful, somewhat stern and even unsparing style of preaching, is much needed at this time. The immediate results may not be so great, but the abiding fruit must be considerable. Only a few remained to be spoken with on Friday evening, but some of the cases were most satisfactory.

There was a large attendance at the hall on Saturday evening, though neither Mr. Moody nor Mr. Sankey was present. It is a good sign to see three or four thousand persons assemble in the East of London on a Saturday night, the busiest night of the week to the poor.

Mr. Aitken's address, from the healing of the nobleman's son at Capernaum, was of a most interesting and powerful character, addressed especially to inquirers, but edifying to all classes. It brought home afresh a sense of the inexhaustible fulness of the Word of God, for it educed from that simple little narrative in John iv. 46-54 a mass of truth applicable to the state of those present.

Mr. Aitken closed a most touching and powerful address by an exhortation to the inquirers present to believe the words that Jesus has spoken, and selected from among them that marvellous dying utterance, "It is finished." Many inquirers remained, and many, doubtless, left, filled with peace and joy in believing.

On Sunday morning at eight a.m. a noble audience more than half filled the hall; and Mr. Aitken spoke with much power from the words, "I beseech you that ye receive not the grace of God in vain." He endeavoured to lead believers to yield themselves more freely to God, and to the power of the Spirit. He beautifully illustrated the upward tendency of the grace that is in the Christian, by comparing it to that of a balloon, always struggling to rise, even when firmly held down by cords to the earth; and he exhorted those present to cut the cords and soar above earthly things, into the clear atmosphere of heaven.

The afternoon meeting filled the hall, and was felt to be one of much power, by those favourably circumstanced for hearing. The vestry and committee-room were on both occasions used as inquiry-rooms, and were filled with anxious souls after each meeting. The evening address was a peculiarly solemn one, designed to bring sin to remembrance, that its guilt might be felt, and its pardon sought. It was from Jer. xxii. 23. Space and time forbid our giving any report of either of these remarkable addresses, but the crowded congregation which overflowed the hall in the evening, showed that Mr. Aitken's ministry is appreciated. The presence of God was felt in all the Sunday meetings. Thousands were unable to get in, and the tent in Jupp's-road was filled with several successive congregations from the overflow. Many, we believe very many, will remember with grateful joy for ever, Sunday, April 25, in the Bow-road Hall. To God be all the glory!

A tent has been put up near the Bow-road Hall, under the direction of Mr. J. J. Jones, in which, on the two past Sunday evenings, free teas have been given to some hundreds of the poorest people in the neighbourhood. The young men's meeting for the Eastern district is commenced in this tent this week, under the superintendence of Mr. Henry Drummond.

THE VICTORIA THEATRE.

The services have been continued by the Rev. William Taylor in this building under encouraging circumstances. The attendance has kept up, and the spirit of unity which

has prevailed among the band of workers, has greatly helped forward the work.

During the first week, the number of persons who stayed behind as inquirers was numerous, and it is believed that no night passed without blessing.

One lady who had been seeking Christ for forty-two years, and had heard of the case mentioned at the Opera House, of a man who had been seeking Christ for fifty years and found peace at Victoria Theatre, came, hoping to secure a blessing, and it is believed her visit was not fruitless.

It would be difficult to enumerate many interesting cases reported by various workers, but a large number of inquirers have remained behind for conversation and prayer.

On Sunday evening last the attendance was larger than on any previous occasion. Mr. Taylor met a small roomful of seekers, and many others were scattered about in various parts of the building.

MONDAY'S NOON MEETING AT HER MAJESTY'S OPERA HOUSE.

As usual on Mondays, the requests for praise were many and cheering, embracing the conversion of individuals as well as successful services held in various parts of the country.

"Rejoice and be glad" having been sung, Mr. Moody varied the service by requesting Rev. W. H. Aitken to read a passage of Scripture, and after that the meeting would be thrown open for reports of the Lord's working.

Mr. Aitken read part of John iv., which, he said, contained a lesson for all workers, but distinctly for the sower and the reaper. Christ's meat was to do the will of his Father, so we want, in order to successful work, to get into the mind of God. The lesson for the sower, drawn from the words, "Four months, and then the harvest," was, that the sowers ought to look for an immediate harvest, and not be content to postpone it for four months, which often meant a postponement indefinitely. He told of a prominent man in Leeds who went lately into the inquiry-room there, and was overpowered by the thought that God had used him to the conversion of souls; he had not looked for it. Another case was that of a lady who wrote to Mr. Aitken, stating that she could not describe her joy at the thought that God had opened her lips, and enabled her to speak of Christ to her servants; as a result almost every servant in a large household had been converted. Reapers, too, ought not to forget the labours of those who have gone before. Let the sowers and reapers rejoice together.

Mr. Balfour, Edinburgh, read a letter from a young midshipman in the navy to his mother, telling of his conversion through conversation with a friend.

After some direct and encouraging testimony from Mr. C. Cook, of Hyde-park Hall, praise was offered to God for answers to prayer by Mr. Campbell Whyte, of Glasgow.

A gentleman from Glasgow reported of the work in the Drill Hall there, also in some of the commercial houses, and in the low districts of the town. He gave some gratifying accounts of the work in the adjoining country places. In one village as many as 160 had been added to one church.

Mr. Sankey told of most successful meetings yesterday at the East-end.

Rev. T. Richardson related an instance of a wife who was converted at the afternoon meeting in the Bow-road Hall, and at once wished prayer for her husband, who had left, but was to attend again in the evening.

Mr. Moody said that others wished to speak, and the reports would be continued at the noon meeting tomorrow (Tuesday). He said there was a village, nineteen miles from Glasgow, with a population of 800, in which there had been 150 cases of conversion during the last twelve months. He wished they had the same proportion in London. Many people had written to him about the waste of money in putting up the hall in Liverpool. To show that the work there was still going on, he read a telegram he had received, stating that the meeting yesterday (Sunday) was the best since they had

left. The inquiry-room—containing from 400 to 500—was full, and there were many anxious in the large hall. At first he was rather sceptical about taking the Opera House at such a great expense, but all that had fled away since the meeting on Saturday night there. Yesterday a man came thirty miles to the meeting, was converted, and went on his way rejoicing. Last night, he was walking from the West to the Agricultural Hall, when a man came up to him, and saying he was a doctor, thanked him for his conversion. Since he had been converted, he added, he had taken his wife to the meeting, and she, as well as two servants, had been converted, too. The doctor was then on his way to the Opera House, to distribute bills inviting people to the evening meeting.

As Captain Moreton was on his way home from the meeting last evening, continued Mr. Moody, he was accosted by a man who asked him to go into his house; and on going there, it was found that this man, his wife, and all his servants, were anxious about their souls. Mr. Moody also read a note he had received, stating that a minister, after some consideration, went to the inquiry-room, and there his own son was converted to God. Let us "Praise God from whom all blessings flow," said Mr. Moody, in closing; and this appropriate doxology having been sung, the meeting was closed with the benediction.

MR. SPURGEON ON THE HOUSE-TO-HOUSE VISITATION.

At the usual morning service at the Metropolitan Tabernacle on Sunday last, Mr. Spurgeon prayed most earnestly for the work of Messrs. Moody and Sankey, and also for the house-to-house visitation.

Previous to the commencement of his sermon, he said.—I have a few practical words to say. My friend, Mr. Reginald Radcliffe is here this morning, as the Superintendent of the House-to-house Visitation for all London, which has been carried on in connection with the labours of our brethren Messrs. Moody and Sankey. Mr. Radcliffe wants some 800 men and women, each one to superintend from twelve to twenty persons, who will go and call at every house. If I understand Mr. Radcliffe aright, he has not more than 400 yet—men and women somewhat advanced in divine things, and with an earnest desire for the salvation of souls. Out of this congregation he has got a goodly number of friends who have become superintendents, but not one-half as many as he ought to have; and I told him to come down this morning. He came on Monday night, but only got two superintendents; so he has come this morning because the people are here. He wants a number of persons—not for this neighbourhood, because that is pretty well done—but you very respectable people who come from the suburbs, from Greenwich, Blackheath, Dulwich, and Balham, and all these districts. We want persons to manage these regions, and we cannot very readily find them. I told Mr. Radcliffe I would explain what was wanted. The superintendent need not do very much himself—the more he does the better—but he will have to call his friends together who are doing service, and cheer them up, and see that the work is done. We want, at this auspicious time, to carry the gospel to everybody's house in London, without exception, high and low, rich and poor; and it cannot be done except a large number of superintendents undertake this service. Mr. Radcliffe has come to-day to take down the names of friends who will do so. If I have not explained the matter fully, I wish he might come forward and say two or three words, so as to make it quite clear.

Mr. Radcliffe stepped forward and said: We have some few districts left in every part of London, so that we should be glad of your services everywhere; but it is quite true what Mr. Spurgeon has stated, that in the suburbs we are very poor indeed. I do not know why, but in the suburbs—we take fifteen miles from Charing-cross—we are poorest.

I would only add one word more, to say this—up to last night our superintendents have brought word of conversions to God through their visitation. And the richest in this land are receiving the visitors—though they are comparatively poor men. Only last night we were told of a nobleman—who has been visited by a man, not in his own station, but by a comparatively humble man. At first he did not dare to enter, and paced backwards and forwards in front of the nobleman's house. But the Spirit of God moved him to enter, and when he told the man servant that he wished to speak to his master about his soul, he was shown up to the nobleman. There, humbly and courteously, he pointed him to Christ, and the gentleman said no one had ever spoken to him about Christ before. He asked the visitor to pray, and the man said, "Shall we pray here?" They prayed there together, and when the visitor left, after an hour's time, the nobleman asked him, as many others do, to come back and see him again.

Mr. Spurgeon added, "That's better than preaching; that's doing. Now I want you, dear friends, to come forward after the service and give your names." The result of Mr. Spurgeon's appeal was that about a dozen proffered themselves as superintendents. We take this opportunity of suggesting to Mr. Spurgeon's brethren in the ministry that they should follow his example, and lay this important matter before their respective congregations. Out of the thousands of Church members in the metropolis who have the sufficient time at their disposal, only 400 ready to step into the breach! We trust Mr. Spurgeon's appeal to his own congregation will echo through every Christian church in London, until the supply of workers shall exceed the necessities of the work.

"THY KINGDOM COME!"

Lo! through the breaking skies
Dawns now with sweet surprise,

The morning star,
Faint whispers in the air,
Life waking everywhere,
Voices as if in prayer,
Now near, now far.

When the summer day thus
opens,
Do we e'er mistake the tokens?
Do we not soon,
As melt the clouds away,
See the mild eastern ray,
Shining to perfect day,
In the glad noon?

Fain would we trust, O Lord,
That Thy most mighty word,
"Let there be light!"
Hath now, in these last days,
Gone forth o'er earth's high-
ways, [maze,
Chasing through sin's dark
The long, long night.

O Christ, our Saviour King,
Conquest to victory bring;
Display Thy power!

On Thee Thy people call,
Oh loose the captive's thrall,
Let hostile standards fall
In this Thine hour.

Blest Spirit, let Thy grace,
Reach all of human race;
The truth reveal!
Come as a mighty wind,
Sin's fatal chains unbind,
Show the diseased and blind
Christ's power to heal!

O Saviour, Prince of Peace!
Bid now all discords cease
Amongst Thy friends:
One King alone we know;
One battlefield, one foe; [go,
From strength to strength we
Till conflict ends.

Till within heaven's gate-
Angels shall celebrate
A world's new birth:
So shall the true morn wake,
So shall a new light break,
For, saith the Lord, "I make
New heavens — new
earth!"

M. W. K.

THE POOR FRENCH IN LONDON.—The eighth annual report of Monsieur Barbier's labours among this class is a very interesting though unpretentious one. It tells of much work done at small cost for the common Lord among the necessitous French, men and women, old and young, many of whom are always to be found in this great city. The agencies at work include mission services in Leicester-sq., and Collier-st., Pentonville-road; Sunday-school at Leicester-square; a Home for Poor Governesses, Nursery and Ladies' Maids; and an agency for procuring situations for those out of employment. These last two are under the special care of Madame Barbier. It is really surprising how all these efforts can be sustained with the very limited means disclosed by the balance-sheet before us. The funds must be carefully employed. We very cordially commend Mons. and Madame Barbier's work, and would gladly give extracts from the report did space permit. Help is urgently needed just at present. Communications may be sent to Mons. Barbier, 10, Charlotte-street, Portland-place, W.

LONDON CONVENTION.

Two All-day Meetings will be held on Wednesday and Thursday, the 5th and 6th of May, in Her Majesty's Opera House, Haymarket.

PROGRAMME.

WEDNESDAY.

10 to 12.—Notes on the Lord's work throughout the world.

12 to 1.—Prayer Meeting.

(1 to 2.—Interval).

2 to 4.—How to reach the masses?

4 to 5.—Question Drawer. (Questions to be sent in writing to Mr. Moody.)

THURSDAY.

10 to 11.—Our Sunday Schools.

11 to 12.—Young Disciples: How to utilize them.

12 to 1.—Prayer Meeting.

(1 to 2.—Interval).

2 to 3.—The importance of the Inquiry-room.

3 to 4.—Our Young Men.

4 to 5.—Question Drawer.

Evenings.—Gospel Meetings.

Mr. Moody will preside. Mr. Sankey will lead the singing.

FINANCES.

The following letter appeared in the daily papers of Monday last:—

"Sir,—The Committee who arrange the meetings of Messrs. Moody and Sankey desire to answer the questions whether Messrs. Moody and Sankey make money out of the movement now going on, and for what purposes the money asked for by advertisement is wanted. Will you allow me, through your columns, to answer these inquiries? When Mr. Moody addressed the clergy and ministers at Freemasons' Hall he stated that he and Mr. Sankey would not receive any money from the London Committee; he also stated that the royalty upon the sale of Hymn and Tune Books would, from the 1st January, 1875, be paid to a trustee (a London merchant, whom he named), to be devoted to Christian work when they shall have returned to America. Mr. Moody and Mr. Sankey have since confirmed these statements, and refuse to receive, and do not receive, any money from either source. What then is the money wanted for by the Committee? Before me I have an estimate, dated 23rd April, made by our honorary architect, Mr. W. A. Boulnois, giving the probable cost of rent of the Agricultural and Moor-gate-street Halls, the Opera House and Victoria Theatre, and the erection of large temporary halls at Bow and Camberwell, together with gas, wages, printing, advertising, and the purchase of 22,000 chairs, making a total of £26,018; this, he adds, is below the amount required to pay all to 10th July next. The expenses may reach £30,000, and, as the sum received by our treasurer, Mr. James E. Mathieson, 77, Lombard-street, is under £16,000, may I venture to ask all who are interested in this great work to help by sending donations? We have no collecting boxes, and the admission to every service, with or without ticket, is absolutely free of charge.—I am, Sir, your obedient servant,
THOMAS STONE.

Chairman of Messrs. Moody and Sankey's Committee.
"Opera House, Haymarket, April 24."

[£30,000 appears a large amount, but the work is great; and we believe there are few of our readers who would not heartily subscribe according to their ability to carry it out, considering that no money has been more wisely or profitably spent than in bringing such a presentation of the gospel home to the hearts and consciences of our fellow-countrymen.—ED.]

NEWPORT, MON.—Our eight days' Mission ended last night (Sunday). We have had much blessing, many souls saved, and God's people greatly revived.
J. T. W.

KEETERING.—We have received an interesting account of services by Mr. Spiers here, which we are obliged to hold over this week.

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CONFERENCE AT PORTSEA.

A united conference of ministers and Christian workers of various denominations was held in Daniel-street Chapel, Portsea, on Thursday afternoon, last week, and the meeting was of a most representative character. Mr. J. Griffin occupied the chair, supported by Mr. Reginald Radcliffe (superintendent of the house-to-house visitation now being carried on in London), Major-General Scott, Right Hon. Cowper Temple, etc.

In the evening a meeting of the members and communicants of the various churches in Portsmouth and Gosport (Nonconformist) was held in King-street Chapel, Portsea. The doors were opened nearly an hour before the time of commencing the service, and even at that time numbers were waiting outside, eager to gain admission, and at half past seven the spacious edifice was densely crowded in every part, upwards of 3000 persons being present.

The Chairman, Major-General Scott, said they were living in marvellous times, and the Spirit of God was working mightily in this our favoured country. God was blessing their American brethren in their immense meetings in London, and he asked those present to entreat God to shower down a blessing upon Portsmouth as well. He attributed the success which was attending Moody and Sankey to the prayers which were everywhere being offered up on their behalf, and pressed home the necessity of carrying on the house-to-house visitation in this borough, among the rich as well as the poor. They had cheering accounts of the success attending this work in other towns. He appealed for volunteers for this department of Christian work, because they could not hope to reach the people by preaching only.

Mr. J. Griffin gave an account of what had been done at the afternoon meeting, and said there were some 10,000 houses to visit in this borough. He hoped they would all dedicate themselves afresh to God's service, and do what little they could to advance the interests of the Saviour to whom they owed so much.

After a long and excellent address by Mr. Cowper-Temple, M.P., enforcing the duty of personal witness for Christ on the part of every Christian,

Mr. Radcliffe said special prayer for Portsmouth was asked on Wednesday at Mr. Moody's meeting, and he would be glad to know of the success of that gathering. He gave some account of the house-to-house visitation in other towns, in which persons of different denominations were taking part. He said when Mr. Moody got to Sheffield he was shocked at the immense proportion of British people who never entered a place of worship. Whether it was as bad in some towns of America or not, he did not know, but his American mind was shocked at it; and he supposed in the parts he had been used to, it was not so bad. The house-to-house visitation first commenced in Manchester. In telling terms he appealed to them to seek strength from God in their work for Him in Portsmouth, and then told his hearers that he had not been in any town where the ministers had met together for prayer like the ministers had in Portsmouth. They lived in a glorious day. When the Church was united in love, and was going on in laughter and joy, devils would fear and fly from their fastnesses, and the sons of Anak would be brought down under their feet. He cried shame upon the Christian Church that the strongholds for brothels and drinking had so long existed in the land. It was too bad that so much bribery and corruption should exist in their business, and that the Church of Christ should mingle with the world, and go down on her knees for a few sovereigns. Let them be faithful to God. "If the Lord be with us, who can be against us?" A chapel should be as free as the public-house. Men went in there in their dirty boots and clothes, sat down anywhere, and were welcome; and the people should be as welcome in the chapel as in the public-house. He concluded with an earnest appeal for workers for Christ.—*Hampshire Telegraph*.

ERRATUM.—In the article last week, "A Sad Story from India," for *Farens* read *Karens*. The address of the writer should have been, Miss E. Ford, Thorn-park-villa, Teignmouth, South Devon.

CORRECTION.—In our report of the Noon Meeting on Friday, 10th inst., it is stated that a young woman had been going to a Wesleyan class-meeting for five years without being spoken to about her soul. We are informed that what the speaker said was, that she had attended chapel for that time, not class, as it would have been impossible for anyone to attend class-meetings without being conversed with on the subject.

NOTICES OF BOOKS.

LIFE AND WALK. Addresses by J. DENHAM SMITH. *Hawkins.*—Six addresses, by a well-known and highly-valued teacher of God's people. They are full of gospel truth, though not simply evangelistic in their intention. The loving spirit and flowing language of the speaker are easily to be recognized, and the book is fresh with the love and grace of our Lord Jesus Christ.

HOW THE LOST ARE SAVED. By JAMES BALFOUR, Edinburgh. *Nisbet.* Price One Penny.—Mr. Brownlow North commends this as "a very valuable little book, containing a plain, simple, yet forcible statement of God's way of salvation. We trust it may be widely circulated, for we believe it calculated to be exceedingly useful."

FROGER'S LITTLE BROTHER. By "BRENDA," Author of "Nothing to Nobody." Illustrated by C. A. S. *Shaw.*—A worthy successor to "Nothing to Nobody," which we noticed some two years since. There are passages that touch us as we read, almost like the Bible, and what wonder, since both have to do with the history of human souls, viewed from God's standpoint? The interest of the book is greatly enhanced by the sympathetic illustrations which turn up at any special crisis of feeling or fun. The book is well got up, and is fit for any drawing-room table, where it is calculated to enlist fresh interest in our neglected children.

THE WORK OF PREACHING CHRIST. By CHARLES PETTIT McILVAINE, D.D., D.C.L.—A grand little book, because it sticks so close to Scripture, and exhibits so clearly what is and what is not "fully to preach the gospel of Christ." We would like to see it in the hands of every evangelist and preacher, so much profit have we derived from it. The right balance or adjustment of truth, and the honouring of the Holy Ghost in the preaching of the gospel, are strongly urged, and the book ends with binding all the qualifications of a good preacher together with the girdle of love. "He will preach best who loves most." We cordially recommend it.

CENTRAL NOON PRAYER-MEETING,

MOORGATE-STREET HALL.

The following are the remainder of the subjects for the month of May:—

DATE.	SUBJECT.	SPEAKER.
Sat. 8.	"Believing in God with all His house" (Acts xxvi. 34).	Lt.-Col. R. W. Brookes.
Mon. 10.	Ezekiel's description of a revival (Ezek. xvii. 1-12).	Rev. W. H. Booth.
Tu. 11.	"Who gave Himself for us" (Tit. ii. 14).	Earl of Cavan.
Wed. 12.	Spiritual growth (2 Pet. i. 1-11).	Rev. W. B. Carpenter.
Th. 13.	John the Baptist (Luke iii. 2-18)	J. Clifford.
Fri. 14.	Abiding in Christ (John xv. 49)	Mr. E. Hutchinson.
Sat. 15.	"The promise is unto you and to your children" (Acts ii. 39).	Admiral Fishbourne.
Mon. 17.	Praise (Deut. xxvi.).	Mr. D. Matheson.
Tu. 18.	Patience (Col. i. 11).	Rev. J. Robinson.
Wed. 19.	"Andrew told Peter" (John i. 40-42).	J. Bond.
Th. 20.	Ready to give an answer.—A reason of the hope (1 Pet. iii. 15).	W. Dinwiddie.
Fri. 21.	The Kingdom of God without and within) Luke xvii. 21; xix. 11).	Mr. E. C. Morgan.
Sat. 22.	Peace the starting-point for work (John xx. 21).	Rev. A. C. Price.
Mon. 24.	Courage (2 Pet. i. 5).	M. G. Pearce.
Tu. 25.	Dead and alive (Rom. vi. 11).	S. Hedditch.
Wed. 26.	Spirit of sonship (Gal. iv. 6).	Mr. J. Weatherley.
Th. 27.	Vision and assimilation (2 Cor. iii. 18).	Dr. Edmond.
Fri. 28.	"He loved His own unto the end" (John xiii. 1).	Rev. C. S. Carey.
Sat. 29.	Salvation by Christ (Acts iv. 8-12).	Mr. J. Pearce.
Mon. 31.	A compassionate Father (Judges x. 16).	Rev. H. J. Berger.

Gospel services for the young will be conducted in the Moor-gate-street Hall, corner of London Wall, every Saturday afternoon, commencing at three o'clock. Parents, teachers, and friends are invited to bring their children; also Christian friends are invited to help, especially to speak to the anxious children who may remain to the after-meeting for conversation.—Yours faithfully,
GEO. KELSEY.

DAILY TEXTS.

"BLESSED ARE YOUR EYES, FOR THEY SEE."—MATT. xiii. 16.

THURS., APRIL 29.—"The eyes of them both were opened, and they knew that they were naked." "The spirit of man is the candle of the Lord, searching all the inward parts."—Gen. iii. 7; Prov. xx. 27.

Fri. 30.—"God said, Thou canst not see My face: for there shall no man see Me, and live." "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him."—Exod. xxxiii. 20; John i. 18.

Sat. May 1.—"Sirs, we would see Jesus." "Thou hast both seen Him, and it is He that talketh with thee." "We see Jesus, who was made a little lower than the angels...crowned with glory and honour."—John xii. 21; ix. 37; Heb. ii. 9.

Sun. 2.—"The life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us. That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ." "Blessed are the pure in heart: for they shall see God."—1 John i. 2, 3; Matt. v. 8.

Mon. 3.—"We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." "We shall be like Him; for we shall see Him as He is."—2 Cor. iii. 18; 1 John iii. 2.

Tues. 4.—"We have seen the Lord." "Then were the disciples glad, when they saw the Lord." "Blessed are they that have not seen, and yet have believed."—John xx. 25, 20, 29.

Wed. 5.—"He, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." "They shall see His face, and His name shall be in their foreheads."—Acts vii. 55, 56; Rev. xxii. 4.

"THINE EYES SHALL SEE THE KING IN HIS BEAUTY; THEY SHALL BEHOLD THE LAND THAT IS VERY FAR OFF."—ISA. xxxiii. 17.

NOTICES.

THE KIND GIFT for the orphans has been gratefully received by C. M.; and the request connected with John xiv. 13 is, and will be, heartily complied with. (Luke ix. 23-30.)

H. B. D'OTLEY.—The office of "The People's Cafe Company" is 24, Great Winchester-street, E.C.

Communications received with thanks.—J.S.; A Worker; K.N.L.; H.B.; J.H.C.; W.M.; S.T.; H.T.; T.S.H.; J.H.; A.B.; F.A.; W.H.S.; S.C.R.; G.B.; G.S.; C.B.; D.L.; J.J.C.; S.K.G.; Miss M.; E.B.; F.P.; E.J.; E.A.S.; W.G.; W.F.; W.D.; Violet; G.M.W.; G.T.; J.C.; G.H.; F.T.; G.D.D.; J.W.; E.L.; M.S.J.; E.G.F.; C.E.G.; J.H.O.

YOUNG MEN'S CHRISTIAN ASSOCIATION.—The thirtieth annual meeting of this Association was held on Tuesday evening, April 20, at Exeter Hall, the Earl of Shaftesbury presiding. There was a good attendance, and among those on the platform were the Bishop of Melbourne, Mr. George Williams, the Rev. Gervase Smith, M.A., Sir John Kennaway, M.P., Mr. E. Smyth, M.P., Mr. A. McArthur, M.P., the Rev. W. B. Carpenter, M.A., the Rev. E. D. Wilson, Mr. W. E. Shipton, secretary, etc. The report stated that 129 members had been added to the mission body of the Association, making a total of 4723 members of Christian churches that had united themselves to the Association, with the view of associating themselves with the mission service of the institution. The work done by the Association had been large and varied, but it had been very expensive. The total expenditure had been £4421 2s. 8d.; but fortunately, having had a balance of £501 from the previous year, the balance on the wrong side this year was only £261. The report also referred to the formation at the Association's house of the Commercial Travellers' Christian Association, which already numbered 400 members. The chairman, in reply to a vote of thanks, said that he had always looked upon that Association, and all its branches and kindred institutions in different parts of the kingdom and America, as grand cities of refuge for the commercial life, individually and collectively, of the several nations, and as a place where young men coming from a distance, and removed from the parental cares and genial influences of home life, might find a shelter in which they might learn the way of salvation, and have courage and confidence to work after it. He could only pray from the very bottom of his heart that the blessing of God might rest upon it, and upon all Associations similar to it.

The Christian TRACT FUND.

APPLICANTS FOR TRACTS.

- J. Smith, 26, Kilton-street, Battersea.
- H. W. Price, Mission Tract Society, Ponder's-end.
- W. Smith, 1, Knox-road, Stainshaw, Portsmouth.
- W. Wills, 150, High-street, Cheltenham.
- W. Mallinson, Woodhouse-lane, Leytonstone, E.
- S. Andrews, 13, Cumberland-street, Hackney-road.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.—A young lady for whom prayers were asked in THE CHRISTIAN about six months ago, desires praise for perfect restoration to health of mind and body, and for the joy of once more realising her Saviour's presence.—For the great blessing attending Mr. Spiers' services at Kettering.—For blessing on Cavendish Chapel services, Manchester.—For much blessing vouchsafed at South Creake (Norfolk) special services.

PRAYER.—For a brother, who is abroad, and exposed to great temptations.—That a Christian curate may be sent to fill a vacancy.—For one who has backslidden, and is given to intemperance, that she may return to Christ.

PLACES.—For a Young Men's Christian Association just being established in Huddersfield. Also for God's blessing upon the special services about to be held in that place.—For special blessing on Mr. Pearsall Smith's visit to Brussels, May 10, 11, 12. Ask that the hearts of the pastors, ministers, and people may be prepared by the Lord to receive a blessing.—For evangelistic services to be held (D.V.) in Torquay, May 2 to 9, and that there may be union among the Lord's people there in this effort for His glory.—For special evangelistic services for the Militia that are being held in Devises during the months of April and May.—For a series of evangelical services at Southampton, commenced April 23.—For Bideford.—For gospel meetings to be commenced every night in Govan, near Glasgow.—For a week of Mission services to be held in the Episcopal churches in Athlone, commenced Sunday, April 25.—For special services being held this week at Wood-green.—For a village in North Staffordshire.—For a week's Mission at St. John's Church, Plumstead, conducted by the Rev. W. Bradbury, this week.

CONVERSIONS.—For an officer, that he may be brought to the feet of Jesus.—By a sister for two brothers in business, who are indifferent.—That I may be converted, and walk in newness of life.—For an only brother and a sister.—For a Bible-class.—For a father.—An anxious mother requests prayer for her son, a Ritualist clergyman.—For my father-in-law, nearly seventy-eight, who is living without Christ.—For three brothers, all strongly opposed to evangelical truth, one of them in precarious health.—For my father, a paralytic, and my brother, a captain in the army.—On behalf of one who longs for the joys of salvation, but does not feel the weight of sin.—For the conversion of 1000 young men in Manchester.

FORTHCOMING SPECIAL MEETINGS.

MESSRS. MOODY AND SANKEY'S MEETINGS.

HAYMARKET OPERA HOUSE.—Wed., Thurs., Fri., April 28, 29, 30, Messrs. Moody and Sankey, at 3.30. Wed. and Fri., April 28 and 30, Mr. Moody at 8.30. Thurs., April 29, Rev. W. H. Aitken, at 8.30. Tues. and Fri., May 4 and 7, Mr. Moody at 3.30. On Wed. and Thurs., The Convention, from 10 to 5, with one hour's interval between 1 and 2.

AGRICULTURAL HALL.—Wed., April 28, Rev. W. H. Aitken, at 8. Thurs., Fri., April 29, 30, Messrs. Moody and Sankey, at 7. On Fri., May 7, a Special Meeting for Young Men; Address by Mr. Moody at 8. Sat., May 8, a Meeting for Children, at 3, conducted by Rev. James Robertson, of Newington, Edinburgh. Admission by Tickets, April 29, 30, to be obtained at Agricultural Hall, and Conference Hall, Mildmay.

VICTORIA THEATRE, LAMBETH.—Wed., Thurs., Fri., April 28, 29, 30, at 8, Rev. Wm. Taylor.

BOW-ROAD HALL.—Wed., April 28, Messrs. Moody and Sankey, at 7; Thurs., April 29, Dr. D. Fraser and Mr. Sankey, at 8; and Fri., April 30, Rev. Mark Guy Pearce and Mr. Sankey, at 8. Sunday, May 2, Mr. Moody, at 8 a.m., 3, and 8 p.m. Tues., Wed., Thurs., May 4, 5, 6, Mr. Moody, at 7.

HOUSE OF REST, 7, Cambridge-gardens, Kilburn-park, N.W.—Meeting every Friday, at 3 p.m., on "Faith's Rest, and the Believer's Progress in the Divine Life." Conducted by clergymen and other gentlemen. Open to all Christians.

CONFERENCE OF PARENTS, and others, at Princess Mary's Village, Adlestone, on May 11 & 12. Tickets ready.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Spiers, at Ringwood, till April 30; Newport Pagnell, May 3 to 7; Leicester, May 10 to 14.

Children's Evangelistic Band.—Mr. Rickards, at Conference of Teachers, Christ Church Mission-hall, Everton, Liverpool, May 7. Mr. Wigner, at Congregational Schools, Bexley Heath, May 3, 4, 5, at 7. City Weekly Prayer-meeting at Weigh-house Schools, Fish-street-hill, every Tuesday morning, 9 to 9.45.

Y.M.C.A., 165, Aldersgate-street, E.C.—Thursday, April 29, Address by the Rev. R. T. Thomas, at 8.30 p.m.

DEPTFORD GOSPEL MISSION.—Lecture-hall, Royal-hill, Greenwich.—Mr. Chas. Morton (of Bedford), every Sunday during the month of May, afternoons at 3; evenings at 7; and every Thursday at 8.

CHelsea CHAPEL, Lower Sloane-street.—Mr. Frank White, on Sunday, May 2, morning and evening.

DEPTFORD LECTURE HALL.—Sunday, May 2, Miss Addiscott, at 3 and 7.

HOME OF INDUSTRY, Commercial-street, Spitalfields.—Meeting of Christian Workers third Wednesday in each month, at 7. Tea at 6.

UNION HALL, Carlisle-street.—Meeting for converts and friends, Thursday, April 29. Tea at 6.30; public meeting at 7.30.

MOORGATE-ST. HALL.—Thursday, April 29, Rev. W. Cuff, at 7.30. Young Men's Meeting on Friday, at 8 p.m.

HOLLOWAY HALL, N.—Sunday, May 2, F. Gibson, Esq., at 8.

CONFERENCE HALL, Mildmay Park.—Sunday, May 2, Mr. G. Kirkham, at 3.30. Subject, "Easu; or, a Warning to the Profane." — at 7.

WEEKLY NOON PRAYER-MEETING, St. George's Hall, Langham-place, W.—Every Wednesday, from 12 to 1.

DAILY PRAYER-MEETINGS.

HER MAJESTY'S THEATRE, Haymarket.—12—1, Messrs. Moody and Sankey's meeting.

BOW-ROAD HALL, Burdett-road, 12—1.

CENTRAL CITY NOON PRAYER-MEETING, Moorgate-street Hall, corner of London Wall, 12—1. Ladies' meeting, 1 to 1.30.

Y.M.C.A., Stafford Rooms, Titchborne-st., Edgware-rd., 12—1.

MILD MAY CONFERENCE HALL, Mildmay Park, at 12.

No. 59, LOMBARD-ST., Mon., Tues., Thurs., Sat., at 1; Wed. and Fri., at 12.30.

EAST-END CONFERENCE HALL, Carlton-sq., Globe-road, at 12.30.

WOOLWICH, 14, Thomas-street, 12 to 1.

SUSSEX HALL, Leadenhall-street, at 1.

SUNDAY-SCHOOL UNION, 56, Old Bailey, at 1.

PEOPLE'S HALL, 272, Whitechapel-road, at 1, except Saturday.

GREEN LANES WESLEYAN CHAPEL, N., 6.45 a.m.

PROKHAM EVANGELISTIC MISSION, 116, Hill-street, 12—1.

TOTTENHAM.—Brook-street Chapel, 12—1.

FRENCH PROTESTANT CHURCH, Westbourne-grove, 12—1.

ST. MATTHEW'S VESTRY, Denmark-hill, from 12 till 12.45.

ONBLOW HALL, Neville-street, Fulham-road, Sat. even., at 7.30.

ABUNDEL-SQUARE CHAPEL SCHOOLROOM, every morning, from 7 till 8, Sundays from 8.45 till 9.45.

COMMITTEE ROOM OF Small Public Hall, Croydon, 12—1.

UNION HALL MISSION, Carlisle-street, Edgware-road, 12—1.

19A, GREAT PORTLAND-ST., Oxford-circus 3 p.m.; on Saturdays specially for children and their friends.

GREENWICH.—Large Hall, Railway Station, 12—1.

Donations received by Messrs. Gorgan and Scott to Saturday Morning, April 24th, 1875.

Table listing various donations and their amounts, including entries like 'Gratuitous Circulation of The Christian' and 'Rev. W. C. Van Meter's Work in Rome'.

\$149 18 9

Miss Weston's Work in the Royal Navy—[Lincoln, £30.]

The Christian.

THE KINGDOM OF GOD AND HEAVEN.—III.

"THE gifts and calling of God are without repentance;" for "God is not a man that He should lie; neither the Son of man that He should repent; hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" Therefore having conferred dominion and a kingdom upon man when He created him, nothing can turn Him from the fulfilment of this, his eternal purpose. Accordingly, at each great crisis in human history, when man's rebellion has been punished—first, by the flood; secondly, by the confusion of tongues; thirdly, by the sending of Israel and Judah into captivity: God has always commenced the new era by the renewed gift of kingly rule and power unto man. And when the season and time during which the times of the Gentile Kingdoms are prolonged (Dan. vii. 12) shall have passed away, "the God of heaven will set up a Kingdom which shall never be destroyed; and the Kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

When the kingdom committed to Nebuchadnezzar had descended to the Romans, and had declined in royal dignity from gold to iron, Jesus of Nazareth, the Son of David, was born King of the Jews; and if King of the Jews, King of all mankind, because the seed of Abraham was chosen to be a Kingdom of priests ruling the world from Jerusalem, the metropolis and the joy of the whole earth.

This Kingdom of God and heaven, of which "the Son of man who is in heaven" (John iii.), is the eternal King, began to be preached by John the Baptist, and, after that John was put in prison, by Jesus Himself. But He was in the world, and the world was made by Him, and the world knew Him not; He came unto his own land, and his own people received Him not. Thus the establishment of the Kingdom was deferred in order that, in the wisdom of God, it might be set up, not in the flesh of the first creation, but in the glory of resurrection life. So says the apostle, "Henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we Him [so] no more."

This Kingdom of God is the sum and substance of the gospel, and the subject dwelt upon by the four Evangelists. Often have Bible students declared that the Gospels are the most difficult part of Scripture, and Matthew the most difficult of all. The reason is not far to find. The Evangelists write about the Kingdom, which John and Jesus both had preached, and Matthew's Gospel is specially above all the rest the Gospel of the Kingdom. But we have almost confined the gospel to the one element of substitution, and have eliminated from it its great glory, that it is the glad tidings of the Kingdom restored to man in the second Adam, of which Satan defrauded man in the first Adam. And therefore numerous passages in the Gospels are like square pegs for which our systems of theology and standards of doctrine only afford round holes, or, indeed, often no holes at all.

If a king had lost his throne and kingdom, and fallen into ruin and disgrace, and from some greater kingdom and some nobler king a message were sent professing to be good tidings of great joy to him, whatever else the good news contained, if it did not include the restoration of the lost dominion, it would leave the fallen monarch fallen still. He might be removed to another sphere, and honours and dignities of other kinds be heaped upon him, but if the actual dominion he had lost were not restored, the power by which he had been overcome would still boast over him, and the good tidings of great joy would leave one great wrong unredressed, and one great sorrow unrelieved.

When Adam fell, not only man, but the Kingdom over which man reigned, was lost to God; and if the Kingdom be not recovered, redemption is incomplete. Eternal life may be given instead of the life forfeited by sin, and earth may be exchanged for heaven; but if the dominion which man lost be not restored to man, either the mighty God has been to that extent defeated, or He who is, and was, and is to come, has been turned away from his eternal purpose.

But this cannot be, for He is the unlying God, with whom is no variableness nor shadow of turning. And inasmuch as the Lamb was slain from the foundation of the world, it is beyond question that the Ruin, and Redemption, and Regeneration of the Adam race of kings, was foreseen and provided for before man was made.

Satan, in seducing man, by that one act proclaimed war against God and man; alienated man from God; and attempted to alienate God from man. But in this last he failed. Man was alienated from God, but never God from man. Like a father bereaved of his children, God went through the groves of Paradise, crying after his lost ones, "Adam, where art thou?" and when He had found his guilty children, He put Himself on their side against the adversary, and interposed Himself between the tempter and the deceived ones, saying, "I will put enmity between thee and the woman, and between thy seed and her Seed; it shall bruise thy head, and thou shalt bruise his heel." Interposed Himself, we say, because her Seed was the Seed of God; the Son of man is the Son of God.

God would not suffer Himself to be estranged from man. He links Himself with him by an eternal and indissoluble bond, and by his power directed by his wisdom, by his wisdom set in motion by his love, He makes man more than conqueror. (Rom. viii.) And in accomplishing this mighty victory, He spares Himself no sacrifice, not even his Son, his only Son, the Isaac (Heaven's joy and laughter), whom He loved. And the angels, and principalities, and powers, are thus, by means of the Church, made spectators of and instructed in the manifold wisdom of God.

So high that they are dreadful (Ezek. i. 18) are the wheels of human history, past, present, and to come! Man for a brief season serves God, and rules the whole creation, of which he is the head. He falls by disobedience, and loses the dominion with which he had been entrusted, and becomes the captive and slave of Satan. But in the fulness of time the Son of God is sent forth from the Father's bosom, and is made of a woman, that those who receive Him may receive the adoption of sons. He magnifies the law, and makes it honourable; undertakes to fulfil all

righteousness; makes Himself answerable for all human sin; overcomes at his weakest the tempter in the fulness of his subtlety and strength; and, finally, makes expiation for and bears away the sin of the world. Thus having, as the Faithful Witness for the truth, been faithful unto death, He becomes the First-begotten from the dead, and the Prince of the kings of the earth. Those who have received Him have received power to become sons of God; and if sons, then heirs, heirs of God, joint heirs with the Christ. These are the blessed and holy ones, who partake of the first resurrection; the saints, who possess the Kingdom; who reign with Christ a thousand years. Whether this be a literal period, or a symbolic one, we do not certainly know; but at its close, when the Son shall have subdued all things under his feet, then shall the end come of this great drama, and Christ, the second Adam, shall deliver up the Kingdom to God, even the Father, and the Son also Himself be subject unto Him that did put all things under Him, that God—the Godhead, the Triune God—may be all in all. (Heb. ii.; 1 Cor. xv.)

And God is glorified by man, beyond all the glories that ever accrued to Him from all He ever made beside. The Kingdom lost to man and God, is recovered, by the operation of God through man, and is restored by man to God, with an infinite usury and increase of majesty and might, dominion and glory. And man, made of the dust of the ground, and defiled by the slime of the old serpent, but redeemed by the precious blood of Christ, transfigured by his exodus through death into resurrection life, and made partaker of the divine nature, is raised up, in union with Christ, far above all principality, and power, and might, and dominion, and every name that is named, not only in this age, but also in that which is to come. (Luke ix. 31, Gr.; Rom. vi. 3, 4; Col. iii. 1; 2 Pet. i. 4; Eph. i. 20, 21; ii. 6.)

Such, in briefest outline, is the Gospel of God; the Gospel of the glory of the blessed God; the Gospel of the grace of God; the Gospel of the Christ—Jesus and the Resurrection; Jesus is the Christ. It must be accepted or rejected by each individual of the human race, to whom it is made known. The repentance from God, and the faith toward Satan incarnate in the serpent, more subtle than any beast of the field which the Lord God had made and put in subjugation under man—must be exchanged for repentance toward God, and faith toward our Lord Jesus Christ, God incarnate in our own nature. And the penalties attached to the rejection of the Gospel must be in proportion to the glory attached to its acceptance. When we understand the Gospel, we do not wonder that the Kingdom of which it speaks is likened to a field of tares and wheat, to a net which gathered of every sort. We expect that the angel-reapers should bind the tares in bundles to burn them; that while they gather the good into vessels, they cast the bad away. But oh, let every Christian tell the story everywhere; and let every one who heareth it receive the truth in the love of it, that he may be saved. M.

THE REV. D. LOWE, of Newcastle, announced lately from the pulpit, that a day of humiliation and prayer was to be held, to consider before God the awful prevalence of drunkenness in our land, and that in order the more effectually to deal with the most important, pressing, and saddening question, he had determined no longer to remain on the outskirts, but to join the army of total abstainers.

HOUSE-TO-HOUSE VISITATION.

ONE visitor is greatly joyed by the conversion of a man over eighty. At that great age it is hard for public preaching to be effective. A superintendent writes that two young men, the first time they went out, were used in the conversion of a soul. Another asks prayer for a bed-ridden widow unable to attend to her children, who believes she would be raised up if God's people would pray for her!

Then a remonstrance comes, because at one house the visitors merely left Mr. Moody's leaflet without a word, as the postman might. Possibly the printed instructions should have been plainer on this point. The little, brief leaflet of Mr. Moody was never written for such a purpose. Multitudes of the people in London are ready, and not a few actually waiting, to hear of Christ by the living voice, and will be disappointed unless the gospel is explained. Besides, by so serving a house some other visitors who would speak kindly to the inmates are kept away. In this very house there were twenty-five workpeople, and the proprietor was so disappointed that they lost their opportunity. Again, if the leaflet had been merely sent in to the aged man of eighty already referred to, what would have been the result? It needed the kind voice of the visitor patiently and slowly to pour the loving message into his ear. Let us not be in haste. If that sister has no other case, she may well rejoice over this aged man.

In another case, where the leaflet was merely left, a man was in his last illness; but one in whose Bible-class he was, went and spent a long time with him, dwelling on that text Mr. Moody so often uses—"hath everlasting life"—and the man professed to rest on his Saviour, and in peace departed.

In another house, the visitors were told by a lady that she had been praying for some one to be sent to her to explain the gospel, and she was led to trust in the Saviour there and then.

Let us pray, then, that not merely the leaflet may be left, but the message of God's love kindly explained with the living voice in every house where access is not withheld.

Now it is desired to finish all London, and the villages immediately surrounding London, within the next four weeks, ere Messrs. Moody and Sankey depart; but there are about 250 districts in London, and within fifteen miles, for which superintendents are still needed. Christian men and women who would undertake any of the districts, would be welcomed most heartily. They would, of course, have to be introduced and recommended by some one known to the Committee, and any inquiries should be made at 48, Great Marlborough-street, Regent-street, W.

There are encouraging letters from earnest private Christians in the country, expressing a determination to carry out house-to-house visitation in their own towns or villages.

"Go ye into all the world and preach the gospel to every creature" (Mark xvi. 15). The going, then, has to be performed by the believers. Where are we to go? Everywhere. When we have gone, to whom have we to speak? To masters, servants, wives, or children? To every creature. May his people not only fill London, but all Britain, with this doctrine. REGINALD RADCLIFFE.

EXETER has been greatly stirred again through some special services, carried on mainly through the instrumentality of Mr. Owen Hay, of the Royal Artillery. There has been very great blessing.

MESSRS. MOODY AND SANKEY IN LONDON.

THE WORK AMONG THE YOUNG MEN.

The noon meeting on Thursday last was devoted to reports of this movement among the young men, chiefly in our large towns, and was of the deepest interest.

After Mr. Moody had given a sketch of the rise and present position of this part of the work, he related the following incident:—

Two nights ago, some young men were going up one of the streets in Islington, when a young man handed to them invitations to go to the meeting at St. Mary's Hall. They took the papers, tore them up, and scoffed at the young man who offered them the hand-bills. One of the number, as he went home, thought to himself, "That young man attempted to do me good," and he turned the matter over in his mind. He went into his room, told his brother, and they talked it over till past midnight. Then they went down on their knees, and cried to God for mercy. The night before last, they came to the Agricultural Hall, and in succession confessed that they had given themselves to Christ without having been at any of the meetings.

Mr. Moody then read the following letter he had just received:—

"Dear Mr. Moody,—Our hearts are broken down with joy at a letter to-day from my dear brother. He has written mamma that he has accepted Christ at your meeting. Mamma could not read the letter, nor could I finish it hardly for crying. We are so thankful and grateful to God that our dear brother at last has got into the way of life. Papa will get the joyful news when he comes in from business to-day."

Is it not glorious, said Mr. Moody, to get such letters—the mother away in Scotland, in prayer for the conversion of her boy. What a blessing to the world it would be if the hundreds of young men in London who have praying mothers, were brought to Christ! Let us plead for the young men of London.

Mr. Sankey said he had lately met a young man converted at one of the Glasgow meetings, and another at Carlisle, and both of them had since been working for the Master. Last night, at the Opera House, a young man belonging to a very aristocratic and wealthy family in the West-end, who had found Christ about a week ago, at the Agricultural Hall, came up to him and said, "Is there not something I can do for the Master? At our home it is dinner parties evening after evening, friends coming in talking about all kinds of worldly things, and I am quite tired of it. I liked it once, but now it seems so hollow. What about the South side? Is there not some work I could do there? There is to be a hall there, and I would like to be a door-keeper in the house of the Lord." I told him we would get him a berth there, and was delighted to see one of the leading young men of your city willing to go to work, and try to bring others to Christ. Would to God there were ten thousand young men in London who would stand up for Him who bore our load of guilt on the cross!

A clergyman gave a very gratifying account of a revived work among the young men in one of the southern districts of London. In the course of the past two years, where formerly there were units, there were now tens who were at work in the vineyard of the Lord.

Mr. Coote, of Cambridge, related a remarkable incident that happened on the preceding Sunday, in connection with the special services being held there. A Christian worker went out before one of the meetings, and handed an invitation to a wild-looking fellow. At first he refused to go in, but he was ultimately induced to go. A story told about a neglected Bible went home to his heart, and he wept, entirely broken down. He stayed to the inquiry-meeting, and there told his story. Ten years ago he left his home, where he had a praying father, and mother, and sister. For years he kept a menagerie, until an accident prevented him, and he was now going about singing at public-houses. He took a Testament, and went away. He

came to the united prayer-meeting in the evening, where he was rejoicing in Christ. The words, "Whosoever shall call on the name of the Lord shall be saved," had brought light to his mind.

When asked what he would do, he said, "I will go home to-morrow morning; I will work my way to Manchester, where my parents live." We could not allow him to work his way home, so we found him a lodging for the night, and started him off by the first train on Monday morning. A letter was written to his parents, to say that their son was converted, and asking his father to meet him at the station. I hold in my hand (said the speaker) a letter received from that young man on his arrival at home. It is beautifully expressed, and shows how he worked for the Master on the first day he went away.

Mr. Coote then read the following extracts from the letter, the perusal of which, we feel sure, will rejoice the hearts of our readers:—

"I have arrived home in perfect safety, but not without temptations on the road. I did not go *via* Peterborough, as I wished to avoid seeing so many old acquaintances there, who would have been anxious for me to have a drink with them; so I went by Bletchley, where I had to change, and wait a little time; and while so doing, I encountered an old companion, a clown in a circus, who tried hard to persuade me to forfeit my ticket, and go with him to a place near by. The old enemy said, 'Go;' but a new-found Saviour said, 'Keep on your journey.' So I told him I had started a new life, related the circumstances, and advised him to do likewise, and left him.

"I was interested, during the journey from Bletchley to Rugby, by a conversation among my fellow-travellers about the work of Messrs. Moody and Sankey, and all similar efforts, one gentleman contending that it was all a sham, and doing no good. They talked for a while, and then I told them my experience of yesterday, my past life, and my intentions for the future, when all but the sceptical gentleman wished me success, but he laughed at my simplicity, as he called it. But I think I have the laugh on my side, and, with God's help, intend upholding the banner of Jesus, so freshly taken up by me. Thank God, I feel happy in his love!

"My father met me at the Manchester station—oh, such a meeting! And when I reached home—I cannot describe it—Mother and sister in tears of joy; and God was thanked for his answer to their many prayers, and for the prodigal's return. I never felt so happy in my life. I can now fully realize his full forgiveness. I am so very glad I came home at once, as my parents are removing at the latter end of this week. They are not in such good circumstances as they were when I left home ten years ago.

"I spent the greater part of last night in thanking God for his great mercy in snatching me as a brand from the burning, and sending me back to my sorrowing parents, to fill their hearts with joy and gladness. I feel such a continual happiness, that I cannot express my feelings. Will you pray that God will keep me steadfast, and that apparent difficulties may prove no stumbling-block to me on my way to the better land?"

Mr. Henry Drummond said he wished to say a word or two to the fathers, mothers, and sisters in the audience. At the last young men's meeting in Liverpool he attended, after a young man had stood up, and told of his conversion, an old man rose and wished to speak. Although the meeting was usually confined to young men, the chairman did not attempt to stop him, and he said, "Young men, that one who has just sat down is *my son*! I thank God I have seen him get up to-night and confess he is a Christian. He is the eldest of four brothers, all of whom have found Christ within the last three weeks at these meetings. I have been praying for it for the last fifteen years."

There is an instance of the way in which these young men's meetings bear upon the Christian fathers of this country. Let me give you one more, to show how they affect the Christian mothers and wives. These meetings are simply the history of answered prayer. I have had the privilege of speaking to many at these meetings, and when I have asked the question, "Have you got a praying mother?" the answer in ninety-nine times out of a hundred has been "Yes, I have." The other night, at the Agricultural Hall, at the close of the meeting, I was looking round to see and get hold of some work. I saw a respectably-dressed man standing away at the back. I went to him and said, "Are you a Christian worker?" "No." "Don't you think

you ought to be?" "I am not a Christian yet," he said. We sat down together, and he told me his story:

"On Wednesday last I buried my wife. I married her a few years ago on the understanding that I was a Christian, but I was not. All these years she tried to lead me to Christ, but she failed, and it broke her heart. On Wednesday last I laid her in the grave. As she lay dying she said to me, 'My life has been lost; the purpose for which I have lived has been lost, and my life has failed.' I said to her, 'My dear wife, I will meet you in heaven.' She held out her hand to me and said, 'Then my work is done,' and she died. These words have been ringing in my ears ever since—'My work is done!'"

The man broke into a flood of tears. I said to him, "Don't you remember that these were almost the last words of Jesus Christ, 'It is finished—my work is done'?" Don't you see He has done it all, if you will only trust Him?" The man get hold of that there and then, and went home humbly trusting in Christ. God had made a great gap in his life by taking away his wife, but now he found peace in trusting Christ. And some of you may have heard him get up the other night in our young men's meeting and tell the story himself. My dear friends, I would ask your earnest prayers for these meetings. I believe that in London we will have a far greater work than in any of the other large towns where we have been. The work has broken out in real earnest in the East-end. Last night, at the meeting, we had the testimony of a converted Christy Minstrel, a converted sceptic, and several others. What we want is to get the fathers and mothers to pray, and I believe God is waiting to bless the work.

We have given this lengthened statement of the testimony given respecting the young men at this noon meeting, because of the vast importance of the subject, and we would fain re-echo Mr. Drummond's expression of faith that the movement in London is to exceed even that in Liverpool, where the results have been such as to astonish the most sanguine. Truly the harvest is plenteous.

BY MRS. BARBOUR.

A LETTER TO A FRIEND.

It is a week to-night since we came, and half-an-hour after went to the area of the Opera House, and saw one soul at least set at rest in Jesus. A good many were being conversed with. Next morning the daylight showed us how near we were to the great new centre of work. Opposite our window hung over the colonnade, a large orange-coloured placard, with the well-known names, in black letters, of preacher and singer, and below them the words, "Services daily."

The week has revolved to prove that London is daily becoming more enveloped by the cloud of blessing. The children of God are willing to be like Gideon's fleece, and have their souls filled and saturated with heaven's dew. The Holy Ghost is honoured.

"I cannot," said a young lady, the day before yesterday, "understand what is the use of the Holy Ghost in the Christian's religion."

She had been brought up among atheists, and was with curiosity spelling out the alphabet of the faith.

"I can see the meaning of the Father, and why there should be the Son to bring us to Him; but what would be the meaning of the Holy Ghost?"

Perhaps next time she goes to the Opera House she will learn that his almighty power is even now beginning to deal with her darkened heart.

"I never heard more trash spoken," said a man of letters, who is a sceptic, "than that man Moody speaks. He is not fit for educated men to listen to; in fact, I could not listen."

And yet, as his patient friend encouraged him to continue the conversation sentence by sentence, a good part of Mr. Moody's address was reproduced, showing that memory kept well-nigh the whole.

But, to take the days of the week in their order, I must go back to the first noon meeting. These precious days of the fortnight to be spent in London are hoarded like fifteen pieces of most fine gold. Each

morning when we awake, we count one more piece into the past, and yet cannot be sorry to part with it, for each day goes away laden with memories that must ever live.

I do not know if any of the papers have told of Mr. Aitken's address that first Saturday morning. Mr. Matheson presided. It was, as it were, a paraphrase of Zech. ix. 13-17, "Ephraim and Judah were always at variance;" so too much have been the denominations of Christians. Think of the Lord making his bow of Judah. A hard thing to bend Judah for his use. Not only this, but He fills the bow with Ephraim—makes the two who stood apart to be closely one, as his instrument of work, so that the one were useless without the other. He will do it in London before our eyes. See, He speaks of raising up thy sons, O Zion, despised and few, and sending them right into the midst of the sons of Greece, in all their worldly wisdom! He uses the worms to thrash the mountain still. We shall see it in London, and the united Church, casting her differences away, shall advance upon men for their salvation, and the Lord shall be seen over them, and his arrow shall go forth as the lightning (read following verses). "Every word was fraught with the power of the Holy Ghost."

The prayers that followed were bringing answers down, and the meeting, small though it was, dispersed with the conviction that those who had offered the petitions had the results already by faith in their hearts.

At night Mr. Moody preached from "Go ye into all the world, and preach the gospel to every creature," and there were many inquirers.

Believers never meet but to record the goodness of the Lord. Now the news comes of a whole family converted; then of one youthful member of a careless circle being the first to yield his heart to God; then it is the majority of the servants in a large household who are coming to Jesus. Last night a young man had no sooner decided for God, than in half-an-hour he was bending over an inquirer, while he remarked to the experienced labourer who had just before pointed him to the Lamb of God, "My heart is burning to lead sinners to Him." Many aged gentlemen have been found in the inquiry-rooms.

I could write pages to describe that magnificent Opera House, with its teeming mass of worshippers, anxious souls, and still light-hearted hearers, and the Agricultural Hall, with its vast multitude, over which the eye must wander to take it in. But language yields to silence as we realize that it is the footstep of the angel of the Lord's hosts which is planted in the one and in the other, while in the far East of London his arm is made bare for salvation.

Perhaps there is not a house where the voice of testimony is lifted up without fruit appearing, but it will take weeks to show the extent of what even now is already done.

AGRICULTURAL HALL.

The precious seasons of refreshing and revival from the presence of the Lord, in this building, are drawing to a close, so far as the ministrations of our dear American brethren are concerned. But we would fain believe the stream of blessing in the north will not be stayed by their departure. If God's people are united in the prosecution of the work, we shall look for greater things yet than our eyes have seen.

On Thursday and Friday last, Messrs. Moody and Sankey held their last week evening services in this hall, to mixed audiences. On Friday next there will be a young men's service, and on Sunday next their closing Sunday services will take place. We suppose it was not generally known that the meetings on Thursday and Friday were the last to be held on week evenings, as the hall, though well filled on both occasions, was not so crowded as we have seen it on nights past. On both evenings, however, the power of God was manifestly at work both

through the preacher and the singer. Mr. Sankey, we think, has never sung better or more effectively in this immense hall than on these evenings last week, when he told out the old, old stories of "Jesus of Nazareth passeth by," "The ninety and nine," etc. Surely the echoes of his marvellous voice will ring through many a heart long after he has returned to his native shores!

Mr. Moody spoke on Thursday evening on "Trust"—his favourite synonym for "Believe." With that passionate fervour and urgency that seems part of his nature when he speaks as an ambassador for Christ, he besought his audience to put their trust in the One who is mighty to save, and at the close, his repeated question, "Who will trust Christ to-night?" evoked loud shouts of "I will!" from many parts of the building, in voices both strong and gentle. Every Christ-loving heart must have responded "Amen." It was a most suitable word for sinners, saved and unsaved alike.

The Friday evening address was on the word "Behold," and though not, perhaps, so generally effective as that of the evening before, the word was clearly in the demonstration of the Spirit and in power, and numbers were moved by it to stay to the inquiry-meeting at the close.

A most interesting and refreshing meeting for thanksgiving was held in the hall on Sunday evening, when there was an audience present that about half filled the area of the building. Mr. W. T. Paton most happily presided, and his threefold reason for thanksgiving to God—the salvation of souls, the quickening of Christian life, and the manifested spirit of Christian unity among the different churches—found expression in the subsequent exercises of the evening. In the language of Mr. Sawday, who offered the closing prayer, words seemed too feeble to utter the overflowing desires of grateful hearts. "Bless the Lord, O my soul, and forget not all his benefits."

VICTORIA THEATRE.

Showers of blessing are beginning to fall on South London. We have before reported that pioneer work had commenced with the labours of the Rev. W. Taylor, of California; and now that he has been called away to labour in another portion of the Lord's vineyard, others have entered into his labours.

On Saturday last, a preliminary service was held in anticipation of special work on the following day, when there was a large attendance to hear faithful words from Mr. Henry Drummond, whom, with other devoted evangelists, Mr. Moody has requested to conduct the services during the present week.

On Sunday afternoon there was another large gathering, and in the evening there was the largest attendance which has yet taken place. All but the upper gallery was full. The meeting was a very solemn one, and there were more inquirers than workers to speak with them.

While there is much cause for thankfulness for the help already rendered by Christian friends, it is needful that more workers should come forward to the help of the Lord against the mighty in this mission-field, for it is white already to harvest. Christians who can also render service in the choir will be cordially welcomed.

A mid-day prayer-meeting was held yesterday, at which an address was delivered by the Rev. W. Wilson, of South Lambeth. Mr. Moody has promised to attend on Wednesday, May 5.

MR. SANKEY'S SOUTH LONDON CHOIR.

Application by letter should be made at once, stating name, address, voice, and name of minister, to the Secretary, Victoria Theatre, or Camberwell Hall, S.W.

ACTON.—A Conference of Christians was held in the Assembly-rooms, Acton, on Tuesday, April 13, when A. Gliddon, Esq., of London, presided. Special united prayer-meetings have been held every evening since in the same place; and, in consequence of the large number attending them, an overflow meeting was commenced at the Lecture-hall on Tuesday, April 20, and it is believed these meetings have been blessed to many. Arrangements have also been made for holding gospel meetings for a fortnight, both at the Assembly-rooms and Lecture-hall, commencing Monday, April 26.

SUNDAY LAST AT THE OPERA HOUSE.

The meetings at the Opera House last Lord's-day did not suffer very much as to numbers through the absence of our brethren Messrs. Moody and Sankey. The audience in the early morning quite delighted us, so many were the gathered Christian-worker hearers, and nothing could have been more appropriate than Mr. Aitken's discourse from the review of the times of Amos. A most salutary lesson to all the Christian workers was given with much power and unction of the Holy One.

The audience became increased in volume, at three o'clock, and was more varied than at the morning meeting. As the hours of the glad day grew from morn to the time for the afternoon meeting, so increased the vigour and holy boldness of the speaker. It was a treat to sit and hear the masterly sermon given at this time, on the subject of the blind man, in John ix. It was an eloquent address on the power of the gospel, and the part we should all take in obeying the call of Heaven in owning and confessing Jesus and his saving grace. All the popular scoffs, and unreasonable objections notwithstanding, the after-meeting gave witness to some most interesting cases. How many were pricked in their hearts it was impossible to say, but that many were smitten with the Spirit's arrow cannot be doubted. The bold and fearless denunciations of mere "professional service" went straight to the conviction of the Christian hearer.

At the night meeting, at eight p.m., the house was all but overcrowded. The condition of the fool in Psa. xiv., and all his brethren in sin to-day, was made the starting-point for a most telling discourse from that psalm. The response to the invitation to young men to meet Mr. Aitken and others in the adjoining room, and the number of persons remaining to the after-meeting, was good to see.

Altogether, the day was a day of power, peace, and blessing to many. The ministrations of Mr. Aitken are such as may be left in the Spirit's hands for widespread blessing, with faith and abundant hope of ripening fruit.
J. SABINE KNIGHT.

THE WORK IN EAST LONDON.

FROM REV. T. RICHARDSON.

Mr. Moody took up the work at the Bow-road Hall on Tuesday evening, April 27, and although the hour was seven o'clock yet the Hall was well filled. The text selected was, "Sirs, what must I do to be saved?" (Acts xvi. 30.) Mr. Moody never seemed so much at ease in the East, and there was a marked unction throughout, and immediately an invitation was given both inquiry-rooms, one for men and one for women, were crowded, and many were obliged to be passed into the platform gallery.

Again on Wednesday night Mr. Moody spoke upon, "Seek ye the Lord while He may be found; call ye upon Him while He is near" (Isa. lv. 6), and the word was with the Holy Ghost sent down from heaven. Nearly the whole of the audience stayed some portion of the after-meeting, and the inquiry-rooms were again crowded in a few minutes, and the whole of the platform gallery, with the anxious.

These were just the fruits one might expect to be gathered by such an experienced soul-seeker, after the striking and deep-searching ministry of the Rev. W. H. Aitken.

On Thursday evening the Rev. Donald Fraser spoke upon the Syrian Leper, when another address of marvellous simplicity was given to those attending. The audience was not so large as usual, owing in some degree, no doubt, to the fact that the large posters announcing the services of Thursday and Friday had been barred by some enemy during Wednesday night with a printed sentence—"These services postponed." Even one of the stewards had determined not to attend till finding, on inquiry, that it was the work of some opponent.

FROM MRS. CHARLESWORTH.

We have been praying through the winter at our prayer-meetings for showers of blessing on London, and especially for our own East-end. And now the Lord is filling our hearts with praise, as we see each week richer and fuller blessing in the conversion of souls.

The readers of THE CHRISTIAN are by this time familiar with the Bow-road Hall, a building admirably fitted for the special purpose for which it was erected, its walls covered with gospel invitations, and so arranged that all can see, and for the most part hear well. They have pictured the crowded meetings, the rush of eager listeners gathering two hours before the meetings begin, and through the graphic weekly accounts, they can almost fancy they hear the burning words and earnest appeals of the speaker, and watch the eager, upturned faces hanging on his utterance, listening breathlessly, or melted to tears by his thrilling anecdotes or tender persuasions to turn now to Christ; but none but an eye-witness, and one who stays behind and goes to the inquiry-room, and speaks with the awakened souls, can realize how truly the power of the Spirit is present in these meetings to convince of sin and to draw souls to Christ. No mere human words, no eloquence or zeal, however fervent, could thus work on the souls of men.

Perhaps the meetings which we feel the most heart-stirring, are the eight o'clock

MEETINGS FOR WORKERS ON SUNDAY MORNING.

Our East-end people are not generally very early risers on this day; they work hard and late through the week, and are late on Saturday night; and it is a general experience that our Sunday schools are thinly attended in the morning. It is therefore the more remarkable to see the thousands who assemble at that early hour in the Bow-road Hall, and we who live near can bear witness that the congregation is mostly a local one; in all directions we see the people of our own congregations, Bible classes, and meetings, scattered over the area and galleries, their faces bright with joy and praise; and then we hear their testimony afterwards, that this meeting is such a blessing to them, and such a help through the day.

I suppose the thousands who gather there on Sunday (and the large hall, which seats 9000, is nearly full) must be mostly the Lord's own people—this can be seen in their faces—and probably really workers. It is a wonderful sight to see the thousands thronging the Burdett-road, generally so quiet in the stillness of the Sabbath morning, and it was remarked to me by a working-man after one of these meetings, that though thousands were walking, and some probably a long distance, the tram-car went down the road with only three people in it, and those, it was thought, had not come from the hall; and though men and boys were offering hymn-books for sale, hardly one was bought. Our working people in East London know how to prize the holy rest of the Lord's-day; and they have learnt to remember the Sabbath-day to keep it holy.

The singing, sweet and heavenly as it is, is not the chief attraction at the meetings, for I noticed, after Mr. Moody's address, and while Mr. Sankey's thrilling notes were ringing through the building, quite a stream of people were leaving the hall, probably hastening to be in time for their different Sunday-schools, or perhaps returning to a more distant home for their morning meal before going to their place of worship. These Sunday morning meetings are a precious privilege for all of us who could not leave our own places of worship through the later hour of the Lord's-day, and Mr. Moody speaks with special power to believers, and looks himself on these meetings as the most important. Surely many of the Lord's dear children will here get fresh life and power, and have their lips touched with a burning coal from the Lord's altar, thus becoming centres of life in their different spheres of work.

THE DAILY PRAYER-MEETING

is at present but small in attendance. We don't wonder at this; our population are too much engaged in work to be generally able to give the time, but the meeting is full of life, and is marked by many requests for prayer for the unsaved, and by praise for spiritual blessings received. I noticed these four yesterday among others:—"A widow asks for praise whose eldest son has been converted in this hall." "The teacher of a young women's Bible-class asks for praise for several members of her class converted in this hall." "A Sunday-school teacher praises God for members

of her Sunday-school class converted here." "Praise for a prayer-meeting in South London which numbered only six, and now is increased to sixty or seventy."

THE INQUIRY-ROOM

after the evening meetings will never be forgotten by those whose privilege it is to work there, and point the many anxious troubled souls to Jesus. These rooms are thronged with inquirers, and not only the rooms set apart, but all about the hall and galleries, may be found those whose hearts are stricken by the power of God's Spirit, for the most part willing and anxious for the help of God's children, though often so deeply bowed down with the first sight of their own lost state that they cannot be comforted, though in such cases they will generally go on attending the meetings, and we believe will not rest till they find Christ. Souls may be then seen in many different conditions—some quite ignorant, and only just awakening, others who have been professors for many years, and have been well instructed, but who have found, there for the first time, that they have never come as lost sinners to the blood of Jesus; others with special doubts and difficulties.

May the Lord give wisdom to all his children who are trying to help those who are seeking. If we did not know that He can use the weakest for his glory, we might indeed fear lest our poor words should hinder rather than help; but I am sure we must feel how powerless we are, and that the Spirit of God, who has wounded, alone can reveal Jesus to bind up the wound. Still He does use his people to pour in the oil and wine, and it is a joy to see the peace and rejoicing of those who have got a first sight of the pardoning love of Jesus. It was my privilege to see three or four go away praising God the other evening. One of them had been long an outward professor, and from her position likely to be made a blessing to many. Another had been long anxious, while one dear girl said she had never thought of such things till that evening, but she seemed able to lay hold of the simple message of salvation, and to see that Jesus was willing to receive her and make her his that night. Where it is possible, the awakened souls are directed by their own ministers; but many come from a long distance, and can only be advised to go to their pastors or teachers, and tell them the blessing they have found.

We can each judge best of the reality of the work as we see its effects upon individuals among our own people, and I can speak with thankfulness of instances of spiritual life among members of my own class. At one mission-house, we have kept on our usual evening classes and prayer-meetings, for while encouraging our people to go as much as possible to the Bow-road Hall, we knew all could not get in every night, and expected we should get some droppings of blessing from the work going on; and so it has proved, though the numbers have been smaller, the meetings have been full of life, and earnest pleading for souls. Some of our dear Christian working-men have each singled out some unconverted fellow-workman or friend, have asked special prayer for that one, have taken him to the great meetings at the hall, and have been by his side ready to take the first opportunity to press home the truth; and they have had the joy of thus gleaming by the Lord's side in the great harvest-field; and with what joy they introduce them, when brought to the Lord, to their own prayer-meeting or Bible class. Several of our dear girls, attending our young women's classes, have gone with their teacher to the hall, and have, we believe, truly given their hearts to the Lord; indeed, we have hardly a meeting where we do not have some token of the blessing going on. It is a time of solemn responsibility; may all God's children awake and come to the Lord's help against the mighty, and may none of us be found sleeping in harvest, lest we be sons that cause shame. (Prov. x. 5.)

Limehouse Rectory, E.

Several young men have set to work in earnest in the tent in the East-end. On Sunday week it was indeed a pleasing sight to see about 600 of the very poor seated, many of them only half-clad, and forty of these young Christian workers waiting on them with a substantial tea, after which the gospel was preached to them by the Right Hon. Cowper Temple, Mr. Grattan Guinness, and Mr. J. Jones. The expenses are about £30 per week, and these young men have been able to raise that amount weekly among themselves and friends up to the present time. The tent and seats cost £10 per week for hire; but if the purchase money, viz.,

£125, is paid within six weeks, no hire will be charged. We hope this sum will be at once provided, and we shall be happy to receive contributions for it.

NOON MEETINGS, HAYMARKET.

TUESDAY, APRIL 27TH.

This hour was devoted to reports, in continuation of the day before, when the time was too short to tell of what the Lord is doing.

After singing "One more day's work for Jesus," Mr. Moody read and commented briefly on the 146th Psalm—a Psalm of praise.

After singing that grand anthem of praise,

"Oh happy day, that fixed my choice
On Thee, my Saviour and my God!"

Rev. Lemuel Jones, of Macombe, Illinois, spoke. He said the people of America were praying for London more than ever they had prayed before, except, perhaps, during the time of their war. He hoped there would be such a blessing in London as would extend over all the world.

Professor Simpson, of Edinburgh, gave a sketch of the effects of the work there on different classes of people. He mentioned the case of a sick girl, who sang in the midst of her fever "The Gates Ajar." Her little sister Bessie, three years old, scarce able to frame the words, could just join in the chorus, "For me, for me." She, too, was laid on the bed of fever, and in her dying moments was heard to whisper, "For me, for me; in Jesus for me."

Rev. W. Taylor, of California, said that, while he had a profound interest in this movement, and felt thankful for the success that had attended it, he had not heard a word about poor India since he came to London; and he wished to remind the meeting of that country, and what God was doing there. His heart was very much in India, and he did not know but it would carry him off back there some day suddenly. An old missionary, who had been working there for more than thirty years, wrote to him the other day, asking the people of London to set apart one day to pray for India, with its 240 millions of souls, locked up there in heathenism.

"This is not a prayer-day," said Mr. Taylor, "but a praise-day; let me give you something to thank God for about India. He has got some grand and glorious missionaries there, and others who have been brought to Christ, but the great mass of the people called Christians—Europeans, East Indians, and others—have scandalized and misrepresented the name of Jesus. Within the last three years, God has taken hold of this community, and raised up indigenous churches, composed of Europeans, East Indians, Hindoos, Parsees, and Mohammedans, all in a common fraternity. There are now eighteen evangelists and pastors, and 1300 newly converted workers, who go out and do more than 5000 miles travelling, in order to visit these different posts. The churches are self-supporting. Some of these men whose money was monopolized by Satan, and who were antagonists to the missionaries, after their conversion have furnished resources out of which the Church of God is supported.

The conversion of Hindoos there is a matter of great rejoicing. One man gave up a fortune to receive Christ. Afterwards I heard him say, "Thank God, I have received Christ and salvation, and I wouldn't give Him up for ten thousand worlds." Poor fellow! He was smashed in the street when preaching by the mob; they stamped upon his face, and left him for dead. A Brahmin who knew him, and admired his consistency of life, took him and carried him out of the mud, and washed him. When he came to himself, he said, "Oh, thank God, for the privilege of dying for Jesus!" He found it his highest and happiest privilege to be permitted to die for Jesus. The Lord brought him round, and now eight of his countrymen have been converted to God and baptized. There are about sixty converted Hindoos and Parsees in Bombay alone. We want to thank God for this kind of thing.

Rev. J. Foulkes, of Liverpool, remarked upon one feature of the work there, viz., that many who had been professing Christians for years, had, during the recent meetings, for the first time realized Christ as their Saviour. He gave one or two notable instances.

A clergyman reported on a good work going on in the south of France, and at the naval stations on the Mediterranean.

After Rev. T. H. Morgan had quoted and commented on Malachi iii. 16,

Mr. Paton read a letter received from Cambridge, telling the good news of a revival there. They were very anxious to have a visit from Messrs. Moody and Sankey, but failing that, they had set to work themselves, and God was blessing the effort abundantly.

Mr. Moody closed the service with a short but very importunate prayer for God's blessing on the work in India, Germany, Switzerland, Russia, and at home. The interesting proceedings might be summed up in the words, "The Lord hath done great things for us, whereof we are glad."

WEDNESDAY, 28TH.

Mr. Graham, in reading the requests for prayer, regretted that they were obliged to condense them, on account of their being so numerous. Those who send them in, he said, ought to be consoled with the belief that however their letters might be thrown aside or torn up here, there was no waste-basket in the Father's house above. There were a considerable number of requests for those who are victims of intemperance, this being the day specially set apart to pray for the salvation of such persons.

After prayer specially suitable to the occasion,

Rev. W. H. Aitken read part of Mark xix. The true view to take of these cases of demoniacal possession was that at that time, when the power and beauty of God were manifested in Christ, God permitted Satan's power to be manifested too. Such possessions were not quite gone in these days. The case of the drunkard was one that brought home to us what Satan could do with a man when he is able to lead him captive at his will. No cases were more difficult to deal with. We had to say it very often, but all things are possible to him that believeth. Mr. Aitken quoted the case of a debauched drunkard in his own congregation who laid hold of Christ on the last Sunday Mr. Moody was in Liverpool. Referring to the words of our Lord that "this kind comes not forth by prayer and fasting," Mr. Aitken said he believed the weapon God called on Christians to use were faith, prayer, and fasting. Other means were laudable enough, but this was incumbent on all disciples of Christ. He pictured the unspeakably wretched state of the drunkard, and said it was only the manifestation of the devil's power that was at work in every unsaved heart, though it might not be visible.

Silent prayer was offered for the drunkards of London, and Mr. Moody followed in earnest petition that this curse might be removed from our midst.

A gentleman in the first gallery told a sad story of a lady in good position who was a helpless victim to strong drink, her husband having died of a broken heart. He strongly deprecated a custom which produced such terrible results, and prayed subsequently that Christians might be taught to relinquish the use of strong drink.

Mr. Sankey sang a temperance hymn—the story of a mother, who, with her child, had to fly from her drunken husband. In her efforts to preserve her babe from the cold, she perished herself, and was found in this condition by the husband in the morning. Mr. Sankey's rendering of it was in chant form, and was most pathetic and thrilling.

When he had ceased, Rev. W. Taylor prayed that Christians might be impressed with the fact that drunkards graduated in the school of moderate drinkers, and that for the good of others they might decline to be teachers in this school.

Mr. Moody did not make any remarks on the subject of the hour, though he does not, as a rule, shrink from expressing himself very decidedly in opposition to the drink, and the drinking customs of the day. He closed the meeting with the benediction.

THURSDAY, 29TH.

"Sweet hour of prayer," sung with a quiet heartiness, was a fitting commencement to the exercises that followed.

As the requests were about to be read, Mr. Moody said, "Let us all pray; we want more prayer at this meeting. After the requests are read, let two or three brethren pray shortly. We want to have about twenty or thirty pray in the course of the hour."

The requests included thirty-six for drunkards; "for a minister of the gospel, that he may himself know the gospel which he ignorantly preaches to others;" "for two other clergymen, who do not know the truth;" "for one who has been in incessant pain for fifteen years." Seven requests for praise were offered.

After prayer, and "Jesu, Lover of my soul," Mr. Moody read the story of Pentecostal blessing, in Acts ii.

The Spirit of God at that day fell on all classes. One of the most difficult classes to reach was the young men. During the past twelve months there had been better success among them than any other class. In years past, men have been afraid of the future of the Church, but God is reaching the young men throughout the kingdom. "Today I want to ask the Christians here to pray for the young men of London."

Mr. Moody gave a stirring account of the work amongst that class in Scotland and Ireland, and also referred to the work that has been begun in the North of London. In another column we give some incidents he told, as well as others that followed. He closed with a fervent appeal for prayer on behalf of the young men, and himself led the meeting in prayer.

At the close of the testimony respecting the work among young men, Professor Simpson, of Edinburgh, earnestly prayed that it might extend.

Mr. Moody said, while we were praying for young men, he might mention that, at the meeting in the Opera House last night, he noticed an old man on his knees. He went and talked to him for some time, and he believed light broke into the man's soul. He asked how old he was, to which he replied that he was seventy. The thought came into his mind that, though this old man was converted, his life was really gone; whereas, if a young man is converted, his whole life could be devoted to Christ. It was therefore very important to reach the young men. The next one he spoke to, the night before, was brought to him by a young convert, and was deaf and dumb. He was somewhat embarrassed to know how to act, but then the thought came that God would hear his prayer, even if the young man could not; and if he were converted, this deaf and dumb young man was worth more than the old man.

He announced that, at the noon meeting next day, "Our Children" would be the subject, and requested parents whose children had been converted to send in requests for praise.

FRIDAY, 30TH.

After preliminary exercises and the requests for prayer,

Mr. Moody read the 84th Psalm. He said the subject of the day was, "Our Children." He liked that eleventh verse of this psalm, "No good thing will He withhold from them that walk uprightly." Surely it would be a good thing to have all the children brought to Christ. "The promise is to you and your children." He told a very interesting story of a young sailor in Chicago who, after his conversion, and while he was endeavouring to find out his mother in Scotland, read this psalm, and was encouraged to believe by this eleventh verse that God would reveal to him where his mother was. He was prompted to write to his former master in Massachusetts, and received back a letter from his mother which had been waiting for him seven years. He took his mother and two sisters out to Chicago, and they were now as happy and useful a family as there was in the city.

Mr. Hurditch gave an instance of strong faith on the part of a woman in Liverpool as to the return of her wandering boy—she pleaded the all-prevailing name of Jesus.

A gentleman on the platform prayed most fervently for his five sons and four daughters.

Dr. Ellis spoke of the responsibility of parents in walking blamelessly at home as well as praying for the conversion of their children.

Dr. Cairns, of Berwick, testified of much blessing received in these revival times by Christian fathers from their fidelity with respect to their children, and gave some remarkable answers to prayer. He made an earnest appeal to London ministers to rally around this movement, and entreated them not to lose this opportunity of coming to the help of the Lord against the mighty. We would commend this advice from one of tried experience and high Christian attainments, to any of his London brethren who have not yet thrown their energies and sympathies into this gracious work.

Rev. Mr. Robertson, of Newington, Edinburgh, followed in prayer, after which

Mr. Moody told of the lady in London who went to Dundee with her boys, where they were converted. He read a letter from her, stating that she and her husband had laid themselves out to bring nightly some unconverted friend to the special meetings, and without a single exception those friends whom they had taken there had been led to accept

Christ as their present Saviour. What a blessed work! exclaimed Mr. Moody. Are there not hundreds who could go and do likewise?

SATURDAY, MAY 1ST.

It was announced by Mr. Moody the day before, but not generally made known, that the noon meeting this day would be specially for the children, and conducted by the Rev. Mr. Robertson, of Newington, Edinburgh, who has had great success in connection with meetings for children. The limited announcement, and the wet nature of the day, resulted in a very small gathering, but the service was, nevertheless, a most instructive and pleasant one. We are afraid Mr. Robertson's naturally weak voice did not reach those at the outskirts of the meeting, and next Saturday, when there will be a children's service in the same place, at three o'clock, we trust Mr. Robertson will speak from the rail in front of the platform, and not from the dais usually occupied by Mr. Moody.

In the column specially devoted to the young, our readers will find a condensed report of Mr. Robertson's delightful and suitable address. Here we only give his introductory remarks, which were more addressed to parents. He said:—

"It was a handful of tender grass for the lambs I was requested to bring, but I wish to drop a hint just now to my elder friends—the fathers and mothers who have come along with the children. It is this, that I am meeting in Edinburgh, and other places, not a few silvery-haired, old Christians, who say, 'Do you know we wish we were young again in these Christ-seeking and Christ-finding times; we wish we were passing through our childhood.' The Holy Spirit has been anointing the eyes of many young people in Scotland with his own eye salve, and our young people have been seeing visions of a full Christ for empty sinners. Not a few parents have told me about their own boys and girls coming home from such meetings as are being held here, and with streaming eyes saying, 'Oh, there is beauty in Jesus that we should desire Him.'

"Do you know, I confess to you parents to a very guilty misgiving as to early conversion, under which I long laboured. A great change has occurred in my convictions on that point during the last twelve months. I am persuaded that the little children may become ardent lovers of the Saviour at a far earlier age than we have been accustomed to think. A child can know and trust the love of Jesus as soon as it can trust its mother's love. The gate is not so strait for them. I have sometimes noticed, when we were on our Sabbath-school excursions in the country, that when we came to a paling, the teachers had to make a great leap to get over, while the little ones were through between the bars, and away far before us. Jesus suits the wants of those little ones who believe in Him.

"Do not treat early piety with suspicion. Do not think it a youthful fancy that will soon die away. It is a very tender bud; do not brush it hard."

Mr. Robertson then presented his "baskets of summer fruit," with appropriate hymns and prayers between.

BOURNEMOUTH has been highly favoured since the Week of Prayer in the visits of evangelists, with much blessing as the result. Mr. John Vine has just concluded a series of meetings, held at Poxedown and this place, when on every occasion the power of God was manifest, especially at the service in Bournemouth last night, when, at the close of an after-meeting, over twenty professed to have closed with Christ. Strong men and maidens, and quite young children, were weeping bitterly in all parts of the room. Altogether, it was a memorable night. Glory be to God!

Bournemouth, April 26.

T. CLARK.

AT BOWDON, NEAR MANCHESTER, the evangelistic meetings, commenced two or three months back by Mr. James N. Carr, of Carlisle, and carried on for some weeks after by Mr. W. D. Dunn, have again, in a second series by Mr. Dunn, yielded a large number of conversions. Each night during a week of addresses, there was a very large attendance, and not one meeting closed without a number of inquirers. The concluding gathering, which was held last week, was densely packed, and two side-rooms were filled with inquirers, one of them for the second time. The local friends are filled with joy. Christians who have never before spoken a word for Jesus, have begun to preach the word with boldness to their fellow-passengers on the railway and elsewhere, and the new converts are keeping their faith awake by efforts to save others. Old residents testify that Bowdon was never before so shaken by the Holy Ghost.

FOR THE YOUNG.

FIVE BASKETS OF SUMMER FRUIT.

What a pity all the little readers of THE CHRISTIAN—and the big ones too, for the matter of that—were not at the Haymarket Opera House last Saturday, at twelve o'clock. Why? Because there were such lots of good things given away, and I remember, once upon a time, when I was a little younger than I am, how delighted I used to be where there were nice presents to be had.

But for two very good reasons there were only just a handful of young folks there. The first reason is that not many of them knew what was going to happen—very good reason surely; and the next is that it was a rainy day. What terrible disappointments these rainy days are sometimes! Well, then, for the benefit of those who didn't know, and those who couldn't go, I am going to tell you a little about it, if Mr. Editor will let me. That dreadful man, Mr. Editor, says he has so much to tell the old people this week that he can't afford much room for the young ones. I don't think that's quite fair of Mr. Editor; but, you know, whatever he says must be done, so out of the "Five Baskets of Summer Fruit," that were given away at the Opera House, I must just pick an apple out of one, a plum out of another, a strawberry out of the third, an orange out of the fourth, and a cluster of grapes out of the fifth.

But I must tell you who gave away the baskets. It was the Rev. Mr. Robertson, from Edinburgh. He is a famous man for the children, I can tell you. He has got such a nice, pleasant voice, that I am sure God just made it and tuned it for the express purpose of saying sweet things to the little ones. I won't say any more about him, because he is going to give away lots more of good things next Saturday, at three o'clock, at the Opera House, and you can go and see for yourselves.

Now for the "Baskets." They are all about "one thing." I wonder how many of you know how often the words "one thing" are to be found in the Bible. You had better look and see.

Basket Number One. "One thing is needful." Where is that? Who said it? Whom did He say it to? I want you to answer these questions to your parents or friends. Be sure you do it. "Well, now, what is my watch for?" "To tell the time, of course." "Suppose it didn't tell the time, what would it be good for?" "Nothing." "Very good. What is my pencil for?" "To write with." "Suppose it had no point, what would it be good for?" "Nothing." Right. What were you made for, my boy? Ah! you don't answer that so quickly. If you are not living for the purpose for which you were made, what are you good for? You were made to get your feet on the ladder to glory. Suppose a ship is going down in a storm, what is the "one thing needful"? The lifeboat. If a house is on fire, what is the "one thing needful" for those who are at the window, and can't get downstairs? The fire-escape. What is the "one thing needful" for every boy and girl? *Christ in the heart.* If you haven't opened the door to let Him in, do it at once.

Basket Number Two. "One thing thou lackest." Who can find that passage? *Lackest, means Wantest.* Jesus said it to a young man, who came running, he was so eager to know how his soul could be saved. Jesus opened the shutters of his heart and let in the light,—then such a lot of motes! Jesus probed his heart, and this young man shook his head and shut the door and went away. That is one of the saddest stories in the Bible. Suppose you write a lot of cyphers all round the wall; what would they all come to? Why, nothing. But put a figure at the beginning and then what do they come to? Perhaps, millions on millions, whether of pounds or pearls. If you have everything else and *lack Christ*, what are you worth? Answer that if you can.

Just a word or two about the other Baskets. Number *Three*, is, "One thing have I desired." That's in the old Testament; who will find it? Desired what? "To see the beauty of the Lord." Have you ever seen a beautiful rainbow, made of sunshine and shower. But that

is nothing to "the rainbow round about the throne." It is made up of the guilt of man and the grace of God. Wouldn't you like to see it?

Number *Four* basket.—"One thing I know."

Number *Five* basket, "One thing I do." These were beautiful, but I must leave you to find them out, and all about them. Your parents and other kind friends will help you I am sure. My parting advice to you is to go and hear Mr. Robertson next Saturday if you can; and if you can't, I'll try and tell you something of what he said in THE CHRISTIAN of next week. R.

MONDAY'S NOON MEETING, HAYMARKET.

The volume of praise grows larger, and finds expression, week by week, at these Monday noontide meetings. After the public requests had been read and presented, the congregation sang, with heart and voice, that grand old song of praise, the Hundredth Psalm.

Mr. Moody, before reading Psa. cxvii., counselled brevity in the reports.

Mr. Shuldham Henry reported on the work in Liverpool. The inquiry-rooms were filled nightly. Every class was being reached, and the Lord was doing great things.

Mr. Weatherley told of a young man whose mother had sent him all the way from Leeds to London, to the meetings. He found Christ at the Agricultural Hall, and returned to Leeds to-day, to gladden the heart of his mother. "Last night," said Mr. Weatherley, "the adjoining room was filled with young men inquiring the way of life." He gave an intensely interesting instance of conversion which occurred last night.

Rev. W. Bradbury read a letter relating the salvation of a father and son at the same time in the inquiry-room.

Mr. Balfour gave an encouraging account of the services at the Victoria Theatre yesterday.

Mr. Radcliffe related incidents showing the growing success of the house-to-house visitation. Many, he said, were willing to come from the country and aid in the work if London friends would entertain them.

This testimony of blessing experienced was continued by Mr. Hodder in reference to the South of London, and Lord Cavan with reference to Seaford and Woolwich.

A gentleman gave an interesting example of how the work spreads. A word dropped by Mr. Moody at Birmingham went to the heart of a clergyman who heard him. He returned to Staffordshire, and repeated the words, which were blessed to the conversion of two men. Let us praise God for the twos and threes in the country as well as the larger numbers in the towns.

Rev. S. Herring gave an account of the formation of bands of boys and girls, numbering altogether about 100, who had set to work in the North of London.

Mr. Cory, from Cardiff, said about 600 people in that town had been professedly brought to Christ at recent services there.

Rev. J. Wilkinson spoke of successful services in Glasgow the day before, and also of much blessing that had resulted from speaking for Christ by the way.

Capt. Moreton told of two cousins who had been converted recently in the North, and had since been the means of leading thirteen relatives and friends to Christ. Another young man had reserved tickets for two unconverted friends in the same office, and having induced them to go to the meetings, they were brought to Christ there, and were now at work for the Master.

After some exceedingly encouraging testimony from Mr. Campbell Whyte of Glasgow, Mr. Moody read a letter received from one of the Cambridge undergraduates, detailing most successful meetings there.

Rev. Mr. Aitken then gave thanks for the good news coming from every quarter, and also prayed for individual cases. At Mr. Sankey's request the hymn with the chorus,

"Only trust Him, only trust Him,
He will save you now."

was sung. The singing of it, he said, at the Agricultural Hall on Thursday evening had been blessed to the conversion of at least one soul, who had long struggled in darkness.

THE CHRISTIAN WORKERS' COLUMN.

In these days of great religious awakening, I think it would be of great use if you would open a column in *THE CHRISTIAN*, to be called "The Christian Workers' Column," wherein accounts might be given of the modes used for helping the anxious ones at inquiry-meetings. Many of those now helping have had but little experience; a statement of the modes and arguments used by others who have been longer in the work would be of great assistance. They should be short and to the point; thus several might be embraced under one column.

For instance, I was speaking to a lady at the inquiry-room while Messrs. Moody and Sankey were at Liverpool. She said that she *believed*, but could not *feel*. I told her that faith came first, and feelings afterwards—that we were bound to believe, and that feeling would follow. I said, "You see I strike my hand against this form. I *strike* it first, and I *feel* it afterwards. The feeling is the result, and does not go before. So you must not attempt to feel first, and believe afterwards—endorsing, as it were, God's truth by your feeling." She seemed to grasp what I meant.

I think a column of this kind would be useful.

St. John's Vicarage, Middlesboro'.

A. C. SMITH.

[We shall be glad to carry out our correspondent's suggestion, so far as space admits, if Christian workers will kindly send to us, in a few pointed sentences, the details of any similar cases they may meet with.]

The following conveys the substance of a conversation with a young woman a few weeks since:—

"Will you tell me whether you are a Christian?"

"I sometimes think I am."

"Perhaps you are. What are your reasons for thinking so?"

"I believe I am a sinner; and that Christ died for me; and I think that I shall be saved at last."

"But you have no assurance that you are now a child of God?" "No." "Nor that you have eternal life?" "No."

"Please read with me John iii. 16. Now you appear to me to believe the whole verse, except the last clause. You believe that God so loved the world, that He gave his Son to die for us; you believe that Jesus died for you; and you also believe, or at least you think, that you will not perish at last. But do you not see that you have the same ground for believing the last clause as for all the rest—for believing that you have eternal life as for believing that you will not perish. It is God's word in each case, and if you believe the one, surely you will believe the other."

In a moment she said, "Yes: I see it, and I believe it."

"Then give God thanks."

She bowed her head, and in a few words praised God for the gift of eternal life. She told a friend as she left, "I have seen the kingdom of God to-night;" and the last time we saw her, some days later, her face shone with the peace of God, and she said she did not want to be happier than she had been since that evening.

Among the audience at the Christian Workers' meeting, one Sunday morning, at the Agricultural Hall, was a young girl who had recently been saved. When Mr. Moody asked all to stand who would pledge themselves to speak to and try to lead to Christ some one person during the week, she was amongst those who rose. That night, at the close of a meeting in the northern suburb where this young girl lived, a father asked the congregation to unite with him in praise that his little child, when she came home from school in the afternoon, had told her mother that she loved Jesus, and He was her Saviour. The little one was in the class of the young Christian whom we have mentioned, and who, after speaking to her and others in school, had taken the child for a walk, pressed her to yield herself to Christ, and accept Him as her Saviour, with the result already noted.

The harvest of the harvest, the finest of the wheat, now being garnered for the great Husbandman, is to be found in the inquiry-room. A tall, handsome man was sitting there alone on a recent occasion, evidently wishing for counsel. Being accosted, he said—

"It is my earnest desire to be a Christian, but I do not see the way?"

"Where do you stumble?" was inquired.

"At the very beginning, I do not see how to take the very first step!"

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He was wearing a handsome gold watch and chain.

"Where did you get your watch and chain?" was asked.

"My father gave them to me."

"Why?"

"Because he loved me, I suppose," with a smile.

"Just so; in exactly the same way and for the same reason, your heavenly Father is offering you salvation; take it as you received your watch and chain."

His head fell upon his hands and remained there for some time, while we both prayed. Presently his face was lifted, and he said, "I think I see it; leave me alone with God!"

He was left, as he desired to be, to the teaching of the Divine Spirit, and when seen at a later period of the evening, it was clear as light that he had found peace passing all understanding.

"Is there anybody here that can talk to an inquirer?"

I was asked at the head of the stairs by a fine-looking man of middle age.

"I'll go willingly," and we walked to his friend for whom he asked—a strong workman with very dark, bright eyes, thoroughly in earnest concerning his soul.

"I want to know what I am to do?" was his remark.

"Are you willing when you know?" "Quite."

"Do you know you are a sinner?" "Yes."

"Quite sure?" "Yes."

"Do you know Christ died to save sinners?" "Yes."

"Do you feel your need of a Saviour?" "Yes."

"Will you say after me, 'I am a sinner—Jesus died to save sinners, therefore He died to save me because I am a sinner. It is only to take the salvation He has provided—I do take it and so become a sinner saved.'" Quietly, step by step, the man repeated the words, until he reached the end, then looked at his friend and the teacher with such tender brightness, such awakening joy, as testified clearly that the truth had "made him free."

A dark experience suggesting an inquiry comes next. In the theatre, close to the stage, a man kneeling on the floor, moaning, crying, sobbing, praying, calling on the name of the Lord; around him many brethren endeavouring to teach him; standing nearest, his own little daughter stroking caressingly her father's grey hair as he kneels, and cries and groans. The fumes of strong drink are so powerful as to render it offensive to be near him, and he impatiently rejects all attempts to teach or enlighten him.

Question:—Is it right or wise to deal with a man in such circumstances as an inquirer for salvation?

Two grey-headed men meet as the inquiry-meeting closes, and they know each other. "How long are you going to be without Christ?" one asks. "You have not much time left to serve Him, your grey hairs should teach you as mine should me."

Just then a third grey-headed man passed and heard the words, adding, "And as mine should me; thank God they have. Take Christ as yours now, and come along."

"Well, what do you say to that?"

"I am willing, quite willing, to take Christ as my Saviour, but I am afraid I should bring disgrace afterward: I am so weak and unworthy."

"Never heed that; take Christ as your Saviour and King to-night, and trust Him to take charge and care of you to-morrow and all following to-morrows."

"Will that do?" "Perfectly well; what Jesus wants is to-night; to-morrow is in his hand."

"I will, I will, cheerfully then."

A strong grip of hands outstretched as his Christian wife, who had prayed for him twenty years, passed by at the moment, and then the words, "Take him home with you, the Lord has given him to you at last."

A young man said, "Suppose I accept the offered salvation, and I am quite willing and anxious to do so, and to-morrow I return to my former courses, what then?"

"Let us settle one thing at once. Will you give yourself to Jesus on condition that the responsibility of your continuing his rests on Him, not on you?"

"Will He have me that way?" "Certainly."

"But what am I to do?" "First, take Christ as Saviour and King, next, pray to Him constantly, and always trust to Him to keep you."

"Will He do it?" "Yes."

"I am ready, I am willing." "Praise the Lord!"

THE BRIGHTON MEETING.

The arrangements for this meeting are progressing most satisfactorily. The number from the Continent who are likely to attend is very large. It is specially desired that those who can entertain English-speaking ministers from the Continent should at once communicate with the Local Secretary, C. Buchel, 61, King's-road, Brighton.

So large a number of conversions have occurred at these meetings, that those attending are specially invited to interest their unsaved friends in coming.

A meeting of such size, held for so long a time, and gathering Christians from so many nationalities, for exclusively spiritual objects, has rarely, if ever, been known; and it is most earnestly requested that all should come in prayer, and in the confidence of faith, that God will use it in a special manner to large results of his own glory, hiding the instrumentalities, and revealing Himself, that the weak, imperfect earthen vessels might be so broken, that the light of the Lord may alone be seen.

MR. PEARSALL SMITH AT STUTTGART.

BY DR. BAEDEKER.

After a week's services at Basel, Mr. Smith paid a visit to Zurich and to Carlsruhe, and on his way to Stuttgart spent a Sunday at Kornthal. There were five meetings announced, in which Mr. Smith spoke, and such were the crowds that had assembled to hear him, that the church, which holds more than 2000 people, was not able to hold them all, and many had to stand outside at the windows and doors. The results of that day's preaching at Kornthal are great; many—about forty—who spoke English, confessed to have found the Lord in the pardon of their sins, and many Christians were lifted to a higher level of privilege and power. But a yet more glorious work was realized at Stuttgart. For a week, beginning on Monday, the 19th, there were mostly every day four or five meetings, with from 2500 to 3500 in each. Even the prayer-meeting at eight o'clock in the morning was crowded. There was a meeting for Christians from ten to half-past eleven o'clock; a conference for brethren from two to four, which was numerously attended by brethren in the ministry; and then there were gospel-meetings in two different places in the evening. Mr. Smith went first to one and then to the other, and the crowds were such as scarcely ever have been seen assembled in Stuttgart. About 6000 attended every evening. The simple and full gospel did a wonderful work; I am not afraid of over-estimating the numbers when I speak of some hundreds who, within that week, have passed from death into life. The clergymen of Wurtemberg are mostly true-hearted men, but many of them are so pressed down with the cares and labours of their pastorate, that the joy of the Lord and the privilege side of working for Him seem to reach them but little. They expressed themselves as truly grateful to Mr. Smith for coming to their help, and for bringing such a joyous gospel. Many a sad cloud was lifted from off their brows, and the sunshine of God's presence lighted up their sad but honest countenances.

On Friday morning especially many hearts were made glad, and many a cup ran over. Mr. Smith requested those present who had received a blessing from the Lord within the last few days to give expression to their gratitude in the words of a single text of Scripture, and for about an hour one after the other, in quick succession, rose to bear witness to what the Lord was to their souls.

Last Sunday, April 25, there were four meetings, one following closely upon the other. The first, at two o'clock, was for men only, and about 3500 were present; the second was only for women, when a like number attended. In the evening the same hall was filled again by a mixed multitude, and from seven till eight, and from eight till nearly ten o'clock, the largest church in Stuttgart was densely crowded with a most attentive audience. I believe that very many that night touched the hem of the garment of Jesus, as they had never done before, for healing and for sanctifying power. It was most affecting to see the warm expressions of love and gratitude they felt for Mr. Smith, and I am persuaded that the work of this week at Stuttgart will be

seen after many days. There never has been anything of the kind before there. Surely the fields are white for the harvest everywhere on the Continent.

THE FREE GIFT.

O who will come, O who will come,
And take what Christ will give,
The glorious things He offers now
To all on earth who live?
"I give you life, eternal life,"
The blessed Saviour cries;
"A pardon seal'd, a heart renew'd,
And glory in the skies.
I give you faith, and hope, and love,
And all the life to come.
The Father's house, the Father's house,
It is the children's home!"
What would you have, what would you have,
That Christ cannot bestow?
What fair inheritance above,
What joy and peace below?
What mightier Lord would you obey,
What more celestial King?
What surer refuge would you have
Than His almighty wing?
What loftier height would you ascend
Than at His feet to lie?
What more could Jesus do for you
Than bow the heavens and die!
"What more could I, what more could I,
For all My vineyard do,
Than that I have already done?"
Now says my Lord to you.
You have His love, His life, His blood,
His Spirit, and His Word.
O take His gift, and you shall share
The glory of your Lord!
For you the gates stand open wide,
And angels guard the way.
The shadows lengthen on the earth,
O hasten while 'tis day.
Whosoever, whosoever,
Whereso'er you dwell,
O hear that tale of wondrous love,
The gospel pages tell!
It matters not from whence you come;
You need not have a doubt,
So that you do but come to Him,
Who will not cast you out.
However dark, and vile, and sad,
You shall be so no more,
When once you see the Lamb of God,
Who all your burden bore.
O do but come, and quickly come,
O come, poor sinner, now!
Before thy sun for ever sets,
That now is sinking low.
You'll ne'er lament you came to Him,
And gave Him all your heart;
For it is everlasting woe
When Jesus says, "Depart!"
But O the joy when from His throne
He says, "Come ye to Me;
For where I am, in this bright world,
There shall my servant be!"

London, April, 1875.

JOSEPH PITTER.

ASHBOURNE, DERBYSHIRE.—We gratefully trace the loving hand of our God in leading his dear servant, William Taylor (once a navy), into Ashbourne. The dear ones who pleaded for a blessing upon these services will rejoice to hear that each night numbers assembled at the Town-hall, who never attend any place of worship, and the Holy Spirit's power accompanying the sweet, soul-stirring addresses. Many were led to see for the first time their danger, to view the greater sight of Jesus on the cross, as their Substitute, and to accept the loving invitation to "Come and take the water of life freely." The latter days' services were crowded to excess. Great blessing also rested upon the open-air meetings, held by "other fellow-labourers whose names are in the book of life." We pray that our Lord will give us "out of his fulness grace for grace," and to his name shall be all the glory!
S. S. G.

MEETINGS FOR THE YOUNG AT KETTERING.

In this small town of, perhaps, 8000 inhabitants, we have had night after night gatherings of a thousand young and old. Last night there must have been twelve hundred present. The after-meetings have been times of refreshing to Christians, and of salvation to seekers. Many believers who had scarcely ever before spoken to any one personally about the things of the kingdom, have been roused and helped by God to be soul-winners. More than two hundred children and adults, some of whom have for long been waiting on the threshold, have given in their names as members of the family of God. Oh that indeed they may all have been written down in the Lamb's book of life! We thank God also that the passing by of Jesus of Nazareth has brought some to his side for healing who were at first attracted merely by curiosity.

"Praise waiteth for Thee, O God, in Zion," "Bless the Lord, O my soul; and all that is within me, bless his holy name," "O give thanks unto the Lord, for He is good; because his mercy endureth for ever," and other similar texts, rose from full hearts to the lips of many who remained to the happy little praise-service, with which, after ten o'clock last night, we concluded this series of special meetings. God grant that not one of those for whose professed conversion our thanksgiving was offered may be wanting in that day when He will "make up his jewels." We do pray that Christ may be glorified in them, and that the last words which Mr. Spiers heard as the train carried him away may be indeed prophetic. They rang through the air from the railway-truck, where a crowd of children stood waving their hymn-books, and singing—

"Like the stars of the morning,
His bright crown adorning,
They shall shine in their beauty,
Bright gems for His crown."

M. S. J.

OUR YOUNG WOMEN.—A SUGGESTION.

Some few weeks ago it was remarked by a correspondent of THE CHRISTIAN that while so many means are being used to win the souls of young men, comparatively little is done for young women. Will you allow me to suggest that since so much success has attended the efforts of Christian young men in bringing others of their own age to the Saviour, it is probable that one of the best ways of reaching young women would be through those of themselves who are already on the Lord's side. I doubt not that there are in London alone thousands of dear girls who, like myself, have unconverted friends and acquaintances of their own age, whom they long to see entering the kingdom of God, while yet they find it difficult to get favourable opportunities of inviting them to the Saviour. Why should not such join themselves into little companies to pray for their friends, and to help and encourage each other in their efforts to win them.

I would suggest that each little band should meet for an hour every evening for this purpose, and after continuing to do this for some time (so that those who are only half-hearted may drop off, and those who remain become firmly united), that they should then invite their unconverted acquaintances and other young women with whom they may come in contact, to join them during a second hour while they lovingly speak to them of the dear Saviour whom they have found, and entreat them to seek Him for themselves.

Should the work prosper, it might be found advisable to unite these little companies into a Young Ladies' Evangelization Union, with more organization and unity of effort; but be that as it may, surely in these days of so much blessing the Christian girls of London might unite in some way to carry the gospel to their perishing sisters. S. M. M.

[We willingly give publicity to our correspondent's excellent proposal, and trust it may lead to practical work in the direction suggested. Communications and offers of co-operation may be sent to our correspondent, at 165, Aldersgate-st., E.C.—Ed.]

DUDLEY.—A very successful Mission has been held here in connection with some of the churches, a peculiar feature of which has been services held in some of the coal-pits in the neighbourhood. These meetings have been much appreciated by the miners, and we trust not a few of them have found the Pearl of great price.

WORK AMONG THE MILITIA.

A friend writes to say:—"Under the superintendence of the clergymen a few young ladies (taking alternate evenings) play an harmonium in a convenient mission-room every evening, and the young militiamen come in numbers, varying each night from twenty to sixty, to sing Sankey's hymns, the tunes of which seem particularly suited to please them.

"Coffee is sold to those who like to buy: the price charged is twopence for a large cup of coffee, and a slice of bread. In the course of the evening a striking short tract is read, a brief Scripture lesson given, or a telling religious anecdote related.

"This plan of gathering these young men brings under our notice two or three among them that are hopeful and seriously-minded, and it raises the tastes of many others, besides keeping them out of the public-houses. May I advise Christian young ladies in the places where the militia are now gathering to adopt the plan."

I trust the hearts of many may be inclined to respond to this appeal, and quickly enter this "door" so widely opened to us now, though but for a short time, as the opportunity for reaching these men lasts only a few weeks. E. R. COTTON.

COLPORTAGE IN ENGLAND.

Dear Sir,—In acknowledging receipt of the moneys forwarded by you, being anonymous contributions through your office in aid of our work, will you allow me, through your columns, to thank the kind contributors, as I have no other means of doing so. It will be gratifying to them to know that a marked success has attended our labours during the past twelvemonths, and the work is still increasing. Large quantities of the Scriptures and Christian literature have been purchased by those who, in all probability, would not have otherwise done so. In some cases it has been directly the means of supplanting the Sunday newspaper, and we have many instances on record of the blessing of God resting on the ministrations of the men and the reading of the books sold, bringing forth fruit in the winning of souls to Christ. Our first annual report is now issued, and I shall be glad to forward copies to any who may apply.—Yours truly, H. D. BROWN,

Secretary Christian Colportage Association.

15, Hanover-street, Long Acre, W.C.

CENTRAL NOON PRAYER-MEETING,

MOORGATE-STREET HALL.

The following are the subjects for the second week in May:—

DATE.	SUBJECT.	SPEAKER.
Th. 6.	Cure for trouble (John xiv. 1,2)	Rev. G. T. Perks.
Fri. 7.	The supply of the Spirit of Jesus Christ (Phil. i. 19).	F. H. White.
Sat. 8.	"Believing in God with all his house" (Acts xxvi. 34).	Lt.-Col. R. W. Brooke.
Mon. 10.	Ezekiel's description of a re- vival (Ezek. xlvi. 1-12).	Rev. W. H. Booth.
Tu. 11.	"Who gave Himself for us" (Tit. ii. 14).	Earl of Cavan.
Wed. 12.	Spiritual growth (2 Pet. i. 1-11).	Rev. W. B. Carpenter.

EVANGELICAL MISSION TO ISRAEL.—On Tuesday evening, April 20, Mr. Joseph's new hall, 394, Hackney-road, was most successfully inaugurated. The hall was well filled. Tea was served at six o'clock, and Mr. Scott, of THE CHRISTIAN, took the chair at seven. There were many warm friends of Israel on the platform, who nearly all took a part in the speaking, which seemed evidently to flow from hearts inflamed with love to God's ancient people; and from Mr. Scott's words at the opening and close, there was no uncertain sound as to his deep Christian sympathy in this all-important cause. The new hall is not large, but is just the thing required at present, and the Lord's presence was manifestly in our midst. We hail this new token of the Lord's moving towards his beloved people; and we were greatly surprised by the collection, which amounted to about £30, through which sum all outstanding debts can be paid, and a small balance still remain in hand. I commend this hall and Mr. Joseph's work to your readers, believing that it is one that the Lord will abundantly bless. W. G.

INDUSTRIAL DAY-SCHOOL, GLASGOW.

Notices have from time to time appeared in THE CHRISTIAN of an Industrial Day-school recently begun in Glasgow, in connection with, and as an almost indispensable adjunct to, the Drill-hall work there. It may, however, be necessary again to explain that, every Sabbath afternoon, about 1200 to 1500 poor little ragged children, boys and girls, are gathered into the Drill-hall, near the Glasgow-green, have the gospel simply, earnestly, and affectionately set before them, and then each child receives a good piece of bread, and a large mugful of wholesome and nourishing soup.

The sight of so much misery, and the neglected state of many of these poor little creatures, stirred the hearts of the workers to devise some plan of more effectually helping the most destitute amongst them; and, after much prayerful deliberation, premises were secured in which to begin a Day Industrial School, capable of accommodating about two hundred children. The plan of this school is as follows:—The children attend from seven in the morning continuously till half-past five or six in the evening, receiving breakfast, dinner, and supper at the school, the rest of the time being divided judiciously between school-work, industrial training, and play. They are sent to their own homes at night. Every care is taken, by visiting each case, that none are admitted whose parents or friends can make a shift to support them; and so numerous are the cases of the really destitute, that, if the funds placed at the committee's disposal would afford it, the school could be filled. At present the attendance averages about a hundred.

Last week an incident occurred which, we hope, is the beginning of a genuine work of grace among these little ones, the particulars of which are as follows:—

Seven of the children were standing on a form, for having violated the rule of the tea-table. The school was assembled for evening worship, previous to dismissal; and on the teacher asking what such conduct deserved, a little voice (that of a fatherless boy, whose mother is in the lock-up for drunkenness) called out—

"Let them off!"

"Would you like to see them pardoned?"

"Yes, sir."

"Are you willing, then, to take their punishment?"

"No," shaking his head, and smiling.

"Is there a boy or girl present who will take their place?"

"I will," said a blind boy, for whose transference to the Blind Asylum arrangements are in progress.

Accordingly he was brought to the front, and, in the presence of all, received the punishment due to the offenders. As he was led back to his place, one after another of those who had been saved by the substitute began to weep, and, in turn, went up to "blind Harry," to thank him for what he had done for them. He only said, "Oh, I don't mind if it will only bring them to Jesus."

Seeing that the incident had produced a deep impression, and feeling the solemnity of the occasion, the great substitutionary work of Christ, was faithfully and earnestly brought before the children. Nineteen of them seemed much affected and impressed, and the others were then dismissed, leaving these with their own teacher, who again urged them to accept Jesus as their Substitute and Saviour at once.

One little girl, the child of a Roman Catholic mother, whose face bespoke intense agony, on being taken aside by the teacher, said, "It's nae for Harry I'm crying. My heart will burst for Jesus. My heart's sair for Jesus." After a long talk, first with one, and then with another of the teachers, she went home professing to have given herself to Christ.

Hearing the sound of sobbing still proceeding from another room; on entering it, the senior girl of the school was found there in deep distress. This girl had previously given us great trouble and anxiety, and was considered the worst girl in the school. In fact, it had been decided that, if her mother, who was not a good character, could be induced to sign the paper agreeing to her being placed in a girls' Reformatory, she should be transferred thither at once, lest she should contaminate the other children. Now the hand of God was upon her. Again and again the moan burst from her heart as she was being spoken to—"I have been such an awful sinner." But before she left, light broke in upon her soul, and she went home saying, with

quiet confidence, "I'm Christ's now. My sins are all forgiven."

Since then the change in this girl is something marvellous. She has become gentle and tractable, and each evening she comes to the teacher and asks prayer and counsel before going home. One thing which she said to the teacher may be a hint worth taking by those who have to deal with similar cases, "Oh, Mr. H—," she said, "when I do anything wrong, *don't scold me*, but pray for me." She has since been speaking to her companions, and another of the girls now professes to be "happy in the Lord."

Will your readers remember this school in prayer, asking that "the Good Shepherd," who, passing by the "ninety and nine," goeth after that which was lost until He found it, may have his eye on these poor, neglected lambs, and bring many of them into his blessed fold?

REPORTS OF MISSIONS.

We must group together the Reports of several valuable Missions which have reached us, premising that their importance is not to be undervalued on account of the space which we can devote to them:—

The Sermon-lane Mission, Liverpool-road, Islington, has surmounted its pecuniary difficulties, and is free from debt. The attendance at the services during the year has been most encouraging, and the Evangelization Society continues its assistance. The report speaks cheerfully of the Sunday-school, the free Sunday-morning breakfast, and the several instrumentalities employed.

The Gosport Free Ragged-school presents its seventeenth report, and much that is interesting is told of the Home for Poor Boys, the Seamen and Poor People's Bethel, the Girls' Free School, and the Floating Bethel and Mission Ship. In the vessel which has now been afloat nearly four years, there is, every Lord's-day, a fresh congregation, excepting now and then a few who have been before, and gladly come again when they visit the port. A good work is being done amongst the navvies employed on the Dockyard Extension-works.

The Mount Hermon Girls' Orphan Homes, Cambridge-road, Kilburn, are for destitute orphans who leave the Home at fifteen years of age, for such situations as they are capable of filling. Miss Cole, who presides over the institution, writes that it has been their privilege to see some of the girls following the Lord after they leave. An appeal is made for a sea-side home for delicate orphan children.

The second annual report of the *Commercial Travellers' Christian Association* can hardly fail to interest readers of THE CHRISTIAN, since, as Mr. Holme writes, "It is a child of THE CHRISTIAN, and its inception first saw the light in your columns." The report contains a feeling allusion to the loss sustained by the association in the decease of the late-esteemed honorary secretary, Mr. George Vigeon. Through the exertions of a general committee, under the presidency of Earl Shaftesbury, a sum of about £1400 was collected for Mrs. Vigeon and her family. The report calls special attention to the library fund, which is being gradually augmented, although no special canvass for funds has yet been made. The libraries are being favourably received everywhere, and generally approved of as supplying a want long felt.

The Red Bank Working Men's Christian Institute, Manchester, in its report, gives many cases of usefulness during the past year. The Medical Mission in connection with it appears to have been especially valuable. A tribute of heartfelt respect is offered to the memory of the late Professor William Smith, who for fourteen years took a deep interest in all the work of the institution.

Home for Destitute Girls, Plaistow.—This Home was removed to Plaistow from the Seven-dials twelve months since, and one can well believe the words of the third report that the change "has proved a great blessing to all, both in body and soul." Miss Lee has now forty-eight children under her care, and it is gladdening to know that she has been able "to see much fruit of her labours in the conversion of the dear children." This result is worth any amount of labour and sacrifice, and it will, we trust, encourage the supporters of the Home to further and increased interest in the welfare of these poor neglected waifs.

PRACTICAL HINTS ON HOUSE-TO-HOUSE VISITATION.

BY GENERAL BURROWS.

Sir,—Allow me to mention a few practical points as to house-to-house visitation, which the Committee for carrying out the same may think not unworthy of notice.

1. Many are now shrinking from the whole work proposed by Mr. Radcliffe, because they cannot muster courage to go to the higher classes, or that they think it inexpedient to do so; let them, however, visit the lower classes, and the various grades of artisans and others, who are now quite without Christian visitation, on the principle that half a loaf is better than no bread.

2. Superintendents find much difficulty in getting proper Christian workers; let them apply to ministers of the gospel, as they can recommend them, giving names and addresses.

3. Superintendents are sometimes too particular. Mr. Radcliffe advises that young converts be coupled with more experienced Christians; and this is the right plan.

4. Let this glorious and useful work be made permanent. Surely the results show that we must not give up the multitude of souls which have been reached by this visitation.

5. The amount of spiritual destitution is not sufficiently gauged by Christians. It is supposed by many that the City Mission and other agencies nearly reach the masses. This is a great mistake.

6. Individual dealing with souls is often shrunk from, under the excuse of not having the talent for such work; but this is felt because the talent has been hitherto, in a great measure, "hidden in the earth." Let each one go forth in a simple dependence on Jesus for words and loving wisdom, and many a poor anxious, burdened soul will be led to salvation, and the careless, or even infidel, be brought to conversion and peace. Christians should practise with one another to condense the gospel message, placing themselves in the position of a backslider, or an inquirer, an undecided one, or an unconverted person.

7. Men must go to men, finding them during the dinner hour, or in the street or public-house. Business men could spare an hour or two every week on a Saturday afternoon and on a Sunday morning. Ministers sometimes condone gentlemen for not working, allowing that they have not time. Time can be found.

8. Persons sometimes decline to work because they are not settled in a place, but let them begin, the Lord will help them to find successors and helpers.

9. House-to-house visitation will, together with the efforts of ministers of churches, do more to carry on the work when Messrs. Moody and Sankey have gone, than any other plan that can be devised.

10. Form associations of visitors and workers on a permanent basis, an instance of the great blessing attending this individual dealing with souls was given a short time ago at the mid-day prayer-meeting at the Opera House.

A gentleman related two or three interviews with an infidel, who said that he had not prayed for twenty years. He was a ringleader among his fellow-workmen, and shrunk from accepting salvation from the dread of losing their approbation. He was finally, however, led to break through every barrier, and kneeling with this gentleman one Saturday afternoon, the proud, hard infidel gave himself up to the Lord Jesus. It was then found that he had from time to time attended the services of Moody and Sankey, and the Christian worker had been sent by the Lord, like Philip to the chief eunuch, in order to lead the poor wanderer to the fold, and send him "on his way rejoicing."

MR. HENRY VARLEY is now on his way home from America. Will our readers pray for his safe return?

MISSION AT CLAPHAM.—Will you allow me, through your columns, to ask the earnest prayers of Christians throughout the land for a blessing upon a twelve days' Mission, which I am about to hold here, from May 6 to May 17? God graciously gave us a very great blessing in a similar work in February of last year, and we are expecting a much larger blessing now, in the quickening of believers and the conversion of sinners. It will be a great comfort to us to feel that dear brethren and sisters in Christ are everywhere praying for us.

AUBBEY C. PRICE, Vicar of St. James, Clapham.

A PLEA FOR PRAYER.—A correspondent writes:—"Amongst the vast numbers of those who are attending the services at the Opera House are many who have themselves learned the value of these blessed opportunities, but whose hearts ache for relatives and friends who will not come to the meetings. "We cannot persuade them," is the oft-repeated word, in which we hear but an echo, of our dear Saviour's own language when He said, "Ye will not come unto Me that ye might have life." Will the Lord's people pray for those who refuse to come to the meetings that they may be led by a mightier hand than ours, and in coming receive that which it is not ours to give, even "the gift of eternal life."

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BOYS' HOME, DEANSGATE, MANCHESTER.

There is much talk just now about "How to reach the masses," and many suggestions, practicable and otherwise, have been made. It appears to us that the surest way to influence for good the lapsed and neglected part of the masses is to get hold of them at an early age, before Satan and sin have altogether blighted their lives, and made it next to impossible to rescue them. This is what is being attempted and partially accomplished at the Home in Deansgate, Manchester, the second annual report of which now lies before us. It is very short, but full of encouraging facts as to the work of the past year. Forty-eight boys, chiefly of the "Arab" class, have been admitted to the Home since its commencement; and, as Mr. Moody puts it, what a wealth of possible good to the Church and the world is represented in the fact!

If any of our readers who feel interested in this most Christian undertaking will write to the manager, Mr. Alfred Aisop, 150, City-road, Hulme, Manchester, for copies of the report, they will, we are sure, endorse our approval of this institution, and probably be induced to give it substantial encouragement. Cast-off clothing would be most acceptable.

DAILY TEXTS.

"THE LORD SEETH NOT AS MAN SEETH."—1 SAM. XVI. 7.

Thurs. May 6.—"And he looked on Eliab and said, Surely the Lord's anointed is before Him. But the Lord said unto Samuel, Look not on his countenance or on the height of his stature; because I have refused him...There remaineth yet the youngest, and he keepeth the sheep...Arise, anoint him; for this is he."—1 Sam. xvi. 6—13.

Fri. 7.—"Thus saith the Lord, the Redeemer of Israel and his Holy One, to Him whom the nation abhorroth, to a Servant of rulers, kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and He shall choose thee."—Isa. xlii. 7.

Sat. 8.—"And Joseph's master took him, and put him into the prison...But the Lord was with Joseph, and showed him mercy."—Gen. xxxix. 20, 21.

Sun. 9.—"Ye denied the Holy One and the Just, and desired a murderer to be granted unto you, and killed the Prince of life." "Unto you first God, having raised up his Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities."—Acts iii. 14, 15, 26.

Mon. 10.—"I am a worm, and no man; a reproach of men, and despised of the people." "Thy years are throughout all generations."—Ps. xxii. 6; cii. 24.

Tues. 11.—"Is not this Joseph's son?" "Is not this the carpenter, the son of Mary, the brother of James and Joses, and of Juda and Simon? and are not his sisters here with us? And they were offended at Him." "And a voice came from heaven, which said, Thou art my beloved Son; in Thee I am well pleased."—Luke iv. 22; Mark vi. 3; Luke iii. 22.

Wed. 12.—"Neither did his brethren believe in Him." "His friends went out to lay hold on Him, for they said, He is beside Himself." "Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification; and redemption."—John vii. 5; Mark iii. 51; 1 Cor. i. 30.

"WE CALL THE PROUD HAPPY." "THE LORD LIFTETH UP THE MEAK."—MAL. iii. 15; Ps. cxlvii. 6.

FIELD-LANE INSTITUTION, LITTLE SAFFRON-HILL, FABRINGTON-ROAD.—In this institution, every Tuesday evening, a sewing-class is held, and, on an average, 200 girls, ages varying from nine to eighteen years, assemble in the large schoolroom, to be taught needlework. At present there is a great need of help, and, from the existing want, many who come cannot receive the instruction they require. Much good might be effected if some Christian friends would come forward to assist those who have for many years been employed in this work of usefulness. Any one willing to devote a portion of Tuesday evening will be gladly welcomed by the lady superintendent on that day, at half-past six o'clock, at the Institution.

SOUTHAMPTON.—At the commencement of this year, almost all the evangelical churches united in an invitation to Messrs. Moody and Sankey. It being impossible, however, for them to visit us, it was felt by many that it would not be the Lord's will that therefore no evangelistic effort should be made. With this feeling one or two general united meetings were called, and the services now being held twice daily, are the result of this combined effort. Evening after evening one of our largest halls is filled with deeply-interested listeners, and each day since the commencement some have found peace in believing, while others have been aroused from indifference to seek rest to their souls in Jesus. The evangelist is Charles Edwards, of the London Evangelization Society, assisted by others.

EDMUND ASHBY.

NOTICES OF BOOKS.

HOW TO CONQUER. By Rev. J. T. WRENFORD. *Part-ridge.*—Another of the excellent little series of booklets, of which "All for Jesus" was the first, and all of which have been much blessed of God.

THE PROPHET OF SORROW; or, the Life and Times of Jeremiah. By the Rev. THORNLEY SMITH. 66, *Paternoster-row.*—A book of a class much to be commended, as tending to promote the reading of Scripture. It contains much valuable information from the best sources bearing upon the times of Jeremiah. We regret we cannot speak so well of the unfolding of the prophet's predictions. The author thinks that the Jews "are to return not to the literal Jerusalem, but to the Church of which it was but the type;" and those who hold "that the millennium will not come until Christ appears in person on the Mount of Olives," are described as persons for whom "the blessings of the new covenant are too spiritual."

THE UNCHANGING SAVIOUR, AND OTHER SERMONS. By the late CHARLES VINCE, of Birmingham. *Hodder and Stoughton.*—This volume is a memorial of the ministry of this much-lamented servant of God, and contains eighteen of his sermons. It is needless for us to say anything respecting the work of so well-known and justly-esteemed a man; these sermons were not prepared by him for the press, but have been edited by a friend, partly from notes, and partly from MSS. of Mr. Vince. They are all good, and well worth careful reading, but we like especially those on "The Solitude of Christ," "The Disappointments of Life," and the one from which the volume is named. It is a book that all thoughtful readers, whether acquainted with Mr. Vince's ministry or not, will do well to read.

IS SANCTIFICATION PERFECT HERE BELOW? or, Romans vi.—viii. Expounded. *Norwich: Fletcher and Son.* Why should the writer of this able little exposition conceal his name, especially as he attacks others by name? However, every one familiar with his other writings will at once recognize his acute mind and vigorous pen; and we must own he has done good service in refuting many prevalent mistakes as to the interpretation of the passage which he expounds. The title, however, is a misnomer. Had it been, "Is Salvation, or Redemption, Perfect Here Below?" all would be well; for he clearly proves, as Scripture convincingly testifies, that it is not. But he has not shown, nor do we think can he show, that sanctification may not be perfect. Surely Paul's prayer for the Thessalonians (1 Thess. v. 23) is for nothing less than perfect sanctification. "The very God of peace sanctify you wholly, and your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." The mistake which shows itself in the title of this book is in supposing that perfect sanctification implies sinless perfection. That it clearly does not. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Paul's prayer carefully avoids the use of language that elsewhere he employs to describe the sinless perfection of the believer's standing in Christ. "Preserved blameless" is very different from "presented faultless," as a reference to the original will even more distinctly show. The perfection of the peace-offering was not hindered by the presence of leaven (Lev. vii. 13), nor is the perfection of a believer's sanctification by the presence of "a body of death" (Rom. vii. 24). There may be such a thing as the perfect sanctification of that which is imperfect; and were this distinction attended to, much of the controversy about the "higher Christian life" might be avoided, as to which both sides err—the one, as the author of this little book, in denying "perfect sanctification" here below; and the other in thinking that, to maintain this scriptural truth, it is necessary to twist such scriptures as Rom. vi. and vii., so as to make them express anything different to what the words, simply understood, undoubtedly convey.

ABERDEEN.—We have had a most refreshing time at our Conference this year, and though the numbers attending have not been such as one would have expected in a population like Aberdeen, there has been one marked and very encouraging feature in the presence of a much larger number of young people, chiefly young women, than at any former Conference. There have been much spiritual refreshment and blessing, and, we trust, lasting good in the upbuilding of the Lord's people, as also in the ingathering of souls. Some of our evening evangelistic meetings were full of power, particularly the last in the Holburn parish church. JOHN BOSS.

The Christian TRACT FUND.

To Donations received	By Grants to Distributors
to May 1 2 2 0	Societies, etc. ... 2 2 0

APPLICANTS FOR TRACTS.

George Longstaff, Bordgate, Otley.
 John Davies, 14, Gullet, Stafford-street, Birmingham.
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 J. Grinnell, Henley-street, Far Cotten, Northampton.
 W. Hind Smith, Y.M.C.A., Piccadilly, Manchester.

NOTICES.

H. R. B.—Requests for prayer for noon meeting should be addressed Opera House, Haymarket.

Mr. SAULEZ.—Please send us your address, which we have mislaid.

W. W. B.—We should be glad to announce Messrs. Moody and Sankey's meetings longer in advance, but the arrangements are not made soon enough for this.

WILL J.O., Axminster; S.B., Shrewsbury; and G.S.K., who have remitted money to us, send their names and addresses?

Communications received with thanks.—F.S.; J.C.; S.V.; H.C.M.; J.S.; E.A.T.; W.; E.J.; E.M.B.; J.N.; W.M.; E.W.; H.M.; L.S.; Annette; S.A.; L.W.; W.H.M.; W.J.J.; J.B.; D.C.J.; S.S.G.; E.C.; G.M.T.; A.C.P.; R.P.S.; C.M.; S.P.; J.R.; J.R.M.; S.J.C.; G.D.D.; A.J.T.; E.A.; R.D.; J.McC.; C.J.J.; W.D.; K.W.; A.J.B.

PRAYER UNION FOR GOVERNESSES.—A number of Christian governesses, who for some time past have met monthly for prayer, desire to form an Association and Prayer Union, which shall extend to Christian governesses everywhere. They feel that to carry out this object it would be necessary that some lady should undertake to act (gratuitously) as president and secretary. This would not interfere with home duties, correspondence and presiding at the monthly meeting being all that would be required. Any lady who feels herself called to such a work is asked kindly to communicate with Miss Virgo, Christian Institute, 321, Fulham-road, S. W.

LUTON.—Mr. and Mrs. Croxford, have just conducted a fortnight's special services in the High Town Chapel, Luton. The opening services were held on Sunday, April 18, and were well attended. After the evening service, all the anxious ones were invited into the vestry; twenty-eight accepted the invitation, and professed to find peace through believing in Jesus. The services were continued each evening during the fortnight, and the power of the Lord has been present to heal. Above sixty have professed conversion during the services. By special invitation Mr. and Mrs. Croxford have visited the various straw-hat factories, and preached Jesus to the crowds of young people found in them. Mrs. Croxford, who is a convert from Romanism, has sung each evening from her selection of sacred songs, accompanying herself on her American organ. Many have realized a blessing while the songs have been sung.

HOSPITAL FOR WOMEN, SOHO-SQUARE.—Rev. E. Auriol, 35, Mecklenburg-square, W.C., writes respecting this institution:—"Having been acquainted with the working of this hospital as a member of the committee for the last thirty years, and having constantly visited the poor sufferers there, I am anxious to bear my testimony to the Christian spirit in which all its proceedings are conducted, and to urge upon your readers who take an interest in benevolent objects, the claims of the institution at this time, when, from the pressure of recent necessary improvements in the building, the committee are prevented opening a ward which bears the honoured name of the president, Lord Shaftesbury. I believe it to have been found to be a 'house of mercy,' not only for the relief of bodily weakness and suffering, but for the spiritual and eternal interests of many."

OXFORD MUSIC HALL.—The last gospel service for the winter was held on Sunday last, when there was a good attendance. Mr. Hurditch preached. At the after-meeting, several amongst the anxious left rejoicing in Christ. The St. George's Hall Sunday evening services will be continued throughout the year. Mr. T. Shuldham Henry will preach during the present month. Mr. C. R. Hurditch has been preaching at Westminster Chapel, where large meetings have been held and much interest manifested. He will preach there again next Sunday night.

SCRIPTURE-READERS' SOCIETY FOR IRELAND.—The annual meeting of this society was held on Tuesday afternoon, in the Molesworth Hall, Dublin, when there was a manifest display of the interest felt in this good work by the large attendance. The chair was taken by the Lord Bishop of Tuam, and the proceedings having been opened with prayer, the secretary (Capt. Kearney White) read the annual report, which stated that auxiliaries had been formed in London, Edinburgh, Clifton, Bristol, and other places. The year's income, including the small balance from 1873, amounted to £3022 7s. 11d., and the balance in the treasurer's hands at the close of the year amounted to £182 15s. 6d. The Lord Bishop of Tuam said that after a ministry in this country of about thirty-eight years, he ought to know something of the Scripture-readers' Society, and he could bear his testimony on a great many points to the character of the men whom the society had selected to carry on its work. He believed this society to be one of the most powerful agents brought to bear on the religion of that country, and he concluded by expressing a hope that it would succeed, and that its efforts in Ireland, at least, would be blessed by the Almighty.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.—Praise for the happy and blessed meetings at Carlsruhe. —Praise God for what He has done at Marden. —For a great revival in Tyree.

PRAYER.—For a blessing on efforts now being made to restrict vivisection. —For a brother-in-law. —For one almost crushed to the earth, fearing that she has committed the unpardonable sin. —For a young man, a student at Oxford, who is leading an immoral life. —For the teacher and members of a young women's Bible-class just started.

PLACES.—For Margate, and the evangelistic services to be held (D.V.) from May 3 to 7, by Ned Wright. —For children's services in Market Harborough. —That the way of an evangelist may be opened to visit Coventry. —For Ashburton, Devon, that God's work may be revived. —For special services at Salcoats. —For Warrington. —For a special blessing on out-door Sunday evening services at Southwick, Sussex, during the summer months. —For an evangelistic tour in the Highlands and Islands of Scotland. —For a series of meetings to be held in Mull, N.B.

CONVERSIONS.—For a family of five, all living without God. —For my son, who is an infidel, that he may be converted. —For a boy of fifteen, who is falling into the hands of bad companions, that he may be led to Christ. —For the conversion of my dear husband and my eldest child, a boy, not quite six years of age. Also for my dear parents, three sisters, and one brother. —For an unconverted, intemperate brother. —For a son of Christian parents, out on his first voyage. —For a beloved physician in London, that very soon he may be converted.

FORTHCOMING SPECIAL MEETINGS.

MESSES. MOODY AND SANKEY'S MEETINGS.

HAYMARKET OPERA HOUSE.—Noon Meeting every week day, 12—1. —Christian Convention, Wed. and Thurs., May 5 and 6, from 10 to 5. For programme, see THE CHRISTIAN of last week. —Bible-reading on Fri., May 7th, at 3.30. All the tickets for this meeting are issued. —Bible-readings Tu., Wed., Thurs., Fri., May 11, 12, 13, 14, at 3.30. —Meetings every evening this week. Rev. W. H. Aitken will preach every night, except Saturday, at 8. (Sat. preacher not yet fixed.) No tickets required for the evening meetings, except grand tier and platform. —Sat., May 8, Service for Children, at 3, conducted by Rev. W. Robertson, of Edinburgh.

AGRICULTURAL HALL.—Wed. and Thurs., May 5 and 6, Dr. Mackay, of Hull, at 8 p.m. No tickets required. —Fri., May 7, Meeting for Commercial Young Men, at 8 p.m., Messrs. Moody and Sankey. Tickets at Y.M.C.A., 165, Aldersgate-st. Christians are earnestly requested to pray specially for this meeting. —Farewell Meeting for North London, Sun., May 9, Messrs. Moody and Sankey, at 8 a.m. Christian workers; at 3.30, for women only; and at 8, for men only. Tickets for these three meetings to be had at the hall.

BOW-ROAD HALL.—Messrs. Moody and Sankey, on Wed. and Thurs., May 5 and 6, at 8 p.m. Mr. C. H. Spurgeon, Fri., May 7, at 8. Tues., Wed., Thurs., Fri., May 11, 12, 13, 14, Mr. Moody, at 8.

VICTORIA THEATRE.—Every evening this week, except Saturday, at 8 p.m., Mr. H. Drummond and others.

BRIGHTON CONFERENCE ON SCRIPTURAL HOLINESS.—May 28 to June 8 inclusive. See *Adv.* for arrangements.

CANNON-STREET HOTEL.—Conference on Scriptural Holiness, May 10, 17, and 24. See *Adv.*

"EDINBURGH CASTLE," Rhodeswell-road, Limehouse. —Dr. Barnardo, Sunday morning, May 9, at 11; Mrs. Isabella Reaney, Sunday evening, at 7.

EVANGELICAL MISSION TO ISRAEL, 39½, Hackney-road. —Preaching, 6.30 p.m., on Saturday. —Lectures to Jews, 3 p.m. Daily Prayer-meeting, from 1 to 2.

Y.M.C. ASSOCIATION.—Annual Breakfast, at 165, Aldersgate-street, on Tuesday Morning, May 11, at 6. W. McArthur, Esq., M.P., will preside. Addresses by clergymen and others. Tickets: single, 2s.; double, for lady and gentleman, or two ladies, 3s. 6d.; may be obtained until Saturday, the 8th, at 165, Aldersgate-street, E.C.

—The Priory, 198, Upper-street, Islington. —Thursday, May 13, Address by Rev. W. Hay Chapman, at 8.45 p.m.

HOUSE OF REST, 7, Cambridge-gardens, Kilburn-park, N.W.—Meeting every Friday, at 3 p.m., on "Faith's Rest, and the Believer's Progress in the Divine Life."

CONFERENCE OF PARENTS, and others, at Princess Mary's Village, Adlestone, on May 11 & 12. Tickets ready. See *Adv.*

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Spiers, at Newport Pagnell till May 7; Leicester, May 10 to 14.

—*Children's Evangelistic Band.*—Mr. Jordan at Iron Chapel, White-post-lane, Tottenham, May 7; Mansfield-st., Borough-road, May 12, 13, 14. Mr. Russell at Bell-street, Edgware-road, May 18, 19, 20. Mr. Rickards at Liverpool, May 6 and 7. Conference of Workers, Christ Church Mission-hall, Everton, May 7. City Weekly Prayer-meeting at Weigh-house Schools, Fish-street-hill, every Tuesday morning, 9 to 9.45.

HOME OF INDUSTRY, Commercial-street, Spitalfields.—Meeting of Christian Workers third Wednesday in each month, at 7. Tea at 6.

MOORGATE-ST. HALL.—Thursday, May 6, at 7.30. Young Men's Meeting on Friday, at 8 p.m. *Transferred this week to Agricultural Hall.*

HOLLOWAY HALL, N.—Sun., May 9, Children's Service, Rev. W. Abbott. W. T. Paton, Esq., at 8.

CONFERENCE HALL, Mildmay Park.—Sunday, May 9, Mr. G. Kirkham, at 3.30. Subject, "Balaam; or, No Man can Serve Two Masters." Rev. W. C. Van Meter (of Rome), at 7.

WEEKLY NOON PRAYER-MEETING, St. George's Hall, Langham-place, W.—Every Wednesday, from 12 to 1.

DAILY PRAYER-MEETINGS.

HER MAJESTY'S THEATRE, Haymarket.—12—1, Messrs. Moody and Sankey's meeting.

BOW-ROAD HALL, Burdett-road, 12—1.

CENTRAL CITY NOON PRAYER-MEETING, Moorgate-street Hall, corner of London Wall, 12—1. Ladies' meeting, 1 to 1.30.

Y.M.C.A., Stafford Rooms, Titchborne-st., Edgware-rd., 12—1.

MILDWAY CONFERENCE HALL, Mildmay Park, at 12. No. 59, LOMBARD-ST., Mon., Tues., Thurs., Sat., at 1; Wed. and Fri., at 12.30.

EAST-END CONFERENCE HALL, Carlton-sq., Globe-road, at 12.30.

WOOLWICH, 14, Thomas-street, 12 to 1.

SUSSEX HALL, Leadenhall-street, at 1.

SUNDAY-SCHOOL UNION, 56, Old Bailey, at 1.

PEOPLE'S HALL, 272, Whitechapel-road, at 1, except Saturday.

GREEN LANES WESLEYAN CHAPEL, N., 6.45 a.m.

PREKHAM EVANGELISTIC MISSION, 116, Hill-street, 12—1.

TOTTENHAM.—Brook-street Chapel, 12—1.

ST. MATTHEW'S VESTRY, Denmark-hill, from 12 till 12.45.

ONSLow HALL, Neville-street, Fulham-road, Sat. even., at 7.30.

ABUNDEL-SQUARE CHAPEL SCHOOLROOM, every morning, from 7 till 8, Sundays from 8.45 till 9.45.

COMMITTEE ROOM of Small Public Hall, Croydon, 12—1.

UNION HALL MISSION, Carlisle-street, Edgware-road, 12—1.

19A, GREAT PORTLAND-ST., Oxford-circus, 3 p.m.; on Saturdays specially for children and their friends.

GREENWICH.—Large Hall, Railway Station, 12—1.

Donations received by Messrs. Morgan and Scott to Saturday Morning, May 1st, 1875.

Gratuitous Circulation of "The Christian"—Anon.	0	5	0
"The Christian" Tract Fund—H.H.	2	2	0
Woman's Mission to Women—German	0	2	0
Poor Jews in Whitechapel—J.B.T. 2/6; A.W.C. 5/-; S.W.C. 5/-	10	2	6
Major Malan's Mission, S. Africa—G.M.L. £1; A.W.C. 5/-	1	5	0
Miss Leigh's Young Women's Home, Paris—G.M.L. £1; Anon. 1/-	1	1	0
Friendless and Fallen—G.M.L.	1	0	0
East End Juvenile Mission—G.M.L. £1; Schoolmistress, 13/6; Zeta, £4	5	13	6
East End Training Institute—G.M.L.	1	0	0
Noon-day Prayer-meeting Fund—A.M.L. 5/-; J.C. 25; D.S.G. 10/-; R.E. 10/-; E.R. £1/2/-; J.W. 10/-; J.H.K. 2/6; J.A. 15/-; Dinner-table, Montague-street, 14/1; P.G. 2/-	9	10	7
Famine in Asia Minor Fund—X.Y.Z. 3/-; J.H. £10; N.B. 5/-; T.L.G. 25	15	8	0
Endell-street Medical Mission—A.V.	1	0	0
Mr. Pascoe's Work in Mexico—L.E.	10	10	0
Mission to Police, Cabmen, etc., Miss Whiteaway—Lymington	0	10	0
Poor ye have—J.P.	5	0	0
Home of Industry—Zeta, £1. Belleville—S.A.C. £1	2	0	0
Lodiana Zenana Mission—J.T.	0	10	0
Messrs Weston's Work in Royal Navy—J.K.	1	1	0
Soldiers' Institute, Portsmouth—J.K.	1	1	0
Dinners for Aged Sick and Poor—A.W.C.	0	5	0
Messrs Mittendorf's Home—Miss L.	0	5	0
Free Gospel and Medical Missions—E.E.G.	0	10	0
Two Million Pamphlets for London—O.G.	0	5	0
China Inland Mission—T.E.	0	2	0

£60 18 7

The Christian.

ABOUT SHINING.

BY DR. CULROSS.

A GOOD deal has been said of late to Christian people—and by no means too much—about Working; I would say a few homely words about Shining. This is part of the use that Jesus makes of his disciples; they are the light of the world; and their business is to let their light so shine before men as to glorify God. They are like the candle which a householder lights and places on a candlestick, that it may give light unto all that are in the house.

There are three things which young believers would do well to consider. First, the Lord *has the lighting* of his own candles. We are not light in ourselves; we are "light in the Lord," because He has kindled us, and because He sustains the light He has kindled. Changing the similitude, we are to arise and shine, because our light is come, and the glory of the Lord is risen upon us. The Lord is going round among us at the present time, in the gracious work that is proceeding in these lands; and is lighting soul after soul with the light of life eternal. In how many neighbourhoods, in how many homes, candles have been lighted within these few past months, where formerly there was the darkness of ignorance and sin! It is the Lord's doing, and it is marvellous in our eyes.

Next, the Lord *has the placing* of his own candles. He places each one where it may be of some use. He never lights a candle to be put under a bushel, or where its shining can serve no good end. He has no "hidden ones" in this sense. We may be unable to discover why He places one candle here and another there; but He knows the why Himself, and that should be enough to satisfy us; His wisdom cannot err. This consideration should correct a sore evil into which we are very ready to fall. We imagine that if only our *position* were changed, we should be so much more useful. If we were placed in a lighthouse, or some such prominent and responsible position, we imagine we should serve great and glorious purposes; but because we are only placed in a small closet, or at the top of a stair, or at the turning of some unfrequented lane, we become discontented, our sense of our own importance is hurt, and so our light wanes and grows dim. This is very foolish on our part, and very wrong; and all around us are losers through our proud and foolish discontent. We do indeed sometimes go where the Lord has not called us; it was not the Lord's doing, for example, that Lot was found in Sodom—it was his own selfish and evil choice. But where it is the Lord's doing, and not our own foolish choosing, let us be well content; that is the place we are fittest for, and where we shall be most useful. It is not change of position that is needed, but rather acquiescence in the Lord's disposal, and the simple assurance that He knows best.

While the Lord has the lighting and the placing of his candles, *our business is to shine*. We shine by doing "good works"—they are the flame of the candle—"good works," inspired by his Holy Spirit, and answering in character to the works done by

Himself. One cause of the lowness of spiritual attainment among Christian people is the lowness of the standard we have set up. In our creeds kept for solemn occasions, the standard, indeed, has been right enough; but there has been a second and lower standard brought out for every-day use. We have made our own "consciousness" the standard; we have measured ourselves by ourselves, or by what is current in the religious world. That lower standard must be broken in pieces. For every place, for every day in the week, for every occasion, the one standard is the life of Jesus Christ—the life that was and is; *He* expresses the righteousness, and meekness, and mercifulness, and truth, and patience, and charity, and self-denial, and joy in God, and surrender to his will, that we are to exhibit. "As my Father hath sent Me, even so send I you." I am not to be as saints or martyrs merely; I am not to be as Peter, or Paul, or John merely; but as Jesus Christ Himself, reproducing his life among men, manifesting it afresh in my mortal body, able to say, by no mere figure of speech, but in simple truth, "Christ liveth in me." And the works I do in this case are the flame of the candle, which men "see," and on account of which they glorify the Father of lights, from whom we borrow our shining.

Our business, then, is, not to *talk* about shining, not to have theories about the way of doing it, but by our good works *to shine*, and so to bear testimony to the Lord. This simple thought meets a thousand difficulties. "I am very young; my candlestick is a very little one." Let your light shine. "I am very poor; my candlestick is tin instead of silver; if I were richer, I should be of more use." Let your light shine. "I am sick; my candlestick is a broken one." Let your light shine, even if there is no more candlestick than to hold the candle from falling over. "I am very much out of the way—in a very obscure corner, away from the general eye and observation; I wish I were in a better position." Let your light shine; the Lord knows why He has placed you there; be sure He has a purpose worthy of being accomplished.

In all this there is nothing against the humility that is one of the fairest adornments of the Christian character. The truest humility is quietly to fulfil the Lord's appointment, shining because He has lighted us, never dreaming of any praise that can come to *us*, joyfully showing forth the praises of Him who hath called us out of darkness into his marvellous light.

It is the peculiarity of the Christ-life that it may be lived in its utmost grandeur in the humblest worldly circumstances. It was so lived at first by Him who was born in a stable, and laid in a manger; and that is the sign that, through God's grace, it may be reproduced in you and me, no matter how lowly and commonplace our sphere.

If we do not "shine," our working will be of just so much the less value. If we are worldly, selfish, covetous, pleasure-loving, frivolous, slaves to custom and fashion, men will give very little heed to our words, except to express contempt for them. It is not in proportion to the stir we make, and our outward vehemence, not even in proportion to the clearness with which we can state the truth, but in proportion to the *pureness of our shining*, in proportion to the intensity of the life and light of God in our own souls, that we may expect to be blessed.

MR. R. PEARSALL SMITH AT ELBERFELDT AND BARMEN.

These adjoining cities have long been the centre of large missionary operations, and radiating points of spiritual life. The joint population is about 160,000. Addresses have been given daily, at 9, 11, 3, and 8 o'clock, with increasing manifestation of interest. The audiences have been from 1800 at first to 2500, the limit of the halls. On Sunday the crowd was much more than double what could be accommodated in a large church, at the three o'clock service; and a hall, holding over 2000, was filled at three o'clock, in anticipation of an address at five o'clock; and to accommodate those who had come in from long distances in the country, and who could not get in, a third church had to be used for an address at half-past six o'clock. At eight o'clock, over 2000 men alone were present in the Vereins Hall. Such eagerness to hear the gospel we never saw before on the Continent.

On Monday morning, the well-known Pastor Fabri gathered over a hundred ministers at his Mission-house for training young ministers at Barmen, when Mr. Smith delivered an address, which was prolonged, by their call, to about two hours. It met with the warmest response, and, by a unanimous vote, under deep feeling, they decided to dispense with the doctrinal discussion of the subject, which had been planned, that they might pray over it—a most wise decision.

Mr. Smith holds three meetings in the day-time for believers, and he devotes the evenings mostly to the gospel to the unsaved, of whom there is good reason to believe hundreds have found the joy of forgiven sin within ten days. The clergy attend in large numbers, coming in from the adjoining country for a hundred miles. About fifty persons, including Professor Christlieb, and many theological students from Bonn, about three hours distant, have been spending some days here to attend the meetings.

Wherever the services are held in Germany, the same scenes of gathering crowds, in silent and often tearful interest, are seen. Rich and poor, learned and ignorant, old and young, come in numbers, often journeying whole days to attend. What does this profound awakening and atmosphere of earnest expectation indicate? Surely that clouds great with blessings, such as have burst in plentiful showers over the Anglo-Saxon nations, are now gathering over their cousins, the German-Saxon family. The first drops of a plentiful shower have come. Conservative and cautious almost to an infirmity, the great and good men of Germany are anxiously, but with admirable candour, watching these movements, and inquiring how, without too rude a shock to their time-honoured habits of religious life, the Anglo-Saxon methods of reaching the hearts of the masses can be adopted in Germany.

The more they examine and inquire, the more they are giving their confidence, and we may hope that we shall soon see a mighty wave of blessing sweeping over the land of Luther. It opened to us the foundation truth of justification by faith, an event affecting the interests of the race in its results to mankind more, even temporally, than all the conquests of Rome; would that we might express our gratitude to Germany by inspiring them with our "virtue," or Roman courage and effort, which the apostle tells us to add to our faith!

We believe that experienced and educated evangelists, with sanctified tact to meet the honest difficulties of those so differently trained from themselves, would meet with a warm reception throughout this great empire. Mr. Smith cannot respond to one in ten of the requests for service pressed upon him from influential clergymen in different parts of Germany.

He closes a four days' Mission at Elberfeldt and Barmen to-day, and after visiting Düsseldorf, the Hague, and Amsterdam, and meeting a Belgian clerical Convention on May 10, at Brussels, he expects to be in England May 13. He hopes to return to the Continent in the autumn for six or eight months for labour in Switzerland, Germany, and Russia. His health is excellent, notwithstanding five weeks of near thirty addresses a week, mostly to large audiences. He has an excellent companion and interpreter, in Dr. F. W. Baedeker, of Weston-super-Mare, a Westphalian German, well-known for his earnest and devoted character and work in England and Germany.

Let our readers pray that the Lord will raise up evangelists for Germany, and that the large number of ministers

and others who will come from there to the meeting of May 29, at Brighton, will carry back the courage and hopeful expectation of blessing which form so large an element of success in evangelistic work in Great Britain. We have much to learn of them in their deep, earnest, steady consecration, and we may, perhaps, impart to them something of the sanctified courage and daring which, in spiritual as well as military conflicts, leads to victory.

May 3, 1875.

THE HAGUE.

After closing the crowded meetings at Elberfeldt, Barmen, and Düsseldorf, Mr. R. Pearsall Smith has gone to the Hague, where there is a deep religious interest among the upper classes. The Queen attended some of the meetings, one being appointed by her special request. Lord Radstock's visits had been greatly blessed here, and some of those whom he had been the means of leading to the Lord are earnest workers in his vineyard.

Mr. Smith has a meeting on Saturday, the 15th, at the Y.M.C.A. rooms, 165, Aldersgate-street, London, to which those purposing to attend the Brighton meeting on the 29th are specially invited.

THE FORTHCOMING BRIGHTON MEETING.

ENGLISH HOSPITALITY.

We hope that those who are taking lodgings for the Brighton meetings will be "not forgetful to entertain strangers," the godly, earnest ministers who are coming from Germany, France, Switzerland, Spain, Italy, Sweden, Belgium, Holland, and Russia. They all speak English, and we believe that a special spiritual blessing will rest upon the extension of a generous but simple hospitality to them. Invitations, stating the nationality preferred, can be sent to E. Pearsall Smith, 9, Paternoster-row; or to the Local Secretary, C. Buchel, 61, King's-road, Brighton.

THE GOSPEL AMONGST SAILORS.

The Bishop of St. David's presided at Swansea at a meeting of the Missions to Seamen Society, when Commander Wm. Dawson, R.N., said:—The great work of the gospel amongst sailors must be done at sea. The individual sailor kneeling in private prayer in the fore-castle was a silent power of God—a living witness to all on board; the officer conducting divine worship every Lord's-day was, whether he himself be but a finger-post pointing the way to others or not, a minister of God for good; the shipowner who evinced an actual interest in the spiritual well-being of his crew, and aided his officers in such duties, was a great missionary. Chaplains could organize these shipboard services, furnish hymn and prayer-books, and books of sermons before ships sailed; and the Holy Spirit of God might be trusted to do the rest. The Missions to Seamen Society had thirty-two seaports, occupied by forty honorary chaplains, and forty-six mission clergy and Scripture-readers, with an income of £10,721 19s. last year. The agents were also working well. At Cardiff, the dockmaster told him the Missions to Seamen ship "Thisbe" was a power felt throughout the whole splendid fleet in those enormous docks; whilst in Penarth Roads, a capital Reader worked a fine mission yacht through the wind-bound fleets in all weathers. He concluded with the wish that wherever the crosses of St. Andrew and St. George float over salt water, the cross of Christ may be taken up daily by all on board; that shipowners and officers may be led to entertain a just sense of their high responsibility as regards the spiritual as well as temporal interests of those over whom they are placed; and that one and all would pray that grace be given to all the chaplains of the Missions to Seamen to be wise, diligent, and faithful servants of Christ, and that the Spirit of God might abundantly bless their labours, and the awakening, establishing, and feeding of many souls.

METROPOLITAN TABERNACLE COLPORTAGE ASSOCIATION.—The Annual Report, which is full of interesting details, and records the conversion of many souls through the instrumentality of the colporteurs, may be had, gratis, on application to Rev. W. Corden Jones, General Secretary, Pastors' College, Temple-street, St. George's-road, London, S.E.

REV. A. N. SOMERVILLE AT LAHORE.

The evening after their arrival, Mr. Somerville and his son met a number of Christian friends in the house of the Rev. W. Hooper, of the Divinity College connected with the Church Missionary Society. Prayer-meetings were held at eight o'clock in the mornings, and public preaching in the evenings. These services were well attended. The largest audience I ever saw in Lahore was assembled on Tuesday evening, to hear Mr. Somerville's lecture for young men, on "The Fiery Furnace." There were probably three hundred present, some standing throughout the address, which was listened to with great interest.

The Conference on the means of promoting the cause of our Saviour in Lahore among nominal Christians and heathen was also well attended, and several missionaries took part in the discussion. At this meeting one of the American missionaries suggested that some of those present might employ themselves profitably in teaching in Sunday-schools for heathen children. This suggestion resulted in the establishment of four new Sunday-schools and one Bible-class.

The service which seemed most satisfactory to our visitors was one for the benefit of heathen who speak the English language. This was held in the hall of the American Mission-school, and was attended by more than two hundred heathen gentlemen, and a number of Christians. We were charmed with the address delivered on this occasion on the introduction of Christianity into Europe. The description of Paul's reception and treatment at Philippi was most graphic, and the tone of the address most conciliatory. More than once his Asiatic auditors were reminded that Christianity was an Asiatic religion; that we were merely bringing to them what we had received from Asia; not that we wished to part with it, but to induce them to partake with us of its blessings. The audience was not only large, but attentive; and some forty or fifty Hindoos showed their appreciation of the discourse by attending the services held in the Union Church on the next Tuesday and Wednesday, which were Mr. Somerville's last days in Lahore.

There are now five ladies engaged in teaching girls' schools, and visiting zenanas in this city. Two other ladies have a school for native Christian girls. There are three missionaries of the Church Missionary Society who have a Divinity College, or training-school for native teachers and preachers, and who have charge also of one European and one native congregation. The American Presbyterian missionaries, four in number, have a boarding-school for Christian boys, and a number of schools for the heathen, in which there are about sixteen hundred children and youths. They have also one congregation of native Christians, one of Europeans in the civil station, and another in the military cantonments. They, as well as the missionaries of the Church Missionary Society, also preach in the streets, or at the gates of the city, and visit the villages and towns in the district around Lahore.

I beg the prayers of the Christians of England for us and our work in the Punjab. C. D. FORMAN, Missionary.

SERVANTS' HOME.—A small Home has been opened at 87, Railton-road, East Brixton, which, it is earnestly hoped, may prove a shelter to many servants when out of place.

AN ENCOURAGING SIGHT.—A few weeks ago a few of the joiners in the Dockyard hit upon an idea (or shall I not say God inspired the thought?), viz., to spend a part of their dinner time on Saturdays in playing and singing Moody and Sankey's hymns. I may say the men do not leave the yard for dinner on Saturdays, but stay an hour less in the afternoon. The sight to-day was indeed a glorious one, for the numbers had gone on increasing during the past six weeks, until there were present about 600 in their working clothes, just as they had left their benches, assembled around a band of five musicians—one cornopean, two flutes, and two violins. There they stood, or sat, caps off, holding some of the little blue-covered hymn-books in their hands and singing Nos. 2, 11, 20, and 35 as heartily as those assembled in the Agricultural Hall. A large notice-board told the hymns for the day. There are also similar gatherings being held among the smiths, shipwrights, fitters, and other. May the narrative of this lead to many similar gatherings in our dockyards, factories, and workshops in this and other countries. One of the Scripture-readers had a room holding fifty or sixty packed full a few days since. At the close he asked any anxious ones to remain, and no less than twenty did so. Praise the Lord!—Yours in Jesus, G. D. Portsmouth Dockyard.

FOR THE YOUNG.

MISSIONARY MUSIC.

Have you ever brought a penny to the missionary-box—
A penny which you might have spent like other little folks?
And when it falls among the rest, have you ever heard a [ring,
Like a pleasant sound of welcome, which the other pennies sing?

This is missionary music, and it has a pleasant sound;
For pennies make a shilling, and shillings make a pound;
And many pounds together the gospel news will send,
Which tell the distant heathen that the Saviour is their Friend.

And oh! what joyous music is the missionary song,
When it seems to come from every heart, and sounds from every tongue—

When happy Christian little ones all sing with one accord
Of the times when realms of darkness shall be kingdoms of the Lord!

But sweeter far than all, which Jesus loves to hear,
Are children's voices when they breathe a missionary prayer—
When they bring the heart-petition to the great Redeemer's throne,
That He will choose the heathen out, and take them for His own.

This is the music Jesus taught when He was here below;
This is the music Jesus loves to hear in glory now;
And many a one from distant lands will reach His heavenly home

In answer to the children's prayer, "O Lord, Thy kingdom come!"

Then, missionary children, let this music never cease;
Work on, work on in earnest, for the Lord, the Prince of Peace;

There is praying work and paying work for every heart and
Till the missionary chorus shall go forth through all the land.

THE BELLEVILLE HOME, CANADA.

Mrs. Merry writes to us respecting the calamity to this Home, recorded in THE CHRISTIAN of April 29:—"I am glad to be able to tell you all the books and other documents were saved, and Miss Billbrough's wearing apparel. A temporary building has been erected, and the children are in it ere this, as it was almost completed at the time the mail left."

"J. S. C." writes, with respect to this calamity:—"I have been so long interested in Miss Macpherson's noble work among the little ones, and am so thoroughly convinced of the importance of that branch of it carried on at Marchmont, that I am very anxious to help in raising funds for the rebuilding of the Home. I therefore write to make the following proposal. I shall be very pleased to add £5 per cent. to any sum sent to you for that purpose, up to £600, during the next six weeks."

We hope this proposal will evoke the practical sympathy of our readers, and we would ask friends to state, in sending donations, if they are in response to J. S. C.'s appeal, so that our correspondent may know the extent of her liability.

Miss Macpherson may have reached England before this issue of THE CHRISTIAN appears, so that in our next week's paper we shall hope to give our readers later information. She will hope to meet friends at the Monthly Workers' Meeting, on Wednesday, 19th inst.

FLOWERS FOR THE SICK.—It will be of great interest to the supporters of the Flower Mission to know with what joyful surprise the first arrival of the flowers was welcomed by all in this hospital, and how pleasing is the anticipation with which they await the weekly renewal of the gift. The more thoughtful among them, no doubt, welcome the God-sent message which the accompanying text conveys; and if by the more indifferent the enclosing card is thoughtlessly thrown away, we may yet hope that the flowers themselves bear their own message, telling them as they do of hearts yearning for their salvation, and thus awakening in their minds the same solicitude for themselves. If but one conversion should be the result of this noble Mission, its supporters will not regret the strenuous efforts they have put forth, remembering Him who spared not his own Son, that sinners might be saved. A. B.

Fever Hospital, Islington.

LONDON (TWO DAYS') CONVENTION.

Among the most effective and important agencies in propagating and disseminating the good news of revival throughout the three kingdoms, as well as prompting to renewed and extended effort in the work, have been the series of Conventions held by our brethren Messrs. Moody and Sankey in many of the large towns where they have laboured. All these gatherings have attracted ministers and Christian workers generally from the surrounding country, and from the sister kingdoms, and it would be impossible to estimate the results that have flowed from them. The last one held at Liverpool, two months ago, has had a very practical issue in the conception and carrying out of a movement for providing "British Workmen," or places of safe and comfortable resort for the thousands of dock labourers in that great shipping emporium. And that is but one illustration of what these Conventions have, under the Divine blessing, brought about.

What will be, we suppose, the closing meeting of this series, held in direct connection with the work of the American evangelists, took place at the Haymarket Opera House, on Wednesday and Thursday last. We think it most likely that the May meetings proper—now in full swing in London—as well as the Annual Synod of the English Presbyterian Church sitting last week, deprived the Convention of some of the interest, and, perhaps, usefulness, which a more numerous attendance would have produced; but, notwithstanding, the number of delegates from Scotland, Ireland, and the provinces was very large, and the proceedings were extremely interesting throughout. There was also a numerous attendance of the public. We trust there will be results commensurate with the occasion; indeed, from the spirit of earnestness and determination that characterized the various speeches, we are warranted in believing that this will be the case.

WEDNESDAY.

The Convention opened at ten o'clock, with the singing of the appropriate hymn—

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

Rev. Dr. Arnot, of Edinburgh, then read Phil. iv., and commented on the passage in his own characteristic, epigrammatic way. Verse 6. "Be careful for nothing," etc. It is like a doctor's prescription; sometimes we miss the cure, by omitting one of the ingredients, and mixing up the rest. "I can do all things"—surely Paul is off the rails at length—"through Christ which strengtheneth me"; ah! that's the secret of it. "I have learned in whatsoever state I am," etc. It didn't come naturally to him; it needed a good deal of learning. "My God shall supply all your need." Would the Bank of England sign a cheque like that?

After prayer by Rev. W. H. Chapman, and the singing of "The Great Physician," Mr. Moody called for

REPORTS OF THE LORD'S WORK,

limiting each speaker to five minutes. Later in the day he requested to be provided with a bell, with which to remind refractory orators of this rule; and he now and then made it tingle very gently, as if to say, "I am very sorry to stop you, but really—I must." Mr. Moody presided throughout the proceedings, it is needless to add, with his usual tact and happiness.

Rev. W. Bradbury broke the ice with a brief sketch of the work that had come under his own observation in and around London, and gave the details of the conversion of an infidel.

Rev. Mr. Jones, of Illinois, spoke of the great spiritual movement in the Western States of America, and made special reference to the labours of Mr. H. Moorhouse in Chicago, and Mr. Henry Varley in New York. He described a particular form of evangelistic effort common in the States called "canvassing." The plan seems to be that of mapping out districts and towns, and entrusting each district or town to some suitable man, who is responsible for a series of services being held there. Much good had resulted from this, he said, and he advised the adoption of the plan in this and the sister kingdoms.

Rev. W. Hay Chapman related an incident to show the indirect workings of this movement, and Rev. T. Thomas

gave a gratifying narrative of special services at Plymouth, undertaken and sustained chiefly by students there.

The 100th Psalm being sung,

Rev. W. Gill, of the London Missionary Society, and sixteen years a missionary in the South Sea Islands, told of the marvellous change that the preaching of the gospel had wrought in these Islands since he first went there, and urged the claims of the 750 millions of heathendom on those who had received so much blessing during these revival times.

Mr. Aitken, of Sheffield, said the good work was still going on there, and among the villages round about.

Rev. J. Kelman, of Leith, in reporting the continued progress of the movement in Edinburgh, said the number of those who had given in their names as converts now amounted to about 3000. The Lord was still working at Leith, and in the country round about. The tent recently used at Leith had been taken to a village in the country, and was crowded every night, there being sometimes as many as a hundred anxious inquirers.

Mr. Wills, a farmer from Devonshire, gave a rousing address, in which he told of God's wondrous working in Chard, Crewkerne, Sidmouth, and other places in that part of the country. He rather deprecated evangelistic work by committees, and said it was best not to wait for them, but to set to work each one as he could find opportunity.

Mr. Moody was obliged to stay the flow of his eloquence, remarking, at the same time, that he wished there were a hundred farmers like him.

"What shall the harvest be?" came in very suitably after an address by a farmer; Mr. Sankey sang the last two verses as a solo very touchingly.

Rev. Mr. Van Meter, of Rome, said: While there was cause for weeping over Italy, there was much to rejoice over. He gave a most interesting and graphic account of the marvellous manner in which the way had recently been opened up for the preaching of the gospel, and the holding of Sunday-schools, under the very shadow and within hearing distance of the Vatican.

Rev. Mr. Swanson, missionary from Amoy, spoke of the powerful influence likely to be exerted in many parts of the world by the Chinese, and appealed for special effort on their behalf.

Rev. Jas. Cargin, of Dublin, in speaking of the revival in Ireland, said that God's blessing had especially rested on those places where united services had been held. In Ireland they had already carried out the plan recommended by Mr. Jones as to "canvassing." They had formed a "Philip and Andrew Society"—every disciple try to bring some friend to the Saviour.

Rev. W. H. Aitken, of Liverpool, had good news to tell of the work at St. Helen's, Southport, Birkenhead, Ormskirk, and other Lancashire towns. His own congregation had also been greatly blessed; a hundred young men in connection with it now engaged in house-to-house visitation.

Mr. Sankey brought the subject to a close by singing the hymn—

"There's a cry from Macedonia—

'Come and help us!'

The light of the gospel bring;

Oh come!

Let us hear the joyful tidings of salvation;

We thirst for the living spring."

It is a very spirit-stirring call to work for Christ; and, we trust, as it fell in gentle though rousing accents from Mr. Sankey's lips, it may have found a lodgment in many a heart that will respond to obey the divine command to "go forth into all the world, and preach the gospel to every creature." From twelve to one the usual

PRAYER-MEETING

was held. After singing, the requests for prayer were read—among them one presented by Mr. Sankey, "For the authoress of the hymn, 'There is life for a look at the crucified One,' who is now passing through a season of deep mental and spiritual depression."

Rev. W. H. Aitken read and expounded part of the seventh and eighth chapters of Judges, dwelling on the difficulties thrown in the way of Gideon and his three hundred men, who were "faint yet pursuing," and the punishment that overtook the men of Succoth and Peniel for not rendering assistance in that crisis. Applying the history to the present revival work, he said that those who stood aloof would certainly know something of the thorns and

briers of the wilderness after the victory had been achieved. He had an idea that there were clergymen at this moment who were experiencing this.

The hour was filled up by prayer, and remarks from several speakers, not, however, of special import.

After an hour's interval, the Convention reassembled at two o'clock, and the next two hours were set aside for discussion of the how well-worn but still unanswered question,

"HOW TO REACH THE MASSES."

"Work, for the night is coming," and "Rescue the perishing," being heartily sung,

Dr. W. P. Mackay, of Hull, opened the subject in an address of great vigour. His first point was that every Christian was bound to take his and her part in the work, just as every member of the body had some specific function assigned to it. He used the forcible illustration of the damage that would ensue, not only to the part specially affected, but to the whole body, if say the little finger were doubled up, and kept in that position for a lengthened period. "Masses!" he exclaimed. "We think of a few millions in London, but when we speak of masses, my mind goes to China and Japan. Think of five hundred millions who have never heard that there was a Christ! God has been knocking at the heart of the world—London—as never before; ought we not to take advantage of it in order to reach the masses of the world? If the Queen commissioned her servants to encircle the world, it would be done in eighteen months, and yet it has taken the Church eighteen centuries even to set about obeying the Divine injunction to preach the gospel to every creature. He closed with an earnest appeal to practical and speedy effort in spreading abroad the knowledge of the Saviour's love.

Mr. C. Cook advocated open-air preaching, and gave instances of conversion through the services in Hyde Park.

Dr. Smith recalled the wonderful workings of God's Spirit in past revivals, and said that instead of asking what we are doing for Christ, let us see what we are asking Christ to do.

Mr. E. Radcliffe said that Dr. Mackay and Dr. Smith had brought us to the A B C of the Acts of the Apostles—Work and Prayer. During the weeks that remain of these special services, let us also follow the apostolic example in caring for the poor of London. There were profligate beggars in London getting the money bestowed in charity, while widows were starving on bread and tea, tea and bread, and with miserable clothing, both for body and bedding. He made an earnest appeal for effort in this direction, which, he said, was always the sign of a true revival.

Rev. Mr. Jones, of Tunbridge Wells, told of much good accomplished by a lady of his congregation among drunkards and others.

Mr. Sankey having sung "Scatter seeds of kindness,"

Rev. Mr. Turner, of Deddington, testified to the power of sacred song, and also counselled union among Christians if they were to look for great results.

Rev. W. Fraser, of Edinburgh, told of the blessed union of spirit that existed among the churches there; no one even wished to steal the sheep from his brother's fold. He also bore testimony to the good work in the country districts of Scotland.

Mr. Naggs, of London, advocated the claims of the large class of skilled artisans, who, it was said, were becoming alienated from the gospel. While there might be some truth in this, still it was not difficult to recall them.

Rev. Mr. Woffendale spoke of evangelistic work in the vicinity of King's-cross, where infidel discussions are largely carried on. The infidels used, he said, to draw away their audiences, but Mr. Sankey's hymns had not only brought the people back to listen to the preaching, but they had attracted the infidels themselves. He gave an illustration of how the best things may be abused, by recounting the story of a respectable-looking man who had come to the services at King's-cross Theatre, and joined heartily in singing the hymns, and who was afterwards seen singing those same hymns in the streets, in the disguise of a beggar.

Mr. J. J. Jones described the work now started in the tent at the East-end, for the double purpose of relieving the wants of the body, and supplying the greater needs of the soul, among the East-end poor.

Mr. Tom Jones, the engine-driver, advised converted working-men being set to work among their own class, and narrated his personal experience in this respect.

Dr. Barnardo believed the only way to reach any class of people, even the poorest, was not through the medium of their stomachs, but by the simple, earnest preaching of the old gospel. It was a libel on the working-classes to imagine that they could only be reached by feeding their bodies. The great lack he experienced in the East-end was a sufficient number of places to hold those who flocked every Lord's-day to hear the gospel.

Mr. R. Paton exhibited to the audience a large sheet he had received, containing reports of entertainments provided for the working-men in a London district, and from which all allusion to the gospel was carefully excluded, while some of the items were of a very questionable kind. The masses would never be reached until men were burdened with the love of souls and a desire for God's glory.

After Mr. Sankey had sung "Only an Armour-bearer," further remarks were made by Mr. Watts, of East London, Mr. Campbell White, of Glasgow, Rev. C. B. Sawday, and Rev. W. Bradbury, who made special reference to female effort. Having read the words of Psalm lxxviii. 11, "The Lord gave the word; great was the company of those that published it," he said the literal Hebrew translation was, "Great was the company of the female preachers."

The last hour of the day's proceedings, from four to five, was filled up with

THE QUESTION DRAWER,

which has always been among the most interesting departments of these Conventions. Mr. Moody shines conspicuously in his remarkably thorough-going, incisive, and common-sense way of answering the multifarious questions sent in. He confines these answers to points of Christian practice, and judiciously declines to touch disputed doctrines, unless, perhaps, the fundamental one of the Atonement. We regret that space obliges us to condense very considerably the answers, some of which were given at great length.

How to Reach the Masses.—The great thing was to have, first of all, a quickened Church. It was hardly time yet to speak of reaching the masses until the Church was reached. When the pulpit and the pew are united, then Christianity will become a power in the earth.

How can we get up a fresh interest in our Church? People will not come to the week-day meetings.—Mr. Moody's answer might be summarized in the words of the Scotchwoman he quoted, "Put a little more snuff in the sermon."

What will give me a love for the Lord's work?—Get so full of the Word of God, that you will be compelled to speak to others. Many people cannot speak because they have nothing to say.

How should we deal with Inquirers?—Take them to the Bible. Don't say much yourselves, but let God speak by his Word. Introduce them to Christ at once as revealed in the Scriptures.

How to deal with Infidels.—Never argue with them; I never knew one of them to be converted in that way yet. Pray with them, and for them; and if they are really desirous to know the truth, they will soon listen to God's Word.

Our church is not one quarter full; how can we fill it?—Go out, and gather the people in; and if they won't come in, go out and preach to them where they are.

How long should evangelistic meetings be held?—About an hour. Send the people away hungry for more, and they will be sure to come back. Let them be short, and to the point. Have only one speaker at a meeting, and let him have the control of the meeting.

How can the prayer-meeting be made interesting and profitable? Take up some subject (to be announced a week before), such as Faith, Love, Grace, Assurance, and get as many as possible to take part. Have pleasant, comfortable buildings, and study to make the meetings interesting. Then the people will come. I pity the church that has not got a good prayer-meeting.

How do you get up your sermons?—For a number of years I have kept large envelopes, marked, say, "Blood," "Heaven," "Faith," etc., and everything I hear or meet with on any of these subjects, I make a note of, and keep it in these envelopes. After some time I have got material enough in one of these envelopes for three or four sermons. People sometimes speak of its taking four or five months to prepare a sermon: it takes me four or five years. Mr. Moody then gave young Christians some excellent advice with respect to taking notes of sermons, etc., and thus ac-

cumulating a store of knowledge which would be of the greatest possible service to them in later years.

How to conduct a Bible-class?—That depends on the kind of class you have. One way I like is to study the Bible *topically*. Take up "Love," and go through the Bible teaching on that. Take a month or two to study one subject. Get the people in the class to study the subject themselves. Do not get into the habit of preaching in a Bible-class; what you want is to draw the people out. "Well, brother, what is your opinion about it?" That wakes him up; he begins to find out he has got no opinion, and gets thinking about it.

How can we keep up union among Christians in the United Kingdom?—Mr. Moody said this could not be done until all the large towns were provided with halls where Christians of every section could meet. He hoped some wealthy Christians would give £50,000 or £100,000 to build these halls in London. It was the tabernacle that kept the tribes together in the wilderness. Where the ministers had been most united during this great movement, the Lord had blessed it most.

How can we arouse a cold, dead Church?—Get warm yourself; it will soon spread. It is easy to talk about a cold church, but such people very often look through cold eyes.

Ought young converts to be set to work at once, or should they be built up?—Both. The spirit of the gospel is, *Get and give*. Work and study; if you feed yourselves well, you are ready to work well. The first impulse of a young convert is to work. You say they will make mistakes. Who does not? Some people only make one mistake—they are so afraid of making mistakes, they never do anything at all!

How to reach drunkards?—Not by condemning them. Christ never condemned any of that class of people; He condemned hypocrites. If we are to reach drunkards, we must do it in a kind, Christian way. A plan that has been wonderfully blessed in our country has been that of "witnessing"—reclaimed drunkards telling what God has done for them. We have reached a great many in that way. There is many a poor drunkard in London who thinks he cannot be saved; they do not know that Christ is stronger than strong drink. Let those who have been saved speak to such. I do not know why we should not have meetings of that kind.

How can I become a fruitful Christian?—Keep out of the world. The further you get from it the better. Be in it, but not of it.

Mr. Sankey sang, "Nothing but leaves"—a suitable echo of the final question of the hour, and the first day's Convention was closed by prayer, and the benediction pronounced by Rev. Adolph Saphir.

THURSDAY.

To-day's Convention opened at ten o'clock, and the attendance during the day was larger than that of yesterday. The proceedings, especially the last two hours of the afternoon, were of the deepest interest.

After singing and prayer, Rev. Dr. Arnot, of Edinburgh, as on the previous day, read and expounded the Scripture—part of John iv. Applying the passage to the subject of the first hour—

OUR SUNDAY-SCHOOLS,

he said the true spirit of Sunday-school teaching was that which animated our Lord whose *meat* and *drink* it was to do the will of his Father in heaven. Dr. Arnot excels in illustration, and one that he repeated here, given, he said, to Sunday-school teachers many years ago, was, we thought, exceedingly happy. Its object was to show that the way to lead the children to Christ was, first of all, to gain their affections for one's self. In the country he said the calves are reared on milk, which is brought to them in pails; as a rule, they do not let them suck the cow. When the first pail of milk is brought to them, they go dashing at it with their heads, and probably overturn the contents. Next time, however, the milkmaid, not wishing to lose more of the milk, instead of putting it down at once before the calf, gives it her hand to suck, and this the calf does with great readiness. "But," said Mr. Arnot, "it will be a long time before the calf gets fat on that." The maid then gently lowers her hand into the pail, and though the calf continues to suck it, it at the same time drinks in the milk that gives it strength, and thus by-and-by it learns to take the milk itself without the leading of the hand. So by first gaining the

affections of a child, the teacher can the more easily lead the child to the Saviour.

As Mr. Arnot sat down, Mr. Moody said, "The question is now *fully* opened."

Mr. T. B. Bishop, of the Children's Special Service Mission, said, however difficult it was to reach the working-classes, there was no trouble in reaching their children. He detailed the operations of the Special Service Mission, already well known to our readers, and urged the holding of children's services on Sunday evenings. He gave an interesting account of children's services at Ipswich.

Mr. Eugene Stock said the Church of England schools had been greatly stirred by the revival movement. He thought they did not so much require any fresh agency as a fresh baptism of the Spirit on existing agencies.

Mr. Coote, of Cambridge, said that a "happy-faced" Christianity would win the children to Christ. He gave a very interesting sketch of a work of grace among the boy choristers at Cambridge.

Rev. Dr. Hanna, of Belfast, said that in their schools they were happily able to retain the young people after they had passed beyond the age of childhood. In many schools a large proportion of the pupils were young men and women up to thirty years of age. As a consequence, numbers of them joined the church. They succeeded in keeping hold of them by selecting suitable teachers, and making the classes interesting.

From eleven to twelve the topic for consideration was,

YOUNG DISCIPLES: HOW TO UTILIZE THEM.

After some remarks by Rev. T. Thomas on personal appeal, and a gentleman in the pit on the power of united prayer,

Rev. G. Bowden, of Chelsea, who had worked for twenty-five years among the middle classes, said he had adopted this plan. He had introduced his young disciples, either personally or by photograph, to some destitute child, who had been gathered from the London streets. He had got them to band together, and raise enough money, by collecting or by saving, to support a child. If one could not do it, two might; if not two, four. They wrote to the child, sent it a little gift on its birthday, and made it feel that there was some one in the world who cared for it. In that way the young converts learned to work for Christ.

Rev. T. Richardson, of Stepney, was utilizing the young converts in the East-end in various ways—in the Sunday-school, as district visitors, giving away tracts, in house-to-house visitation, etc. Those who could sing he put into the choir; he did not have Satan's people to lead God's praise in the church, and he would be glad if one result of this Mission should be that every person, from the churchwarden down to the doorkeeper, should be a Christian. Every converted man and woman should be doing something for the Lord; if not, they had not received the kind of conversion God gave him.

A gentleman from Bishop Auckland spoke of open-air services and special services in the winter, entirely conducted by the young men who had been converted during Messrs. Moody and Sankey's visit to that place.

Mr. Sankey having sung "Your mission,"

Mr. Moody said this was about the most important question that could come before the Convention. These young converts could reach their friends better than any one else, and they ought to be encouraged. He then described the "Yokefellows' Band" at work in America—yoking together a young convert with an experienced Christian, and setting them to work. To show how every one could do something, Mr. Moody told the story of the Swede, who, not understanding English, stood at the corner of the street in Chicago, and gave away invitations to the service to all the passers-by. He had a happy smile, and showed a white and beautiful set of teeth. If they thanked him, he smiled; if they cursed him, it was all the same; he smiled. He did not understand, and the people thought they never knew such a good-natured fellow. In connection with Mr. Moody's church in Chicago, they visited the public-houses, and all the surrounding district, before service, and they always had a full house, though the preaching might sometimes be very poor. Among the other agencies at work were boys' and girls' prayer-meetings, young men's and young women's meetings, so that all classes were attended to. He strongly advocated the young men who had some gifts and intelligence going out to the country places, and holding meetings, as was now being done successfully in Scotland and Ireland.

Rev. M. Pim gave an account of work at Doncaster, specially during the time of the races, when thousands of tracts were distributed. The young women helped in this work by assorting the tracts. He did not think a hundredth part of the tract-distribution was accomplished that ought to be. He had given tracts in third-class compartments on the underground railway, changing from one to another on the way, and never got an uncivil word.

Rev. Mr. Leonards of Boston, Massachusetts, spoke of the "praying bands" in America, who went from town to town under a responsible leader, and had been the means of creating revival in many places.

Mr. Sankey deprecated any fresh organizations being started; he thought every young convert should go to work in the church to which he belonged. From his own early experience, he believed that what young disciples needed most was a word of sympathy, encouragement, and counsel from the older Christians. He thought much good could be done by those who could sing, visiting the poor and afflicted, and singing to them. It would open their hearts to the reception of the truth.

"Jesus, Lover of my soul," opened the

NOON PRAYER-MEETING.

Dr. Mackay, of Hull, read part of John xv., commenting specially on the seventh verse, "If ye abide in Me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." These words contained the two conditions on which the prayers of God's people were answered—communion and intelligence.

Mr. Moody prayed specially for the young men's meeting, next night, at the Agricultural Hall, and also at the request of a man in the audience, for his brother sailors.

At the close of the prayer-meeting, the Hon. J. L. Farwell, of Chicago, said he had been commissioned by the prayer-meeting there, and also by a meeting of ministers in Philadelphia, to congratulate and thank the friends in Great Britain who had so cordially supported Mr. Moody and Mr. Sankey in their endeavours to carry salvation to the masses. He hoped they had only seen the beginnings of the wondrous work of grace, and desired to give God all the praise. The Doxology closed the morning sitting.

After an hour's recess, the convention reassembled, to consider, first,

THE IMPORTANCE OF THE INQUIRY-ROOM.

After singing, and a prayer of great unction and fervency by Rev. C. B. Sawday,

Rev. W. H. Aitken said that some of those who had not actively engaged in the work might still have doubts about the necessity or wisdom of the inquiry-room. He quoted passages from the Acts to show that the apostles used the after-meeting. Experience, he said, had proved that God chiefly blessed the public preaching to awaken sinners, and personal conversation to lead them into conscious peace. Preachers had made a great mistake in past times in not following up the spoken word in this way. They had got into a conventional style of preaching—not as if they had looked for results—and the results had not come. Now when he preached he was all the time thinking of the results in the after-meeting, and he believed if all preachers did the same it would produce a revival throughout the whole of England. The inquiry-meeting, too, brought into play the energies of the Christian people in the congregation. He earnestly urged on those who had not adopted the after-meeting at the close of the public preaching to do so, and the most blessed results would follow.

Mr. Sankey at this stage of the convention sang "The Ninety and Nine" by special request, it is scarcely necessary to say, with all the power and pathos he throws into this glorious gospel story.

Dr. Mackay resumed the subject of the inquiry-room, and said the way that experience recommended to him was that of bringing the anxious one right to God's Word. The great thing was to grapple with a man's conscience, and that could only be done by transfixing him, as it were, with the sword of the Spirit. He would not argue with infidels, and told, as an illustration, how he had convinced a sceptic once by making him see himself, in the light of Scripture, as "a fool and a liar." He had met the man often since, and though he was an earnest Christian, he never seemed to get beyond that word that had reached his heart and conscience at the first. "Use the sword of the Spirit,"

said Dr. Mackay, in resuming his seat; "nothing can stand against it."

Rev. W. H. Chapman and Rev. T. Richardson expressed their sense of the importance of this part of the work, and

Rev. J. C. Whitmore related how he had been able to convey light to the mind of a negro inquirer at the East-end Hall by a simple illustration about *giving* and *taking*, backed up by some appropriate passages of Scripture.

Rev. E. C. Billing also testified to the great things that had resulted from the inquiry-meetings at the Agricultural Hall.

"What shall the harvest be?" having been sung, the subject next on the programme was—

OUR YOUNG MEN.

Mr. Moody called first on Mr. H. Drummond, who has been so closely associated with this department of the revival work, to speak.

In the course of an excellent and practical address, Mr. Drummond related the history of the movement among the young men, from its inception in Glasgow, to the latest, and perhaps most successful example in Liverpool, with the remarkable phases it had presented to the special gatherings of working-men and boys. The young men of Great Britain (continued Mr. Drummond) have not been utilized as they might be. We talk of the mineral, intellectual, and scientific wealth of England, but these were nothing, in point of usefulness to the world, compared with her wealth of young men, if they were once stirred up to the knowledge that they could win souls to Christ. He believed God had a great future in store for the young men of Great Britain, and he appealed to the Christians to pray for them, and cheer them on in their glorious work.

Another young man from Edinburgh having spoken of the Sabbath-morning breakfasts to the poor there, undertaken chiefly by the young men, the fruits of the recent revival.

Mr. Coote, of Cambridge, gave an exceedingly encouraging account of the Lord's work among the undergraduates in the various colleges there. The daily prayer-meeting, commenced, amid much opposition, twelve years ago, had now become a public institution among the students, and was largely attended. Speaking of the spread of the movement among the members of the boating clubs, he gave a very recent instance of how the captain of one of these clubs, for years a Christian, having just the other day experienced the "remarkable phenomenon" of talking to some one about his soul's salvation, invited a number of his fellow-students to his rooms, where several of the other Christian students told their spiritual experience with marked results. Next week there was to be a special mission effort at Cambridge, and greater results still would be looked for.

Mr. Campbell White, of Glasgow, said while it was a grand thing to see so many young men offering themselves for the work of the minister and the missionary, it must not be forgotten that Christian young men were equally wanted in the office, at the bench, and on the Exchange.

Mr. Stalker, of Edinburgh, was the last speaker on the subject, and was introduced by Mr. Moody as the man who had woke him up on this question of reaching the young men. The purport of Mr. Stalker's address was that, in order to the gospel having much influence on young men, it must be presented to them in a manly way, suited to their views of life as a precious possession.

Mr. Sankey fittingly wound up the hour by singing, with much emphasis and expression, the hymn, "What are you going to do, brother?"

Mr. Moody occupied the last hour of the two day's Convention with a continuation of

THE QUESTION DRAWER.

We repeat our regret at having to compress Mr. Moody's most pointed and practical answers to the queries sent in. They were so numerous that even with his whirlwind rate of speech, at the close of the time he had to leave some of them unanswered.

Why are there not meetings for young women?—When we get a little further on, and the women get their mouths opened, we may have such meetings. At Glasgow some of the leading ladies used to speak in the women's meetings, and there were a great many inquirers. If there are any ladies who want such meetings here, let them write me a letter, and we will try what we can do about starting them. Nobody would object to women speaking to women.

Can a man be a successful evangelist if he has charge of a church?—Well, I think a pastor is one thing, and an evangelist is another. If a man has got a church in London, and has to attend to all his duties in connection with it, he cannot go away for a week's preaching, and do both well. I have tried it and failed.

How would you deal with a man who comes into the inquiry-room without apparently feeling anxious?—I would not talk very much about his feelings. I would hold Scripture right up before him, pray with him, and leave him with Christ. I would not turn him out or refuse to talk with him.

If a man has the Spirit on him, are you right in stopping the prayer if he exceeds the allotted time?—Men who have the Spirit on them generally pray very short.

Do you believe it is good to have Young Men's Christian Associations?—I do. I think they are very important. Our young men do not now-a-days stay at home as they used to. Look at the number of young men who leave home, and come into the great towns. If there is any time when they need a warm grasp of the hand, it is when they come into a great city. We want better Associations, larger buildings, and more of them, and to keep them open to all who choose to come.

Is it right for a Christian to make a vow to bring so many souls to Christ?—I do not think it is. At the same time I would urge every one to try and bring some one else every day. I have never known any one to try it but they liked it very well.

What did you mean yesterday about *promise-meetings*?—A good many people say they cannot speak. Let them bring a promise out of the Word of God, and read it at the meeting. Brother Chapman is going to have one, I hope, and he says to brother Jones, "I wish you would come and read a promise in our meetings." Bring up the promise you think is best, though it would be a hard thing to say which is best. It is like a man who has ten children, and he does not know which he likes the best. If you know a good promise, do not keep it to yourself. [It appears to us that this suggestion of Mr. Moody's could be most easily acted on in every congregation and Christian circle with untold wealth of results. Will our friends try it, and let us know the issue?]

Why should the children of ministers turn out to be worse than others?—I deny it. In our country that statement was made. A man took the pains to inquire into it, and found that there was not one word of truth in it. It teaches us, however, that grace is not hereditary.

What is the responsibility of young converts towards a dead minister?—Pray for him. At the same time, if he spoke against the doctrine of the atonement, I would get out of his church or chapel as Lot got out of Sodom. But I think we do not pray enough for our ministers.

Have Christian workers any right to work beyond their strength?—I do not know whether that is intended to be personal or not, but I say, No. I always go to bed when I get tired: but I thank God I get tired, because then I sleep so well. I do not think it is generally the rule for Christians to overwork themselves. Many are dying for want of work. It is care and anxiety that kills. Cast all your care on the Lord, and you will be able to do five times as much.

In dealing with inquirers, should not the duty of repentance be pressed on them before accepting Christ?—That depends on what you call repentance. If it is godly sorrow for sin, I say not, because a man cannot have godly sorrow for sin until he has Christ. If you want to produce repentance, hold up Christ.

How can female agency be utilized in the Church?—It would take an hour to answer that question. The best of the talent in the Church lies sleeping. Mr. Moody indicated house-to-house visitation as one great field for female effort, and said he sympathized very much with the present movement carried on by Mr. Radcliffe. He also urged visitation of the sick, and spoke of the wonderful effect on the armies during the American war by the presence of female nurses.

The remaining questions answered by Mr. Moody had reference to Sunday-schools, and these we must defer to a future issue, when we hope to give his answers at the length which their importance demands.

Mr. Sankey having prayed earnestly for a soldier, who requested prayer at an earlier stage of the meeting, and had immediately thereafter to leave for Ireland, the deliberations of the two days were brought to a close. It was truly

a season of much privilege, as well as responsibility, to all who attended, and we devoutly hope the issues may prove that the one has been realized, and the other neither forgotten nor neglected.

BLACK-DOWN HILLS MISSION.

I am rejoiced that Mr. Reginald Radcliffe's energetic action on house-to-house visitation and personal dealing has taken such a hold as it has in this day of grace. Well do I remember his stirring letters to me nearly twenty years since, and how they were used of God to burn out the apathy and cold indifference to the state of soul of the thousands around me.

From that time till now it has been my joyful service to the Lord to visit from house to house, and to deal with old and young about their soul's salvation. And as far as God has permitted me to see the results, not less than eighty per cent. of those who have been brought to the Lord have been by personal dealing in their homes.

I do earnestly pray that this blessed branch of work may spread to every city, town, and village of our land; for, alas! with all the machinery at work for the gospel, the masses are not reached, and will not be reached, unless Christians everywhere build next to their own house (see Neh. iii.).

On these hills we have sought for several years to carry out this visitation work from house to house, seeking to show believers the privilege of service to the Lord in every Christian seeking to be a witness for Him, and specially seeking to lay responsibility on some man whom we have discovered to have any measure of gift, to use that gift for the Lord, and for the good of the neighbourhood in which he dwells. And so with the women. And so a large tract of country has been constantly visited, and each person who has been willing to labour in this way has had blessing on his service.

Within the past few weeks I have had the joy of seeing several souls converted through personal dealing with them in their homes. And there are at this time many interesting cases which would, perhaps, never have been reached but in this manner. But we long to reach places that never have a visit from persons who speak simply and to the heart.

A Christian came to one of our meetings a few weeks since, a poor labouring man, and begged me to come to the place he lived in. I asked him if the gospel were not preached in the parish.

He replied, "Not that which the people can understand. And there are only a few people who go to hear."

"Do you get any visiting?" I asked.

"No," he said; "I have lived in the parish twenty years, and no one ever called at my house all that time to say anything about my soul."

"But how did you get converted?" I asked.

He replied, "I was told there was to be a baptism at C—, and I thought I would come over and see it; and it was there the Lord met with me, and saved my soul."

This man had come fifteen miles to witness a believer's baptism, and was converted; and now he longs to see others near him brought to the Lord.

I would gladly send help in the gospel to this district, and many others, if I could, but the needs of the work have exhausted all the funds at our disposal, so that we cannot assist in any further work until the Lord sends supplies for this.

Any help for this, or the many aged and sick poor in this wide district, or the general expenses of the Mission, will be thankfully received and acknowledged by, yours in the gospel,
GEO. BREALEY.

Clayhidon, Wellington, Somerset.

GLASGOW.—About two thousand of the destitute poor were served with a breakfast in the Drill-hall, at eight o'clock, on Sunday morning, May 2; and it was a very striking sight to see so many ragged men, women, and children assembled for the purpose. After singing and prayer, a short sermon was preached by the Rev. G. W. McCree, from London, from the words, "Unto you first God, having raised up his Son Jesus, sent Him to bless you" (Acts iii. 26). The preacher showed that Jesus came to bless us with pardon, peace, and paradise, illustrating each point with an anecdote. Great feeling was displayed by many present, and it was felt that good was indeed done to the unsaved ones who were present.

MESSRS. MOODY AND SANKEY IN LONDON.

FROM "THE TIMES" OF MONDAY LAST.

A vast congregation assembled at the Agricultural Hall last night to join in the fiftieth and last service held by Messrs. Moody and Sankey under that roof. By seven o'clock the vast building was crowded in every part, and when the whole congregation rose to join in the opening hymn—38, "Wondrous love"—a more impressive sight could hardly be imagined. No one who has witnessed these services can doubt their powerful agency for good, not only upon the ruder masses of society, but upon many also who have been accustomed to associate the idea of "revivalism" with mere fanaticism and excitement. There was certainly nothing of this kind in yesterday's service. The devotional part of the service was as calm and unexciting as in the soberest parish church, while the sermon was not less calculated to benefit the most steady-going Churchman than to arouse the attention of those who had hitherto thought little about religion. We have no doubt that the West-end of London, to which Mr. Moody is now devoting his attention, will gain quite as much from his preaching as the North.

FAREWELL SERVICES AT THE AGRICULTURAL HALL.

We are, somehow, oppressed with a sense of sadness as we seek to present to our readers a brief account of last Sunday's services at the Agricultural Hall. From the 9th of March to the 9th of May we have there seen so many wonderful sights, heard so many gracious and stirring words, and experienced so many movings of the Good Spirit in our hearts, that we are ready to say with the apostle, "It is good for us to be here; let us make three tabernacles." As we gather with the multitude, however, at this last

"SUNDAY MORNING BREAKFAST" FOR THE SOUL, we are rudely reminded by the signs of change in the arrangements of the hall, that our wish is no more likely to be gratified than was Peter's, and that, after to-day, we shall renew our experiences in this place no more. Still we shall never be able to think of these two months' services without thankfulness and rejoicing, and we hope the memory of the past will help us when we are among the worldly multitude below, where are so many mountains to be removed, and so many devils to be rebuked and cast out. Whatever may be the use to which the hall is turned, henceforth it will be consecrated in the hearts and memories of thousands as the spot of their second birth.

The clouds and rain of Saturday had passed away before the wind, and the sun shone into the immense building with all the brightness of early summer (emblem of that Sun of Righteousness which within these walls had chased away the darkness from many a soul), lighting up the glorious picture of some twelve thousand immortal beings, drawn together by the common impulse of desiring to hear what God the Lord would speak to them by the lips of his honoured servants.

The service opened with Dr. H. Bonar's triumphant hymn, "Rejoice and be glad! the Redeemer has come," which was sung with a will, especially the chorus of the last verse—

"Sound His praises, tell the story
Of Him who was slain;
Sound His praises, tell with gladness
He cometh again."

Then Mr. Sankey sang, "Go work in my vineyard," with a power and effect which it would be difficult, if not impossible, to describe; and Mr. Moody, in his prayer that followed, asked the Lord if it would be too much to expect that there might be more conversions in the hall that day than during all the two months that had passed.

After Mr. Sankey had sung "Only an Armour-bearer" in a way that must have thrilled the heart of the humblest soldier in the assembly, Mr. Moody read and expounded the 8th chapter of Nehemiah, in which is described the reading of the law to the people and the effect it produced. Incidentally he uttered some very strong observations with respect to Sunday trading and travelling. "Let us go afoot on the Sabbath, and if we have a long walk, the Lord will walk with us, as He did with the two disciples. If we get a little tired, we will sleep all the better from having a good conscience in the matter."

Mr. Moody then proceeded with his address on "How to study the Bible," and instead of trying the difficult task of describing it, we prefer to give his leading thoughts in his own words. We only wish all the wondering world had been there to hear this admirable lecture. They would no longer, we think, be greatly puzzled to understand the secret of Mr. Moody's marvellous energy and success as a preacher. We regret we cannot give his remarks in *extenso*.

"All the men who have been very much used of God have been well versed in the Scriptures. Moses rehearsed God's dealings with the children of Israel; Peter told it out on the day of Pentecost, and Stephen did the same. Christ conquered Satan by the sword of the Word.

"How am I to know the Word of God? By studying it with the help of the Holy Ghost. As an American bishop said, not with the blue light of Presbyterianism, nor the red light of Methodism, nor the violet light of Episcopacy, but with the clear light of Calvary. We must study it on our knees, in a teachable spirit. If we know our Bible, Satan will not have much power over us, and we will have the world under our feet.

"For a number of years I have made a rule not to read any book that does not help me to understand the Word of God. I am a greater slave to that Book [holding up his Bible] than any man is to strong drink, and I am sure it does me a great deal more good too. If I go into a meeting without this Bible, I feel lonesome, and don't know what to do. But if I have got it, I am ready to get up and talk about any subject. Every Christian ought to have a good Bible—not so good that you are afraid to mark it—a Cruden's Concordance, and a Scripture text-book—not a *birth-day* text-book, but a *Scripture* text-book, published in Dublin at sixpence or a shilling.

"I think I have got the key to the study of the Bible—take it up *topically*. Take 'Love,' for instance, and spend a month studying what the Bible says about love, from Genesis to Revelation. Then you will love everybody, whether they love you or not. In the same way take up 'Grace,' 'Faith,' 'Assurance,' 'Heaven,' and so on. When you read the Bible, be sure you *hunt for something*.

"Spend six months studying Genesis; it is the key to the whole Book; it speaks of death, resurrection, judgment—it is the seed-plant of the whole Bible. Read the same chapter over, and over, and over again, and don't leave it until you have understood it. [Mr. Moody illustrated this point by describing the chromo-lithograph process, which requires some twenty-eight separate impressions, in order to produce a life-like portrait.] About the twenty-eighth time you read a chapter you will see the man Christ Jesus, who is on every page of Scripture.

"Here is another way. Take up *one word* in a book, such as the 'believes' of St. John's Gospel. Every chapter but two speaks of believing. Look up the nineteen 'personal interviews' with Christ, recorded in that Gospel. Take the 'conversions' of the Bible. [Here Mr. Moody recommended a book on this subject by Rev. A. Saphir, lately published by Messrs. Isbister.] Take the seven 'blesseds' and the seven 'overcomes' of Revelation. If you want to get the best book on 'assurance,' read 1 John iii. and the six things there worth 'knowing.' Take up the five 'precious things' of Peter, or the 'verilys' of St. John." Mr. Moody closed by repeating striking expositions of the book of Job as a whole, and of the "four things which are little, but exceeding wise," in Prov. xxx., told to him by some English friends.

The foregoing is, of course, the merest outline of Mr. Moody's address, but may serve to help those of our readers who had not the privilege of being present, in their study of the sacred volume. Mr. Moody has most liberally given out of its treasures to multitudes in the Agricultural Hall these last two months, and it was fitting that his concluding exhortation to the Christians should be to make the Bible their own by personal study; so that they, in turn, might, like the prophet of old, be unable to hold their peace, but having drunk of the cup of salvation, should pass it on.

At the commencement of the service, it was announced that a hall had been secured for the young men's meetings between Nos. 7 and 8, Islington-green, and to be called Islington Hall. The meetings are to be held there nightly in future, at eight o'clock, not nine, as heretofore. We hope the young men of the North will rally around this place, and that it may become a centre of great blessing in the conversion of multitudes of that class.

Mr. Moody appealed, at the close of the morning service, for more house-to-house visitors, and we believe about

twenty gave in their names—a very small number, we think, out of such a gigantic congregation.

THE AFTERNOON SERVICE

presented an intensely interesting and beautiful sight. Before half-past three, the hall was crammed with an audience of both sexes and all ages, the sombre dress of the gentlemen being relieved by the patches of colour, chiefly blue, that betokened the presence of many of our sisters, who had donned their summer apparel.

Mr. Sankey sang, "Yet there is room," and "Jesus of Nazareth passeth by," touching, we believe, many, if not all, of the hearts in the vast company, saved or unsaved.

From the story of Naaman's cure, Mr. Moody pictured forth, in words of tremendous earnestness, the leprosy of sin that has covered the human race, and the gospel plan of salvation from its power and punishment. At the close he was moved, by the solemnity of the occasion, to make an unusually importunate appeal to the unsaved, and many wept—some for sorrow at finding themselves in such evil case, and others for joy at the thought that they had, by God's infinite mercy, been enabled to obey his command, and get rid of their soul disease. A great company of young and old rose, wishing to be prayed for, and we have never seen the inquiry-room disclose a more delightful or momentous sight. It was thickly dotted from end to end, besides a large number in another room, to whom Mr. Moody spoke collectively. There was much sowing in tears, and we are bound to believe there was also much joyful reaping of precious souls for the great harvest-day.

THE EVENING HOUR

was one not likely ever to be forgotten by any one present. The condition of the hall can only be compared to a vessel so full, that by a mere touch it overflows; thousands must have gone away unable to get in. The hall was crowded so early that the service was commenced at a quarter past seven instead of eight o'clock.

For the last time, the echoes of the Agricultural Hall resounded with the mournful yet jubilant strains of "The Ninety and Nine," as sung by Mr. Sankey amid the hushed attention of fifteen thousand souls. The sight was inexpressibly grand, and will dwell in our minds while memory lasts. If it be true that the saints above are interested spectators of what goes on upon the earth, we think the writer of this hymn must have been watching with eager anxiety to see if one more "lost sheep" would be found. How many this beautiful song, from Mr. Sankey's lips, has allured back to the fold, eternity alone can reveal.

The preacher, too, rose to the height of the occasion. From God's invitation to Noah, "Come thou, and all thy house, into the ark," Mr. Moody delivered an appeal to those still out of Christ the Ark, which, for affectionate urgency and persuasive power, has not been excelled, if equalled, at any of his London services. Towards the close his utterance was choked with deep emotion, and the whole assembly was moved in a most wondrous manner. Hundreds on hundreds rose to their feet at Mr. Moody's invitation, and the closing moments of the service were unutterably solemn.

Mr. Sankey's final solo was "Yet there is room," and both he and Mr. Moody must have felt deeply thankful to God for the rich blessing attending their labours during the day, and richly rewarded for it all. Crowds of anxious seekers repaired to the inquiry-rooms; St. Mary's Hall was well filled with young men to hear most affecting testimony from a large number of young converts, and a great proportion of the audience in the great hall stayed to pray for God's blessing to follow the services.

As a token of the esteem in which Messrs. Moody and Sankey's labours are held by all classes of the community after two months' duration, we may mention that, besides the widely representative gathering of ministers on the platform, both Houses of Parliament were represented—the House of Lords by the Lord Chancellor, and the Commons by Mr. Samuel Morley, the Hon. A. Kinnaird, Sir Charles Reed, and Sir John Kennaway. One can only exclaim, with grateful hearts, "The Lord hath done great things for us, whereof we are glad."

SPECIAL MEETING FOR COMMERCIAL YOUNG MEN.

AGRICULTURAL HALL, FRIDAY EVENING, MAY 7.

It is well known that some of Mr. Moody's earliest efforts at evangelization were directed to the young men of his

own country; and in Chicago itself, as well as in various towns in Great Britain, the Young Men's Christian Association has benefited largely by his labours. A week ago, when speaking at the Haymarket, reference was made to the manner in which the young men of the land were being reached; and the importance attached by Mr. Moody to missionary labour among young men was remarkably illustrated, on that occasion, by his telling story of the conversion of an old man of seventy, followed, as it was, by a conversation with a deaf-and-dumb young man. As Mr. Moody quaintly said, "I was puzzled to know what to do with him. But I thought, 'God can hear prayer, if the deaf man can't; and if he should be converted, *this deaf-and-dumb young man will be worth more than the old man.*'"

No wonder, then, that an attempt should be made, before leaving the Agricultural Hall, to bring Mr. Moody face to face with the thousands of commercial young men employed in London; the Young Men's Christian Association, naturally enough, making the necessary arrangements, and undertaking the entire management of all preliminary details.

The secretary, Mr. Shipton, issued in the first instance a circular letter to all the large business houses, banks, and public offices, announcing the time and place of meeting, and requesting to be supplied with information as to the number of tickets which would be required. Up to mid-day on Wednesday the issue of tickets was limited to houses desiring them; and in this manner about 16,000 tickets were supplied to commercial young men who had expressed a desire to be present. In many cases the employers took a personal interest in the movement, and on the evening of the meeting closed their houses, to enable all their young men to attend.

The arrangements thus made and carried out, secured the attendance of a special class, who could not otherwise be directly reached; while the care exercised in the issue of tickets outside the business houses, also limited to commercial young men, in no way altered the special character of the gathering.

The meeting itself was a most remarkable one, not so much from its size (though the large hall was well filled), as from the evident and almost overpowering emotion under which Mr. Moody was plainly labouring, and the effect of his appeals upon the audience. It has been said that no words can adequately describe the tender, delicate bloom in a ripe peach, the odour of a flower, or the voice of a friend; and similar difficulty is experienced in attempting to describe Mr. Moody's conduct of a meeting like that held on Friday night. Punctually at eight o'clock he entered his familiar skeleton rostrum, and after allowing a few seconds, in order to secure perfect quiet, he called upon all present to unite in prayer, the Rev. Daniel Wilson, Vicar of Islington, leading.

Mr. Sankey then sang, "What are you going to do, brother?"—an earnest opening note which found its echo in the whole proceedings of the evening. The singing of another hymn was followed by prayer by Mr. Moody, and his now familiar expression, "O Lord, make this place very solemn with thine own presence!" being repeated with, if possible, more impassioned earnestness than ever before. And the prayer seemed answered. Strong young men, with all the evidences of gaiety and fast living in their appearance, were deeply moved; and as the faltering voice in which Mr. Moody pleaded for "sons who were breaking their mothers' hearts" fell on the ear, big tears rolled down the cheeks of men who had not wept for years. At the close of his prayer, Mr. Moody selected a portion of Scripture in Luke v. 18, 19, 20, describing the healing of the man sick of the palsy, brought to Jesus lying helpless on a bed, healed and pardoned on account of the faith of others; "for we don't know he'd a bit himself," said Mr. Moody, quaintly. On this he grounded a most powerful appeal to Christian young men to have faith in prayer for their unconverted friends, and pointed out that the man got more than they expected from Jesus, adding, "I never knew anybody who didn't." The continuation of the address, the painful earnestness of Mr. Moody's pleading with prodigals, the almost vehement fervour with which he warned his hearers against some special form of sin and temptation, were calculated to arouse the most hardened, and to leave a deep impression upon all; and those wondrous anecdotes, so well selected, so touchingly told, with which the appeal was illustrated and enforced, seemed new even to those who had heard them from the speaker's lips before.

The proceedings closed with the hymn, "Rock of Ages,

cleft for me;" and the request to those present to remain for the after-meeting, and to adjourn to the inquiry-room, was responded to by many hundreds; and, till nearly midnight, Christians, lay and clerical, were busily engaged in conversation and prayer with anxious and inquiring ones. It is perhaps unwise, in reference to particular instances, to draw back the veil which hides the anxious soul during its first conscious breathings in the new life from above; but we are much mistaken if the results of Friday's meeting are not seen in the addition of a large number of new members to the household of faith.

THE OPERA-HOUSE, HAYMARKET.

Mr. Aitken's week of earnest labour closed on Friday night. The congregations have kept up well all the week, and the signs of much blessing were always present, as witnessed in the inquiry-room, and those who remained at the after-meetings.

Dr. Cumming was present at the Bible meeting in the afternoon, and Mr. George Müller, of Bristol, opened the meeting with a prayer, marked with a simplicity and power which captivated all hearts present.

The venerable Dr. Robert Moffat was at the Convention on Thursday.

A large gathering of children and friends came in the rain on Saturday afternoon, to hear a second most skillful address from Rev. J. Robertson, of Edinburgh. He said that Mr. Moody had asked him to come and hand round a cup of living water to the little ones, and he was delighted to be a cup-bearer in such an interesting work. We regret we cannot give our young readers a sketch of his address, as promised last week, our columns being so crowded this week with the report of the Convention. We can only say that all present were delighted.

MONDAY'S NOON MEETINGS, HAYMARKET.

The requests for praise this morning were very numerous and cheering. We noted specially that Miss Leigh, who labours among young Englishwomen in Paris, desired praise to God that the whole of the money required for the new building had been received. Mr. J. E. Mathieson gathered up the requests, and presented them in prayer.

The audience having sung

"O happy day, that fixed my choice
On Thee, my Saviour, and my God,"

Rev. W. H. Chapman read part of Acts xi., telling of the result of God's working in the house of Cornelius, in stopping the mouths of objectors. "Many," he said, "were acknowledging the hand of the Lord in the present movement, but he wanted all the Christians to be led to give the glory to God, and cast away their prejudices."

Mr. Moody returned fervent thanks to God for answers to special prayer for the young men's meeting and the closing services at the Agricultural Hall.

A merchant from Honolulu on the platform told of the wonderful things that God was doing, as witnessed by him during his journeyings, by way of the Sandwich Islands, San Francisco, Cedar Rapids, Chicago, and New York. At all these places a great revival was going on.

An interesting sketch of the young men's meetings at Liverpool was given by the next speaker, who stated that upwards of twenty carters working for one firm had been converted through the influence of the foreman, who was recently a careless, godless man.

Mr. Ned Wright brought cheering intelligence of a revived interest in God's work at Margate. He also related the conversion of a man (who had been twenty-one years in prison, though only fifty-three years old) by hearing "Hold the Fort" sung at the Agricultural Hall.

Rev. M. Guy Pearce said he had received news of great doings at Hull, and gave some deeply-interesting cases of conversion there. He had noticed, in revival times, how easy it was for men to believe when God's Spirit was working mightily, and gave illustrations from his own experience.

Mr. E. Paton related a remarkable chain of blessing in the conversion of friends and acquaintances, the details of which we hope to give at some future time.

Mr. Moody said that God had wonderfully answered the prayers they had presented for the young men's meeting

and the closing meetings in the North. Friday was to him a very solemn day, and the evening meeting was one of the most remarkable he had ever seen. Sunday last, he added, was the most remarkable Sabbath he had ever spent on earth. He besought them to be earnest in prayer for the meetings in the West-end during the next twenty days when the Opera House would be available.

In his concluding prayer, he made special reference to the wreck of the "Schiller," and entreated God's blessing on the bereaved friends of those who had found a watery grave.

A SUNDAY IN EAST LONDON.

BY REV. T. RICHARDSON, STEPNEY.

On Sunday morning, May 2, Mr. Moody addressed an enormous gathering of Christian workers in the Bow-road Hall, at eight a.m., taking for his motto a line of the hymn just sung by Mr. Sankey, "All ages and ranks I can fully employ." At the close, he asked those workers present who were willing to try and bring one soul to the Lord during the coming week to stand up, when a most marvellous sight was seen. Thousands answered the appeal; all felt it to be a most solemn time, and many not standing were deeply impressed, whilst some could not leave the hall till they had had private conversation with some of the friends present.

In the afternoon, at half-past three o'clock, Mr. Moody addressed women only, when the hall was again very nearly filled. There were so many anxious inquirers at the close, that Mr. Sankey and some of the workers were obliged to address them in groups; and many were the families made happy on the return of these saved ones to their homes.

This is the second Sunday Mr. Moody has had the women alone; and if results are to be the test of the plan, it cannot be questioned but that these special gatherings have borne the greatest amount of manifested fruit.

In the evening, at eight o'clock, a still more wonderful gathering of men was held, and again the hall was nearly filled, and filled with a class emphatically composed of the masses, by their whole bearing, respectful, yet off-hand, telling how seldom, if ever, most of them troubled themselves about attending the house of God. One working-man said to the writer, "You see, sir, the masses of working-men are willing to hear the gospel, when put in a homely and straightforward way."

Having lived amongst those commonly supposed to be careless about these things for the past twenty years, one can have no hesitation in saying that East London last Sunday had the gospel sent to thousands of homes never yet reached in any other way than by house-to-house work of the city missionaries or Scripture-readers.

To see the hesitation of the men when asked to stand up, and then to have the privilege of dealing with souls in such a mass, of the hard-handed and hard-headed but still soft-hearted artizan or dock-labourer, all who have the cause of the conversion of our careless men at heart, would have rejoiced, as did the worthy Editor of the *British Workman*, who was present.

On talking over the subject with the obliging inspector of police, he confirmed the writer's views, that three-fourths of the men attending these separate services are not church or chapel-goers, and a very large proportion of those attending, even at week nights, are of the same class.

The general tone of kindness manifested by these men, when spoken to about their souls, tells of the power God had exercised over them by the service.

More stayed to the after-meeting than could be effectually dealt with, as Christian workers on Sunday afternoons and evenings, are engaged in their own spheres. Heaven has the record of this Sunday in many precious names being added to those repenting.

One remarkable testimony was given by a man, who said he should not have liked to stand up had his wife been with him, but that now he had accepted of salvation, he had no difficulty in going home and praying with her that night.

Not only do larger numbers by this plan hear the gospel, but the wisdom of the plan is seen by contrasting the marked blessing on each occasion it has been adopted, with the apparent results of the mixed Sunday meetings.

AN INCIDENT OF THE WORK DURING THE WEEK.

The work has been extending every night. One result of the Sunday morning meeting may be taken from amongst

many. After speaking to an anxious young man, and opening to him the way of life, the writer noticed an elderly man engaged in private prayer, who proved to be the young man's master. The good man said he was one of those who had stood up on the Sunday morning, and now fulfilled his promise by bringing his apprentice, for whom he had been praying, and was rejoiced in seeing his prayer answered in the youth's conversion.

MR. SPURGEON AT THE BOW-ROAD HALL.

The Bow-road Hall was crowded in every corner on Friday night; not a seat was vacant. The doors were closed twenty minutes before the appointed time for commencing the service, and many hundreds failed to gain admission.

Mr. Spurgeon's appearance on the platform was hailed with a loud murmur of welcome from the vast congregation which had assembled to hear this long-honoured and much-loved servant of Christ once more tell out in his own grand way the old, old story of the cross.

The service commenced with the singing of the Old Hundredth. Mr. Spurgeon then prayed; and such a prayer!—so fresh, so fervent, so full of faith and feeling! It seemed to carry every heart with it, whilst thousands of "Amen's" accompanied it in its heavenward flight. Never shall I forget the impression it made upon my own heart; and would that I could recall its language! Only a few of its precious sentences remain to me. "This vast congregation! Lord, let it be the object of thy pity; it might be the target of thy wrath! What a mass of sin and rebellion does it represent! Come, come, Lord, into our midst. Ten thousand prayers invite thy presence! Deal graciously with the Sabbath-breakers before Thee. It is many a long day since some of them were in a house of prayer! Deal graciously with the drunkards, and turn their cups upside down, and make them to drink of the wine of thy love! Deal graciously with the moral man here, whose heart is yet unchanged; may he be no longer content with the mere whitewash of human goodness! Lord, we cannot pray; we can only tell Thee what we want. Oh, dip this prayer in the precious sacrificial atoning blood of thy dear Son, and answer it for his sake!"

After prayer, Mr. Spurgeon read and expounded Mark viii. 24—31. His sermon was preached from the last six verses of the same chapter. Speaking upon the words, "They bring unto Him one that was deaf," he took occasion to remark upon the helplessness of the sinner, and how fitting an object he was for the compassion of his friends, and urged Christians present to seek to bring the spiritually deaf and dumb of their acquaintances to Christ. He then warned us against delay in this, and told an affecting incident which occurred lately in his own congregation. He was led to say from the pulpit that perhaps there was a mother present who had been intending to speak to her daughter Jane about her soul, but she had not done so, and then entreated her, the moment she reached home, to put her arms around her child's neck and invite her to come to Christ. A few days after, Mr. Spurgeon received a letter from a woman who was present, saying that he had "exactly described her case." She had a daughter named Jane; she had intended to speak to her, but had not done so. "But I went home," she said, "after hearing you, put my arms round her neck, and entreated her to come to Jesus. She did so, is now converted, and is coming to speak with you about joining the church." God knows, added Mr. Spurgeon, the names of your daughters, and can tell his ministers their names also.

In the course of his sermon he referred to Mr. George Müller preaching at the Tabernacle last Thursday, and to the advice that faithful servant of God then gave, that believers should deal with God on business principles, keep books—put down on one page what they asked God for, and on the other what they received in answer to their prayer, and note the results. Alluding to the method which our Lord followed in healing the poor man spoken of in the text, he called it the deaf-and-dumb man's alphabet, and remarked that many people, though wise, were a little overwise. "Don't," he said, "tell God how you are to be saved;" and he told us of a young person who came to him the other day, and who said, upon his telling her she had only to believe, "Is that all I must do to be saved. I have done that. I have believed, but when my father was converted he had such pangs of conviction that he went mad for a month." On being again pointed to the word the

poor girl replied, "Well, I think I won't ask to have my father's experience, but will trust and believe what God says." I am persuaded that what we want in order to reach the masses is more and more of this sound, simple, affectionate preaching of the old, old gospel, thus telling out, in homely language, out of a full heart, the message of a Saviour's love.

Mr. Spurgeon spoke of a "great twist" he received when he was converted, which prevented him doing otherwise than preaching Christ crucified. May every minister amongst us in this land get a similar twist. Our dear brother Moody, he added, has an awful twist this way. The papers try to make him out, but they cannot. He spoke affectionately of our dear brother, and prayed earnestly for his continued blessing. He closed his discourse with a telling illustration drawn from a custom which prevails when a caravan in the desert are in danger of perishing through thirst, of sending forward swift dromedaries in succession in search of water, and which when the foremost finds, he turns round and cries out to the next behind him, "Come, come, Come," and he in his turn cries, "Come, come, Come." As Mr. Spurgeon with his fine voice called out again, "Come, come, COME," to the sinners present, "come to Jesus," it sounded sweeter than the sweetest music we ever listened to. "Let him that heareth say Come."—

FRANK H. WHITE.

VICTORIA THEATRE.

The Victoria Theatre, which has been the centre of operations for the South side, has had its full share of blessing. The nightly services have been in the hands of a party of Mr. Moody's Scotch friends, who had come to spend a week in London "to see the work"; but as Mr. Moody has a theory that the best way to see the work is to take part in it, he threw the responsibility of the Theatre-meeting upon their shoulders. They entered into it with great spirit, and the work has gone on with much success and encouragement throughout the week. Mr. Sankey comes to their assistance this week, as well as Mr. Wilson, of the Barclay Church, Edinburgh, and the workers are looking forward not only to a crowded house, but a crowded inquiry-room. The work in the South, though comparatively on a small scale, has, perhaps, been as real and deep as in any part of London, and the number of genuine cases of inquiry have proportionately been even upon a greater scale.

INCIDENTS OF THE WORK.

We have received the following cases of testimony as told at the young men's meetings now held at the East-end. One young man rose, and in a simple yet thrilling manner narrated his case as follows:—

"But a few weeks ago and I was madly dashing along the downward road, but Christ gently drew me to Himself as I was thus carelessly and thoughtlessly making away to ruin's brink. It used to be with me every night, as I met my giddy companions, 'Well, old fellows, where shall we go to-night? To the Olympic, Strand, Gaiety, or to this or that music-hall and dancing-saloon?' But the other evening I strolled in, merely out of pure curiosity, to hear Rev. W. Hay Aiken preach. I was deeply impressed with the solemn truths he uttered then, and, with a sorrowful, burdened heart, I found my way to the inquiry-room, and there and then light, and joy, and peace broke in upon my troubled soul.

"Oh, with what disgust and shame do I now look upon those places of amusement where, but a few weeks ago, my whole life and soul seemed wrapped up. Brothers, they never gave me real, solid happiness, and I'm sure they are incapable of doing anything for you, except destroying and eternally damning your soul. Oh, flee to the only refuge! Oh, haste to the only shelter! Then, by the grace of God alone, feeling perfect weakness in yourself, shall you too be able to exclaim—

'Begone, vain world,
Thou hast no charms for me!'

Another rose, and said—

"I almost tremble now to think of what I once was—one of the blackest, foulest sinners that ever breathed. I could swear, gamble, and mock at religion with any one. But one night I thought I heard the voice of God speaking through a text of Scripture brought to my remembrance, and the arrow of conviction transfixed me, as it were, to the spot. I was for some time in great agony of soul. I made the too common mistake, suggested by humanity's arch enemy, the devil, that, in order to be saved, I must *feel something*; but, by the grace of God, I was led to see that the Bible said nothing about feelings and frames as essential to salvation, and my storm-tossed soul rested at

last on those precious words, 'He that believeth *hath*,' etc., and, somehow or other, I didn't try to leave off my evil practices, but they rather, by some means, took leave of me, and, praise the Lord, I have been a happy, rejoicing man ever since.'

We lately gave two letters from a school-girl to her parents with respect to the special meetings. We now give extracts from the letter of a domestic servant in London to her mother in the country:—

"My dear Mother,—I am delighted to find that you are so much pleased with my account of the meetings I attended at the Agricultural Hall. You seem to take a deep interest in the work, and that encourages me to write longer letters than I might otherwise do. Of course I like to tell you what is uppermost in my mind, and you may be sure that this great work that is going on in London takes up most of my thoughts, and I have no inclination to write about anything else; I am sometimes told that my head is full of it, and I say, 'Yes! and my heart too.'

"I went to the Agricultural Hall last Friday night, and Mr. Moody preached from 'What shall I do with Jesus which is called Christ?' If he knew he was preaching his last sermon, or if he knew that his audience would never have another opportunity to hear the gospel preached, he could not have been more in earnest; it was the most heart-searching sermon I ever heard. He mentioned almost every shade of character; but the backsliders, he said, were worse than any, for they have seen the light, and sinned against it. But he pointed out the 'Great Physician' so clearly. He lifted up the Son of man to every one, and if there were any who went out of the hall unsaved, they must have been hard-hearted indeed. Mr. Sankey sang 'Yet there is room' very beautifully, the audience joining in the chorus.

"I had my eyes open as well as my ears, and I saw that both preaching and singing had the desired effect on the people. A great many stood up to be prayed for at the close of the service, and I thought to myself, if Mr. Moody's converts prove to be as earnest as himself—

'All the ransomed Church of God
Will soon be saved to sin no more.'

"Dear mother, there is one thing I like in Mr. Moody's preaching, and that is that he is anxious to put every Christian to work, more especially the young converts. So if we are Christians, let us be workers, for I believe little efforts help the big ones, and surely there is a work for every one; no matter what capacity we may hold, we can do something for Jesus—

'If we cannot cross the ocean,
And the heathen lands explore,
We can find the heathen nearer,
We can help them at our door.'

A correspondent sends the following incident, which bears on the subject of trade morals, about which so many letters have been written to us of late. Nor is this the only letter to the same effect.

"A man sitting next to me at one of Mr. Moody's meetings, was in great anxiety about his soul. He said he had not been happy since he heard Mr. Sankey sing 'Jesus of Nazareth has passed by.' His sister had been converted through attending Messrs. Moody and Sankey's meetings in the North, and his family would rejoice to see him saved. He listened to the story of God's love, and seemed fully prepared to accept it; but when asked what hindered his doing so at once, he replied that he would give himself to the Lord that very night; but he knew that if he did so, he must give up his situation, for he could not possibly continue his present occupation if he became a Christian? He begged me to pray earnestly for him, and I think I need not ask those who hear of it to do so too."

The following instance is suggested by the question in last week's CHRISTIAN, "Is it right or wise to deal with a man under the influence of drink as an inquirer for salvation?"

"About twelve months ago, a middle-aged man, who had been trying to drown his convictions of sin with drink, went one evening, *partially intoxicated*, to a mission-room, against his will, where the writer was preaching. After the meeting, feeling most wretched, and unable to move, he was spoken to, and the simple plan of salvation was set before him. 'Is that all?' said he. 'Yes, thank God; that is all,' was the reply. That moment the light of God's truth shone into his soul, and he accepted Christ, and has since proved, by his life, and efforts for the salvation of others, the reality of the change which then took place. 'Is anything too hard for the Lord?' "C. S. T."

A LETTER FROM A YOUNG MIDSHIPMAN.

H.M.S. —, Monday.

Darling Mother,—I must write you the good news, the best news I could give. My soul has been awakened, and

last night I took Christ as my Saviour, and felt He was sufficient for me. Oh, mother, I am so happy to-day! There was a gladness about everything I did; the very dockyard rounds, which used to seem so tiresome, were enjoyed.

The way of it was this:—Yesterday I went to Mrs. — to lunch, and went out for a short walk with her afterwards. Gradually the conversation turned to the worldly way of living in this place. She suddenly said to me—

"I have often wondered whether you are a Christian or not. Are you?"

I said, "No, I am not," to which she replied—

"Why don't you take the everlasting life that God holds out to you?"

I said, "I can't; I have prayed for it, but can't take it."

She answered, "Don't pray; take it. What is the need of praying for a gift you can at once have for the accepting? You would not ask for a sum of money some relation had already said you might have for the taking; so why pray to God for that which He has been holding out to you since you were born, and only waiting for you to take it? I used to be like you; I used to go on praying and praying for eternal life, till at last I found what I had to do was not to pray, but just to say, 'I take the everlasting life which the death of Jesus Christ gives me.' I got peace then, and have kept it ever since."

We went into the house, and she talked to me until it was time to go on board to dine; but I could not see it. When I came on board, I knelt down in my cabin, and said—

"I TAKE THE EVERLASTING LIFE WHICH THOU
GIVEST ME,"

believing on Christ, that He was sufficient for my sins; and I got it so easily, that I could hardly believe I had passed from death unto life. The verse that struck me most was John v. 24, "Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent Me, *hath* everlasting life, and shall not come into condemnation, but is passed from death unto life." So I *knew* I had eternal life, and had passed from death unto life. I am so happy, mother. Whatever befalls me, I am safe.—Your loving Son, —

INDIA'S NEED.

The Lord is now manifesting his rich grace and power in many countries, reviving the souls of his people, and adding to the Church daily such as shall be saved; on all sides the cry for help is heard, and while it is being warmly responded to at home by those who have learnt that it is more blessed to give than to receive, I would point to India as a field white unto harvest, and appeal to the mothers and daughters of England who love the Lord, to remember their heathen sisters, among whom so little has hitherto been done to bring the gospel of the grace of God to their knowledge.

The Zenana Mission is doing all it can by its agents to teach "the glad tidings" in Zenanas, female schools, etc., and if the Lord's voice is heard by his children, this Mission affords the opportunity for their faith to be brought into exercise, both by offering themselves as labourers, and by giving liberally to send out those who are willing to go. The Society has already at work in different parts of India about 131 agents; of these 28 are English ladies, the others, native and Eurasian Christian women, labouring as visitors to Zenanas, teachers in schools, and Bible-women.

A great increase of funds is needed to meet the demand for more helpers. The treasurer is the Hon. A. Kinnaird, M.P., 1, Pall Mall East, S.W., and the sub-treasurer, Mrs. Stuart, Sudbury-hill, Harrow. T. FIELD.

May, 8, 1875.

TENT FOR DEPTFORD.

"T. H. O. M." being desirous of aiding Mr. Fegan, in his efforts to procure a tent for Deptford, offers one pound percentage upon every five pounds given in answer to this appeal, up to the last day of this month. Donors will please state, when giving, 'In response to T. H. O. M.,' that amount of obligation incurred may be known."

TO OUR READERS.—We have been obliged to issue our publication for some weeks with the pages uncut. The reason has been that its increasing circulation has necessitated its being folded by machine instead of by hand, and the machine-folding scarcely admits of cutting. We are, however, endeavouring to restore this convenience to our readers, though it must be at the expense of an inequality of margin which may sometimes be a little unsightly.

THE WORK IN LIVERPOOL.

The young men's meetings are still carried on from nine to ten night after night with the most gratifying success, the attendances continuing as large as ever; indeed, on Sunday evenings the spacious Circus is invariably crowded out. Similar young men's meetings are now being held all over the town, and on the Birkenhead side of the river. Deputations from the central meeting have been sent to many towns in Lancashire, Shropshire, Cheshire, etc.

Meetings have also been held every Sunday afternoon at 2.30, in the Circus, for carters; another at 3 o'clock in the large St. James's Hall or theatre (now destroyed by fire), for commercial young men; and at 4, in the Circus, for working men only. Every Thursday evening, at 7.30, a boys' meeting is held, attended by from 800 to 1100 boys. A young men's prayer-meeting is held at 8 on Monday evenings; and a boys' prayer-meeting on Thursday evenings at the same hour. Bible-readings are held every Wednesday and Friday evening, at 8; and at the Young Men's Christian Association rooms at 3, on Sunday afternoons.

All the meetings are presided over by young men. It has been arranged to hold a

YOUNG MEN'S CONVENTION,

in the Circus, on Thursday and Friday, the 20th and 21st of May, as under, viz.;

Thursday, May 20.—At 6.30, Prayer-meeting; at 7, Reception of delegates, reports of work; at 8, Young men's evangelistic meetings; a, Their origin, aim, and usefulness; b, How to make them attractive, interesting, and increasingly successful; at 9, What shall be done with the young converts?

Friday, May 21.—At 6.30, Prayer-meeting; at 7, Young Men's Bible-classes; a, What should be their object? b, How best to conduct them; at 7.45, The extension of the work amongst young men to other localities, both important and desirable; at 8.30, Question drawer; at 9, How to deal with young men individually in winning them for Christ?

For further information apply to Mr. Samuel Nash, secretary, 44, Renshaw-street, to whom also requests for prayer may be sent.

Mr. Henry Drummond has been invited to preside at the Convention.

Would all the Lord's people join in prayer that this great work amongst young men may go on increasing until all the young men of Liverpool are won for the Saviour? S. N.

REPORTS OF MISSIONS.

The Gospel All-night in the Streets of London, is the title of a tract written to show the efforts made by a missionary to bring the truth as it is in Jesus under the notice of those whose business or whose vices may keep them out of doors during the greater part of the night. Many painful details are referred to, and the value of this effort is undoubted.

Home of Compassion, Hounslow.—In working at the mid-night meetings, during the London Mission last year, the need of Homes for illegitimate children came pressingly before me. I opened this "Home of Compassion" in hopes that God would bless me in this needful work. Since last May I have helped many such cases. If I am not assisted by Christian friends, this good work cannot go on. I am in great distress for money to meet my daily needs.

Park Lodge, Bath-road, Hounslow. MISS A. BAGSHAW.

Miss Sharman's Orphan Home, West Square, Southwark, S.E.—Many of our readers are well acquainted with the good work which has been carried on with increasing success at West-square, Southwark, and at Hampton, for eight years past. The kindness and liberality of Christian friends have enabled Miss Sharman to purchase the freehold of the Southwark Home. The building, however, is decayed, and quite inadequate to the necessities of the work, so that it is much desired now to erect a new Home on the old site. Subscriptions to the amount of £3100 towards the building fund have been received, but £9000 will be required to defray the entire cost. It will depend on the continued support of the friends of the helpless orphan whether or not the whole scheme can be undertaken at once or by detachments. Mr. Roger Smith, of Forest-hill, one of the trustees of the property, kindly gives his services as architect.

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Bristol Medical Missionary Society.—All that has appeared in our pages from time to time with respect to the Medical Missions in London and Liverpool might well be repeated in regard to the sister institution at No. 7, Redcross-street, Bristol, the third annual report of which has reached us. A hasty perusal of it proves beyond doubt the appropriateness of its motto, "Heal the sick and say the Kingdom of God is come nigh unto you." We can well believe the words of the report, that "angels might envy us our daily audiences and our visitations." We cordially commend this excellent institution to the notice of our readers, and would advise them to obtain copies of the report.

WHY HE TAKES THEM.

Among shepherds it is customary, when a flock will not cross a river, to carry one of the lambs to the opposite side, when, attracted by its bleating, the mother will at once cross, followed by the whole flock.

The flock stood waiting by the rapid river,
And would not cross,
Although the shepherd kindly called them thither,
And banks of moss,
And fields of green, and verdant hills, surrounded
The further shore;
The danger all their narrow vision bounded
Of crossing o'er.

He stretched his kindly arms, and gently called them;
They would not heed:
The deep, broad river's rapid stream appalled them,
Though pleasant mead
And mountain fair, beyond the darkling river,
Rose to their view,
And in the distance, bright, unfading ever,
Were pastures new.

The shepherd took a lamb, and safely bore it
Within his arms
To where the pastures brightly gleamed before it,
And all alarms
Were hushed. The mother heard its voice of pleading,
And, crossing o'er,
The flock behind her followed in her leading,
Unto the shore.

O stricken hearts, all torn with grief, and bleeding,
A Saviour's voice
Ye would not hear, nor follow in His leading
Of your own choice!
And so He takes your lambs unto His keeping,
That eyes all dim
And dark with sorrow's clouds, and sad with weeping,
May look to Him,
And see, beyond the darkly-rolling river,
Those gone before,
And to the fields with verdure green for ever
Cross safely o'er.

MANCHESTER.—In this city we have formed a "Sacred Song Association," our sole object being to "sing" the gospel at evangelistic services in and around Manchester. We visit the poorest and most destitute of districts. God has blessed us in being thus enabled to keep up the necessary interest in the meetings, and He has given us to realize more than our former expectations. E. D.

GOSPEL TENT MISSION.—The wish which I expressed in my last with regard to the formation of a Mission for Shropshire, and its adjacent districts, is now, thank God, about to be realized. Two Episcopal clergymen, one Independent minister, and some nine or ten laymen of different denominations, met in the parlour of Mr. Henry Edwards' farmhouse, on April 27, for the purpose of organizing the Mission. After a paper had been read on the subject, the meeting agreed to commence a Mission, to be called, "The Gospel-tent Mission for Country Villages;" and Shropshire, with its adjacent districts, is to be the field of its labourers at present. It was decided to purchase a tent, or hire one, to employ an evangelist, and, as soon as possible, to commence work by having a tent opening, which would consist of a tea-meeting and a mission-service. It was estimated that £100 would be required, to enable the committee to do its work for the present season. L. WEAVER.

Ruyton XI. Towns, Salop.

DAILY TEXTS.

"THE KINGS OF THE EARTH SET THEMSELVES AGAINST THE LORD, AND AGAINST HIS ANOINTED."—PSA. II. 2.

Thurs., May 13.—"Then came Jesus forth, wearing the crown of thorns." "On His head were many crowns."—John xix. 5; Rev. xix. 12.

Fri. 14.—"We see Jesus... crowned with glory and honour." "The King eternal, immortal, invisible, the only wise God." "King of kings, and Lord of lords."—Heb. ii. 9; 1 Tim. i. 17; Rev. xix. 16.

Sat. 15.—"I am a great King, saith the Lord of hosts." "Where the word of a king is, there is power."—Mal. i. 14; Eccles. viii. 4.

Sun. 16.—"The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever."—Rev. xi. 15.

Mon. 17.—"The sceptre of thy kingdom is a right sceptre." "A King that sitteth in the throne of judgment, scattereth away all evil with His eyes." "He must reign."—Psa. xlv. 6; Prov. xx. 8; 1 Cor. xv. 25.

Tues. 18.—"In what place my Lord the King shall be, whether in death or life, even there also will thy servant be." "When He was returned, having received the kingdom, He commanded these servants to be called."—2 Sam. xv. 21; Luke xix. 15.

Wed. 19.—"Let me see the King's face." "Thine eyes shall see the King in His beauty." "The King hath brought me into His chambers."—2 Sam. xiv. 32; Isa. xxxiii. 17; Cant. i. 4.

"YET HAVE I SET MY KING ON MY HOLY HILL OF ZION."
PSA. II. 6.

CENTRAL NOON PRAYER-MEETING,

MOORGATE-STREET HALL.

The following are the subjects for the third week in May:—

DATE.	SUBJECT.	SPEAKER.
Th. 13.	John the Baptist (Luke iii. 2-18)	Rev. J. Clifford.
Fri. 14.	Abiding in Christ (John xv. 49)	Mr. E. Hutchinson.
Sat. 15.	"The promise is unto you and to your children" (Acts ii. 39).	Admiral Fishbourne.
Mon. 17.	Praise (Deut. xxvi.).	Mr. D. Matheson.
Tu. 18.	Patience (Col. i. 11).	Rev. J. Robinson.
Wed. 19.	"Andrew told Peter" (John i. 40-42).	J. Bond.

The Christian TRACT FUND.

APPLICANTS FOR TRACTS.

- J. H. Solman, King's-street, Maidstone, Kent.
- W. O. Lang, 15, Bishop-street, Dublin.
- John Moore, Market-street, Beeston, Notts.
- John Salmon, Bell-alley, Mission, Goswell-rd., St. Luke's, E.C.
- Alfred Sellar, Farnboro' Station, Hants.
- W. H. Summers, Y. M. C. A., Dorking.
- E. M. Fear, 26, Tabernacle-walk, Finsbury.
- Alfred W. Manby, 3, Dame-street, Islington.
- F. Millar, Napier-place, Lennox-street, Birmingham.
- E. R. Unwin, 24, Falcon-grove, Clapham Junction, S.W.
- J. Watkins, Gamekeeper, West Drayton, Retford, Notts.
- Wm. Owen, 376, New Chester-road, Rock Ferry, Birkenhead.
- James Bailey, Nether Stowey, near Bridgewater, Somerset.
- Frederick Hoy, Lechlade, Gloucestershire.
- G. Joblin, Lordship-lane, Wood-green, London, N.
- E. Truncheon, 14, Campfield-hill, Truro, Cornwall.

ENCOURAGEMENT TO TRACT-DISTRIBUTORS.

A correspondent sends us a paper inculcating the need of faith and wisdom in the selection and distribution of tracts. We have not space for the paper, but give the following incident from it:—

"Yesterday, while out distributing tracts in a back street, I called upon an old woman, who, though formerly comfortably off, has been obliged, through the long illness of her husband, to part with one thing after another, in order to procure food; so that now she is truly destitute as to this world's goods; but, during her trouble, she has been led to the Lord Jesus, through gospel preaching at a mothers'-meeting; and now her eyes brighten at the name of Jesus, and her mouth is full of praise at the blessing which the Lord has given her in the forgiveness of her sins.

"But yesterday she had a new blessing to tell me of. Her husband has come out of hospital, and hopes soon to be able to work again, and her heart seemed bursting with joy as she told me that he was converted too. I asked by what means this glorious change had been wrought, and she told me, by means of a little tract which had been given him at the hospital. He had read it, and the light broke in on his soul."

MILDMAY CONFERENCE.—This annual gathering will be held, as announced some weeks since, on Wednesday, Thursday, and Friday, June 23—25. The subjects for the respective days are "The glory of the King," "The power of the King," and "The presence of the King." The passages of Scripture which are given as the basis for the addresses will be found embodied in our Daily Texts this week.

CARLISLE.—Mr. Jas. N. Carr favours us with a sketch of the opening services of a series now being conducted at Carlisle by Mr. Dunn, and adds, "Will the Lord's people pray, not for Carlisle only, but that Cumberland itself may be moved by the power of God?" Mr. Carr subsequently writes:—"Glorious meetings here on Sunday last. Great numbers finding Jesus; the whole city is moving. We never had a work like this before."

ABERGAVERNNY.—A correspondent, in sending us an account of recent special services at this place, says:—"The work in Abergavenny since the Mission of April, 1874, has been truly wonderful. Numbers of young men have been brought in, and banded in a Christian Association. The most part of the work has been amongst young men. On the day Mr. Morgan (the Mission-preacher) left, quite a large congregation was gathered in the church at ten o'clock in the morning, to hear his last words to young converts. He went on to Bath, where he held a Mission-service in St. Paul's Church, which was crowded in every part, and numbers remained to the after-meeting."

OPEN-AIR MISSION.—A combined effort is now being arranged for singing and preaching on Hampstead-heath, on Whit-Monday, the 17th inst. If it be fine, it is confidently estimated that many thousands of pleasure-seekers will flock to this "lung of London" on this day, affording a good opportunity for making known the unsearchable riches of Christ. Will any of your readers possessing the needful discretionary zeal and gifts, come over and help us? The friends will gather near the Flag-staff at 3 p.m., punctually, and spend an hour-and-a-half in singing Mr. Sankey's Songs and Solos, interspersed with short addresses. Tea will be provided, admission by ticket only, after which arrangements will be made to occupy various suitable stations to reach as many of the people as possible. Further details will be announced, and tickets may be obtained at the meeting at Iona Rooms, Camden Town, on Friday next. J. K.

CONFERENCE HALL, MILDMAY PARK.—A service of song was held in this hall on 8th inst., by Captain the Hon. B. Moreton and the choir lately engaged in the special services at the Agricultural Hall. Short addresses to the unconverted, and stirring appeals to the Lord's people, were interspersed with suitable hymns from Mr. Sankey's selection. Over two thousand persons enjoyed a most refreshing hour, and several anxious ones remained to seek the way of life. The service will be repeated (D.V.) on 22nd inst. at 7 o'clock. The choir having now finished their work at the Agricultural Hall, are arranging to form themselves into a permanent company, under the presidency of Captain Moreton, to continue to assist in the work of the Lord with the voice of song, which has been so much blessed of late. Particulars will be announced shortly. C. F. HODGES, Secretary.

17, Dunlace-road, Clapton Park, E.

Communications received with thanks.—Miss O.; A Constant Reader; A.H.; R.F.H.; S.C.; S.A.B.; H.A.B.; R.B.; Mrs. M.; C.S.T.; J.M.; M.W.; H.H.; G.W.O.; T.S.T.; H.A.D.; E.J.; F.S.; H.P.; W.T.R.; W.G.; A.S.; D.S.; G.H.W.; J.N.C.; C.M.M.; E.C.S.; T.R.; S.F.; R.A.S.; J.A.B.; W.H.; J.C.C.; E.S.; A.W.; B.S.L.; A.G.F.; J.S. M.A.C.; C.S.H.; E.L.; A.C.P.C.; J.T.C.; S.M.; T.B.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.—For one of three sons, for whom, with their father and sister, prayer was recently asked in THE CHRISTIAN. He is now resting in Jesus.—For special Mission held in St. James's Mission-hall, Clerkenwell.—For blessed answers to many prayers.—For one who wished for prayer in THE CHRISTIAN about two months ago, and is now rejoicing in a crucified Saviour.—For great blessing received in a cottage-meeting at Westoot, for which prayer was asked in October last in THE CHRISTIAN.

PRAYER.—For a lady, brought into debt through three years' ill-health, that the debt may be removed, and the affliction sanctified.—For Mr. Riddle, a Scotch evangelist, in feeble health.—For a small weekly cottage-meeting.

PLACES.—For a spirit of earnestness amongst Christians, and a large outpouring of the Holy Spirit upon the unconverted in Hemel Hempstead.—For a revival in Honiton.—For Kingstown Prayer-Union, about to set apart a season of ten days, from May 6 to 16 inclusive, for prayer.—For Trysull, Staffordshire, that a great awakening may take place.—For special services in St. Pierre, Calais, by Mr. and Mrs. Croxford.—For special efforts at Bathgate.—For services by Tom Jones at

Bookley, West Drayton, and Milton, Notts, from May 20 to 29.—For open-air services at Westcot.—For evangelistic efforts at Castle Camp.

CONVERSIONS.—Two brothers earnestly request prayer for the conversion of their brother.—For the conversion and recovery of a dear son, now on his return from India, in bad health.—For two brothers.—For a young man residing in London, that he may be truly converted.—For my Bible-class of young women, that they may all be brought to the Lord.—For me; I do so long to be saved. Also for my dear father, that he may attend some of the meetings, and be converted.—For an unconverted young man, now in London.—For the conversion of herself and husband, by one who walks in darkness.—For a father.—That I and my father may be converted.—For my dear parents and two sisters, who are still unsaved.—For the conversion of an only brother, whose worldly prospects seem blighted, and who is seeking to drown his cares in drink.—A son, for the conversion of his father.—For a lady, adverse to the gospel plan of salvation through the blood of Christ, that this enmity to the cross may be removed.—For a youth, who has fallen into bad and wicked habits, and is corrupting the minds of his fellow-clerks.—For a mother, three sisters, and four brothers, that they may soon be brought to Jesus.—For three nephews, likely to occupy important positions of usefulness, now together in London.—For a backslider.—For two dear brothers, who have not yet learned to pray for themselves.—For a dear sister, who is a backslider.—For an uncle, who is a sceptic.—For a kind physician, still out of Christ.—For four persons, impressed, that they may come out decidedly for Christ.

FORTHCOMING SPECIAL MEETINGS.

MESSES. MOODY AND SANKEY'S MEETINGS.

HAYMARKET OPERA HOUSE.—Noon Meeting every day, except Sunday, 12—1. Bible-readings or Addresses on Wed., Thurs., and Fri., May 12, 13, and 14, at 3.30 p.m. Admission to the Bible-readings by tickets only, supplied on application at the Opera House. Mr. Moody every evening this week, except Saturday, at 7. Young Men's Meeting every evening, 9—10; Mr. H. Drummond will preside.

BOW-ROAD HALL.—Prayer-meeting every day, except Sunday, 12—1. Messrs. Moody and Sankey every evening this week, at 8. Young Men's Meeting every evening, in the adjoining tent, 9—10.

VICTORIA THEATRE.—Mr. Sankey will sing every evening this week, at 7. Rev. J. H. Wilson, of Edinburgh, will speak on Thur. and Fri. evenings, May 13 and 14; Rev. M. Guy Pearce on Sat. evening, May 15. Young Men's Meeting from 9—10.

ISLINGTON HALL, between 7 & 8, Islington-green, N.—Young Men's Meeting every evening, 8—9. Captain Moreton will preside.

LIVERPOOL YOUNG MEN'S CONVENTION.—A Christian Convention, with respect to the work among young men, will be held in Newsome's Circus, Whitechapel, Liverpool, on Th. and Fri., May 20 and 21. For particulars, see *Adv.*

CANNON-STREET HOTEL.—Conferences on Scriptural Holiness, May 17, and 24. See *Adv.*

BRIGHTON CONFERENCE ON SCRIPTURAL HOLINESS.—May 29 to June 8 inclusive. See *Adv.* for arrangements.

R. PEARSON SMITH will (d.v.) hold a Meeting on Saturday, May 15, at 3, at the Y.M.C.A. rooms, 165, Aldersgate-street. Those purposing to go to the Brighton Meeting May 29, are specially invited to attend.

MAIDENHEAD TOWN-HALL.—Conference on Scriptural Holiness, May 18, 19, 20, and 21. Circulars to be had of Mr. Joseph Trumper, Burnham Abbey, Maidenhead.

EVANGELICAL MISSION TO ISRAEL, 394, Hackney-road.—Preaching, 6.30 p.m., on Saturday.—Lectures to Jews, 3 p.m. Daily Prayer-meeting, from 1 to 2.

HOUSE OF REST, 7, Cambridge-gardens, Kilburn-park, N.W.—Meeting every Friday, at 3 p.m., on "Faith's Rest, and the Believer's Progress in the Divine Life."

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Spiers, at Leicester, till May 14; Tewkesbury, May 18 to 21.

Children's Evangelistic Band.—Mr. G. S. Jordan at Stone (Staffs.), May 16, 17. Mr. J. W. Jordan at Mansfield-street Schools, Borough-road, May 13, 14, at 7.30. Mr. Russell at Mission Hall, Bell-street, Edgware-road, May 18, 19, 20, at 7. Mr. Rawling at Cambridge Heath Congregational Church, May 25, 26, 27, at 7.30. City Weekly Prayer-meeting at Weigh-house Schools, Fish-street-hill, every Tuesday morning, 9 to 9.45.

HOME OF INDUSTRY, Commercial-street, Spitalfields.—Meeting of Christian Workers third Wednesday in each month, at 7. Tea at 6. Miss Macpherson hopes to be present at next meeting.

MOORGATE-ST. HALL.—Thursday, May 13, at 7.30. Young Men's Meeting on Friday, at 8 p.m. A Gospel Service for the Young is held every Saturday afternoon, at 3. Parents, teachers, and friends are invited to bring their children.

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HOLLOWAY HALL, N.—Sun., May 16, Children's Service, E. Stock, Esq., at 6; Rev. W. H. Chambers, at 8.

PEOPLE'S HALL, 272, Whitechapel-road.—Sunday, May 16, Mrs. Booth, at 11 and 7.

MISSION ROOM, Central-hill, Upper Norwood.—Special Services, Friday, May 14, Captain Chapman; Sunday, May 16, and Friday, May 21, Mr. Frank White; Friday, May 28, Captain Hon. E. Moreton.

CONFERENCE HALL, Mildmay Park.—Sunday, May 16, Mr. G. Kirkham, at 3.30; Subject, "Achan; or, the miserable fate of the covetous." — at 7.

UNION HALL MISSION, Carlisle-street, Edgware-road.—Whit-Monday. Praise, Prayer, and Conference, at 11; Open-air Preaching at 2.30; Tea at 5.30; Short Addresses at 7. All classes are invited.

AGRICULTURAL HALL (St. Mary's Hall), Islington.—Sun., May 16, Rev. Thain Davidson, at 3.30; Alfred Gliddon, Esq., at 7.

OPEN-AIR MISSION.—South London Auxiliary: Melior-street, Bermondsey, Wednesday, May 12, Tea at 6, Meeting at 7. Rev. A. F. Barfield, on "Perfect Peace."

—North London Auxiliary: Iona Rooms, Camden Town, Friday, May 14, Tea at 6.30; Address at 7.30, by Rev. J. Gritton, on "How to quote and use Scripture correctly."

WEEKLY NOON PRAYER-MEETING, St. George's Hall, Langham-place, W.—Every Wednesday, from 12 to 1.

DAILY PRAYER-MEETINGS.

HER MAJESTY'S THEATRE, Haymarket.—12—1, Messrs. Moody and Sankey's meeting.

BOW-ROAD HALL, Burdett-road, 12—1.

CENTRAL CITY NOON PRAYER-MEETING, Moorgate-street Hall, corner of London Wall, 12—1. Ladies' meeting, 1 to 1.30.

Y.M.C.A., Stafford Rooms, Titchborne-st., Edgware-rd., 12—1.

MILDWAY CONFERENCE HALL, Mildmay Park, at 12.

NO. 59, LOMBARD-ST., Mon., Tues., Thurs., Sat., at 1; Wed. and Fri., at 12.30.

EAST-END CONFERENCE HALL, Carlton-sq., Globe-road, at 12.30.

WOOLWICH, 14, Thomas-street, 12 to 1.

SUSSEX HALL, Leadenhall-street, at 1.

SUNDAY-SCHOOL UNION, 56, Old Bailey, at 1.

PEOPLE'S HALL, 272, Whitechapel-road, at 1, except Saturday.

GREEN LANES WESLEYAN CHAPEL, N., 6.45 a.m.

PECKHAM EVANGELISTIC MISSION, 116, Hill-street, 12—1.

TOTTENHAM.—Brook-street Chapel, 12—1.

ST. MATTHEW'S VESTRY, Denmark-hill, from 12 till 12.45.

ONSLOW HALL, Neville-street, Fulham-road, Sat. even., at 7.30.

ARUNDEL-SQUARE CHAPEL SCHOOLROOM, every morning, from 7 till 8, Sundays from 8.45 till 9.45.

COMMITTEE ROOM of Small Public Hall, Croydon, 12—1.

UNION HALL MISSION, Carlisle-street, Edgware-road, 12—1.

19A, GREAT PORTLAND-ST., Oxford-circus, 3 p.m.; on Saturdays specially for children and their friends.

GREENWICH.—Large Hall, Railway Station, 12—1.

Donations received by Messrs. Morgan and Scott to Saturday Morning, May 8th, 1875.

Gratuitous Circulation of "The Christian"—R.K.S.	0	1	0
Famine in Asia Minor Fund—C.M. 5/-; K.L. 4/-; J.H. 2/6	0	11	6
Miss Weston's Work in Royal Navy—C.M.	0	5	0
Soldiers' Institute, Portsmouth—C.M.	0	5	0
Dinners for Aged Sick and Poor—C.M. 5/-; M. 2/6	0	7	6
800-day Prayer-meeting Fund—Reader, 3/6; S.E.Z. 21/2/6; I.B. 2/-; T.N.J. 19/6; B.R.E. 10/-; W.E.S.B. 15/-; M.H.W.C. 8/-; R.D. 2/-	5	0	6
Major Malan's Mission, S. Africa—T.S.	1	0	0
East End Juvenile Mission—E.J.L. 5/-; G.M.E. 10/-	0	15	0
East End Training Institute—J.W.A.	10	0	0
Bristol Medical Mission—J.W.A.	10	0	0
Female Servants' Home Society—J.W.A.	10	0	0
Book Society—J.W.A.	5	0	0
Children's Hospital, Waterloo-bridge-road—J.W.A.	5	0	0
Work at Canterbury, Colonel Kirby—J.W.A.	5	0	0
Work at Camborne, Miss Butlin—J.W.A.	5	0	0
Tent at Lincoln, Miss Lockwood—J.W.A.	5	0	0
Friendless and Fallen—J.E.T. 2/6; F.J.B. 2/-; W.B. 2/-; T.E. 2/-; W.J.G. 2/-; E.K. 5/-	3	9	6
Two Million Pamphlets for London—B.R.E.	0	6	0
Watercress and Flower-sellers' Mission—Annie	0	2	6
Miss Mason's House of Rest—Annie	0	2	6
Cripples' Home—Annie, 5/-; W.J.G. 2/-	1	5	0
Homes of Industry—C.S. 10/-; Belleville Home—W.C. 16/-; G.J.C. 2/-; Anon. 1/-; T.E. 2/-; Mrs. and Miss M. 2/3	6	7	0
Midnight Meeting Movement—W.J.G.	0	10	0
Miss Leigh's Young Women's Home, Paris—Miss O.	5	0	0
Miss Cole's Orphan Home—M.S.L.	0	5	0
Rev. W. C. Van Meter's Work in Rome—Sabbath-school—Miss D.	3	5	0
Whitefield Mission—Kornthal	5	0	0
Depford Gospel Mission—T.E. 2/6; S.S. 2/-; G.M.E. 5/-	2	7	6
Homes for Aged Poor, Notting-hill—A.G.	0	5	0
China Inland Mission—J.T. 2/-; T.M. 10/-	0	12	0
Bible Women in France—J.L.E.D.	0	10	0

£92 12 6

The Suffering Ones in India—[L.H.C. 2/6.] Mission to Police, Calcutta, etc.—[M.A.D., a Parcel of Books, which is gratefully acknowledged.]

The Christian.

THE NOON PRAYER-MEETING.

ARE the Christians in London alive to the power which lies latent in a daily meeting for prayer? The privilege and the responsibility which attach to the Metropolitan Noon Prayer-meeting are simply inconceivable. All blessing from God is in answer to prayer. "I will yet for this be inquired of by the house of Israel, to do it for them." Innumerable are the wants and sorrows and sins of men, and earnest are the desires of those who are bearing the burden and heat of the day to be held up in prayer by their brethren, who are tarrying by the stuff at home. Perhaps the estimate of and the longing for the prayers of the people of God in England, which are expressed in the following letter from our highly-esteemed and well-beloved brother, Major Malan, from his lonely place of willing and loving service in South Africa, will have more weight than any words of ours in alluring London Christians, not merely to the Noon Meeting, but to real and actual prayer. It is not of so much consequence that the meeting should maintain a reputation for being "lively," "fresh," "interesting," as that we should get actual access to God. Our brother tells us he will judge of the amount of earnest, believing prayer which ascends to God by the life and power which will come down upon him and his fellow-workers among those heathen tribes. Shall we cheer his heart by sending him more than he asks or thinks "by the way of the throne" where the Great Intercessor sitteth on the right hand of God?

FROM SOUTH AFRICA.—PRAISE.

BELoved BRETHREN,—As I requested prayer in *THE CHRISTIAN*, and prayer was made for me at the Mildmay and Perth Conferences last year, as well as by many smaller gatherings of Christians in Great Britain and America, I desire, for the strengthening of their faith, and to induce them to continue in prayer for me, to praise the Lord for his abundant answer to the supplications of his people in my behalf last year.

The Lord has borne me during the past six months, as He did Israel of old, in the hollow of his right hand. This was my prayer in the journey to which He called me in his Gospel, to go as his witness to the native churches and heathen of Basutoland. Often, as I rode along, the words, "how I bare you on eagles' wings," came into my heart.

Not to weary my brethren. From October to March is the summer of South Africa, and the rainy season. The rains this year have been unusually heavy; the rivers are unbridged. I prayed the Lord to keep down the rivers before me. This He did. I had not crossed the Orange River an hour before the rain commenced, and it was full that night.

During these six months I have visited, usually for periods of from two to three days, most of the native churches among eight Kaffir tribes, the Gaiikas, Galekas, Tembus, Basutos, Zulus, Pondos, Griquas, and Fingoes. Among the Galekas there are only two small churches, thirty miles from where I hope to labour. My journey on horseback has not been less than 1600 miles, some say much more. I have usually preached once or twice a day, on the Lord's-day often three times. When I reached Leribe, in North Basutoland, where I spent the Week of Prayer, my love for my dear American brethren in the United States led me to cross the Drakensberg Mountains, and visit the American Missions among the Zulus in Natal.

I cannot sufficiently praise the Lord for his great mercy in permitting me thus to testify for Him. It may not be much in the eyes of some, but to me it is a cause of boundless praise. What I heard and saw of his work has filled my soul with thanksgiving and hope. That which He has wrought in Basutoland and elsewhere, He can repeat again and again in the interior of Africa, when the churches in Great Britain and America awake from their dream of self-indulgence, selfishness, and sloth, and send forth his name and word to the heathen beyond.

Glory be to Christ the Lord, Basuto evangelists have carried his name on towards the Zambesi. A large tribe, the Baniari, who observe the first day of the week in remembrance of a great Chief's Son who was killed by His own people (the Lord Jesus), have invited the Mission of the Church of France to send them preachers.

Oh how the Lord has blessed the poor Church of France in its South African Mission! It is a history worth reading, and I trust to publish it, to the praise of his grace and glory, and to arouse sympathy and obtain help for this excellent but needy Mission from the wealthy Churches of Great Britain and America.

As to the results of my journeyings, they are with the Lord. He has given me assurance that they were not in vain. From one station a dear brother writes that, since my visit, "the work has been begun by the Spirit in right earnest. The village has been renewed spiritually. Nearly the whole of our youth have turned to the Lord. On the station we have more than sixty new converts. On most of the out-stations a similar work is taking place."

Oh, my fellow-Christians; oh, my brother and sister in Christ, whoever may read these lines, will you not pray for us out in Africa and Asia, and in the isles afar off? The Lord has aroused his Church during the last two years to some sense of its neglect of his work throughout the earth in prayer. A consequence of this has been the visit of Mr. Somerville, Mr. Sholto Douglas, and others, to India, as an answer to prayer. I daily prayed for them in their journey. Soon we may hope to see, if prayer increases, the Church sending forth its visitors and witnesses to every nation. The result of this would soon be evident in increased faith, and hope, and zeal in the Lord's work, and spread of his Gospel.

And now I earnestly entreat the prayers of all Christian conferences, assemblies, or prayer-meetings everywhere, and of every Christian who reads this, in behalf of my two brethren, Clarke and Noble, their wives, and myself, who are going in the

name of the Lord Jesus, if He will, into as dark and heathen a population as any in Africa. Not only so, but Satan has, for many years, hardened the chiefs and people against the Lord's Word. They will not receive it. Our Mission is looked upon, even by Christians in the colony, as hopeless! But I am by no means hopeless. I am full of hope in Christ the Lord. His word, "All power is given unto Me," is written on my heart. Whatever happens, his name must be glorified. Earth and hell cannot prevent that!

The difficulties before us are, indeed, very great; but with God, all things are possible. Pray that the Lord will open the hearts of Kreli, chief of the Galekas, and of his chiefs and people, to receive his word, and believe on his name. Pray often; pray much. Pray that the Lord will guide, help, quicken, and bless us, my brethren Leslie and Dewar, and all his servants among the Galekas, and throughout all the tribes of Africa. China and India and other lands must make their own appeal to the churches for prayer. I pray for them continually, as for many who will read this. My rest, my recreation, my relaxation, my sweetest, happiest hours, are those in which the Lord permits me to bow before Him in prayer.

It has been my greatest joy to pray for my dear brothers Moody and Sankey, day by day, for a rich blessing on their labours. All the London Missions I know I hold up in prayer, and I hope they continually remember me.

My brethren Clarke and Noble, and their wives, have arrived in Africa, thank the Lord. I go to meet them with a waggon in a few days, if the Lord will. The assault on Sebastopol seems nothing to what lies before us among these heathen; but my soul rests on the Lord. I see only one thing, Christ in God. His service alone is glorious. His reward alone incorruptible, eternal. He has a right to us by creation and redemption. Living or dying we are His.

Forgive so long a letter. *I know that the Lord is faithful.* I shall judge of the amount of earnest, believing prayer which ascends to Him, by the life and power which comes down upon us, and upon the dead Galekas. Last year, more than once, *I felt the power of prayer out here at the time* that my brethren were praying for me in England or America. May I often be so helped this year. The grace of our Lord Jesus Christ be with you all.—Your loving brother,

C. H. MALAN.

Ngamakwe, S. Africa, March 30.

A VOICE FROM MEXICO.

Dear Sir,—I feel very much impressed with the magnitude of the gospel work in this land, and am very anxious that God's people in England should be awakened to a sense of the great and imperative need there is to help on this work. Having had an intimate acquaintance with this part of Mexico now for nearly ten years, and being brought into close connection with all classes of the people, I have long been groaning over their fearful spiritual ignorance, and have done all I have been able to do to tell them of Christ; but the great disparity between the work to be done and the number of workers who are doing it, and the means we have for carrying on the work, causes a great sadness in one's soul.

On the 14th of this month I paid a visit to a large native congregation some eight leagues from here, and my visit convinced me more and more of the absolute

need of more being done for Christ in this great valley. From here I took, as companion, a Mexican brother, about my own age, and formerly a brave Liberal soldier. Passing through Metepec we were joined by another Mexican brother, an earnest man, true as steel, and feared even by the noted bandits of Metepec. Further on, in the little village of Chapultepec, another brother joined us, an ex-smuggler; and so, accompanied by these three Mexican brethren, I started on my journey.

No doubt you will say I had a suspicious sort of escort. Yes; such were they in days gone by when they were without Christ, without God, and without hope in the world; but all that has passed away, and now they are genuinely converted men, in whose love and honour and faithfulness I have every confidence.

This valley contains a great many towns and villages scattered over it, but in none of those through which we passed (excepting Metepec and Chapultepec) has the gospel been preached; beyond tracts, which find their way there from Toluca, nothing, absolutely nothing, has been done as yet to tell the poor idolaters of Christ. We passed through one town where, not many months ago, a Protestant colporteur was lassoed and dragged through the streets. In the town next to that a similar outrage was committed on another Protestant about two years ago. Reaching the town of Tenango, situated right in the corner of the valley, we began to cross the mountain ridge, and on the other side came upon Joquicingo, snugly nestling in a hollow between the hills, which on all sides shut it in.

We stayed the night, and were most heartily welcomed. That same night the congregation got together, and we had worship, and it was indeed a blessed sight to have nearly three hundred eager souls listening to the simple gospel. Next morning they would have service again, and early enough they assembled; and the tears rolled down many cheeks. I really believe it was the first time they heard a gospel sermon. I was especially delighted to see so many Indian faces among them. They have the custom of calling everybody "brother" and "sister," and they embrace at meeting or parting. I saw at once that a noble work can be done among them, and by their means, in the villages around. It is a marvel how they have held on so long; so eager to know the truth, and with no one able to teach them. Few possess Bibles; fewer still understand its glorious message; none of the females possessed either Bibles or Testaments until, on my return to Toluca I sent them a good supply. I heard from these Joquicingo brethren that they know of various towns where, by means of a tract or a gospel, persons have come to know something of the gospel, and have broken away from the paganism of Catholicism; but, poor souls, so they remain, hungering after the truth, and no one to teach them or guide them.

We returned in safety the next day to Toluca, reaching here in the evening. That visit fully confirmed my opinion that if I had the means to employ some proper person to occupy my pulpit here in Toluca, and so enable me to make such visits, almost daily, at least weekly, a most important work could be done for our heavenly Master.

As I have before mentioned, I am entirely alone in this neighbourhood; but with a little help, oh, what great things could be achieved! I do not ask God's people to give money for church building; by no means. Too much of that has been done already in Mexico. It is astonishing how a simple tract, or gospel, has been used by God on many occasions to bring souls to Christ: that work should be followed up. Had I more means at hand, to pay a few good co-workers; to carry on our printing work with vigour; and so enable me to move about more at liberty; I am sure we could soon tell of wonders being done for Christ. The men wanted here are men full of faith and fire, men of iron nerve and unflinching courage. Such men I have at hand; all I want are means to provide for their families whilst they are out preaching the gospel far and near.

A few days ago, the courage and faith of the church in Joquicingo was put to the test. On Sunday, I believe, that village was attacked by a band of twenty-five bandits, whose main object, no doubt, was robbery, although their cry was "Viva la religion!" and "Death to the Protestants."

Don't you think that one needs help and sympathy when preaching the Gospel of Life in the midst of such difficulties as these? I do beseech you to speak a kindly word on our behalf, and may God incline many of THE CHRISTIAN'S readers to pray for us and help us in carrying on His own blessed work in Mexico.—Yours very sincerely,
JAMES PASCOE.

PAGES FROM DR. BARNARDO'S NOTE-BOOK.

THE LEVEE.—I.

On the same day that her Most Gracious Majesty the Queen held a Levée at Buckingham Palace, another assembly, but of a very different character, was convened in the East of London. Yes, it was in a poor street, within a short distance of the water-side, and opening into one of the great East-end thoroughfares, that our Levée was held. There was no flourish of trumpets, nor imposing palatial equipages. In character, it somewhat reminded one of another gathering, mentioned in Holy Writ, which was graced by the presence of a King whose Dominion is from sea to sea, and from shore to shore. At the Pool of Bethesda, the halt and the blind, the withered and the maimed, anxiously gathered, thronging the porches, waiting to be healed. And on the day already mentioned, the large waiting-hall of the HOME FOR WORKING AND DESTITUTE LADS, was filled with eager applicants—suitors we may call them—who pressed with desire to our Levée, impelled by the sad necessities of their several conditions.

Will my readers come with me, and take a brief glance at the groups who are occupying the time whilst waiting the hour of interview with snatches of conversation, or in silent and mournful thought? Look over my shoulder—we will not disturb them from the position we take up,—and let us see who they are, listen to their communications, and guess at what they want. At the first glimpse the scene is somewhat puzzling, for the hall is filled with a strange concourse. Men and women, boys and girls—babies too—are there. The light comes straggling in through the windows, which look out on to the narrow street; and although the sun is shining a little, clouds come and go fitfully, and strange freaks are played by the occasional gleams of sunshine falling upon the people waiting there. Notwithstanding that the hall is unpleasantly crowded, and the fire is sending out the heat of its ruddy glow, the air within is still felt to be biting cold. Outside the snow lies thick upon the housetops, though upon the street paths it is beaten into shapeless mud by the traffic to and fro of busy feet. Icicles like crystal rockwork still hang from the eaves, unmoved by the frequent gusts of sharp east wind which have suddenly set in after a few weeks of almost genial weather. As we gaze from our secluded corner of observation upon the shivering forms of the poor applicants waiting in our hall, we feel that it is not necessary to ask them if they enjoy the sudden change from heat to cold, and of almost summer weather to inclement wintry. Misery, sorrow, want, and, in some cases, feelings of a stronger and more appalling kind, are but too apparent in the wan countenances and wretchedly-clad bodies of the poor creatures.

A few, indeed, are there who, although poor, are yet a little removed from the penury of the rest; and they look, with that tender and pitiful commiseration which the poor so readily afford to the poor, upon the more miserable and suffering objects around them. As, for example, see those little boys—there are three of them; and as they cling to one another, they appear to stand out from the others quite alone in their indescribable wretchedness. Rags, and but few of them, form their only dress. Bare-headed and bare-footed, cold and blue, their boy-like life seems to have been turned into prema-

ture old age, so anxious and careworn are they. When they first came in, they crept into a distant corner, as if to escape observation; but now, encouraged by the kind words and pitiful looks of the others around them, they have drawn up to a spot nearer to the blazing fire, and eagerly hold out their little scraps of dirty, almost frozen hands, to catch the genial warmth and life from the cheerful glow.

Some of the women are chatting in a confidential manner; and if we listen, perhaps we may hear what they say. That stout woman, whose garrulous tongue has been going at a steam pace the whole afternoon, is telling her neighbours that "it's a fine Home, God bless it!" Her boy Joe, who "never did no good out o' doors, got in there more than two year ago and they'd got him on board ship." She had just received a letter from Portsmouth, written by her boy, who was made "a regular smart scolar in that Home afore he went;" and having now got a berth in a fine ship, was going to India. "And I've come," said she, "to show the gen'lman the letter my boy wrote, and to thank him for all he's been and gone and done."

While she was speaking, another woman, seated on a bench behind her, listened to every word with almost breathless eagerness. She was a broken-spirited looking creature, miserably clothed. By her side sat a great, strong, hulking lad of some fourteen years of age. His only attire consisted of a tattered waistcoat, and an equally tattered pair of trousers, while a rough and dirty woollen comforter was wound around his neck, and crossed over his bare chest. As this poor woman listened to her neighbour's recital, her face began to beam with animation and hope. Occasionally she nudged her boy under the arm, and whispered, "Ah, Tom, if you can only get in here, your fortin's made!"

The next group was a very sad one. A young woman, scantily dressed, was seated between two very young girls, also insufficiently clad, whose hands she firmly grasped in her own. Her features plainly showed that she was sister to the children, over whom she appeared to be acting the part of guardian. A bit of plaid shawl, old and past mending, was drawn tightly round the form of the oldest of the two children, who was about ten years of age.

"She ain't," said the eldest sister, in an explanatory tone, to another sitting near her, and pointing to the girl aged ten, "she ain't got on no petticoats!" The young girls held their grown sister's hand firmly, as though they feared their best friend was about to be wrested from them.

"Mother's been dead eighteen months," the young woman continues, "and I've done my best to keep 'em, poor things. But there—it ain't keepin', it's more like starvin'!" and the last word was spoken as though the grip of hunger had been already most painfully experienced. "I can't get no work," she adds, in a somewhat slower and more despairing tone. "Last week I done only a shillin's worth, and we've pawned everythink; there ain't two sticks left at home; and Mrs. Rock, where we lodges, says the children must go to the 'House.' "Hush, Sissie, don't cry," said the poor girl to her younger sister, who suddenly broke into a paroxysm of crying, and seizing her companion's arm with both hands, exclaimed beseechingly, "Don't leave me, Maggie." Quieted by the soothing and comforting assurances of her sister, the little creature brushed away the scalding tears, and crept closer to her sister's side.

(To be concluded in our next.)

HOME OF INDUSTRY, SPITALFIELDS.

Just as we go to press, a short letter reaches us from Miss Macpherson, who has safely returned from Canada. We can only give the following extracts:—"All is well on both sides of the Atlantic. It is with a grateful heart I am enabled to say we have sufficient to rebuild the Home at Belleville; and the Canadian Christians are most kind in aiding to supply the heating and furnishing requisites. As clothing material of every kind is very expensive, house-linen and old and new garments, to replenish the store-room, will be most acceptable; and any help of this kind forwarded to us within the next month can be sent out by our first party."

REV. A. N. SOMERVILLE AT POONA.

My dear Sir,—I address this letter to you rather than to the honorary secretary of the Anglo-Indian Christian Union, because I write it expressly for *THE CHRISTIAN*. Your readers, who constitute, I believe, the very large mass of the most earnest labourers together with God in every land, must feel a deep interest in what their fellow-workers unto the kingdom of God, the Rev. A. N. Somerville and his son, are doing in India. I feel that I should fail in my duty if I did not communicate for their information what I know, from personal observation and experience, of the work of these dear servants of the Lord in my own locality.

Poona is no mean city. It is the head-quarters of the civil and military administrations of the Bombay Presidency for one-third of the year; it is the chief military station of the Presidency; the native city contains 100,000 inhabitants, and is a city-municipality, and it is the capital of the Marattic country. There is no city in the Presidency which has a more direct and more powerful influence on the people of Western India. In every part of the Presidency, and in Central India, Poona men are to be met with in influential positions.

Mr. Somerville and his son came here from Bombay on Thursday, April 8. Arrangements had previously been made for all the services to be held by them during their visit.

The first engagement on the programme was a preliminary meeting of ministers and Christian friends, to be held at the Rev. Mr. Beaumont's Free Church Mission-house, at half-past eight o'clock on Thursday evening, to enable Mr. Somerville to explain his object and plan of action to the leading Christian workers of Poona. Knowing that these dear servants of the Lord would have to go straight from the railway-train to this meeting on their arrival in Poona, I went out to Lanowli, forty miles from Poona, where the train stops for twenty-five minutes, to meet them, and to see them properly refreshed after their long and hot journey. The train arrived in Poona a little after eight o'clock p.m.; and within half-an-hour after its arrival, Mr. Somerville was in the midst of an unusually large meeting of ministers and private Christians, explaining to them his object in coming, and what his plan of action in Poona would be; and this he did with as much energy and fire as if he had been resting all day, instead of journeying tediously through dust and heat. He had a severe cold, and a hoarseness which left him but little voice; but his faith and love bore him above these infirmities. He had come, not to any denomination of Christians as such, but to Christians as such. Loving Him that begat, he loved all them also that are begotten of Him.

Mr. Somerville was so full of the spiritual refreshing which has come from the presence of the Lord upon Great Britain and Ireland, and his accounts of Mr. Moody and Mr. Sankey, of their methods of evangelization, and of the many mighty works which Jehovah the Spirit has done in the name of Jesus, chiefly through their agency, were so glowing and vivid, that we seemed to be transported into the midst of those blessed scenes, and to receive a share of the refreshing in our own souls.

The success of Mr. Somerville's visit to Poona was secured that first evening. We were brought into full sympathy and co-operation with him. He remained with us three days, Friday, Saturday, and Sabbath, during which days he delivered nine sermons, evangelical addresses, and lectures, in public places connected with all the different denominations, except the English Episcopalian; and the last he delivered, on Sabbath evening, was his 319th evangelical address since his arrival in India on the 30th of November last. Every succeeding audience was larger than the preceding, the places of meeting were overcrowded, the attention was breathless, the impression deep, weeping universal, the joy of Christians full. The gospel was imparted in all its freeness and fulness, Christ offered for immediate reception, for instant salvation, the privileges of believers in Christ unfolded in all their magnitude, God's love poured out in our hearts, and a realization by the children of God of their sitting together in heavenly places in Christ.

"The men of grace have found
Glory begun below;
And heavenly fruit, on earthly ground,
From faith and hope may grow."

I must refer more particularly to one meeting, the lecture to English-speaking natives in the Rev. Mr. Beaumont's (Free Church) Institution in the city, on Saturday evening.

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Mr. Beaumont had calculated on a large audience, and had had the hall of the Institution seated for a crowd. However, long before Mr. Somerville and he made their appearance, at eight p.m., four times as many persons, chiefly young men, as could crowd into the hall, had assembled at the Institution. The Institution occupies what is called in India a Wada, or palace. It is the palace of Phudkay, a nobleman under the Peishwa's dynasty. It is like, on a small scale, a block of buildings in a city, the vacant space inside, or the quadrangle, entered by a large gateway, and the various apartments of the building entered from the quadrangle, the sides of the building facing the quadrangle having at each storey large gallery-like verandahs.

When Mr. Somerville and Mr. Beaumont arrived, the latter, seeing the state of things, at once gave the order: "Occupy the quadrangle." The crowded hall was at once emptied, and the benches let down by ropes into the quadrangle, the hall being in the second storey. While this was being done, Mr. Beaumont erected a temporary platform at one side of the quadrangle. Then the immense audience soon settled down in perfect quiet, and the scene which presented itself was grand and imposing. The quadrangle and its verandahs, and the verandahs of the second and third storeys, were crowded with natives, clothed in their white garments and red turbans, to which the silvery light of the moon shining overhead, gave a most picturesque effect. To spare his voice, Mr. Somerville requested me to read the Scriptures, Acts xvi. 6—34. He then offered a prayer, beginning with those words in Acts xvii. 24. The heart of the vast audience was won.

The subject of his evangelistic address was the portion of Scripture which had been read. The vision which appeared to Paul while at Troas, in Asia, with his companions, was described with marvellous power, and the prayer of the man of Macedonia was uttered with thrilling effect. Paul and his companions were Asiatics; they carried the gospel then for the first time into Europe; God loved his dear Asiatics so much that the first convert to Christianity in Europe was Lydia, an Asiatic; the Christian religion had its origin in Asia, and its adoption in Europe showed it to be a religion for the world; Europe, especially Great Britain, owed all its greatness to it, and now Great Britain desired to bring back to Asia what she had originally received from her, in order that Asia might be as blessed and as great as herself.

In this strain Mr. Somerville lectured for two hours, and kept his audience in delighted attention. I have known Poona for thirty years. I have seen its greatest assemblies—even that at which the Shankaracharya, or highest Sanyasi of the Hindus, presided over the decisive discussion on widow-marriage; but I have never seen a greater assembly in Poona than on this occasion; and I am sure that a deeper impression was never made upon the native mind than was made by the earnest and loving words of this evangelistic address.

I should leave the half untold if I did not speak of the essential part accomplished by the son in the great work of those three memorable days. Mr. Somerville conducted on all occasions the service of song, leading it with his rich-toned American organ. The last hymn he played and sung was his 882nd since his arrival in India.

We had often read in *THE CHRISTIAN* of Mr. Sankey singing the gospel in the great revival meetings in Great Britain, and of the wonderful effects produced by the gospel thus published or imparted in sacred song; but we never before fully realized what that was of which we had read so much, until it was actually reproduced amongst us by this young servant of Jesus, who has so endeared himself to the hearts of us all. He has taught us not only how to sing with the heart and the understanding also, but likewise to sing *aloud* unto God, our Strength, and make a *joyful noise* to the Rock of our Salvation. He has distributed amongst us some hundreds of the "Sacred Songs and Solos," sung by Mr. Sankey; and we have got together since he left us to practise and learn them thoroughly, so as to sing them at all times and in all places. We do not intend to be silent.

Already at many points throughout this great country, these quickening gospel hymns are now sung—east and west, to the far north, and in central India; and we shall go on singing till the day come, which is not distant, when the high praises of our God shall be in the mouth of all the people of this land, and when, turned to God from idols to serve the living and true God, and to wait for his Son from heaven, they shall sing forth the honour of his name, and make his praise glorious; nor will we cease—

"Till Kedar's wilderness afar,
Lift up its lonely voice,
And till the tenants of the rock
With accents rude rejoice:
Till midst the streams of distant lands,
The islands sound His praise,
And all combined with one accord
Jehovah's glories raise."

It is nearly a week since our beloved friends left us, and I am able to testify that God's work has been greatly revived in our hearts; and I believe the new songs which they have left us will be a powerful means towards perpetuating this time of refreshing.

The all-important matter of Christian union has been greatly promoted by the labours of Mr. Somerville, and many souls have been saved. Let this visit, then, cost what it may, it will for ever be worth more than it has cost.—

Yours in the Lord,
Poona, April 17, 1875.

ALEX. G. FRASER.

THE GREAT SHEPHERD.

"The Breaker is come up before them."—MICAH II. 13.
"He goeth before them."—JOHN X. 4.

Calmly He leads the way
Along the road—
That blood-stained track alone
Which leads to God.

The path was rough and steep,
Arid and bare;
No human soul alone
Could venture there.

The sun with cheering ray
Ne'er pierced the gloom;
The fiercest beasts of prey
Made it their home.

Yet forth the Shepherd went,
Loving and bold,
To clear this path that led
Unto the fold.

The thorns and briars grew thick,
With cruel dart,
Wounding the tender hand,
The loving heart—

Rending the bleeding feet
That pressed their sheaves,
Leaving the impress of His pain
Upon the leaves.

Still on He went, till darkness came.
Ah, dreadful night!
Even Jehovah's face was turned
From the sight.

But forth He came, a Conqueror
Over death;
The sword of vengeance now
Lies in its sheath.

The hard-won path is free,
Sprinkled with blood:
The Shepherd fought the way
That leads to God.

O Shepherd true, Thy love
Will guide us on,
Till, in thy glorious strength,
Our crown is won!

M.

WEST HARTLEPOOL.—During the last three weeks, Mr. Scroggie has conducted evangelistic services in West Hartlepool in connection with the united churches, and the Lord has abundantly blessed his labours. The theatre has been filled on the Sundays, and the different chapels during the week nights have been crowded with people eager to listen to the glad tidings of salvation by Christ alone. Not one of the services has been without fruit, and on some occasions as many as fifty inquirers have gone into the anxious-room, to come out of it rejoicing in a newly-found Saviour. Mr. Scroggie preaches a simple gospel, gives great prominence to the "blood," and the Lord manifestly owns his labours. Will the readers of THE CHRISTIAN pray that this good work may be carried on, that God's people may be quickened, and that many more may be brought to a saving knowledge of the truth as it is in Jesus.—W. HETHERINGTON.

WORK IN THE ROYAL NAVY.

The Sailors' Rest at Devonport is pushing steadily on. I have paid for the houses, and have money in hand to commence operations. The workmen will proceed at once with a small hall, to seat about 150, where I shall have to carry on the work, until funds enable me to build the large hall, which will seat 700, when the smaller room will be used for prayer-meetings, etc. I have received notice to leave the iron room where we assemble now on Sundays, and which has been the birthplace of so many souls, and I must look to God to give me some place for our Sunday meetings in the interval. The temperance refreshment bars and the repairs of the house will be proceeded with also. I am sure that God's stewards will not allow the work to stop for lack of means.

A great blessing has attended the circulation of the MONTHLY LETTERS,

or "little blue-backs." I have lately been very short of funds for this work. Last month I had not a penny to meet the next month's expenses, about £15. The matter was laid before God, and the next day's post brought £20 from an anonymous donor.

All the work in hand—the Monthly Letters, the Mission to Seamen and Marines' Wives, the Sunday Meetings, and all else—has to be kept up by money sent for "Naval Work," and so marked.

A touching proof of God's blessing on the Monthly Letters came over the sea last week from China. It was a photograph of a group of sailors, and on the back of the photograph the names of the men were written. Attached to two names belonging to H.M.S. "Ringdove" were these significant words, "These two men were blessed by reading the Monthly Letter on 'The Good Samaritan.'"

While speaking of my own Monthly Letter to the men of the royal navy, I would mention a kindred work, which deserves equal support. Mrs. Best, of Leamington, at my suggestion, commenced some time ago a "Monthly Letter to the Merchant Seamen," a totally distinct class from the men of the royal navy, and men whom comparatively few care for. This effort has been a great blessing; but Mrs. Best's funds are so low, that she will be compelled to limit her issue, unless help is sent. I would cordially commend this work to all interested in the poor fellows who "go down to the sea in ships" in the merchant service.

WORK AMONG THE MEN OF THE ARCTIC EXPEDITION.

H.M.S. "Alert" and "Discovery," together with their convoy, H.M.S. "Valorous," are at Portsmouth, and sail for the frozen regions in a few weeks. That the public are deeply interested in the expedition is evident, from the crowds which visit the exhibition of sledges, tools, etc., in the Dockyard; and I am sure that Christians will follow them in their icy prison with earnest prayer. I have been asked what I am doing for them. I am preparing Monthly Letters in advance, up to June, 1878. Each ship will take her own box; and on the first of each month the new Letter, with the current date, as if just out of the postman's bag, will be given to each man in the ship's company. Who can say, during the ninety days of darkness, how many souls may be blessed by them, and come to Jesus, the Light of the world? I shall need about £30 to cover the expense of this issue.

Mr. Dowkontt, of Her Majesty's Dockyard, an earnest and esteemed Christian worker, has received a large number of books in answer to his appeal; and together we hope to present all these means of blessing to the men at

A FAREWELL TEA.

This tea I propose holding at Portsmouth, just before the expedition sails. A personal invitation will be sent to each man. The officers in command are kindly disposed to grant every facility for the gathering of the men, not forgetting the ice-masters. A good, substantial tea will be provided, and after tea I hope to give a farewell address, which God may be pleased to bless to precious souls. A good choir, aided by the men, will sing Mr. Sankey's hymns, a copy of which will be presented to each, with other things, before the close of the meeting.

Funds intended for this work can be sent to me, or to Messrs. Morgan and Scott, marked, "Miss Weston's Work in the Royal Navy—Arctic Fund."

A dear Christian seaman of the "Alert" said to me, 'I'm not afraid to go, because Jesus keeps me company. I

shall never be lonesome in the dark winter, or on the sledge-journeys. I hope to sing 'Safe in the arms of Jesus' at the North Pole yet."
 AGNES E. WESTON.
 9, Penlee Stoke, Devonport.

HINTS FOR THE INQUIRY-MEETING.

1. Let the meeting be conducted as quietly as possible, so that one worker may not disturb another. If possible only deal with one inquirer at a time.

2. Cast the burden of each separate case upon the Lord, and ask to be "filled with the Spirit," so that the words you speak may be his—not yours.

3. Enter fully into the difficulties of each inquirer,—remembering that it is a matter of life and death in which you are engaged.

As a variety of motives induce persons to attend an inquiry-meeting, be sure and ascertain distinctly at once their reason for being present.

4. Take the inquirer to the Bible,—this is all important. The following passages have been found very useful:—Isa. liii. 6; 1 Pet. ii. 24; John xix. 30; Isa. lv. 16; 2 Cor. vi. 2 (end); Rom. vi. 23; Matt. xi. 28; John vi. 37 (end); Rev. xxiii. 17; Isa. i. 18; 1 John i. 7 (end), and 9; Heb. x. 17; Luke v. 32; Luke xix. 10; Rom. v. 8; John iii. 16, 18, 36; John v. 24; 1 John v. 10, 11, 12; Acts xvi. 31; Gal. ii. 20 (end); 1 John ii. 12; Rom. x. 13.

5. As most "anxious ones" are waiting to feel that they are saved, instead of taking God at his word, avoid the use of the word "feeling" in your conversation, and point the sinner straight to the Saviour and his finished work.

6. Besides praying with the inquirers, encourage them to pray with you, and (if the Holy Spirit has enabled them to receive "the truth") to thank God for having forgiven them before they leave the room.

7. If you are unable to meet the difficulties of any particular case, it is sometimes better to pass it on to another worker.

8. Be sure and take the name and address of the person you have spoken with, and see that the work is followed up afterwards.

SCIENTIFIC CRUELTY.

Dear Sir,—Men are beginning to say in regard to all evil practices, "What are Moody and Sankey about?"

I believe these honoured and faithful servants of the Lord are setting the right way to work to remedy evil practices by dealing with the root. If the tree is good the fruit will be good. But it behoves us all in such a day of grace to strive to the utmost against sin of every kind—dishonesty, drinking, impurity, cruelty. The practice of vivisection, i.e., anatomy on living creatures, is daily gaining ground among us. The details are so horrible that very few will endure the pain of reading them. I beg to refer your readers to two articles, one in "Fraser," the other in "The New Quarterly," both for April, and to entreat the prayers and the co-operation of all Christians for a blessing on the efforts now being made to cleanse our land from this atrocious cruelty perpetrated under the pretence of science, falsely so called.

The late Professor Reid, of St. Andrew's, considered the agonizing disease of which he died "a judgment" from his heavenly Father for what he had made animals suffer, and acknowledged this in the most affecting manner. Yet in his day, 1852, the medical profession revolted from the practice.

Now-a-days men professing to be converted, and even office-bearers of Christian churches, instruct students in these atrocities!

Will the Lord hear prayers from those whose hands are full of blood. H. C. M.

GREENHEYS, NEAR MANCHESTER.—The Rev. O. L. Leonard, of America, has been holding special services at Greenheys since April, and with manifest tokens of the Spirit's presence and working. The meetings have been held at Cavendish Chapel and in the open air. The Christian young men of the church have been earnest in their co-operation, and have been blessed to many of their own class; it is believed that about seventy have found the Saviour. The Rev. Mr. Leonard proposes to remain in England during the summer. His address is, 166, Aldersgate-street, London.

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FROM THE WESTERN STATES.

A pastor of one of the largest churches in Chicago, numbering about 1200 members, said to me only yesterday, "My church has never before received so great a blessing through any one person as through our brother Moorhouse." The afternoon Bible-readings have been most interesting and profitable, and a number of the city pastors have united in soliciting Mr. Moorhouse to give a series of these readings during the evenings of next week, in order to reach the business men who cannot attend the afternoon services.

A great and blessed work is now going on in Louisville, in the State of Kentucky. Our brethren, Major D. W. Whittle and P. P. Bliss (the latter being well-known to you by his many sacred songs), have been preaching and singing the gospel in great power. The Lord has been with them. A letter received a few days since, says, "God is with us here. The work is beyond anything we have seen. The city is fairly moved, and the meetings thronged. Over one hundred last night accepted Christ, and as many more to-day at the afternoon meeting. God be praised for it all! People are coming in from all parts of Kentucky to attend the meetings, and we are doubting whereunto this will grow. God is with us. He is doing all, and will do all, to the praise of the excellency of his grace." F. H. R.

THE LAST HOUR.

From a most touching letter, lately received from a native Christian in India, we quote some striking words. After referring to Psalm lxxviii. 11, which he takes as the original permits, to refer to the special service of female evangelists, he adds:—"The 'great company of women' must be sent. When the company of priests sounded the trumpet round the walls of Jericho, they fell; the even stronger fortress of women's ('purdah') seclusion in India, with all its evil customs, will fall, too, before the company of this army of preachers."

He then refers to the impure and polluting songs at marriages, which he likens to the cracking of thorns under a pot; to idol festivals, which he likens to a black mountain, yet is the only worship in which these poor secluded ones are even permitted to take part, and which is only a cover to conceal the grossest wickedness and moral impurity. He also makes affecting reference to their deep need of medical help in sickness and suffering. He then winds up thus:—"Please give this notice to your countrywomen. Now is the opportunity for them to win a priceless crown. It is the evening, when only one working hour remains; yet God is calling the labourers still, and gives the same reward as to those who have worked all through the day. By spending five talents, by a little toil, five more may be won. Send us at least one. Let her understand medicine, and women from the cities and all around will flock for relief, and there will be glorious opportunities for sowing the seed of the word of life, and of ministering health and soundness to the whole man."

We have just discussed in our Convention the special sphere of women. Here is a practical comment! Let those who read this brief but burning appeal from a Hindu Christian, who knows and sees the pressing need—the utter misery of his countrywomen—and remember, dear sisters, made, in the providence of God, our own fellow-subjects; let his simple words touch your hearts, and lead those who are able to go, to self-consecration to this distant but blessed sphere. One dear lady, who was with us on Wednesday, sets forth in August, God permitting. She leaves a happy, comfortable home, attached parents and family, and a wondrous sphere of usefulness here, to go and tell of the love of Jesus to her benighted sisters. Another of great gifts and usefulness, has made a similar resolve, and will speedily follow. They go forth in woman's feebleness, but in Christ's strength, and they believe that He will use them there as He has done here. Are there not others equally equipped, and just as ready as these two to lay their accomplishments, their position, their pecuniary means at Jesus' feet in this blessed service? If any desire further information, Gen. Sir William Hill, of the N. S. and Instruction Society, 8, Kensington-gardens-terrace, London, W., will gladly give it, either personally or by correspondence, either to those able to sustain themselves, as those alluded to above, or to those needing the help a society can afford in sustaining as well as in advising and protecting them.

PARENTS' CONFERENCE, ADDLESTONE.

Those who feel their responsibility as parents both to God and to their children will be anxious to know something of the Conference, last Tuesday and Wednesday, at the Princess Mary's Village, Addlestone.

The weather was lovely, and the picturesque little village, with its youthful inhabitants, who looked as unlike the descendants of criminals as well could be, were the picture of Christian happiness; and there was every evidence that the title of Mother borne by the woman in charge of each cottage was more than a name, for it characterized to the full the loving relationship existing between her and her little charges.

The first day, although the attendance was not large, the interest was great, and the Revs. H. E. Brooke and P. E. Phelps spoke with the fullest confidence, both from Scriptural testimony and from that of their own experience, as to the very early age at which the grace of God is savingly manifested in little children, and the responsibility of parents to seek in their very tenderest years to lead the little ones to God.

Mrs. Barbour, of Edinburgh, gave an address to mothers only, in the afternoon, testifying by the history of a single family in several generations the wonderful power of the grace of God in early conversions. And not only did she speak with the graphic power with which God has so highly gifted her, as a natural woman, but in the power of the Holy Ghost, whose work she was indicating.

On Wednesday morning, the Rev. G. Savage, of Bexley, opened the subject of how to promote the growth of spiritual life in children. Remarking on Eph. vi. 5, he said: We are taught to bring up children "in the nurture and admonition of the Lord," not to bring them down. It is the enemy's work to break down. Sin breaks down; but the Lord is the Builder. He builds up, and calls us thus to partake in his work while training our children.

He dwelt very searchingly on 2 Tim. iii. 5, "denying the power thereof," as the greatest hindrance in the way of the conversion of children, and also of their growth in grace after they are converted. If the life of a parent is not the life of an overcomer, the children will soon discover it, and will draw the inference that faith is a powerless thing. But if, on the contrary, the parent's life is a life of quietude in God, lived without friction, lived in the will, and in obedience to the Word of God, the children will say, I want my father's God, or my mother's God, to be my God! Thus, to promote the spiritual life of our children, our own spiritual life must be promoted.

Dr. Cranage spoke of two great mistakes which are often made in the training of children. The first is to tell them that if they are good they will go to heaven, which he says is the common teaching which children, even those of Christian parents, receive in the years of infancy, and then adduced the case of an officer who was brought to Christ when a young man by the remembrance of his mother showing him a picture of Christ's sufferings on the cross, and saying, with tears in her eyes, "He did it for you, my boy." "He did it for you," is the gospel; "You shall go to heaven if you are good," is the law.

The second error is to doubt the conversion of a child who has professed to have found the Lord, because of inconsistencies and even sins which may follow. Lead them back to Him who has borne their sins, but do not let them doubt the fact that He has received them, or they become sceptical of everything.

Admiral Fishbourne took the chair in the afternoon, and Mr. Westall spoke of the necessity of early training as well as early conversion, drawing interesting lessons from the gold of the tabernacle all being overlaid with gold. He drew a striking contrast between Eli and Abraham, and warned parents against taking their children into scenes of temptation, with the delusive hope that, by doing so, they would prevent the desire to go a second time, which desire they were fostering by indulging them.

Admiral Fishbourne said that we have not been looking for an individual possession of the Spirit, and our children have seen it. We must be filled with the Spirit before we can do anything with our children.

Mrs. Barbour followed with the words, "Believe in the Lord Jesus Christ and thou shalt be saved, and thy hopes." There was a thrilling power with her words so simply spoken. Among other things she said the word "house" might include any that a woman's heart might ask from

the God of Omnipotence, and she urged all who were present to make their house the Lord's house of faith, and to take his house for theirs.

Mr. Bishop spoke in the evening of plans for keeping together children who professed to have found Jesus.

It would have been well if a far larger company had gathered to dwell on this subject of all subjects for Christian parents.

L. BAXTER.

HOUSE-TO-HOUSE VISITATION.

We have received the following letter, which tells its own story. Will not the writer trust us with address?

I live in one of the streets leading off Lisson-grove, N.W., and would feel grateful if some visitor came here among us. We want one; we are longing for some one to come and speak to us. We have not courage to go and seek them; we don't feel worthy to speak, but we are anxious, very anxious, about our salvation, and no one would meet with rudeness, I am sure, who came amongst us. We are poor and wicked, we know, but we would not insult any lady who came to speak to us about Christ. Many among us are ashamed to speak of Christ. I am myself. I don't feel myself fit to do so, and we would be very glad that some one came among us, to our houses, to speak to us, and show us the way.

We have plenty of music-halls, and dancing-halls, and other places, but we want Christ among us. I went out last night looking for a church to pray in, but there were none open. Can you in any way help us to get some good man or woman to come among us. We will not be rude to them; we want them to come. I do not feel worthy to sign my name, as I am not sure whether I am saved or not. I sometimes think I am, and then I am sometimes doubtful, and want advice.

R. D.

PROTESTANT DEACONESSES' INSTITUTE, TOTTENHAM.

In these days when there is so much (not too much) preaching of the saving value of faith, there is a possible danger of the equally binding exhortation to good works, as a result, being lost sight of. Dr. Laseron's institution at Tottenham comes in as a loud reminder at such a time. His motto is, "I will show you my faith by my works." It was a great pleasure to form one of the company who assembled at his quiet retreat at Tottenham on the afternoon of Saturday week, to hear him read the report of his work for the past year. He was able to tell us that both at the parent house and the various branches in the three kingdoms, an increased number of patients had been treated; this means more work done for Christ, both to the bodies and souls of men, because Dr. Laseron and his devoted assistants never dream of trying to cure bodily ailment without also attempting to reach the deeper and more dreadful disease of the soul. In this respect we fear the Tottenham institution stands unique among our hospitals, and for this reason we strongly think Dr. Laseron should have the unmistakable support of the Christian public. His needs are large at the present time, and he desires, by extended effort, to make them larger. Will those whose hearts the Lord has touched, and who are able, not gladly be the medium of supplying his wants? They will be richly rewarded. More deaconesses of the right sort are also wanted, and we would only repeat Dr. Laseron's appeal, uttered at the annual meeting, to those who have no family ties too strong to prevent them, and those who are not otherwise actively employed, to offer themselves for this most blessed service in the Lord's vineyard.

WHITEHAVEN.—A series of evangelistic services were held last week at this place by the Rev. E. Stainton, of Sheffield, with most encouraging results. The meetings were literally crowded, many remaining afterwards as anxious inquirers, and it is believed that through God's blessing on the indefatigable efforts put forth, much good has been accomplished.

RAMSGATE.—Mr. and Mrs. Croxford conducted a week's special services in this town, in the Queen-street and Denmark-road chapels, commencing Sunday, May 2. The congregations have been very good, and God's saving power has been manifested. Sixteen professed saving faith in Christ on Sunday evening. The singing of Mrs. Croxford has been blessed. One woman found Jesus while "The Great Physician" was being sung.

MESSRS. MOODY AND SANKEY IN LONDON.

THE AGRICULTURAL HALL.

"The Christians" have received mighty blessings from the never-to-be-forgotten visit of our American brethren.

To them "the word of God" seems clearer, more personal, the realities brought out, a greater relish for divine truth, and the Lord Jesus beams with a peculiar brightness in each page.

There is a much more DECIDED belief in *instantaneous conversion*, and that *prayer* will be answered (1 John v. 14, 15). I have observed also that ministers who make much of *prayer and prayer-meetings*, are more highly esteemed than mere preachers.

As for the *singing*, most places of worship are not content without Sankey's hymns, which are popular alike in factories and churches, and conversions are daily the result of such singing.

I must confess that more "love," "sympathy," and "enthusiasm" exist than at any period during the past fifteen years I have had the privilege of labouring in the North of London. Christians who formerly only gave that peculiar London nod on recognition, now take the trouble to cross over the street and talk about what the Lord is doing.

They give little heed to mere *criticism* about the men and work, since they see, by God's grace, drunken neighbours made sober, the immoral become chaste, sceptics confessing Christ, the careless awakened, and God's people refreshed and comforted. Many friends have been raised up who will stand by Mr. Moody and Mr. Sankey "come what may."

Perhaps the most notable feature is the *individuality* of the movement. Each is carving out, as the Lord directs, some personal work—and doing it all for Christ's sake. Quite a number of independent and different spheres of labour, unconnected with any church work, have originated, and are going on well.

I attended every week-night meeting, and most of the Sundays, and never omitted the inquiry-room, and can with joy affirm that a very rich harvest of blessing is the result of our beloved friends' visit to North London.

A. STYLEMAN HERRING.

St. Paul's, Clerkenwell.

THE OPERA HOUSE, HAYMARKET.

TUESDAY, MAY 11TH.

The first thought this morning which pressed upon the mind was, "How wonderful it is that, day by day, so many can come out from home, from business and profession, to attend a noon-day meeting—the very cream of the twenty-four hours!" And still the crowd increases. Let not Mr. Moody feel discouraged if the noon meeting is not as overflowing as the two other meetings. It is only God who can and does lead the people out so much and so constantly to pray.

This day the meeting had an excursion party of 250 from Portsmouth, and it called for special prayer. A most edifying and remarkable list of requests, too, was presented.

Mr. Moody opened the Word on the subject of "The Promises," urging the Spirit's testimony that "the Scripture cannot be broken." "There are no discounts in God's payments of promises to pay. Man dates his promises; God never dates his; they are always payable. Let us be definite in our prayers to God." He spoke of a man who went "all round the world" in his prayer, and a woman present called out, "Ask Him for something." Oh, if He gave his Son to the world for nothing, what will He not give his Church if they ask Him!

The Bible-reading in the afternoon was a glorious sight. The people pressed to hear the word; not an inch of room was unoccupied; and the address, on "What think ye of Christ?" thrilled the audience. The result was a crowded after-meeting and a host of inquirers.

At night the same sermon was repeated, by request, and Mr. Moody begged that none who heard it in the afternoon would come at night. Most of them, we think, observed

this request. We saw a few of the same faces only. But as we listened to the same discourse, we thought how much we should like to hear it twice again next day.

During the day, some time, Mr. Moody stated that a letter had come to him from "a minister who had preached four years, and who was only converted this very noon."

Speaking of the love of Jesus to sinners, Mr. Moody said: "He'd hush every harp in heaven to hear one sinner cry for mercy. It reminded him of the poor freedmen's chorus—

'Jesus is lisenin' all de day long
To h'ar one sinner pray.'

"The heart of the great Preacher," he said, "came out in nine 'blesseds' in the first sermon on the mount. The Saviour told Saul He was Jesus, and, bless God, He is Jesus still! He hasn't changed his name, though He's gone to heaven." Of the Gospel of John Mr. Moody said, "It is God's love-letter to the world."

WEDNESDAY, 12TH.

Mr. Moody was absent to-day, at the opening of a noon prayer-meeting at the Victoria Theatre. Mr. C. H. Spurgeon, we learn, will conduct that meeting next Wednesday.

At the Opera House Mr. Herbert Taylor led the meeting, reading 1 Kings iii. 5, "And God said, Ask what I shall give thee?" The knowledge of Mr. Moody's absence was the cause of a little smaller attendance, but truly the spirit of prayer was present.

One most edifying part of this meeting is the reading of the requests for prayer and praise, and the remarks thereon with so much feeling and unction by W. Graham, Esq., M.P. These requests are so numerous that Mr. Graham is compelled to group them in this way to-day:—18 Christians ask prayer for themselves; 198 parents ask prayer for their children; 29 children for their parents; 12 wives for husbands; 50 brothers for sisters; 63 relations and friends for the same; 6 for drunkards; 7 for sceptics; 11 for backsliders; 8 for families; 7 for servants; "For one very ill, and deeply anxious"; 22 for God's work; 5 for parishes; 10 for anxious ones; "For blessing on the gift of a Bible in his own tongue to a young foreigner."

Another overflowing audience met at 3 p.m., with about 150 ministers, of all names, on the platform, and many others seated all over the house.

Mr. Sankey's singing was deeply solemn; it was the 18th hymn, "Hark, the voice of Jesus crying." Truly the labours of our brother are a very important portion of the services, which God always so much honours with blessing.

The sermon, from the text, "Where art thou?" we had heard before, and yet it came fresh to the heart with absorbing interest. Mr. Moody said, "Most ministers make the application of the text after the discourse; he would apply his text to start with. I feel sad," said Mr. Moody, "to see so many ladies all the time in their carriages, carrying their 'poodle dogs' so carefully, while thousands of wretched children have no one to lead them to Jesus. Oh! where art thou?"

The second appeal was to "backsliders."

The awfully solemn stillness of the house, and the tear-glistering eyes of thousands, told the power of the faithful appeal, while the general rising all over the pit, the platform, boxes, and galleries, of those who asked for prayer on their behalf was a telling and overwhelming sight. The audience seemed to want to linger when the inquirers thronged the two private rooms for spiritual assistance. It was with difficulty we could disperse them; they seemed like an enchanted crowd of eager ones waiting for more to follow.

The meeting at night was a repetition of the afternoon, only still more thronged and hungry to hear.

The numbers who joined in the after-meeting, and of those who went to the inquiry-room was very great.

The young men's meeting, from 9 to 10 p.m., is now fairly started, and is a success to begin with.

During the sermon to-night, it may be added that Mr. Moody deplored the sleepy state of the Church. What was needed was that the believers should be "red hot"—if he might use the expression—for the cause of Christ and dying men around. Never mind if the world calls us mad; we are mad in one sense, but we have a good "Keeper," and a safe asylum to be removed to in "a little while." If the world be not against us, Christ will not be for us.

THURSDAY, 13TH.

At the noon prayer-meeting, Mr. Moody read and spoke from Gen. xi. 31. Abram came as far as Haran, and stopped there. So many Christians stop short of the land of rest for their souls. We must be "out-and-out" for the Lord. Let self be put out of sight, and the whole being given up to his service. Abram got into trouble here; famine came and struck the land while he was at Haran (Gen. xii. 10); and if we do not go right into rest in God, famine of soul must find us. But Abram came to God's altar; he got on his face (chap. xii. 8). He built an altar to the Lord. This is the remedy still, if we are not in our proper place of service. And after this, God gave Abram four "I wills" (chap. xvii. 2-8). If we would have God's "I wills," we must build our altars, and wholly surrender to Him; get out of Haran and Egypt, and get into the dust.

Here Mr. Sankey remarked that some may feel weary—not of, but in, the work, and he would sing, "Not now, my child." The chorus, "Wilt thou not watch with Me one little hour?" went straight to all hearts present. This noon meeting was one of deep solemnity and divine refreshing.

At the three o'clock meeting, the crowd was excessively great. The Royal Box was full. We will not mention names, except to say that the presence of the Duchess of Sutherland so constantly is remarkable, and on one occasion, when we missed her earnest face, the meeting kept looking for her coming. May this lady be used of the Lord in her exalted rank, so that here on earth she may win many to Christ, and be known as a worker for Jesus, who will let her name live, as now, in the hearts of God's people in coming ages as one bold for the Master; and may she win many stars for her immortal crown.

Mr. Sankey sang the 26th Hymn, "There's a light in the valley," and again, before the sermon, he sang, "Nothing but leaves." That the Spirit uses these hymns is most evident.

Mr. Moody said: "I will not preach a sermon to-day; I want to tell how we may be saved;" and gave his address from the words, "What must I do to be saved?" and he repeated the same discourse at the evening meeting. In the course of his address, Mr. Moody said: "A lady came to me yesterday, at noon, and said, 'I won't come to any more of your meetings; you make me feel wretched.' 'I am glad of that,' I replied. 'Well, I won't come,' she added; but in the afternoon, there she was again; and I hope she is here now, and will keep on getting more and more miserable, till she lets Christ turn her feet the right way."

While repeating his address at night, the gasman had turned on more gas. "Oh, there is more light!" he suddenly broke out; "more light—that's what we want!" and added, that a reporter asked a minister once for the notes of his sermon. "Here it is," said the preacher; "make all you can of it." And in the paper was found only the words, "More light, more light!" "Oh, God send more light to this audience!" he cried aloud; and the effect was thrilling and solemn.

There were thousands, it was said, waiting outside and could not get in, and Mr. Moody said, "I see some faces here who were here in the afternoon; will they get up and leave at once, to make room for some who cannot get in?" At this several went out. Both afternoon and night meetings the press of the crowd was very great. At the end of the meetings the congregations sang, "I am trusting, Lord, in Thee." Mr. Moody said, "Mr. Sankey, can't we alter that, and change the chorus from, 'I will trust Him,' to, 'I do trust Him,' and make it a present act; and let us all say it a dozen times;" and the words were varied several times, and sung as many times, once to, "I now trust Him," and at last, all who wanted a present salvation, and would now venture on Christ, were asked to sing it. "He has saved me. He has saved me just now." "Would to God," said Mr. Moody, "that all London would take up this chorus; why not shout it all through the streets of the city? Let us go on, and sing it again and again!" While this was being repeated we observed an intelligent looking man, of grey hairs, in the front, who began the altered chorus, and stopped, putting his finger on his lips, and trembling, bending his head in visible agony of spirit. The meetings increase both in volume and solemnity.

FRIDAY, 14TH.

Lord Cavan opened the noon meeting with prayer; after which the Rev. J. H. Wilson read from 2 Cor. v. 1-4. He

said that Paul's assurance of the "house not made with hands" is the common property of the humblest believer.

Mr. R. Pearsall Smith added a few thoughts. "Whom do we doubt—is it God?" Can we "make Him a liar?" Shall we let a little doubt of God be in our hearts? Why not say, "I steal a little and lie a little?" Is it less a sin? Why, God has made us temples of the Holy Ghost. How can the child doubt his Father? Would our child doubt us? It would wound us to know it. Oh, let us confess this sin on our faces, and put it away, and mount up as on eagle's wings. The eagle has two wings, so has the Christian—the wing of faith and the wing of obedience. We must use both in mounting; neither will lift us alone.

Dr. Wallace, of Glasgow, also said a little on the same point. He would not give the last twelve months of his life for all the former; he had felt the joy of this renewed assurance; it had, of late, come so clear to his soul.

The afternoon and night meetings were of the same character, though different congregations. The same subject was presented to a subdued and almost painfully silent crush of people. Mr. Sankey sang two new hymns, both very touching and telling. The reading of texts of Scripture between the verses sung was doubtless very effectual to rivet the truth upon the mind. The prayers and little addresses of Mr. Sankey are always so sweet and appropriate. God is giving many souls to be shining places in his heavenly crown, we believe.

The words of Mr. Moody's text were taken from Luke ii. 7, "There was no room for Him in the inn." When he asked if we were all willing to see the Son of Man come to-day before five o'clock, it sent a thrill of bewilderment into the hearts of many, we are assured.

Mr. Henry Varley was at the night meeting, and offered the opening prayer. It was very clear that our brother has been living much alone with the Master. No outsider could so speak to God.

Near the end of the sermon, Mr. Moody put the question, "Would you—will you let this Jesus have room in your heart?" and as he pressed it, and asked, "Who will?" there arose a cry from before, and behind, and above him, "Me," "Me," "I will," "I will." The heart of the dear servant thus pleading for his Lord was visibly moved as he tremblingly responded, "Praise God! praise God! praise God there are so many willing to let the Saviour come in!" And the army of anxious souls who rose to his further plea to rise, was overpowering; it was the largest show of lost ones coming home we have seen in this house. The after-meeting and inquiry-room were quite full, and many ready to help.

We can report good things of the week of young men's meetings, but pressure on our time otherwise kept us from being able to give particulars of this matter from observation. From one to two hundred young men were present, on an average. The Lord's name be praised!

SATURDAY, 15TH.

The noon meeting was conducted by Mr. Edwards, and, as usual, the reading of the requests was most solemnly edifying.

At three Mr. Robertson gave the third and last address to the children, and again proved himself to be a "prince of preachers" to the little ones. For a full hour he riveted their attention with an address on "Five D's about children—their Dignity, Depravity, Danger, Duty, and Destiny." It teemed with anecdote and illustration, and seemed to be much appreciated by the large company of children and their friends who were present.

In his address Mr. Robertson alluded to the question of Scripture clocks started by him last year in London, and of which he said he had received 1000 in response to his invitation. He still wanted 500 to complete the 1500 requested by Mr. Moody for the Chicago children, and those at the meeting on Saturday were asked to aid in making up this number. We may extend the like request to those of our young readers who have not contributed to Mr. Robertson's collection. The clocks, when finished, ought to be sent to Rev. J. Robertson, Newington, Edinburgh. J. SABINE KNIGHT.

BOW-ROAD HALL.

SUNDAY, MAY 16TH.

Last Saturday and Sunday will not soon be forgotten by those who were privileged to be present. On Saturday, although there was a very small attendance, Mr. Moody declared it was one of the most solemn meetings he had

ever held. At the close, he said he had finished the hardest week's work he had ever gone through; but, for all that, if the Christians would meet him in the tent at seven o'clock on Sunday morning, for prayer, he would be there. He then asked all who would come to hold up their hands, and enough did so to more than fill the tent.

Sunday morning found it full at the time, and great was the blessing received by those fortunate enough to be there. One described it to me as so solemn, that the chair on which he sat seemed to move; and another, that he almost felt he must ask God to stay the awfulness of the meeting.

At eight o'clock, Mr. Moody commenced the service in the large hall, by prayer; and Mr. Sankey sang, "Not now, my child." Mr. Moody then delivered a most powerful address upon the prophet Daniel.

It need hardly be said that the wondrously suggestive history of that bright star in the Scripture firmament, was told out in a way most likely to awaken the dormant energies of the sluggish ones in the audience, and to quicken the flame of love that burned more or less brightly in the hearts of others. One is rejoiced to think that the stirring up of the best affections for the person and service of the Saviour that many of us are at the present time experiencing, will make us "dare to stand alone" in times to come, when it may perhaps not be so easy to do so as it seems just now.

On Sunday afternoon last there were, we suppose, over five hundred empty seats during the service, but the near approach of the Whitsuntide holidays may have caused the absence of a good many.

Mr. Sankey's solos were "The Home of the Soul" and "Mary Magdalen." The last is, we think, one of the most effective in his collection. As sung by Mr. Sankey, it tells so eloquently of the sinner's need and the Saviour's all-forgiving love, as well as the gratitude that ought to well up from the heart of every forgiven one, in spite of all discouragement. We never hear Mr. Sankey sing this hymn without having our love increasingly drawn out towards the Saviour who stooped so low to save.

Mr. Moody's theme was "Christ's compassion," which he portrayed in a series of incidents from the Saviour's life. We are constrained to add that the audience did not appear to be so greatly moved as this subject and Mr. Moody's handling of it led us to expect, but then we have lived long to know that it is possible for sinful human hearts to resist almost anything. The tent was used for the inquiry-meeting, and we can speak positively of not a few cases of decided and very hopeful conversions. At the same time we hope the real results of the meeting will far exceed those that were apparent.

To insure admittance to the evening meeting, it was necessary to be at the hall long before the appointed hour. An overflow meeting of 2000 and upwards was held at Mr. Brown's tabernacle. Both there and in the large hall the power of the Holy Ghost was very manifestly present to seal home the gospel message. Mr. Moody told out the story of the cross, from the Last Supper,—all through the agony in the garden, the shame of the betrayal, the indignity of the mock trials, the crowning iniquity of Calvary, the burial and resurrection—to the parting interview of the risen Lord with his little band of followers on Olivet as He was translated to his seat at the right hand of the Father. This address, as delivered on Sunday night, was yet one more illustration of the undying power there is in "the old old story" to move human hearts, and break down human wills, and to meet human needs. Mr. Moody's customary call to anxious ones to rise was so generally responded to, that he was constrained to exclaim, "Thank God for this sight! This is what we have been praying for." Then followed the hand-to-hand fishing for souls, and a good catch, as far as observation could extend, was the result. We cannot but admire the hearty, unreserved way in which many of the East-end friends enter into the work of the inquiry-meeting, and labour to bring souls to the birth. A little time spent in the after-meeting reveals the wonderful way in which God is at present visiting this part of London, and pleading his own cause in a marvellous variety of form. Still there is much land to be possessed, and this week special efforts are to be made to reach the sailors and drunkards, the former a very numerous class, and the latter, we fear, not much less so. Mr. Sankey is to sing suitable hymns, and we would ask our readers to make it matter of unceasing prayer to God that these efforts may be abundantly successful.

A SUNDAY AT THE BOW-ROAD HALL.

The early morning workers' meeting, after a wet night, was not quite so well attended as usual; still, the hall was more than half full, and the life and blessing in the meeting were as great as ever.

Mr. Moody took for his subject Matt. xx., the labourer in the vineyard, who received every man a penny. He entreated the Christian workers not to make bargains with the Lord, but to trust Him for their reward, and so to forget self as to be willing to do anything, however small, for Christ.

Mr. Sankey sang "Go work in my vineyard," and Mr. Moody began his address on the second verse of this hymn, showing that there was plenty of work for all. At the close of the meeting, he asked all the Christians present who would try to bring one soul to God that week to stand up. Thousands rose, and it was a solemn moment as he pleaded with such fervour and tenderness for them that they might be filled with the Spirit, and abundantly blessed in their work for Christ. Surely the Lord is giving a gracious answer to these prayers in the hearts of his children, as well as among the unsaved.

The afternoon meeting for women was very well attended, and at a quarter to three the five hundred unoccupied chairs at the end of the hall were filled by some of the men and boys who were waiting for admittance outside.

In the evening the hall was thronged with men, the women being admitted shortly before the meeting began. The address was a very striking one, showing that salvation might be obtained at once. He illustrated this, first, from the ark. "There was a moment when Noah was outside; another when he was inside, and safe; Lot out of Sodom; the manslayer safe the moment he entered the city of refuge; the slave safe as soon as he was under the British flag in Canada.

It was an interesting sight to watch the eager, listening faces of thousands of men, and to see how vividly the truth was brought home to their hearts and understandings. There were many anxious inquirers afterwards; quite a number of young boys gathered in one room, and many older men in the galleries.

The great work that is doing will, we hope, be manifested more and more in its fruit as time passes on, and the new converts have shown the reality of their conversion in their lives; but many are rejoicing over the work already, and last Sunday afternoon I saw some of the fruits in my working-men's Bible-class. I noticed several strangers present as we began; and when I alluded to something Mr. Moody had said in the morning meeting, there was a bright response from a young man sitting in the front row; but so changed was his whole face and expression, that I did not recognize him as an old member of my own class, one who had been a grief to me by his ungodliness. His father, a faithful Christian man, long a member of the Bible-class, had gone home, leaving a widow and large family. This eldest son had been a great sorrow to his mother, and the Christian men who knew and cared for his father had tried in vain to lead him to choose the right way. He left the class, and would not return, and went far on in the paths of sin. How surprised I felt when, at the close of the class, this young man came forward, and asked to have his name entered again, and I recognized in him the lost one, and found him a bright and happy Christian, his face beaming with joy, and his lips full of praise!

And then he told me the story of the Lord's goodness to him. He had gone to the Bow-road Hall, and had been first aroused by the singing of the hymn, "The home over there." He said it was so heavenly. And when they sang, "Oh think of the friends over there," he thought of his father; and then came the thought of his own lost state. The Spirit was striving with him, and he remained to the after-meeting. He told me how a gentleman talked to him, and he wished he could become a Christian, but thought he could not, and that the verse he showed him was John v. 24. He opened his Bible, and read it to me with the delight we feel in the word which first brought light into the darkness of our hearts. "He that heareth my word, and believeth on Him that sent Me, hath everlasting life." And he said, "Then I saw that, if I trusted Christ, then everlasting life was mine; that it did not say, 'shall have,' but 'hath';" and that was so wonderful to me, and I did trust Him. And now I am so happy; I never felt so happy in all my life. I feel as though I could sing all day long. Sometimes, when I am at work, I can't help singing a hymn softly to myself;

and then the men say, 'Sankey, Sankey,' and jeer at me. But I think that an honour. I don't mind it. I feel as though I could bear anything for Christ."

Then he told me how, at the young men's meeting in the tent, he, among others, had stood up, and told what Christ had done for him. To his mother he said, "Mother, I have often stood up to speak for the devil; now I must not be ashamed to stand up to witness for Christ." And as he held his Bible in his hand, he said, "I used to think the Bible a dull book; but now it is all new to me, and I am never tired of reading it."

As we were talking, by his side stood a young Christian man, a member of the Bible-class, who had been his guest, and had tried hard to lead him to Christ, praying for him, and visiting him; his face was glowing with hearty sympathy. And as the new convert told me he was now out of work, he turned to this friend and said, "But I am not sorry, for the men at that yard swear so; and I do not know how to bear to hear them swear now." And then he added, "But I have no fear about work, I can trust the Lord for that."

And as we went on talking of the new life he had to lead for Christ, he seemed so anxious to be consistent, and he said, "I don't mind telling you how I was tempted the other day, but the Lord helped me. I was going to put up a pailing in the garden to keep the little ones from running over some things I had newly planted, and when I was at work in the dockyard, there were quantities of nails lying about that we use for tacking on the felt. I just up with a handful, and put them in my pocket; but directly something seemed to say to me, You ought not to do that, and I thought, There is that man saw you do it, and he knows you are a Christian now. Then I said to myself, But so many of the men do it, and Mr. G—— would not mind you having a few nails. Then I thought, But they are not yours, and you are a Christian; and then my hand goes back to my pocket, and I pulls out a handful and throws them down; and then I put my hand in again and out with some more, till I put them all back; and then I felt so happy. I know the Lord will keep me."

And then he said, "Last night, I do think I brought another soul to the Lord Jesus. I know I was only the instrument; it was all the Lord's work. I met a young man, about my own age, at the Bow-road Hall. I asked him if he was a Christian. 'No,' he said, 'but I wish I was.' And so I got by him and talked to him; but he did not seem to be able to see it at all; and so I thought he might be like me, and I says, 'Perhaps your difficulty is that you want to feel it, and you can't feel?' He says, 'Yes, that is it; I can't feel.' And so I says, 'Now I will show you the verse that helped me,' so I just read to him, quite slowly, John v. 24, and I read it once or twice, and as I read it I just watched his side face from where I sat, and I saw the light come into his face, and he said, 'Oh I see it; thank God I see,' and I do believe he was able to trust Christ that night."

How sweet it is to see that Christ is willing so soon to use these young converts in his service. And how we see exemplified in these simple stories of God's grace the words of the Psalmist, "The entrance of thy words giveth light; it giveth understanding unto the simple."

The next day I heard from that widowed mother how her home was changed by the blessing to her son: and she said, "All my care seems gone now."

This was joy enough to fill one's heart with praise; but it was not all. Each of the new-comers to the class that afternoon (and there were four or five) had a sweet story to tell of the Lord's goodness to them through the meetings in the Bow-road Hall—one, a backslider, had been restored; and three others had found life in Christ, two through the help of members of the Bible-class, who had taken them to the meetings, and talked to them afterwards.

One said, "I see every thing in a new light since Mr. — talked to me in the hall."

Another evening an attendant at a place of worship is rejoicing in the Lord, and hoping now to come to his table.

How great is the joy of this harvest work! May the Lord strengthen his dear servants, Messrs. Moody and Sankey, for the blessed work they are doing. Mr. Moody said last night that when he heard of one soul who had been brought to the Lord at his meetings, and who had died a few days after, rejoicing in Christ, he said to Mr. Sankey, "It was worth our coming across the Atlantic for that one soul, who is now gone home to the Father's house."

And surely we may praise the Lord that they have come across the Atlantic, as we see these souls who were living without God and without hope, full of praise and joy, and beginning to live to the honour of Him who has died for them, and washed them from their sins in his own blood!

M. A. CHARLESWORTH.

Limehouse Rectory, E., May 7, 1875.

MONDAY'S NOON MEETING, HAYMARKET.

The popular holiday of Whitsuntide did not lessen, but rather increased, the attendance at the meeting to-day, which was, as usual, pervaded by the spirit of praise for the work of the past week.

There was a perfect tide of requests for prayer of the most varied kind, including special services at various places throughout the country, and the annual meeting of the Society of Friends.

After the introductory praise and prayer, Mr. Moody read Peter's recital of his vision at Joppa. He remarked that it was interesting to notice, that the words that were specially blessed to the conversion of Cornelius and his house were those spoken by Peter concerning Christ, and Him crucified. This was the kind of preaching that was still owned by God.

Mr. Moody said the first letter he opened this morning was the following:—"Dear Mr. Moody,—Our family have been attending your meetings, and myself and wife have had our souls greatly refreshed, *but above all, five of our dear children*, a sister of my wife's, and one of our servants, have been brought to know the truth as it is in Jesus. Another of my servants is now under the influence of the Spirit, and, I believe, fully broken in heart. What shall I render unto the Lord for all his mercies! Praise Him in the congregation of his saints." Another extract told of the conversion of two girls in a class through the conversion of the teacher. Mr. Moody asked prayer for the conversion of all unconverted teachers, and afterwards prayed very fervently for the services to be held this week.

Mr. Stone and Mr. Paton gave interesting reports of the meetings in the East-end yesterday. Mr. Paton related some striking instances of the conversion of households. At his request, a man who had been a great dog-fighter, came forward to Mr. Moody's stand, and told the remarkable story of his conversion in a very unassuming and touching way. His first religious impressions were created by the death of his child, fifteen months old, in March last. He was led to attend the services in the East-end Hall, and after several conversations with young men at the tent, was able to give himself to Christ, and part company with his dog-fighting and other evil practices. He was now anxious for the conversion of his wife, who was seeking Christ, and in a trembling voice requested prayer on her behalf.

This being done by Rev. W. H. Chapman,

Mr. Edwards gave some details of the services in the Opera House yesterday, and told of a little boy he met outside, who had received Christ three weeks since, while hearing Mr. Moody preach. Mr. Edwards closed with some words of earnest prayer for Mr. H. Varley, now returned from America, and that his labours here might be even more successful than they have been across the water. Mr. Varley was present at the meeting, but took no part.

After some further testimony with respect to the conversion of relatives through the East-end services, the meeting closed with the doxology and the benediction.

A REPOSITORY has been opened in Gosport for the reception of suitable books or periodicals no longer needed, for supplying hospitals, military barracks, and outward-bound ships. All parcels to be addressed, *carriage paid*, to the care of the Rev. C. J. Hort, Chaplain to the Forces, Clarence House, Gosport. I shall also be glad to acknowledge small donations for defraying necessary expenses, payable to my husband, the Rev. H. Tudor Craig, Chaplain to the Forces, Alverstoke, near Gosport.
JANE TUDOR CRAIG.

HASTINGS.—Efforts are being made among the numerous body of fishermen at Hastings to induce them to forego Sunday fishing. Open-air addresses and subsequent meetings have been held, and the fishermen invited to social tea-meetings, which were well attended, and a hearty response was given to the movement by some of the principal fishermen present. The movement is being supported by Christians of different denominations, and help is solicited for the continuance of these social meetings, and appropriate tracts for distribution would be greatly appreciated. Please address the Rev. Wm. Corbridge, Beulah House, Plynlmmon-road, Hastings.

MR. MOODY ON SUNDAY-SCHOOLS.

We give, as follows, the answers by Mr. Moody at the Convention to questions about Sunday-schools. He promised that he did not know much about the Sunday-schools of this country, and would therefore answer the questions from an American point of view.

How should the superintendent be elected—by the scholars, or by the teachers?—By the teachers, and by ballot, once a year. I do not believe in putting a man in, and keeping him for life. Let his term expire every year; he will soon find out whether he is popular or not.

What can be done with a minister and congregation who do not take the slightest interest in the Sunday-school?—Pray for them. Get the minister to speak himself now and then.

Ought a superintendent to scold his teachers before the scholars?—No; nor at any other time. Always hold up your teachers before the scholars.

Is it best for the teachers to use helps?—Yes, every kind of help; but I would not take them into the class with me. It is a very common thing in our country for the teacher to have two books with him in the class, and he proceeds something like this:—"John, who made you?" "God made me." "Yes, John, that's right. Who was the first man?" "Adam." "Yes, that's right, my boy." I would have only one book in the class—the Bible. Picture the lesson out before the children, and write down the answers they give. They will then want to see their answers, and that will make it interesting. Or take an object-lesson. Christ made use of all the objects round about Him—the bird, the fox, the little lamb skipping on the hills. It is much better to teach in that way than have a question-book.

What can be done to retain the older scholars?—I was very glad our friend from Belfast (Dr. Hanna) touched on that question. The quicker we abolish the word "children" from the Sabbath-school the better. We want to get the adults into the Sabbath-school, to teach them the Word of God. I believe we are on the eve of a revolution on this point. We have a wealthy man in Philadelphia who has put up a building there with fifty rooms in it, all opening into one building, and the parents can see their children with the teachers right down below them. There you will see 2000 or 3000 children and parents all together studying the Word of God. The result is, we get a great many of the fathers and mothers to attend Sabbath-school every Sunday afternoon. I would have preaching in the morning to the church; in the afternoon, let us come together, old and young, for the study of the Bible; and in the evening have an evangelistic meeting. That is about what we ought to have. Then I would have proper seats for the little ones. The idea of setting a little fellow on a high seat, with his legs dangling down, and listening to a dry sermon! No wonder he gets to hate the very name of the Sunday-school!

Would you have a teachers'-meeting? If so, how would you conduct it?—Certainly have one; but there are different ways of conducting it. We have one in Chicago every week; and we have it on Saturday, at twelve o'clock—the worst day in the week—yet it is always full; about a thousand attend it. We have in America a uniform lesson. I hope you will soon have one here. But some one says, "Will the same lesson do for the little ones as for the old?" Of course. Cut the meat finer for the young ones, that is all. Then all the religious papers publish an article on the Sunday-school lesson, and even some of the dailies are doing the same. Then as to conducting the meeting. You should have a union one, to study the lessons. But then, I have one in my own church, once in three months, where the superintendent and the teachers have a free conversation, and criticize one another. For a quarter of an hour they criticize me; some think I have too much singing; others I have too long prayers, and so on. Then I turn round and criticize them pretty sharply.

Would you have a teacher disturbed when he is at the lesson?—By no means. And, another thing, I don't like to have any one disturb me in the inquiry-room. When the teacher has just got warm in his subject, and the scholars have just got interested, up comes the secretary. Then they settle to their work again; up comes the librarian. Back to their work again; up comes the superintendent. There won't be much satisfaction in the lesson that night. I was in a Sunday-school lately, and noticed one lady teacher was disturbed seven times in thirty-five minutes.

How would you ministers like to be disturbed seven times in the middle of your sermon by somebody wanting to speak to you? It would break the thread of your discourse. No teacher should be interrupted during the lesson.

What can be done to awaken a fresh interest in our Sunday-schools?—One thing you could do is to set the children to work. Bring in a number of nice little plants and geraniums, and tell the children each to choose one, and take it to any sick person they know. Sometimes I have brought a few gold fish, and have done the same. I know the sick love to have flowers, and the children will be delighted to take them the present. I am very much interested in what is going on at Mildmay in giving flowers to the sick. It makes one almost wish he were sick to get these lovely flowers.

What plan do you think best for conducting infant-schools?—Well, it is a pretty difficult thing to do properly. I know I find it a great deal easier to preach to large meetings, and therefore I cannot pretend to answer that question.

Do you think it is best for classes to have two teachers?—By no means.

How many scholars would you have in one class?—That would entirely depend on how many good teachers I had. If I had a hundred scholars, and not a converted teacher near me, I would take them all myself. Some teachers are like magnets, and can teach seventy-five better than others can teach five.

REV. W. TAYLOR'S WORK IN BRISTOL.

A correspondent writes:—

The long-sought blessing for our city is just commencing, and the expectations of God's people are enlarged and intensified for a glorious revival in our midst.

For many months importunate prayer has been offered for a share of the blessings enjoyed by other cities, and our gracious Lord is now responding to these appeals, and our city is being moved by the Holy Spirit.

After several fruitless attempts to obtain the help of Messrs. Moody and Sankey, Rev. W. Taylor has been led into our midst, and, with the hearty co-operation of ministers and earnest Christians, is holding a series of meetings in the largest and most central of our halls.

These services have been gloriously successful, hundreds have heard the blessed gospel, Christians are being quickened into newness of life, and the results of the inquiry-meeting have been most encouraging.

Nor have the efforts been confined to the Colston Hall, but special meetings for working-men during the dinner hour have been held, and largely attended.

Will Christian readers pray for us that the house-to-house visitation may be blessed; that the outlying masses, so hard to move Godward by ordinary means, may be brought to hear the gospel; that the spirit of union and brotherly love may fill every minister and Christian in our city, and that our God-dishonouring unbelief may be cast out by the might of victorious faith.

The following is from another correspondent:—

We have much reason to praise the Lord in this place, that He has put it into the hearts of so many of his children of every section of the Church of Christ to call upon Him unitedly for a blessing upon this important work carried on by the Rev. W. Taylor. The first droppings of the shower have already appeared in many anxious inquirers, accompanied with many hopeful results, at the evening meetings of Sunday and Monday; but we look for abundance of rain, and earnestly solicit, in this behalf, the prayers of all the sympathizing readers of THE CHRISTIAN. At our three first meetings in the large Colston Hall, holding about 2500 or more, we were quite full; and on Sunday evening an overflow meeting of many hundreds was held in Lodge-street Chapel adjoining.

The *Western Daily Press*, of Friday, says:—"An open-air service, in continuation of the special services which are at present being held in Bristol, was addressed by the Rev. William Taylor last night on Brandon-hill. There were from 1500 to 2000 present. Mr. Taylor addressed the assembly twice. After his first remarks, the Rev. W. J. Mayers sang 'The Ninety and Nine.' The words were uttered with remarkable clearness, and sung with full volume of voice, so that all present could easily understand without the hymn-book. The service closed with the singing

of 'There is a fountain filled with blood,' and prayer, after which Mr. Taylor announced that there would be a meeting for inquirers at Bethesda Chapel."

A well-informed correspondent also writes: "The work of God is going on here well. The Colston Hall is crowded, and the inquiry-room—itsself a large hall—well dotted all over with groups. An Indian Army officer was saved there on Wednesday night; and last night he brought two of his daughters and a son into the room as seekers; they also received the Saviour. Pray for the extension of the work in the west. There is a tier of towns in this direction, I am told, which have not been aroused like the cities of the north."

Rev. William Taylor, of California, has been for many years labouring as a missionary evangelist in most of the mission-fields of the globe, and among agents of all the principal missionary societies of all churches. Within a few years past, God has founded a self-supporting Mission in India, composed of newly-converted European residents, East Indians, Parsees, Hindus, and Mohammedans. Its object, in conjunction with other organizations, is the conquest of India for Christ. It does not draw a penny from any missionary society, or any source outside of India, except the funds required to send missionaries to them. This Mission is now firmly planted in Bombay, Poona, Kurrachee (west of the Indus), Calcutta, Madras, Bangalore, Secunderabad, and more than a score of smaller places. It requires more than five thousand miles of travel to visit all the organized self-supporting centres of this work. It is called "Bombay, Bengal, and Madras Mission," these being the three great centres of its operations; but it is not limited to these.

Mr. Taylor, under God, is the founder and the superintendent of this Mission. Its present working force comprises eighteen preachers, devoted wholly to evangelistic and pastoral work, and about thirteen hundred lay members and workers, who support their own ministers, and pay all running expenses of their work, except their pioneer superintendent, who refuses to take a penny from them. For many years, in addition to his preaching, God has been using his pen for the spread of His gospel. By the proceeds of his books he supports his family, pays his own sea-travelling expenses, and bears the expense of planting Missions, and developing resources for their support, after which he turns them over to the care of faithful ministers whom God appoints as his coadjutors in this great work. Mr. Taylor's funds are very low now. He will not receive gifts. He has three promising sons to educate, and needs help. The only way open to help him is to buy his books, which are published by Messrs. Hodder and Stoughton, 27, Paternoster-row.

SUGGESTIONS.

One correspondent writes to us on what may be termed the subject of Personal Appeal, urging no child of God to pass a day without speaking to some soul about Jesus.

Another is very anxious that workers for Christ should repair to the Ludgate-hill station of the London, Chatham, and Dover Railway, and other lines, at the time that the workmen's trains arrive—4.30, 5.30, and 6.30 a.m.—and distribute portions of Scripture and tracts, as well as printed notices of Messrs. Moody and Sankey's meetings in the South.

A third entreats that some of the united, earnest efforts lately put forth on behalf of our young men should be extended to the young women of our isles. Our correspondent says.—

"It was with an expression of surprise that I called a lady's attention the other day to the fact that, at a recent Communion, the young men admitted to church fellowship considerably outnumbered the young women. 'I don't think it surprising,' replied the lady, 'when we consider the almost exclusive manner in which young men have been prayed for for a long time past.' She was right, and I felt, not for the first time, that the Church has been unwise in this matter."

CRECHE, CAMP HILL, BIRMINGHAM.—It is proposed, God willing, to establish a Creche, or infant nursery, in the district of Camp-hill, for the care and preservation of infants and young children whose mothers are compelled to work for a livelihood. Details can be given, or assistance received by Mr. Geo. Davis, secretary to the Birmingham School Board, Clarendon-chambers

BELGIUM.

I have just paid a visit to Brussels, with the object of meeting delegates from the seventeen associations of young men in Belgium, of which about twelve were represented. There is a considerable variety in the character of these associations. Some are actively engaged in the dissemination of the gospel; some assist in open-air preaching. At one of the annual meetings, nine or ten young men stated that they had been awakened, and ultimately led to the Saviour, by tracts which were given them by young men of the association.

In addition to this I had a meeting for ladies, to interest them in a work of Bible women for Belgium. A commencement has been made by English ladies for evangelization amongst the labouring classes, and I was anxious to know if they could not also get the military to attend these meetings. I pray God that workers may be raised up for Brussels and other parts of Belgium. There is as much liberty for Christian activity as there is in England, and I merely notice these various lines of Christian service with the view of hinting to God's people speaking the French language what an important door of labour is open to them in this prosperous little kingdom! There are above five millions of inhabitants, and perhaps between twenty and thirty thousand Protestants.

MR. E. PEARSALL SMITH'S MEETINGS.

A number of pastors, evangelists, and delegates of young men's associations, besides residents in the town, came together to take part in the three days' meetings held here. At half-past nine there was a familiar conversational meeting with pastors and evangelists, characterized by much freshness and efficiency, at half-past ten an address, at half-past two another social meeting of pastors and evangelists, and another address at half-past three, and at eight o'clock another, which partook of the character of a gospel appeal. It has pleased God greatly to bless these meetings for the quickening of believers. At one of the meetings several souls were brought to Christ, and several were also converted in a subsequent meeting. From the rapt attention of those who came to the meetings, and from expression in private of the benefit so many received, it is to be hoped that the believers in Belgium have received an impulse in the Divine life which may issue in lasting benefit to the cause of God in this land. During an address on Wednesday morning the effect was such that Pastor Anet stopped the meeting and asked all present to join with him in prayer for the power of God, and at the conclusion all joined with their whole heart in singing the doxology, "Gloire soit au St. Esprit."

In one meeting Mr. Smith pressed on believers the duty of being reconciled with their brethren ere they engaged in the worship of God; and this led one pastor to accost another with the words, "Before I bring my gift to the altar I want to be reconciled to my brother," and then and there a reconciliation was effected.

When we think of doors flying open in France, Germany, Switzerland, Holland, Belgium, and one being used for such extensive blessing who does not speak a word of their various languages, one is constrained to exclaim, "What has God wrought!"

GEO. PEARSE.

61, King's-road, Brighton, May 17.

THE WORK OF GOD IN BELFAST.

It must not be supposed, because we have for some weeks past given no details as to the work of revival in Belfast or its neighbourhood, that the work has ceased. This is far from being the case. The ministers of the town still testify to the good which is being done, if not so demonstratively as in months past, yet none the less really and effectively. To give an instance in point, which may serve as a specimen:—Last Saturday night four young men, at the conclusion of an evangelistic meeting, started to convey a friend, who had come to the meeting from a distance, homeward. Their way lay down the Carrickfergus-road, along which, as the five walked, they beguiled the tedium of the way by singing some of Mr. Sankey's hymns, which have now become so familiar and popular. When they had proceeded some distance they heard footsteps behind, and turning they saw four men following them a little way in their rear. Resuming their journey, however, they continued their singing, the men still following, evidently on purpose. Some miles

from town they parted with their friend, and turned homeward. The four men were now before them, and, as they advanced, allowed them to come up with them, and to their surprise informed them in tones of deep earnestness that they were in a state of anxiety about their souls, that hearing the singing they had been constrained to follow it, and would now be glad if the young men would speak with them regarding salvation. The request was gladly complied with. The four youths each took one of the men beside him, and thus, two by two, they walked on together talking of the things which concerned their peace. It was late when they parted, but ere they did so the strangers were able to declare that "they went on their way rejoicing."

Quite a multitude of cottage-meetings continue to be kept up, and to be attended by crowded gatherings of most earnest, in many cases tearful, people. In connection with one congregation which we could name, there are no fewer than fourteen of these, scattered here and there through the streets around the church. Open-air preaching is now also commencing vigorously, and, if the weather permits, is likely to be carried on by the ministers of the town with much earnestness during the summer.

At the daily noon meeting on Monday several very cheering reports of good work were given in by the ministers present, some respecting the work in Belfast, and some regarding the country districts or towns around. This meeting continues to be held daily in Donegall-place Methodist Chapel.—*Witness.*

THE BRIGHTON CONVENTION.

MAY 29 TO JUNE 7.

Luther said, "I am so overwhelmed with work that I must pray four hours to-day." If you, dear Christian, are burdened with work, or with your very efforts for the Master, then take a week out of your life, and "Come aside, and rest awhile," with the Master and his gathered disciples.

If a partial faith is overcome by the world, come and find an overcoming faith. If the feet of any are weary and stumbling, "come" and learn to "walk in the Spirit." Devote a week out of your busy career to "wait on the Lord," and to review your whole lives from a more quiet stand-point, and find, as thousands have found in such meetings, a crisis of faith and consecration, in which your former purposes will be turned into acts, and your creeds into glorious realities. We invite you in the name of the Lord, to follow the numerous examples in the Scripture of assembling ourselves together for special days of consecration and faith.

We do so without any doubt as to the overshadowing presence of Jehovah, or of the definite blessings which He is pledged to give to those who seek his face. This dispensation of the Spirit was opened with ten days of prayer. Is it without a lesson to us? Can we be without something, at least, of blessing, similar in character, though different in degree, to the several scenes narrated in the Acts of the Apostles, when the Holy Spirit filled them with his sacred presence?

Among others, the Christians named below have expressed a desire to co-operate in gathering the Brighton Conference. Most or all of them are expected to be present:

The Earl of Chichester, the Very Rev. the Dean of Canterbury, the Revs. W. Hay Chapman, London; Filmer Sullivan, Brighton; J. A. Aston, Cheltenham; S. Christopher Morgan, Harrow; Baron Harte, Paris; Armand de Lisle, Paris; Thain Davidson, Islington; and George Savage, Bexley; Baron Van Dorn, The Hague; Jonkheer Elout van Soeterwande, the Hague; Baron Von Gemmingen, Baden; Hon. Mr. Farwell, Chicago, U.S.A.; John Wannamaker, Philadelphia, U.S.A.; Paul Kober Gobat, Basle, Switzerland; Martin H. Sutton, Reading.

R. P. S.

WESLEYAN SCHOOL, KING-STREET, HASLINGDEN.
—This school, which was opened some two years ago by the late Rev. L. H. Wiseman, is already found too small to accommodate the numbers wishful to participate of its benefits, and its enlargement is much needed. We have lately been blessed with a visit from Mr. Isaac Marsden, of Doncaster, whose labours were abundantly owned of God. Some fifty found peace, and are now joined in church fellowship. We have lately formed in the school an adult class, now numbering some thirty, many of whom have not been going to any place of worship. It is very pleasing to see child, father, and grandfather joining together in praising the praises of Jehovah.

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NOTICES OF BOOKS.

WORK AND SING FOR JESUS. By Rev. E. BAILLEY. *Book Society.*—One of the many useful and valuable little books called forth by the present awakening of the Church to living activity, and conscious possession of talents to be employed in the Master's service.

THE CHRISTIAN'S INVENTORY: What is It? Notes of an Address to Young Converts. By J. DENHAM SMITH. *Hawkins.*—Food for converts—elementary truth for God's young children, milk for babes—is needed now; and this summary of what a Christian is, and has, and knows, is timely as well as true.

ST. JOHN VI. A Key to the Anti-transubstantiation View of the Words Used at the Institution of the Lord's Supper, etc. *Hatchards.*—This little brochure is by a clergyman, and appears to deal very completely with this much-contested subject. We do not much care for these controversial works, but presume they are really needed in certain directions, and in the present instance the subject is handled in a very readable manner.

TEN DAYS' MISSION (1875). Twenty Sermons preached in St. Margaret's Church, Brighton. By Rev. W. HAY M. H. ATKEN, M.A. *Dickinson and Higham.*—We rejoice to see such words of life and power reproduced, and that so well. It is like having the Mission at one's own fireside, with God alone, instead of amidst the excitement of public assemblies. May a rich blessing rest on the work, and a second harvest of souls follow on its perusal.

GREEK LESSONS. By W. H. MORRIS. *Longmans.*—This very useful little work has now reached the third edition, and the author has increased its value by adding the accents, and by such modifications of grammatical arrangement as were desirable to bring it into harmony with improved methods. It is a book, as the author says, "for those who may not have much time to give to the subject. ... At the same time, all in the right direction for those who wish to know more of that wonderful language; and, lastly, a book especially adapted to those who desire to read the New Testament in the original Greek," and the Septuagint; though, for the study of the New Testament, we think there are works which are more likely to meet the student's wants.

CENTRAL NOON PRAYER-MEETING,

MOORGATE-STREET HALL.

The following are the subjects for the fourth week in May:—

DATE.	SUBJECT.	SPEAKER.
Th. 20.	Ready to give an answer.—A reason of the hope (1 Pet. iii. 15).	Rev. W. Dinwiddie.
Fri. 21.	The Kingdom of God without and within (Luke xvii. 21; xix. 11).	Mr. E. C. Morgan.
Sat. 22.	Peace the starting-point for work (John xx. 21).	Rev. A. C. Price.
Mon. 24.	Courage (2 Pet. i. 5).	M. G. Pearce.
Tu. 25.	Dead and alive (Rom. vi. 11).	S. Hebditch.
Wed. 26.	Spirit of sonship (Gal. iv. 6).	Mr. J. Weatherley.

We publish by request the following rules of the Central Noon Daily Prayer-meeting, in Moorgate-street Hall:—

"1. The chair to be taken precisely at twelve o'clock. All hymns to be given out by the chairman only.

"2. The first half-hour to be ordinarily occupied with (a) the opening prayer and hymn, (b) reading the Scriptures and a short address, (c) reading the requests, during silent prayer, followed by a hymn.

"3. At half-past twelve, the meeting to be thrown open for prayer, or remarks on the subject of the day, or interesting information concerning the Lord's work by any one present. No person to occupy more than three to five minutes.

"4. Since all meet as members of Christ, nothing is to be introduced of a denominational or controversial nature.

"5. All requests for prayer for the day to be left for classification, before the chair is taken, in the box at the centre door, or dropped into the letter-box at the side door in London Wall.

"6. The meeting to be closed precisely at one o'clock."

WE can never thrive except we seek God in secret; and if we begin in our closets, we shall not end there; we shall also seek and find Him in the assemblies of the saints.

DAILY TEXTS.

"EMMANUEL, ... GOD WITH US."—MATT. I. 23.

Thurs., May 13.—"The Word was *with* God, and the Word was God." "That eternal life, which was *with* the Father, and was manifested unto us... Truly our fellowship is *with* the Father, and *with* his Son Jesus Christ."—John i. 1; 1 John i. 2, 3.

Fri. 14.—"Behold, I am *with* thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of." "Thou shalt make a mercy-seat of pure gold.... And there I will meet *with* thee, and commune *with* thee, from above the mercy-seat."—Gen. xxviii. 15; Exod. xxv. 17, 22.

Sat. 15.—"Fear not, for I am *with* thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." "The Lord was *with* Joseph, and showed him mercy."—Isa. xli. 10; Gen. xxxix. 21.

Sun. 16.—"Have not I commanded thee? Be strong, and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is *with* thee whithersoever thou goest." "If so be the Lord will be *with* me, then I shall be able to drive them out, as the Lord said."—Josh. i. 9; xiv. 10.

Mon. 17.—"The angel of the Lord appeared unto him, and said unto him, The Lord is *with* thee, thou mighty man of valour. ... Go in this thy might." "My presence shall go *with* thee, and I will give thee rest.... If thy presence go not *with* me, carry us not up hence."—Judges vi. 12, 14; Exod. xxxiii. 14, 15.

Tues. 18.—"When thou passest through the waters, I will be *with* thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee." "He that sent Me is *with* Me: the Father hath not left Me alone; for I do always those things that please Him."—Isa. xliii. 2; John viii. 29.

Wed. 12.—"They constrained Him saying, Abide *with* us, for it is towards evening, and the day is far spent, and He went in to tarry *with* them." "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art *with* me."—Luke xxiv. 29; Psa. xxiii. 4.

"ANOTHER COMFORTER, THAT HE MAY ABIDE WITH YOU FOR EVER."—JOHN XIV. 13.

The Christian TRACT FUND.

To Donations received	By Grants to Distri-
to May 15 ... 0 4 6	butors ... 0 4 6

APPLICANTS FOR TRACTS.

- Rev. Stokes Shaw, Beechen-cliff-villa, Bath. For Twerton reading-room; books for library.
- Mr. Martin, 28, Godfrey-street, King's-road, Chelsea.
- George Willis, Langport, Somerset.
- James Dye, New-road, N. Walsham, Norfolk.
- Mr. A. G. Robson, Pemsler Station, North Eastern Railway.
- Mr. Jason Quarterman, 42, Oxford-street, High Wycombe, Bucks.
- W. F. Turney, 17, Marlborough-sq., Chelsea (Boys' Mission).
- Mr. C. Green, The College, Regent's Park, N.W.

"THE CHRISTIAN" TRACT FUND.—I have used this valuable medium for the promotion of the Lord's work once or twice during my short experience as a worker for the Lord. It has encouraged me to persevere, and by the handing of the silent messenger to all I came in contact with, has given me confidence to speak for Jesus, and endeavour to lead them to seek Him. It is only about twelve months since I found Christ, and during that time I have had the gratification of seeing much good result from the humble efforts put forth. A fellow-worker and myself have established a class for the roughest and most neglected young men and boys we can find in Birmingham, and have, during its existence, seen the Holy Spirit work very blessedly amongst us. Although only about seven months ago they presented themselves at our meetings in a most deplorable condition, dirty, ragged, and almost uncared for, at least by human friends, they now come from time to time most respectably dressed, and behave in a most becoming manner. This is a sphere of work which seems very much neglected, seeing the hundreds, yea, thousands, of youths who are thrust out upon the world, with unhappy homes and drunken parents, and we think by a kind word and a tract dropped to them, they would be very willing to attend such meetings as these, and much good result. Any contributions of tracts or small books will be thankfully received and acknowledged by me. Also I shall be glad to give any information whatever in respect to our class.

112, Benacre-street, Birmingham. THOS. T. CRAMP.

Communications received with thanks.—J.S.; G.E.B.; J.B.; L.T.; J.H.C.; J.K.; C.H.; C.G.; R.M.E.C.; W.J.M.; T.B.; E.B.P.; S.W.P.; J.S.B.; E.P.; W.L.S.; W.W.; M.R.B.P.; C.W.; M.H.C.; K.G.; S.E.W.; J.S.L.; C.K.; L.G.; K.R.; J.S.B.; R.F.; A Worker; M.J.H.; H.N.; W.B.A.; E.C.H.; E.H.; J.C.C.; E.H.K.; M.B.; J.R.D.C.; M.C.H.

YOUNG MEN'S CONVENTION, LIVERPOOL.—We would solicit the attention of our readers interested in the work among our young men to the advertisement of this Convention, to be held this week. The work among the young men there has attained very gratifying dimensions, and as this, we believe, is the first Convention of the kind in this country, we hope it will be supported by the presence of those who can attend, and the prayers of all.

BARROW-IN-FURNESS.—Will the readers of THE CHRISTIAN praise the Lord for the blessing God has given with his word, through the preaching of our dear brother John Vine here during the present month? Also pray for a still greater blessing on the meetings he is to hold every night this week at the Royal Amphitheatre. A great many have been already brought to the Lord. The meetings have been full, and not a night has passed without some precious souls having been born again. All praise to His holy name! The Amphitheatre seats over fifteen hundred people. Christians of various denominations are all heartily in the work. JAS. WHARTON.

SINGING THE GOSPEL.—As mentioned last week, it has been thought desirable that the band of Christians who have been assisting Mr. Sankey in the service of song at the meetings in the Agricultural Hall should remain united, and hold themselves open to assist in other efforts for the spread of the gospel among the masses of this great city, as the Master may have need of them. An association has been formed for this purpose, under the title of "The North Evangelistic Choir," president, Captain the Hon. R. Moreton, R.N.; and the secretary, Mr. C. F. Hodges, of 17, Dunlaco-road, Clapton Park, E., will be glad to arrange with ministers of the gospel, evangelists, and others who may wish to secure the co-operation of this band of Christian workers for special evangelistic services, especially in the northern and central districts of London. The choir will meet at the Conference Hall, Mildmay Park, for practice, and occasional gospel services of song will be given there, the next being fixed for Saturday, May 22, at 7 p.m.

WINDSOR.—In the royal borough God has been reviving the faith of his people, and stirring them up to special effort for the unsaved. Since the commencement of the present year, the Town-hall was granted, by the kindness of the Mayor, W. Underhay, Esq., for special services from time to time. Those conducted by Leite Rozas, Esq., were accompanied with much blessing. Many have been filled with joy in finding a Saviour, and others are still in a very anxious state. These evangelistic services were followed by meetings for the young, in which Mr. Jordan and Mr. Kerwin, of the Children's Special Service Mission, took a leading part. A meeting for the promotion of scriptural holiness was also held in the Baptist Chapel. Evvs. J. Allen, W. E. Boardman, Charles Graham, and Asa Mahan, D.D., were present, and the congregations were large and appreciative. A noon prayer-meeting has been started; and, altogether, the spiritual life of Windsor has received a blessed impetus Godward.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.—For answered prayer in real blessing in Trimley and Walton.—For much blessing on special services in Luton, Notts, for which prayer was asked in THE CHRISTIAN.—For blessing signally granted in answer to prayer at Mr. Pearsall Smith's three days of conference at Brussels.

PRAYER.—For the passengers, officers, and crew of the "Lord Warden," that a safe voyage may be vouchsafed them to Australia, and that the efforts of the Lord's servants on board may be blessed to the conversion of all amongst them who know not our Lord Jesus Christ.—For a careless young man, just going to London to prepare for an army examination, that he may be kept from evil, and have a successful examination, if according to God's will.—For the houses of prayer, and the institutions connected with them, in Macclesfield and Cheshire.—For God's blessing on the means used for the restoration of a lady's hearing.—That my father, who is in great agony, may obtain some relief, and that he may get a clear view of justification by the blood of Christ.—That God would be pleased to heal a dear young believer, who suffers severely from epileptic fits, and whose mind is affected by them.—For two sons of a Christian father, aged fourteen and nineteen.—For a beloved wife, prevented by deafness from hearing the word, and who, having made a profession of Christ, is still in darkness, and apparently devoid of any anxiety to be a disciple of the Lord.

PLACES.—For Southgate.—For Sheffield.—For the village of Womersh, near Guildford.—For great spiritual blessing on the children of the Birds' Nest Home in Ireland.—For four days' special services, to be held May 24 to 28, at Kensington, Bath, conducted by Rev. A. R. D'Arcy.—For Cromer, in Norfolk, during a Mission-week, beginning June 1.—For a large parish in Nottinghamshire, about to lose a valued pastor, that a faithful servant of God may be sent to supply his place.—For open-air services in West Norfolk.—That meetings in the mining districts of Belgium among women may be blessed of God.

CONVERSIONS.—For my dear husband, and my youngest son, who is a sceptic; also for my youngest daughter.—On behalf of two infirm and aged persons.—For "betting men," at this

time, that God, in His great mercy, would convert them.—For a widow lady and her seven children.—For the restoration of a young man at Cambridge, and that he may be brought to Christ speedily.—For my parents, brothers, and sisters, that they may be converted.—A father and mother, for their eleven dear children.—For a father.—That all my scholars may be led now to accept of Christ, and to follow Him fully.—A mother, for her only son, long leading an idle and immoral life.—For a ritualist and a scoffer, that they may be brought under the sound of evangelistic truth.—On behalf of a poor unbeliever, failing in health, that he may see his Saviour.—For my mother, two brothers, and two sisters.—The prayers of the Lord's people are earnestly requested for Mary E. Coward, now under sentence of death for the murder of her child, that God will give her faith to believe in the Lord Jesus Christ to the salvation of her soul.

FORTHCOMING SPECIAL MEETINGS.

MESSES. MOODY AND SANKEY'S MEETINGS.

HAYMARKET OPERA HOUSE.—Noon Meeting every day, except Sunday, 12—1. Thursday, May 20, special prayer for households. Bible-readings or Addresses on Wed., Thurs., and Fri., May 19, 20, 21, at 3.30 p.m. Admission to the Bible-readings by tickets only, supplied on application at the Opera House. Mr. Moody every evening this week, except Saturday, at 7. Young Men's Meeting every evening, 9—10; Mr. H. Drummond will preside. Special Address to Young Men, by Mr. Moody, on Friday, at 9 p.m.. Admission by ticket, obtainable at the ticket-office. Mr. Moody on Sunday, at 8 a.m., 3.30, and 8 p.m.

BOW-ROAD HALL.—Prayer-meeting every day, except Sunday, 12—1. Messrs. Moody and Sankey Wed and Thurs., May 19 and 20; Mr. C. H. Spurgeon on Fri., May 21, at 8. Young Men's Meeting every evening, in the adjoining tent, 9—10. Mr. Sankey on Sunday at 8, 3.30, and 8.

VICTORIA THEATRE.—Rev. J. H. Wilson, of Edinburgh, on Wed., and Mr. Henry Varley on Thurs. and Fri. evenings, May 19, 20, 21, at 8 p.m. Young Men's Meeting from 9—10.

ISLINGTON HALL, between 7 & 8, Islington-green, N.—Young Men's Meeting every evening, 8—9. Captain Moreton will preside.

LIVERPOOL YOUNG MEN'S CONVENTION.—A Christian Convention, with respect to the work among young men, will be held in Newsome's Circus, Whitechapel, Liverpool, on Th. and Fri., May 20 and 21. For particulars, see *Advt.*

Y.M.C.A., 165, Aldersgate-street.—A Meeting every Saturday, from 3 to 4.30, to commence June 12. For the Study of Holy Scripture, and Conference on the Duty, Privilege, and Power of Holiness. Communications to be addressed to Rev. John Allen, Hon. Sec., Southgate, N.

CANNON-STREET HOTEL.—Conference on Scriptural Holiness, Monday, May 24.

OXFORD CORN EXCHANGE.—Mr. R. Pearsall Smith will deliver addresses on Scriptural Holiness, Thursday, May 20, at 8; Friday, 21, at 8 and 8; Sunday, 23, at 3 and 8.30.

CONFERENCE HALL, MILDWAY PARK.—Annual Mildmay Conference on Wednesday, Thursday, and Friday, June 23—25. Subjects:—"The Glory of the King," "The Power of the King," and "The Presence of the King."

EVANGELICAL MISSION TO ISRAEL, 394, Hackney-road.—Preaching, 6.30 p.m., on Saturday.—Lectures to Jews, 3 p.m. Daily Prayer-meeting, from 1 to 2.

HOUSE OF REST, 7, Cambridge-gardens, Kilburn-park, N.W.—Meeting every Friday, at 3 p.m., on "Faith's Rest, and the Believer's Progress in the Divine Life."

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Spiers, at Tewkesbury, till May 21. Eighth anniversary of Children's Special Services, at Surrey Chapel Schools, Blackfriars-road, May 25, at 7.

Children's Evangelistic Band.—Mr. Hill, at Congregational Schoolroom, Lower Edmonton, May 20, 21, at 7; Wesleyan Schoolroom, Tottenham, May 25, 26, at 7; Baptist Chapel, Tottenham, May 27, 28, at 7.—Mr. Rawling at Cambridge Heath Congregational Church, May 25, 26, 27, at 7.30.—Mr. Rickards, at Trinity Chapel, Perry Vale, Forest Hill, May 24, at 7.—Mr. Wigner, at the Hall, Auckland-hill, Lower Norwood, May 25, 26, 28, at 7.—City Weekly Prayer-meeting at Weigh-house Schools, Fish-street-hill, every Tuesday morning, 9 to 9.45.

HOME OF INDUSTRY, Commercial-street, Spitalfields.—Meeting of Christian Workers third Wednesday in each month, at 7. Tea at 6.

MOORGATE-ST. HALL.—Thursday, May 20, at 7.30, Mr. R. C. Morgan, on "How to Study the Bible." Young Men's Meeting on Friday, at 8 p.m. A Gospel Service for the Young is held every Saturday afternoon, at 3. Parents, teachers, and friends are invited to bring their children.

MISSION ROOM, Central-hill, Upper Norwood.—Special Services, Friday, May 21, Mr. Frank White; Friday, May 28, Captain Hon. E. Moreton.

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BRIGHTON CONFERENCE ON SCRIPTURAL HOLINESS.—May 29 to June 8 inclusive. See *Advt.* for arrangements.

CONFERENCE HALL, Mildmay Park.—Sunday, May 23, Mr. R. C. Morgan, at 3.30 and 7. Evening subject, "The Conversion of Cornelius."

AGRICULTURAL HALL (St. Mary's Hall), Islington.—Sun., May 23, Edward Jenkins, Esq., M.P., at 3.30; Rev. George Fairgrieve, at 7.

WEEKLY NOON PRAYER-MEETING, St. George's Hall, Langham-place, W.—Every Wednesday, from 12 to 1.

DAILY PRAYER-MEETINGS.

HER MAJESTY'S THEATRE, Haymarket.—12—1, Messrs. Moody and Sankey's meeting.

BOW-ROAD HALL, Burdett-road, 12—1.

CENTRAL CITY NOON PRAYER-MEETING, Moorgate-street Hall, corner of London Wall, 12—1. Ladies' meeting, 1 to 1.30.

Y.M.C.A., Stafford Rooms, Titchborne-st., Edgware-rd., 12—1.

MILDWAY CONFERENCE HALL, Mildmay Park, at 12.

NO. 59, LOMBARD-ST., Mon., Tues., Thurs., Sat., at 1; Wed. and Fri., at 12.30.

EAST-END CONFERENCE HALL, Carlton-sq., Globe-road, at 12.30.

WOOLWICH, 14, Thomas-street, 12 to 1.

SUSSEX HALL, Leadenhall-street, at 1.

SUNDAY-SCHOOL UNION, 56, Old Bailey, at 1.

PEOPLE'S HALL, 272, Whitechapel-road, at 1, except Saturday.

GREEN LANES WESLEYAN CHAPEL, N., 6.45 a.m.

PECKHAM EVANGELISTIC MISSION, 116, Hill-street, 12—1.

TOTTENHAM.—Brook-street Chapel, 12—1.

ST. MATTHEW'S VESTRY, Denmark-hill, from 12 till 12.45.

ONSLow HALL, Neville-street, Fulham-road, Sat. even., at 7.30.

ARUNDEL-SQUARE CHAPEL SCHOOLROOM, every morning, from 7 till 8, Sundays from 8.45 till 9.45.

COMMITTEE ROOM OF Small Public Hall, Croydon, 12—1.

UNION HALL MISSION, Carlisle-street, Edgware-road, 12—1.

19A, GREAT PORTLAND-ST., Oxford-circus, 3 p.m.; on Saturdays specially for children and their friends.

GREENWICH.—Large Hall, Railway Station, 12—1.

Donations received by Messrs. Morgan and Scott to Saturday Morning, May 15th, 1875.

Gratuitous Circulation of "The Christian"—C.H. £5; C.G. 2/6	5	2	6
"The Christian" Tract Fund—D.C.	0	4	6
The Christian Mission—E.M.	0	5	0
Bible Women in France—W.E.H.	0	10	0
Homes of Industry—A.E.Y. £1. Marchmount Home—Thank-offering, 10/-	9	0	0
Flower Missions—C.H. £5; Shamrock, 10/-	0	10	0
Belleisle Home—Shamrock, £1; Dr. B. £1	9	0	0
Miss Mittendorf's Home—F.C.	0	10	0
Deputy Gospel Mission—C.H. £5. Tent—T. 10/-; Widow's Mite, 3/-	5	13	0
Day Nursery, Angel alley—J.E.H.	3	0	0
East End Tent—J.W.A. £5; B.K.S. 5/6; Mrs. N. £1; E.S.H. 2/6; G.B. £1	7	8	0
Governesses' Home, Wimpole-street—J.W.A.	5	0	0
Woman's Mission to Women—J.W.A.	5	0	0
Poor Jews in Whitechapel—C.H.	5	0	0
Friendless and Fallen—C.H. £5; M.A.G. £1; Invalid, £10; S.A.H. 5/-	16	5	0
Poor ye have—C.H.	5	0	0
Lodiana Zenana Mission—C.H. £5; Lady F. £5	10	0	0
Miss Weston's Work in Royal Navy—C.H.	5	0	0
Soldiers' Institute, Portsmouth—C.H.	5	0	0
St. Luke's and Bethnal-green Medical Missions—C.H.	5	0	0
Mr. G. Lawrence's Mission in Spain—C.H.	10	0	0
Lord's Day Observance Society—C.H.	25	0	0
East End Juvenile Mission—C.H. £5; C.J.N.H. £1; S.O.S. 10/-; Dr. B. 10/-	7	0	0
London Society for Propagation of Christianity among Jews—C.H. £5; Cheerful Giver, £15/-	6	5	0
Moravian Missions—Cheerful Giver, £15/-; S.O.S. 15/-	2	0	0
Poor French in London, M. Barbier—Shamrock, 10/-; E.B. 5/-	0	15	0
Mission Work at Canterbury—Shamrock	0	10	0
Hospital for Women, Soho-square—Shamrock	0	10	0
Two Million Pamphlets for London—B.K.S.	0	2	6
Midnight Meeting Movement—B.K.S.	0	2	6
Noon-day Prayer-meeting Fund—E.R. £10; Y.Y.Y. 5/-; E.C.M. 10/-; Anon. 2/-; South Kensington, £70; J.H. £1	81	17	0
British and Foreign Bible Society—S.O.S.	2	0	0
Religious Tract Society—S.O.S.	0	15	0
Spanish Evangelical Meeting—S.L.	0	5	0
Major Malan's Mission, S. Africa—S.B.	5	0	0
Arctic Expedition Fund—J.N.E.	1	0	0
Home for Little Boys, Farningham—Miss C.	0	5	0
Industrial Day School, Glasgow—Miss C.	0	5	0
Famine in Asia Minor Fund—J.B.	1	0	0
Destitute Children's Dinners—J.G.	0	2	5
Homes for Aged Poor, Notting-hill—A.B.	0	2	0
China Inland Mission—P.M. 2/6; B.K. 5/-; V.H. 10/-	0	17	6
Miss Leigh's Young Women's Home, Paris—B.K.	0	5	0
Whitcross-street Mission—A.E.Y.	1	0	0
Hammersmith Mission—A.E.Y.	0	10	0
Discharged Female Prisoners' Aid Society—A.E.Y.	1	0	0
Cripples' Home—Anon.	0	2	6
Diners for Aged Sick and Poor—Linden	0	2	6
George-yard Ragged Schools—Dr. B.	0	10	0
Home for Little Boys, Kilburn—J.E.H.	0	10	0
Evangelical Work in France, Mons. Perremaud—C.H.	5	0	0

£247 11 11

Rev. C. P. Barter gratefully acknowledges—[G.J.H. £1; From Edinburgh, £1; An Aged Widow, 2/6.]

The Christian.

MESSRS. MOODY & SANKEY IN LONDON.

LONDON is the metropolis of the world. In thousands of ways, for good and ill, its influence extends to our provinces at home, and our colonies and dependencies abroad, to every European nation, and to the remotest regions of the more distant quarters of the globe.

London is now the centre from which the spiritual light and heat of God's present gracious visitation to our country is radiated through all lands, and to the isles afar off. Not only are our provincial cities and country towns sending up their ministers and people to hear the gospel so simply, clearly, and fully preached, by sermon and by song, with such deep and wide results; but pastors from the European and American Continents come and listen, and then, refreshed in spirit, and assured that this work is of God, return home enriched with new thoughts, and stirred with new desires for God and souls.

We were remarking this to a Scottish minister, after one of the daily prayer-meetings, and he replied, "Yes, I was seated this morning by a German pastor, who told me that he had come to see and hear for himself, and, quickened in his own soul, had been carrying the good news to his fellow-countrymen in London before returning to his own home."

We are sure that to localities which cannot be personally visited by our American brethren, the influence of their work has brought such wealth of blessing, that it only needs to be said that the funds hitherto contributed have only sufficed to carry on this great work to the present time, and that at least Ten Thousand Pounds further are required to defray the outlay yet before them.

Our readers are generous givers, as our weekly subscription list sufficiently shows; but while we trust the existing agencies will be liberally helped to redeem their increased opportunities for good, the exceptional outpouring with which God is now so richly blessing this land calls for an exceptional liberality, in order that those who are devoting time, energy, and means, to their arduous responsibilities, may be able to meet the exigencies of the work.

We need not, therefore, apologize for calling the attention of our friends to the letter of the Chairman of the Committee on our first page; and we hope that the readers of THE CHRISTIAN will make very speedy work of placing the required amount in the Treasurer's hands.

FROM AN EAST-END CORRESPONDENT.

So far as my observation extends, it seems to me that the character of Messrs. Moody and Sankey's work is best described in the words of Luke vii. 16, "God hath visited his people," i.e., all those who, in the words of Anna, "looked for redemption in Jerusalem." It has been chiefly a work amongst the Lord's own people, those who were longing for "times of refreshing.....from the presence of the Lord." The Church as a whole has been quickened,

revived, energized; the joy of her salvation has been restored to her, and in that fact lies, in my opinion, the chief hope for the irreligious masses of the East-end and elsewhere.*

A Church revived, then, means an increased sense of *personal responsibility*; a *ministry from love and not from profession*; a fulfilling of Phil. ii. 4; a broad stream of missionary action at home and abroad. With comparatively few exceptions the Christian life of this land had sunk into a Laodicean state; the coming of Messrs. Moody and Sankey amongst us has been like John's Epistle, has shown us our state, and as many as have had ears to hear what the Spirit by them had to say unto the Churches, have opened the door, and let in the flood of blessing. The wheels of our chariots have been lifted out of the theological ruts in which they were running, and we have been shown with fresh power the meaning of such words as Conversion, Love, Gospel, Repentance, Good Works, and the like; we have been re-introduced to the Father, and have seen "the power of prayer." And for what purpose? Simply to be filled with joy ourselves, to find there is such a thing as a "full assurance"? By no means; but that "our sons and our daughters may "prophecy," i.e., bear a personal testimony for the Lord. And just in proportion as every Christian man and woman does this, each in his or her sphere, will the heathen masses, either at home or abroad, be reached.

But while this is the *general* aspect of our brethren's work, how true it is, as when the Apostle Paul himself was preaching, some believed, and consorted with him, and some believed not, and kept aloof from his work. And so it is to-day. There are professing Christians, and whole churches, who will not "consort" with "Moody and Sankey," who keep aloof from their work, and who decline to take any steps whereby they may reap a portion of the blessing accompanying their labours for themselves. I know a large, wealthy, comfortably cushioned Nonconformist church, where there has for some little time been a Saturday evening prayer-meeting among a few of its *young men* members. They petitioned the deacons and pastor for a prayer-meeting to follow the service every Sunday evening, as the best means open to them of securing a blessing on the Sunday's services, the church in question being far too respectable to listen to such a word as *after-meeting*. And—will it be believed?—it was denied to them in terms significant of disapproval of such an innovation! And yet there is not a weekly prayer-meeting of this church at any time. Can it be wondered at, then, that those who thus think themselves "rich, and have need of nothing," should profit nothing by this outpouring of the Spirit? An *outpouring* of the Spirit does not mean, as some seem to think, a *forcing* of unwilling people to be holy, but is a filling of those who, by emptiness of self, are prepared to receive the poured-out blessing; in fact, "looking for" it. "The kingdom of heaven suffereth violence, and the violent take it by force," and those who *will* are now getting a blessing. It is for us who do get it to seek to stir up our indifferent fellow-creatures to some degree of interest in the matter, that they also may be brought in. Let Mr. Moody and Mr. Sankey, then, thank God, for

* The "noble army" of Christians working in comparative seclusion, each the living centre of a little company, can reach and move the East-end masses far more effectively than any great meetings, as those at the Bow-road Hall and elsewhere.

they are doing a wider and more permanent work in stirring up Christians than even in preaching the gospel to the unconverted.

PAGES FROM DR. BARNARDO'S NOTE-BOOK.

THE LEVEE.—II.

Undisturbed by these "asides" and conversations, are two other groups, one in a distant corner, where they remain unnoticed in the dark, and another under the window, engaged in vigorous confabulation among themselves.

The group in the dark is one which, as we afterwards discover, possesses some very interesting features. It comprises a mother and two little boys, aged nine and five respectively. They are whispering together, undisturbed by the conversation of those around them. The mother has been under our notice for some time, and comes in to-day to obtain our final decision about her boys. She has a husband living somewhere, but he cruelly deserted her some eight months before she made her first application to us. Frugal and hardworking, loving her children with a passionate devotion quite remarkable in its way, she nevertheless finds it utterly impossible to preserve them alive with herself in the narrow and wretched room in Ratcliff, which they call home. She has four children in all—a girl aged eight years, and a boy fourteen months, in addition to the two with her to-day. *She pledged everything that could be parted with before applying to us.* On the day in question she first of all came without her boys; we sent her for them, and afterwards discovered that in her absence the boys lay in the room naked on a few rags, which constituted their only bed. Before she could bring the poor things to us it was needful to take out of pawn the old tattered garments they had been accustomed to wear; and for two shillings, which were lent her, she speedily redeemed these rags, and having arrayed the two little ones, brought them for inspection. The youngest boy was a pretty and comely child, but utterly wretched from want of food and warmth. The mother now has him on her knee, drawing around him, while in the hall, her own threadbare and scanty clothing. This, including the old bonnet, was borrowed of a kindly neighbour that the poor woman might make a presentable appearance at our Levée for the destitute.

The other group near the window consists of five boys. These apparently have been strangers to each other until they came into the hall; but with that quickness which belongs to boys cast upon their own resources, they now fraternize congenially with each other, and freely speculate upon the chances of being "tuk in."

But, gentle reader, we will not wait any longer, merely looking out upon these poor creatures waiting in the hall. For although there is a great deal to be seen and learned by a closer survey of these sorrowful groups, yet we have to remember that to-day there is serious and important work before us which calls for every moment of our time. So we will leave the post of observation, and sitting down at our table, ring the bell. See—in they come—this is applicant number one. Our questions, her replies, together with all her statements, are rapidly noted down by a fellow-helper, who sits silent by my side; when she has gone out, her case, as with each one that follows, is dealt with upon its own merits. Some applicants are at once received, others are held over for further inquiry, while others again are assisted by letters to heads of Institutions with whom we are in correspondence. Very many of the applicants whose cases we are unable to receive or recommend elsewhere are nevertheless aided with personal advice, and, it may be in a few cases, with temporary pecuniary relief.

Thus to-day, as upon the same day every week, from three to six hours' of patient inquiry and examination are given to the necessitous and distressing applicants for the advantages of our Institution.

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But when the last suitor has retired, the more careful work of close investigation begins. The notes our helper has taken are handed to our agents, whose work it is to visit the various localities whence each case emanates, and there to diligently search out every scrap of information which may enable us to decide upon each individual application. Dear reader, you will be glad to know that the result of our interviews on this very day upon which you have accompanied us is that eleven destitute children have been admitted. Yes, five dear little girls and six boys, of varying ages, have, thank God, to-day been passed from the outer world of suffering, pinching want, and, in some of the cases, almost crime, into the peaceful and industrial circle of our Home-life.

Our "Homes" can accommodate now 310 Boys and Girls. By God's help we cleave to our old, but delightful rule, *never to refuse a really destitute boy or girl, let the applicant come when he or she may, be it day or night, winter or summer.*

It must not be supposed, however, that all applicants come to us at our Friday afternoon reception, for a very large number are brought to our notice by friends throughout the country, and in many of the large provincial and manufacturing towns; whilst in addition to these the "Beadle" of our Home is out almost nightly, frequenting the low lodging-houses, concert rooms, and theatres of the East-end and Mid-London. And from these places we constantly rescue boys, and even girls, before whom, but for this intervention, nothing apparently waits in the future, save Shame and Crime, the gaunt twin sisters of Misery and Destitution.

On Wednesday, June 9th, by the mercy and goodness of our covenant-keeping Father, we hope to lay, in faith and prayer, the foundation stone of TEN COTTAGES at Ilford, the nucleus of the "VILLAGE HOME," so long desired, and now about to be raised in that locality. We need hardly remind our readers that its object is the rescue and training, upon the *family principle*, of little homeless orphan or neglected girls. Each of these cottages will contain some twenty children, superintended by a godly woman, and thus, when the entire village is built, no less than 600 children will be provided for. Each cottage costs some £450, and already ten of the Lord's stewards have each resolved to surrender this amount for the purpose we have in view.

Trains will leave Bishopsgate Station at 12.10, and 1.10 p.m. for Ilford. The same trains stop at Stratford ten minutes later. Carriages will meet these trains at Ilford to convey visitors to Barking-side in time for the ceremony.

Tickets are necessary, and may be procured free, upon application by letter to the writer at the

Home for Working and Destitute Lads,
18 & 20, Stepney Causeway, London, E.

SOLDIERS' AND SAILORS' HOME, HALIFAX, N.S.—Your parcel of books by Anna Shipton arrived safely per last English mail, and I thank you very much for your kindness in sending them. Our soldiers value so much "the new books just come from England." Our numbers go on increasing. Four soldiers at present command my special interest. Two of them feel their state of sin, and need of a change, but still "halt between two opinions." The other two are, I trust, farther advanced, and really desirous to find Jesus. The children of the married soldiers eagerly flock to the Home, and borrow books from our library for themselves and their parents. The Lord opens the way for me among them very graciously, and I fully trust in his mercy for the means to obtain a building where the Mission may be more effectually carried on. It is greatly, fearfully needed; for the temptations to sin abound in this city, and the absence of almost all care for the soldiers contributes to push the poor fellows into the very slough of evil. Our Home has already been the means of gaining many to the Temperance Society, when I make a point of urging them farther, even to the only real and permanent Source of strength and safety. Numbers are thus brought under the sound of the gospel who would not attend a prayer-meeting, or other professedly religious meeting. My temperance meetings are, in fact, although not in name, preaching services for Christ, and He has not left without witness of his blessing there. Oh pray for more manifestations of his converting grace among us, and for his Spirit's teaching for me in the work.—Yours,

ELIZABETH MARY HUNT MORGAN.

EXTRACTS FROM MY NOTE-BOOK.

BY A LADY WORKER IN THE BOW-ROAD HALL.

The first Sunday of the services I met with many interesting cases. I will only mention some of the most striking. The particulars were not all gleaned at the meeting, but have been since conveyed to me by letter or otherwise.

A young woman, with her mother, was very much impressed, and after conversation and Bible-reading, she praised God for what he had done for her in Christ. Her mother, at her side, could not restrain her joy, but, putting her arms around her, wept glad tears of joy. Surely the angels also rejoiced over her.

The next was a woman, deeply anxious. She did not find Christ on the spot, but a letter from her on her return to the country reads thus:—"I have well looked into the matter before I wrote back to you. I have been in a place of worship only once; it was to hear and see Moody and Sankey. Oh how happy I shall return home! Come up to London a sinner, and now washed in his precious blood. I hope Jesus will always keep close to me. I have a mansion above. What a blessed thing to know Jesus! I just went to see fun and the world, but, thanks be to God, He has plucked a brand from the fire. Pray for me," etc.

The next is a young girl about thirteen, who, after the same meeting, returned home, and went to bed to weep for two hours. Her teacher met her on the following Sunday, and, after conversation, she found Christ. Some of our elder Christians in the faith should have seen this young Christian rejoicing over her first-fruit in working for the Lord. "Oh, teacher, my brother has been with me to the hall, and he has found Jesus too." Brother, sister, go and do likewise.

I mention another case, as it may encourage others, as it did myself, who are sowing seed by the wayside. I had been in an omnibus in the afternoon, and at the mention of the names of Moody and Sankey, I was met with a storm of words that almost shut my mouth for ever in a public conveyance. But in trying to get out of the crowd in the hall in the evening, a young girl spoke to me, saying, "I do so wish to thank you." I did not remember her, and wondered what she could have to thank me for. She went on to tell me I had spoken to her in an omnibus a few weeks back. This had led her to go to the Agricultural Hall, and she had found Christ as her Saviour. You can imagine how I thanked God for this, teaching me that even the wayside seed will sometimes spring up to his glory.

Some of your readers are much interested in servants, many of whom are finding Christ. One case will show us that even ignorance is no bar to the gospel, as this young woman cannot read. A young servant, whose mistress is an earnest Christian, was by her induced to attend the hall, much against the wishes of her friends. After a few days' struggle, she made the choice of Christ before even the dearest on earth. She is now a happy Christian. Her mistress teaches her texts of Scripture, that she may feed on the living Word of God.

A poor woman, without a home, found forgiveness of sin through Christ. She said, "I do not mind about my poverty; I have Jesus. I will leave myself with Him. I have been ashamed to go to my business, as I am so shabby. I will go to-morrow just as I am." She had learned true humility at the feet of Jesus.

A young Christian girl sent in prayer for her mother, to the noon-day prayer-meeting. She also persuaded her mother to attend the meeting with her. Some pray and do not work. Others work and do not pray. This girl did both. The woman was impressed, and the girl led her to the inquiry-room. Next she prayed to find me, as she did not see any one. There the Lord guided me to her the next minute, and after half-an-hour's conversation, she found peace in Jesus. The girl was praying outside all the time. She said, "I could not go and work, my heart was too full." Now they are rejoicing together.

One more case of a dear girl who was weeping

over her sins. It was after Mr. Moody's sermon on "Excuses."

"Oh," she said, "it was me. My mother has wept and prayed over me all my life, and I have only been making excuses." In her agony she cried to God, "O Lord, take the devil off my back. He has been sitting there all my life. Oh, do take him away."

In a letter she says, "I could not help crying when Mr. Sankey sang, 'Jesus of Nazareth passeth by,' and 'Safe in the arms of Jesus,' for I knew I was not safe. I should like to thank Mr. Moody for showing me the right path, for it is through him I am saved."

STREAMS IN THE SOUTH.

"Sing unto the Lord, for He hath done excellent things." Your space, or my time, would not allow for going into details of the work; but, in order to draw forth prayer on behalf of those remaining behind to carry it on, I will just mention the names of each place in order, as visited. North Curry, Bridgewater (second visit), Clevedon, Tickenham, Kingston, Ken, Yatton, Cleeve, Dundry, Whitchurch, Chewmagna, Taunton, North-common, and West Kingston.

A good work is at present going on also at

BRISTOL,

through the instrumentality of Mr. W. Taylor, of California, aided by a very efficient staff of willing, earnest, prayerful and godly helpers. The city is divided up in districts, and thus arrangements have been made for every house to be visited. The Lesser Colston Hall is well filled each day at noon for praise and prayer, and again at 3.30 for a Bible-reading. In the evenings the larger hall is crowded often to overflowing. The after-meetings are well sustained, and many are the hopeful and interesting cases of conversion that nightly occur. The Lord's work in our hands at the

NEW GOSPEL HALL,

Newfoundland-gardens, is very encouraging. Many of those unreached by ordinary means have become regular attendants with their families, and, better still, are now sitting at the feet of Jesus, clothed and in their right minds.

We have also a Sunday-school, with a numerously-attended Infant-class, and two large adult Bible-classes, with sixteen other classes. These all assemble in the hall for want of other accommodation. It will be remembered by our friends that the building was opened in January last in a very unfinished condition. About £900 worth of work being actually done, that amount has been paid to the builders, leaving us without funds to proceed further. £540 is, therefore, urgently needed in order to complete the hall (apart from proposed galleries), and to erect classrooms and vestries, etc., for which ground has been secured behind. Our

GOSPEL TENT,

which was blown down in the gale of November 29, has undergone extensive repairs at a cost of £30. We purpose (D.V.) using it in various parts of Somerset during the coming summer, for which we ask earnest prayer.

Should the Lord move the hearts of any of his children to assist, either in the gospel-hall or gospel-tent expenses, it might be sent to the Editor of THE CHRISTIAN or myself.

J. A. VICARY.

Ebenezer House, Dalrymple-road, Bristol.

AMONG THE FALLEN.—The only word in English that can express the manner in which the Spirit of the Lord is poured out in London now is "wonderful." Two London evangelists visited one of the Homes for fallen women, belonging to the Reformatory and Refuge Union, for the double purpose of inquiring concerning some women sent there, and addressing the inmates. They were gladly received, and preparations for service made. About thirty-five women and girls assembled, and the service lasted one hour; the subject was, "The woman brought to Jesus in the Temple." At least one half the inmates were in tears, and when the address closed those willing to turn to Jesus were invited to remain. About ten remained, six of whom professed peace in believing. Of these six the ages were—one not taken, one twenty-one, one twenty, the remaining three sixteen. These last had passed all the knowledge of evil involved in such a life, and been rescued from it at the age named. A second visit was productive of similar satisfactory results. May the Lord pour out the spirit of work among Christians.

THE WORK IN LONDON.

BY MRS. BARBOUR.

WRITTEN FOR FRIENDS AT A DISTANCE.

London's time of the singing of birds is come, and one of the most joyful thoughts during our three weeks' stay there was, that the work will go on and enlarge, after the labourers, so honoured and beloved, have taken their leave of it. But for this the Lord will be inquired of, to do it for us. May He lay it on the heart of each of his remembrancers all round the world to plead continually that it may be so!

Long after Mr. Moody had left Scotland, when unlikely conversions were heard of, and those impressed said nothing of these services as having been the means of their awakening, it yet came out in conversation that "just once" they had heard Mr. Moody preach, or Mr. Sankey sing, and that the effects had somehow lingered. Shall we all entreat the Lord definitely, on behalf of those who have been "the once," and who resolve not to return, or are hindered by others from returning, that the unperceived arrow which they carry about with them shall begin to rankle, nor give them rest till it slay them, and they arise new creatures in Christ? Why not look on each in whose hand the blue ticket to the reserved opera tiers has been held, as indeed a subject for believing prayer? Some of them broke the charmed circle of worldly friends to use it. The ticket was not got without being asked for, either by a praying friend, or by the holder of a pen which never wrote to ask the like before. The tickets were given and sent with prayer. And what is true of these, is true in other ways of hundreds of thousands in London. The battle for Christ in these souls did not begin when first they sat face to face with that preacher and that singer. Nay, blessed be God, the fight was fought and won, so long ago as Calvary, and all this is only his way of reaching his own; all these preparations and efforts are but the scaffolding from which the living stones are carried to their place in the new eternal temple. Surely blessings for every part of the world will be carried away from London now.

And many a wounded bird is now upon the wing, to be met and cared for in other lands and latitudes. The scenes amid which they shall find healing and rest are widely different; let us all be on the outlook for them. God has done a great work in his preparation of Christians resident in London for what He had in store for them. There they stand unwearied from morning till evening, unselfishly, at the appointed task. What the country and the world owes to their wise arrangement and unflagging zeal, can only be realized by witnessing the work. One gets a glimpse into the heart of the Master by watching the loving patience of the servants; the Spirit is spread abroad throughout the city.

A very interesting, intelligent young woman had found rest in Christ, and was preparing to leave the inquiry-room, at the Agricultural Hall, on the last afternoon of service there. We asked if she had any friend to encourage her on.

"Oh, yes," she said, "master and mistress have put themselves very much about to let me have this day out. They are at home praying for me. I am to have tea at the house of the mother of my mistress, that I may be back to the hall this evening; they will be so happy; I owe them so much!"

The seat which this inquirer had taken had just been vacated by a mother, at whose knee stood her little daughter, nine years old. The woman came in in distress, hard and careworn; the child seemed only sorrowful about her mother, and kept her soft, quiet eye fixed on those lips from which she had life-long got the kiss of kindness, and the precept too. From what her mother said she had tried to bring up her family in the fear of God. But no comfort could she now take for herself, nor receive Jesus for her own. After prayer with the offer of Jesus, I chanced to look at the little face, and saw there the change which betokens the secret discovered.

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I said, "You understand about laying sin on Jesus, don't you?"

"Yes," said the little one.

"Mind what you say to the lady now. It's Jesus that she's telling you about," she said, in tones somewhat austere.

Taking no notice of the interruption, I said, "And what made you give your sins to Jesus?"

"Cause He asked me for them."

"And what made you come to Him?"

"Cause He bid me."

The mother's perplexity would not yield. I had in my bag a book intended as a present for some one else, and asked the mother if she would like to have it. She said she could not think of taking such a volume from a stranger.

After it was laid in her hand, along with her own Bible, and I rose to go, I said, "Whose is it now?"

All radiant, and forgetting the book, she raised her eyes, saying, "Mine!"

It was the Saviour she was claiming, having at last seen the freeness of the great gift through coming into possession of the book given her.

Such was the power of the Spirit's presence that afternoon in the Agricultural Hall, that hearts seemed to be yielded up to God through Christ gently and speedily. Some were found in the inquiry-room, who, in one of the galleries, had scarcely been able to hear the preacher's voice, perhaps because so many parasols had to be raised for the hot sun. But the words of the hymns had reached them as Mr. Sankey sang, and the whole scene was fitted to bring eternity near. Many rose throughout the hall, as a sign that they desired to be prayed for. It was touching to see two young mothers rise, with babes in their arms.

On our way to one of the services, a gentleman from America said, "How is it that none of the newspapers, and none of the letters in Christian periodicals, give the least idea of the character and the extent of the meetings and the work? Nothing like it has been seen in America anywhere I have been." It has certainly been the endeavour of those who have sought to tell the loving-kindness of the Lord to understate what they have seen, and only to write as much as would give the friends of Jesus all round the world the assurance that Jehovah's arm has been laid bare, and that souls all over the United Kingdom have been escaping for their life, nor staying in all the plain until their feet stand safe in Christ Jesus.

But we cannot wonder that the work, seen for the first time in London, should bewilder the beholder. There is not a more striking sight than the area of the still unfinished wooden hall near Camberwell Green. It is not enough that the Agricultural Hall should have seated, for six weeks, its ever-gathering 14,000 souls. It is not enough that the streets around the splendidly renovated Opera House should be filled with elegant equipages in double line from three o'clock, until their occupants drive away again at the close of the service. It is not enough that Bow-road Hall should receive and scatter its thousands every night, but here in Camberwell preparation for multitudes of worshippers is making also. The grass is still green in large patches for carpet to the workmen; the tall trees still shine green between the spars of the wooden walls; a scared bird, missing its way, flies through; and the sound of the hammer foretells that sounding of the Word which shall break, in the long June evenings, hearts now hard as the rock in pieces. Here a cart is emptying out its load of sand, there the slates are driven in, and there again a knot of men are welding the machine which fits the slates for the roofing. Mr. Boulnois came in to see how the work was going on as we were ignorantly looking around. He showed us where the platform, the entrances, and the galleries were to be, and then said, "Here is the inquiry-room." Sure enough, there it was, marked off to receive its hundreds—yes, its thousands. Thither the unthinking crowd, among which it was difficult, when we asked our way, to find any one to say where the hall was being built, will send in its chosen vessels, destined already for the use of the Master in the skies. There the fetters of the slave-master shall be broken, and the compact made which shall bind them to the royal service through everlasting days. There the poor drunkard shall

have the cup of cold water of the free salvation raised to his lips, and leave the place to enter the gin-palace no more. There the little ones shall hear the "Samuel, Samuel!" and become temple-worshippers for ever. Many infidels in London are leaving off their blasphemies against the sacred Word, and affixing their seals to it that God is true. Ladies in Belgravia and beyond it have trembled in presence of this world's splendour; and after going two or three times with the blue ticket to the reserved tiers in the Opera House, have returned possessors of the free salvation, to give orders amongst their dependents henceforth with an eye to the glory and an ear for the bidding of a gracious Lord. And so the weight of often crushing responsibility has fallen from them, and rests where they first threw their sin-load on the shoulder of another.

The platform of the Opera House is immensely large, because, since it was reconstructed after the fire, nothing has been railed off or arranged for theatre scenery or work. It is like a good-sized church in itself. The massive brick-work (the bricks in arch-form for strength), the wooden rafters, and strange-looking little iron spiral staircases, present an unusually plain contrast to the rich gilding and the exquisite white-painted decorations of the boxes. Let those who have never seen a theatre imagine the large pit or ground-floor centre, of horse-shoe shape, covered with cane-bottomed chairs. Five galleries rise on each side; the two lower have very rich frontage, bulging out towards the bottom, with what you might call gilt leaves on white for ornament, with crimson cloth at the top. Fronting the platform two empty boxes seemed to hang out flags of distress to the multitude which thronged every corner. They belong to a renter, who disapproves of the present occupation of the building. They seemed to represent those in London who stand aloof from the movement, and to call loudly for the prayers of all who sympathize with it, that God would, in some way, meet and bless them. Great is the responsibility of the thousands who do, in full sympathy, share in the gladness and gaze on the brilliance of that wondrous scene. Whether by night, when illuminated by the great gas-light from the top as with a magic glare, or, more solemnly, in the day, when there is comparatively little light in the house, and the black mass of unseparated lines of listeners (for the upper white tiers only extend along the sides of the edifice) sits motionless, able thus to catch each word of the speaker, the sight of the assemblage beggars description. In rude simplicity stands the raised wood, covered with red, from which Mr. Moody speaks. It consists of a simple wooden rail, with an upright in one corner, supporting a flat board, large enough to hold an octavo Bible open. Sometimes a cane chair is within it; sometimes not. A large square boarding is let down from the roof overhead for the sound, and which protects some from the glare of the skylights. The day he preached on "He was wounded for our transgressions," describing the sufferings of the blessed One preceding and during his crucifixion, the whole service and surroundings were grand, sublime, august beyond the telling! It was the only time we saw the scene from the reserved seats, having to lead friends there. You could have heard a pin fall; the fans, sometimes in use, did not move. Many a soul was there to realize—and some for the first time—its oneness with the Man of sorrows, as accused outside Jerusalem. The square mass of the preacher's figure, as, in words so differing from the declamation of priests or so-called evangelist fathers, he calmly presented the One sacrifice which has swept the universe of all other sacrifice for sin, seemed really to stand in Christ's stead, offering reconciliation, instant and for ever.

The Liverpool work had a oneness in it, from having the one centre of the Victoria Hall, which may not repeat itself elsewhere. Nothing can ever surpass the Sunday forenoon when Mr. Moody preached on "Trust," and the chorus, "Trust Him! only trust Him," was sung till the strongest men had a task to suppress deep emotion. But that simple hymn has done a wondrous work in London too. Again and again, when Mr. Moody saw that inquirers were too numerous to be dealt with, and too ripe to receive Jesus to need commendation of Him from lips of clay, the little chorus did the work of the inquiry-room. It was varied with, "I will trust Him," and "I do trust Him;" "He has saved me!" and repeated again and again. In every corner of the various buildings a surrender was making into the bosom of the long waiting Saviour. It will not be without a pang that any, even the smallest, labourer will leave London. There you hear, as it were, the sounding of the

Infinite Heart of Love in which "compassions flow." You seem, even when alone, to be aware that the waves of blessing are breaking over street and square, and park and crescent, making their way to cellars, and offering everywhere to fill all hearts. The Christian men of London are turned into Great-hearts, as Bunyan would say, preparing the way for others, leading, pointing, directing; self-forgetting doorkeepers of Christ's pavilion. The hymns are beyond all price in the great market of grace. Mr. Sankey's testimony and prayers, as well as his hymns, are very much used in London.

THE OPERA HOUSE, HAYMARKET.

TUESDAY, MAY 18TH.

Perhaps the most striking of the very numerous requests for prayer and praise this morning was that of the superintendent of a Sabbath-school, who returned thanks for his own conversion.

The scripture for the day, read by Rev. J. McNab, Ardrossan, was Col. i. 27, "Christ in you, the hope of glory." The burden of the speaker's words was, Christ all and in all, both for this life and the glory beyond. The true Christian spirit is alien to any trust, either in religiousness, or morality, or in frames and feelings, but simply in Christ. As an old woman said lately to the speaker, "I am resting on the bare rock."

Rev. J. H. Wilson, of Edinburgh, read a letter embodying the following incident, as an illustration of answered prayer:—A young girl in Edinburgh went in search of a situation, and, while on her way, she observed a girl who was in charge of some children, and who looked very sad. Being unsuccessful in her mission, she returned, and again met the young woman. Seeing her countenance still troubled, she went up to her, and said, "Are you a Christian?" "Who bade you ask that?" "The Lord bade me." "The Lord!" she wonderingly repeated; "I have been praying that if there is a God in heaven, He would send some one to speak to me about my soul." She then went on to tell how she had come with her mistress and family on a visit from Aberdeen, and how she had heard Dr. Bonar preach from the text, "The harvest is past, the summer is ended, and we are not saved," which had troubled her very much. Maggie—the girl who spoke to her—tried to show her the way of salvation, but her efforts did not appear to be successful. At last she said, "I must part from you, but I will just leave Jesus' bare word with you—'Him that cometh unto Me, I will in no wise cast out.'" Two days after, the girl found her way to Maggie's home, and said, "I have come to tell you that I have found Jesus;" and there they rejoiced together. A week or two after she brought her sister, and wanted Maggie to speak to her. The three had a little prayer-meeting, and the sister, too, went home rejoicing, and at peace with God.

The touching sequel to this interesting chain of events is found in the following letter, received by Maggie a few days afterwards from the father of the two sisters:—

"Dear Miss M—,—You will perhaps think me rather forward in writing to you, but I feel as if my heart would burst with gratitude for the kindness you have shown to my daughters in being the means of leading them to the Saviour. I have long prayed for them both, and when they left here to go to Edinburgh, I prayed that the good Lord would save them both before they came back. He has heard my prayer. On the same day that you spoke to Mary, I was ill in bed; and as I prayed for them, I felt the preciousness of the text, 'Him that cometh unto Me, I will in no wise cast out.' You can, perhaps, fancy my joy, when, by the next post, came a letter to tell me that Mary had found Jesus from that very text. Dear Miss M—, I cannot thank you enough, but the Lord will reward you for the joy you have brought to an old father's heart. You will excuse the writing; I am well-nigh seventy years old. I have only one thing to ask you. If you get a holiday in summer, come and see poor old Davie; you will be made as welcome as the angels in heaven. Mary says you are an orphan, but you will never want a friend, lass, as long as Davie Ferguson breathes the breath of life. And at the judgment you can take my Mary and Jane up to Jesus, and say, 'Here are two that, by the Spirit's help, I led to Thee.' We all send our greatest love to you."

Dr. Wallace, of Glasgow, followed with some exceedingly touching instances of the good work among domestic servants, of which the following is one:—"I was greatly struck, since I came to London, to find that a servant girl had come up here from Melrose (Berwickshire). She had not been able to go to hear Messrs. Moody and Sankey when

they were in that neighbourhood; and having a sister in London, she came up to attend the great meetings in the Agricultural Hall. The first thing she did, after spending the night with her sister, was to try and find her way to the hall—a Scottish lassie saying as she went along, "I will find my way; God will direct me." She did get there, but, unhappily, she found herself leaving. With Scottish perseverance, she pressed forward (like the woman who elbowed her way through the crowd in Jerusalem, saying, "If I might but touch the hem of his garment"); and as she was repulsed at one door, she tried another. At last she got to one door, and there she pleaded with the attendants, saying, in her Scottish dialect—would God the same feelings ruled all our minds!—"Eh, sir, but I'm awfu' keen to get the blesin'; wull ye lat me in?" The door was ajar, and her words fell on the ears of an old Scotchman, who reached out his hand, and said, 'I hear from your Scottish tongue that you are a Scottish lassie; we will need to try and get you in.' It was the venerable Dr. Moffat, of Africa. And there and then she gave her heart to Christ. She was the means of bringing her sister to Christ, and has gone back to Melrose, a lady tells me, and is doing all she can in that neighbourhood to bring in servants too."

Mr. Sankey told of a mother in Wolverhampton whose dying hours were cheered by receiving a letter from her son in London, stating that he had become a Christian by attending some of the meetings. It had been the one wish of her life, and it was granted her before she fell asleep in Jesus.

Mr. Sankey sang "Nothing but Leaves," having previously made some appropriate remarks about the lesson of the hymn.

Dr. Black, of Inverness, opened the afternoon meeting this day with prayer. Mr. Sankey sang his new hymn, "The cross of Jesus." Mr. Moody's subject was based on "confessing Christ," from the words in Romans, x. 9. Some people thought it was the duty of ministers to confess Christ; but there is only one straight way to God, and every soul must come the same way. The reason so many Christians are not happy is that they don't confess Christ in their places of business, at their dinner parties, and in their homes. A Quaker lady spoke to a young man of a Free Methodist meeting she had attended, and he was struck to hear her confess Christ. He soon came to the Saviour himself, and then he asked Mr. Moody to preach to the mechanics in that town; soon this young man sent him a request, signed by mechanics, and it was so long it might reach across the Opera House; the result was, that even in one church there were seventy-nine members added through the confession of that one woman.

This powerful address evidently went home to the heart, and many were looking up, that, by the grace of God, they would henceforth confess Christ before the world. In the evening, Mr. Moody spoke from "Whosoever will." As the result of his appeal, numbers flocked to the inquiry-room at the close.

WEDNESDAY, 19TH.

Rev. J. Robertson, of Edinburgh, prayed, and the tender pleading tones of the children's friend reached the hearts of the audience. He asked the Father to behold us now at Mount Carmel, with our faces between our knees, looking for an abundance of rain, and that he would put our prayers into the golden censer of our High Priest, and added, "Jesus, art Thou not now letting it down in our midst? Oh, let us have the Pentecost, Lord, without its imagery."

Mr. Moody said a woman came to him in the enquiry-room, and asked if she were a Christian. He could not tell her, but it is easy to know for one's self. When we become Christians we get seven new things. He read 1 Corinthians v. 17. We get a new birth and a new creation,—life and change of being. There must be a new tongue to go with the new heart. Then there is a new way to walk, a new hope, and a new song. God is mightily using the gospel of song in these days. The first time we read of singing is after the escape from Egypt. He put a new song in my mouth. The lark sings only as it flies upwards, so the new convert sings as he rises heavenwards. The songs will last longer than the sermons. How many read John Wesley's sermons now? But Wesley's hymns are sung all the world round. Let us praise God in our songs. It is good to praise Him. Then we get a new heaven and a new earth: a good list of new things. It

ought not to be hard to find out if we are in possession of these things. God makes them ours in Christ.

Captain Moreton spoke of the work among young men. At the Islington meeting the other night a young Oxford graduate, and then nine others, rose and confessed Christ, and all present—being holiday time only about fifty were there—banded together in the name of the Lord, to go out and bring in each of them one other young man the next night, and so the blessing spreads. He said Mr. Drummond and he were that night going to the Young Men's Convention at Liverpool, to join in conference as to the best steps to take in this increasing work for young men. Last night a mother brought her boy who had left her for a long time. She had never given him up, but still all the time prayed, and believed God would send him back to her and God. He came at last, and is now happy in Christ.

At the afternoon meeting Mr. Sankey sang the hymn beginning, "If I were a voice." It was indeed a thrilling song, and clearly touched the hearts of many present.

Mr. Moody's subject was "Walking with God." This address was for Christians, and though some of the usual pathos was absent, it seemed as barbed arrows winging their way to thousands of smitten hearts present. It was a timely and well received admonition, which may the Holy Spirit write on all our souls.

At night the audience was large. The meeting opened with a request by Mr. Moody for prayer for "a young man, who perhaps may be present, whose mother is at home pleading with God that the word may reach his heart this night." Mr. Moody continued his former discourse on "The Son of man is come to seek and save that which was lost."

THURSDAY, 20TH.

The special burden on the hearts of the praying ones at the noon meeting to-day was "the conversion of our families and households," and the requests partook largely of this character.

Mr. H. Varley, in very fervent words, supplicated God's blessing on those whose cases had been presented in the written requests.

After singing "Mighty to save," Mr. Moody read Deut. vi. 7, "Thou shalt teach them *diligently* unto thy children," etc. If parents were truly faithful to their children in teaching them God's commandments, God's blessing would surely follow. But such teaching must be of an attractive, and not of a repellent kind. Mr. Moody quoted the cases of Lot and Eli to show the dire results from unfaithfulness to their children. There were very few parents, he said, who really believed in the early conversion of children, and consequently they were not saved so early as they ought to be. He urged those who had public duties not to neglect home duties, and referred to David's grief at the death of Absalom.

In the prayer that followed, Mr. Moody pleaded very earnestly for the return of prodigal children, specifying the case of a mother who had come to him the day before, requesting prayer for her wandering boy.

Mr. Sankey sang the beautifully pathetic chant, "Father, take my hand," and spoke some encouraging words to parents who longed for the conversion of their children.

Rev. J. Robertson, of Edinburgh, said the subject for the hour reminded him of the saying of good old Richard Baxter, "If families were what they ought to be—Christian—the children would be converted to God generally before they pass from under the parental roof." It had been said to him in inquiry-meetings, by young people who came anxious about their souls, and when appeal was made to their father's piety, "The less said about my father's piety the better." He had been told that some frivolous criticism on the preacher had made the effect of the most solemn sermons to vanish. There was a power of life and death in the conversations carried on at table, in the likings expressed by parents, in the company kept, in the character of the newspapers and periodicals received and read. These things silently but potently affect our children. He recollected a young man saying to him, "Ah, sir, what most went to my heart was to find every chair in our house redolent of my mother's prayers." She was one of those mothers who took her children, one by one, alone, and told them of the love of Jesus. After some excellent remarks about the influence of mothers over their sons away from home, Mr. Robertson said he could testify that the Scotch brethren who had been lately at the London meetings had been much

refreshed, and would return to sharpen their sickles with a livelier hope of success than ever.

Mr. H. Varley related an incident that transpired shortly before he left London. "I was preaching," he said, "in one of the large sanctuaries, and at the close of the address a young girl, of about fourteen years old, said to me, 'Can I speak with you, sir?' I at once gave her my attention, and she said, 'I want to know whether I am a Christian.' I said, 'My dear child, that is an important question, but I cannot answer it off-hand. What makes you ask me this?' I was a little startled to find the way in which she put it. She replied, 'I have been a member of this church for more than four years, and my parents have been members many years. I want to say this to you, and I am sure you will not understand me as speaking disrespectfully of my parents—but they never say one word to me about these things at home. We never exchange, from one month's end to the other, a single sentence on these subjects.' Why, their child might well wonder whether she were a Christian. If that is the life of Christ, it is a miserable thing; but it is not the life of Christ. Let me say this with great thoughtfulness to you: when our Father in heaven wanted to bless the world, He not only sent his word, but his Son; and if we want to bless our children, we must not only give them the Word of God, but must hear Jesus saying, in that sweet personality of utterance, 'Suffer the little children to come unto Me, and forbid them not.' We must have a personal Christ for our little children."

Mr. Varley concluded with some touching particulars respecting his own family, the five eldest of whom, he said, were all united to Christ. He entreated parents, as soon as their children were five or six years of age, or earlier, definitely to bring them to Christ.

FRIDAY, 21ST.

"A young girl who found peace at the Opera House yesterday requests prayer for the conversion of her family." Such is a sample of the touching petitions that flow in day by day. No less touching are the requests for praise. "Praise is offered for the conversion of a brother." Who can fathom the depth of joyful meaning and of result conveyed in that brief sentence.

Mr. John Sands was very earnest in pleading with God to work in answer to the united cry of his children.

Dr. Blake, of Inverness, read from the 26th chapter of Matthew about Christ's agony in the garden, also from John xviii. 11, from which he gave a short address on prayer.

Mr. Moody then said, "We want a real prayer-meeting to-day." He referred to the young men's meeting to be held in the evening, and requested special prayer to be offered for it, and also for all the meetings of the day. Yesterday, he said, was a glorious day; there were a great many inquiries at all the meetings last night, and very cheering reports are coming in this morning from all parts of the vineyard.

Much earnest pleading with God followed, and Mr. Sankey sang "Go bury thy sorrow."

Mr. Moody asked prayer for the prodigals of London, who would not attend the meeting in the evening, and recited the conversion of a young man, who at his mother's death, ten years ago, quarrelled with his sister, because she spoke to him about salvation. He went away and she had not seen him since, until the other day she received a despatch from him at Paris, asking her to come and see him at once. She went from Florence, where she was sojourning, and found him within two days of his death, but to her joy, he was resting in Christ. The hymn "The Ninety-and-nine," and especially the lines,

"But one was out on the hills away,
Far off from the gates of gold,"

had taken hold of him, and led him to the Good Shepherd. Mr. Moody, before closing, also presented a request for prayer by three sisters, for their father, eighty years old, and dying without Christ.

Friday afternoon Mr. Moody repeated his address on the "Two Adams." There was a large concourse of people. Mr. Sankey sang the hymn, "Knocking." The Bishop (Bickersteth) of Ripon, with several others, was present in the Royal Box.

At seven p.m. Mr. Moody preached from the word *Compassion*. There was not the least sign of any falling off in the overflowing audiences. There were more, we think, than at any night this week. The energy of the preacher was in no sense lessened. Mr. Sankey sang, by request,

"Jesus of Nazareth." Before singing he stated that he had received a letter from a lady in Gibraltar, informing him that this song was blessed to a poor soldier there. He said that he heard this hymn sung, and the words, "Jesus of Nazareth has passed by," had led his soul to Jesus. Also another letter from the heart of India, saying that this hymn is there being used for the good of souls. Many rose to ask to be prayed for.

Mr. Moody was rather brief, as there would be another meeting to follow.

Before the ordinary evening meeting was dismissed, large crowds of men had besieged the various entrances in the Haymarket, impatiently waiting to obtain an entrance to the special service held for them at nine o'clock. That somewhat late hour was fixed upon to suit the convenience of those in houses of business, whom it was specially desired to reach. In a short time the fine building was well filled from top to bottom with men young and old—mostly young. The sight from the platform was a truly noble and suggestive one.

Mr. Moody chose the subject of "Excuses," always an appropriate one, and one eminently appropriate for his audience. As men get older, many of the excuses that satisfied their consciences in earlier years vanish before the rough touch of experience, and the deepened conviction of the importance of things eternal. It is not needful to recapitulate here all or any of the excuses brought forward and trenchantly exposed by Mr. Moody. As he sometimes says, the air is always full of them, and the devil is ever ready in helping the sinner to manufacture fresh ones for the occasion. Suffice it to say that Mr. Moody's earnest words carried conviction to many of his hearers, and they were fain to stand up at the close, thereby confessing that they wished no longer to put off the invitation to the "King's feast." The words of Joel, "Multitudes, multitudes, in the valley of Decision," came forcibly to our mind, as we conversed with one and another in the after-meeting, and heard from their lips the welcome determination to accept the loving invitation pressed upon them with such affectionate earnestness at the close of Mr. Moody's address.

On Saturday evening the same address was given to a crowded gathering of women, and, we may add in brief, with a like result. If there is one thing more than another that has struck us in the course of these special services, it is the most manifest adaptability of the pure, unadulterated gospel of the grace of God to all kinds of audiences, to all classes and conditions of men and women.

The singing of "Yet there is room" at the women's meeting, was pronounced by Mr. Moody to be about the sweetest he had ever heard. The evening was far gone before the Opera House was emptied of inquirers Zionward, and despite the arduous duties of the week, Mr. Moody was among the last to leave. Would all Christian workers had the same unquenchable zeal!

SUNDAY, 23RD.

This bright Sabbath morning ushered in a week that promises to be the busiest our American brethren have spent at the Opera House, as it is to be the last—no less than twenty separate services being announced. It brought a crowded house of workers at eight a.m. to hear Mr. Moody's stirring exhortation from the words, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever" (Dan. xii. 3). Surely all those present must have left the building with a firmer and more settled determination to redeem the time, and be counted worthy to work for the Lord that bought them.

Three o'clock found the Opera House filled almost to repletion with another gathering of women. At Mr. Moody's request, "Yet there is room," was sung; it had been ringing in his ears since last night, he said. He then proceeded with the continuation of his address on "Excuses," and was most effective in his exposure of many of those "refuges of lies" by which the devil keeps so many precious souls out of the kingdom.

We have seldom, if ever, witnessed a more solemn and overpowering scene than that which followed Mr. Moody's repeated question at the close of his powerful address, "Who will accept the invitation to the marriage supper of the Lamb? Who will say, 'By the grace of God, I will?'" At first there was a single voice from one of the galleries, "I will!" "Thank God for that," said Mr. Moody, and repeated the question. Then came the answer, "I will!" "I will!"

"I will!" from all directions, while some rose to their feet without being asked, showing a less glib, but perhaps more real response to the solemn question addressed to them. One impulsive woman shouted, "All of us," and though her answer, perhaps, deserved the rejoinder of Mr. Moody that one could not speak for the whole audience, still one could not but feel that such a striking scene was enough of itself to produce conviction and decision in the mind of every individual present. It was a time not to be forgotten, and was, we doubt not, the beginning of a new experience to many.

Again "an eager, anxious throng" crowded into the Opera House at seven o'clock, both men and women. Mr. Moody read and expounded the story of the man who "fell among thieves," which, he said, "portrayed the whole scheme of redemption."

Mr. Moody commenced his address by putting the question to the audience, "Why not be saved to-night?" Asking the Christians to be constant in prayer for the next thirty minutes, he said he would try to make the way of life so plain, that not one in the audience would be outside the kingdom of God at the close, if he wished to be saved. He proceeded, in language of the utmost simplicity and clearness, to prove from Bible illustrations the way of salvation. The ark, Lot's escape from Sodom, the death of the firstborn in Egypt, the cities of refuge, and other figures, were successively brought into requisition, to demonstrate the instantaneous nature of conversion. With reiterated force and fervency, and in every variety of form, he put the solemn query, "Who wants to be saved to-night?" and, as in times past, numbers declared their desire by rising in the sight of the congregation. These solemn moments of decision have been so often repeated within the past weeks and months, that we are apt to underrate their tremendous import. We are strongly convinced that our regular ministry will lose a great opportunity if they fail to adopt in their preaching this habit of bringing their hearers to a point, in something like the way that Mr. Moody has accustomed us to, with such blessed results. The anxious ones at once retired to the inquiry-room, as the building had to be cleared for the young men's meeting at nine o'clock.

At the nine o'clock meeting for men only, we observed Father Ignatius on the platform. We understand he was also present on Friday evening. After giving out the numerous notices for the week, Mr. Moody said he hoped a thousand young men would be converted during the next week, but he wanted to make a beginning to-night. He then re-delivered the address on "Excuses," given to the women in the afternoon. It was very refreshing to hear the ready way in which the "Yes, yes," sounded out from many of the young men when Mr. Moody asked (in reply to the excuse that Christianity was a gloomy thing) whether they had not found the Christian life to be a happy one, with a great deal of pungency and a good deal of sarcasm, he showed the hollowness of the "popular excuses" of the day. "I have come here to-night to get some souls for my Master," said Mr. Moody, in tremulous tones. "This has been one of the best days of my life; I have seen many pressing into the kingdom, but I want this to be the best meeting of the day."

We think he must have been well rewarded by the numbers of young men, and old, too, who rose to be prayed for. They kept rising for a considerable time, and the almost delirious joy of the solemn time was heightened by the rising of many who had been recently converted, and who were not unwilling to confess Christ before men. It was a fitting close to an altogether remarkable day of sowing and reaping in one spot of the West-end of London.

MONDAY'S NOON MEETING.

There was a very good attendance this morning. Among the requests for praise were:—"A minister's son, prayed for in Dublin; then in prison, and who has since come out believing in Christ;" "Three girls, living in ungodly families, converted by hearing the singing of 'Jesus of Nazareth passeth by';" "A husband, for the conversion of his wife yesterday."

After prayer by Rev. Mr. Fox, of Westminster, Mr. Taylor read and commented on Psalm cxlix., a psalm of praise.

Rev. T. Thomas spoke of the work at the Opera House, making special reference to the meeting for women on Saturday night, and to the fact that the movement had

reached all classes of society. He told of the conversion of an actor to whom he had spoken.

A clergyman in the front of the platform related how he had obtained a greater assurance of faith and peace through these services.

The next speaker (from Scarborough) gave an account of the recent Mission week at Leeds, and speaking of services in a brewery, said that many of the men were teetotalers, and were preferred to those who were not. He said nothing but the gospel of Christ would bridge over the gulf that had too long existed between capital and labour.

Lord Radstock said that the Lord had heard prayer for Russia. Many of those brought to Christ last year were now witnessing in a way that would put many Christians in this land to shame. He believed that Russia was ripe for a great work of grace, and said that several there in the highest positions in society were entirely devoted to the Lord. He pressed home the responsibility of Christians not simply to have nice meetings in London, but to go out in thousands to all the world.

Mr. Hodder reported favourably of the Victoria Theatre services. The very dregs of society were coming to the meetings, and, better still, coming to Christ. He asked prayer for the services to be held there this week by Dr. Black, of Inverness.

Prayer was offered for London, Russia, Spain, Italy, China, and India, by Lord Radstock and others.

Mr. Moody spoke of the work among the young men in Liverpool, who were carrying on, he said, twenty-five meetings there in different places. He urged special effort during this week among the young men in the West-end. He also read a despatch which had come in from Shrewsbury, as follows:—"The Lord is blessing us. The Working-men's Hall was crowded several nights last week; last night, the Working-men's Hall overflowed, and the Market Hall was filled."

VICTORIA THEATRE.

There are no signs of falling off in the attendance, nor is there less evidence of blessing. On the contrary, during the past week more have confessed Christ than in any week previously. On Friday last, when Mr. Varley was conducting the meeting, a most intensely solemn sense of God's presence prevailed, and about thirty-two seekers stood up, and subsequently fourteen confessed that they had received the Lord Jesus Christ. The Rev. James H. Wilson of Edinburgh, Mr. Varley, Rev. Mark Guy Pearce, and Rev. T. B. Stephenson took part in the services last week. The Rev. Dr. Black from Inverness (Dr. Donald Fraser's successor), commenced a series of services last Sunday, with great prospect of blessing.

STEWARDS' MEETING.

On Thursday evening there was a very pleasant meeting of the stewards lately engaged at the Agricultural Hall. Through the courteous hospitality of the Rev. Mr. Billing there were nearly a hundred gathered to supper, and for prayer and conference over the work in which they had all been engaged. It was a time of very pleasant intercourse and mutual encouragement.

PARIS.—Miss Leigh writes to us that although the building of her Mission-house for young Englishwomen is secured and paid for, £800 is still needed for the necessary alterations and furnishing. She fears the impression exists that all the wants of the Mission have been supplied.

RELIGIOUS MAGAZINES IN FRENCH.—Should this meet the eye of any one who takes in the following books, they would be doing a great kindness if they could spare a few copies for use in Jersey:—"L'Evangeliste," "Le Libérateur," "La Chambre Haute," "Le Bulletin de la Mission Intérieure," "Le Rayon de soleil," "L'ami de la Maison," etc. If sent before June 5, they would be gratefully received by Miss Wickham, The Holmwood, Surrey.

THE PEOPLE'S CAFE.—The second of these Cafés was opened in Whitechapel last week by the Earl of Shaftesbury. The Bishop of Gloucester, the Duke of Westminster, Sir Robert Carden, and many clergymen, were present. The new building occupies the premises lately held by the London and Westminster Bank. It is well situated, cheerful within, and well ventilated. The plan is pretty much that of a complete and well-organized East-end club. The tariff is moderate, and the fare good, and a library is to be collected for the reading-room. This enterprise is intended to be a strictly commercial one, and hitherto the pecuniary success has been all that could be wished.

MR. SPURGEON ON UNITED PRAYER.

At the weekly noon prayer-meeting, in Victoria Theatre, on Wednesday last week, Mr. W. M'Arthur, M.P., presided, and Mr. Spurgeon gave the address.

After the requests had been read by Mr. Hodder and presented, Mr. Spurgeon offered fervent prayer for the work of Messrs. Moody and Sankey in the South of London. He then said:—

Beloved friends, I suppose the object of the address is to stir up the children of God to earnest and united prayer. It is to use attempting too much, and I shall, therefore, stick to that one thing, and may God send his approving smile.

I had yesterday to pay a considerable sum of money for some building purpose, and I went over some deposit-notes, to see which one would meet the bill. When I found it I sent it to the Bank, and felt quite sure it would be honoured. I think we ought to deal with God in the same business-like manner as we do with one another, only with much more confidence in God than we feel in the safest bankers in London. I thought I would open my Bible and look for the proper deposit-note this morning that I might lay it on the Banker's counter—bring it before the throne of grace, and then be quite sure God would honour it, and be as good as his word.

I found this text, and I thought it would do—Matt. xviii. 19, "Again I say unto you, if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

Two of you! Of you who are my people; of you who love Me; of you whom I am speaking to, and whom my Father will hear when you speak to Him. Two of you who have taken my yoke upon you, and learned of Me. Two of you who call Me Master.

If two of you are agreed. It ought never to be a difficult thing for Christians to be agreed. Is it not a wonderful thing we should so much disagree? If I look to the human side of the question, it is not a wonderful thing; but considering that the grace of God in the heart of every child of God is of the same kind, and that the indwelling Spirit is the same in all the quickened ones, it is very wonderful that we should disagree so much. Surely it ought not to be very difficult for them to agree. I suppose it will be a very long time before we shall all agree in doctrine, as to its exact statement; but I believe there has been a fundamental agreement amongst all the people of God from the first day until now about the great things of God. It is very easy to see the silver line of perfect unity running right through the Church of Christ unto this moment. We all preach the same things about Jesus Christ our Lord; we believe the same grand doctrines concerning the fall, concerning redemption by blood, and concerning regeneration by the Spirit of God; and if we would but search a little more into the Scriptures, and be willing to put away old legions and traditions of the Fathers, we should agree more readily in our expression of these doctrines, and the world would see more clearly that we believed the same things.

I think, however, it is not difficult for us to agree in spirit, certainly not when we are in the right spirit. It is wonderful how easily two bars of iron, red hot, will weld, that, when cold, will not effect any conjunction at all. So when we get fervent in spirit, the Holy Ghost seems to fuse the whole Church into one mighty mass.

The text speaks of agreeing in prayer; and here, dear brethren, it is a very easy business. If a dozen persons here were to pray after this address, some six or seven of them belonging to so many different sections of the Church of Christ, I will defy you to tell which is which. There is a little kind of lip of one sort or the other that a practised ear might detect, if you are looking for it; but as a rule, if you are wishing to know which was the Baptist, and which the Church of England, and which the Wesleyan minister, you will be likely to pick out the wrong man.

When any prayer is offered, according to the text, there must be an agreement in subject. It would not be very easy for us to agree if we were to ask for something temporal, and for ourselves. Our interests might clash a little. I have heard of a clergyman who, being importuned to offer up prayer for rain, stated that he would do so when they all wanted it. Somebody always wanted dry weather, while others wanted rain, and they could not get to agree about it. But the object proposed for our prayers just now is one in which we can all agree—nay, *must* agree. If we do not, why then we ought to put some little questions to ourselves about whether we are in a right state of mind.

Dear friends, we gratefully acknowledge the good hand of the Lord in raising up our friends, Messrs. Moody and Sankey, to stir the stagnation of the present period. God has highly blessed them in this respect, and tens of thousands have gone to hear them who would not have gone anywhere else. Many have been impressed and awakened, and not a few have been really brought to the Lord Jesus Christ. Now they are coming to the South; the hall is being built for them. We will not raise any question about the men; let the Lord send whomsoever He will send. We would not have them other than they are. God has blessed them in other parts of London, and we believe He means to give a blessing to us on this side of the water as well as to our friends in the North, and East and West.

Now while we rally round them for the time being, and work hand-in-hand with them, we ought to seek two things. These two things, to my mind, are simply these:—

The conversion of a great host of sinners; and

The greater holiness of all the saints, wherever they may be.

I do trust we can all agree in praying to God to save a great company of sinners. We do not want to have a few conversions only; we will be thankful if we do; but we will be disappointed if there are not a great many! We desire to see and hear thousands crying out, as on the day of Pentecost, "What must we do to be saved?" Of course, if we see this, we shall have the cry of fanaticism, and all that raised against us: but we have got so used to that, that we do not very much mind it. We are like the farmer who did not care much for getting wet through so long as he got rain for his crops. We do not mind suffering a little inconvenience if God would pour out such a blessing that we shall not have room to receive it. We all want to see sinners saved. You cannot go down the New Cut on a Sunday, or walk along these streets of an evening, or go into the homes of the people, without saying, "Lord, save these people; save them anyhow, and save them now." We are all agreed about that. We all feel, too, that whatever respect we may have for our church members, and for our churches, still we are all short of the mark. We have not come near the standard of perfection yet. I know I have not, and, as far as I can judge of many of my brethren, they do not seem to be much nearer. We want to get to a higher platform, and become more truly consecrated to God.

About these two things we are agreed in the text, and we shall have them if we are agreed in asking for them. Well, let us be agreed in this. There is a wonderful, cumulative power about prayer. Look at those prayers of Abraham for Sodom and Gomorrah—and what a mightily wonderful pleader he was. And yet there was not a single soul that was saved in answer to his prayer till poor Lot—a miserable little believer himself—prayed a poor, timorous prayer for a little city called Zoar. I do not believe it was Lot's prayer alone, but the prayers of both together—Abraham's big prayer with Lot's little prayer, that brought the answer. Abraham, the friend of God, was all the better for having Lot by his side. We all know the name of Paul—the Christian world rings with it. We do not know much of Silas; but I do not think the prison walls at Philippi would have been shaken if they had not sang and prayed, the two together. And surely we shall see great things if there be two agreed; the blessing will come. If two will bring the blessing, I calculate—is it not a right calculation?—that we shall bring a much greater blessing if we are all agreed.

Then we must not only pray together, but we must work together. Those who cannot work together, it is clear, do not pray together. So if we are going to pray God to do great things by Messrs. Moody and Sankey in the South, we must go into the work and help them.

Mr. Spurgeon closed his short address by some further remarks on united prayer, and counselled every Christian to find some other one person to pray with them for a great blessing on the work in the South.

Rev. J. H. Wilson gave us an instance of blessing granted in answer to the prayers of two. The following little note, he said, was laid on the desk of a school of 300 or 400 girls, conducted by two Christian ladies:—"We write you this note to tell you that A. Somerville, C. Gilmour, J. Hunter, and M. Clark have given our hearts to Jesus, and love Him. We were anxious to tell you this, so we thought we would write this note to say that we are 'safe in the arms of Jesus,' and we hope when He sends for us we may be ready to go home. Signed, A. S., C. G., J. H., and M. C."

After a few words of sympathetic cheer from Dr. Wallace, of Glasgow, the meeting was closed with prayer.

Next Wednesday the address will be given by Rev. G. Flindt, of Denmark-hill.

THE WOMEN'S TEMPERANCE MOVEMENT IN AMERICA.

On the evening of December 22, 1873, Dr. Dio Lewis, while delivering a lecture in the town of Hillsboro', Ohio, incidentally related the circumstance of his mother having once closed a saloon by prayer and persuasion, and urged the women of Hillsboro' to unite together for the same kind of work. The exhortation resulted in the appointment of a meeting in one of the churches the next morning, at nine o'clock. This meeting was attended by about a hundred ladies from the different denominations, who, after consulting together, chose for their leader a sister of an ex-Governor of Ohio, Mrs. J. E. Thompson—she having suffered the agony which only a mother knows who has seen a talented son, and he a minister of the gospel, ruined by strong drink. She opened her Bible, and read to them these words:—"Put not your trust in princes, nor in the son of man, in whom there is no help.... Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God.... which keepeth truth for ever: which executeth judgment for the oppressed.... The Lord loseth the prisoners: the Lord openeth the eyes of the blind: the Lord raiseth them that are bowed down; the Lord loveth the righteous.... The Lord relieveth the fatherless and widow: but the way of the wicked He turneth upside down. The Lord shall reign for ever, even thy God, O Zion, unto all generations. Praise ye the Lord."

Mrs. Thompson then called upon a Presbyterian lady to pray. The prayer was the first audible one the lady had ever offered, but the words fell upon the little company like fire, and so inspired them, that, at the word given by Mrs. Thompson, they filed out two by two, singing, "Give to the winds thy fears," and marched to a saloon kept by a German. There they prayed and sang, while the rum-seller declared it to be a sin and shame to pray in a saloon; but they kept on praying and singing in this and other saloons. The result was a victory for the ladies. The news of their success soon spread to other towns and villages, until the whole State was one vast combination of union prayer-meetings. The gentlemen in large numbers joined the ladies in these meetings, and usually remained in the church praying and singing; while such of the ladies as felt called of God to do so marched forth to plead with Him in the presence of saloon-keepers, that they might be induced to give up a trade which was destroying their souls and bodies.

Just so long as the ladies put their entire trust in the mighty arm of God, victory crowned their efforts. Hundreds of saloons were closed, and thousands of men and boys were induced to quit drinking, and give their hearts to Christ; but in many places where the victory was won, and every saloon closed, the ladies exchanged the strong arm of prayer and faith for the weaker one of the law; and in every instance where this has been done, they have met with signal and disastrous defeat.

In one county there was, at one time, a radius of fourteen miles, containing many thousands of inhabitants, where it was impossible for a man to purchase a glass of any kind of intoxicating drinks. But even the ladies of this section were destined to have their faith sorely tried. Near one of the villages in this district a man rented an old cooper's-shop, and fitted it up for a saloon. As soon as the ladies heard of it, they visited him, and revisited him over and over again; but failing of their object, and being refused admittance into the saloon, the gentlemen of the village came to their aid, and erected a building adjoining the rum-shop; and there for five long months those ladies have met every day to pray for that man. When last heard from, the ladies were still praying, and would "keep on praying," until he made an unconditional surrender.

From Ohio the great movement passed over into adjoining States, and so kept on spreading, until now the tidal wave of gospel temperance has rolled over every part of our land, from Maine on the Atlantic to California on the Pacific, and from the Lakes in the North to the Gulf of Mexico in the South. Everywhere temperance meetings are being held, and praying bands are meeting together to ask God's blessing upon the work.

The excitement which at first attended the movement

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has passed away. Secular papers, as a rule, have but little, if anything, in their columns concerning it; but the work goes on with a quiet determination and fixedness of purpose on the part of the truly consecrated women and men of the entire country, which is rapidly diminishing the consumption of intoxicants throughout the land. For instance, the official report of the secretary of the Chamber of Commerce of the city of Cincinnati shows that the exports from that one city alone were less in 1874 than they were in 1873 by 34,218 barrels of whiskey, to say nothing about wines and malt liquors, which also fell off largely.

In some of our States, we have most excellent laws bearing upon the liquor traffic. In the State of Mississippi, they have a law which prohibits any one from selling any kind of intoxicant until he shall have first obtained in writing the consent of a majority of all the males over twenty-one, and of all females over eighteen, within the district where such liquors are to be sold.

In other States the sale of intoxicants is entirely prohibited, excepting under prescriptions from reliable physicians; but in all our States the moral sentiment was so reduced that it was impossible to have the laws executed, no matter how stringent they might be. Under this new movement the moral sentiment is being elevated and strengthened, and in many places we find no difficulty in carrying out the laws.

In some parts, the liquor dealers have banded together, and by expending large sums of money have carried everything before them, and are now untrammelled in their nefarious business; but we who have enlisted in this work for life know in whom we have believed, and have no expectation of becoming dishonoured by one defeat, or even by a hundred. We believe that God has called upon his people, both women and men, to go forth in the love of Christ, firmly relying upon Him to deliver the nations of the earth from the great curse of rum, and that this deliverance is to be accomplished through preaching the wondrous love of Jesus, and through kindness and brotherly treatment, concerning them, and that Christ does love them, and that in his sight a rum-seller is no worse than other sinners—"for there is no difference."

Last autumn, the reformed men of the New England States held a five days' Convention in the State of Maine, and three of us from Brooklyn were present by special invitation. The meetings were held in a beautiful grove. We had four sessions each day for five days, with a continued growth in power and numbers from first to last. The closing meeting was on Sunday afternoon, when there were over five thousand people present. So manifest was the power of God that when the appeal was made to come forward and sign the pledge, over 1200 persons came forward and put down their names. Many scores of them, after writing their names, would appeal to the audience to join them in asking God to enable them to keep it. Thus did we continue that meeting from one o'clock in the afternoon, until ten o'clock at night.

From that Convention, the tidal wave of gospel temperance swept through the town of Saco, four miles away, and over 4000 signed the pledge, being about half the inhabitants; and so great was the interest awakened that all the churches and public halls in the town could not accommodate the people who wanted to attend the gospel temperance meetings. Previous to this, notwithstanding they had the "Maine Law," liquor was for sale at almost every corner. Now not a drink can be bought in the place to be taken simply as a beverage.

Still the wave rolls on, spreading nearly all over the State of Maine, and thousands upon thousands have joined the temperance army, to battle for God and the right. In the city of Portland, when we were there last autumn, they had over 500 drinking saloons. A short time since every one of these was indicted, and the officers of the law, feeling that they are now supported by the people, have determined to close every one of them.

The most marked feature in this movement thus far has been the sound conversion of such vast numbers of the rum-sellers and rum-drinkers, and the willingness of Christ to manifest his power by taking from these men all appetite or desire for any kind of stimulant; but the details of this and the wonderful work carried on in the city of Brooklyn, where over 800 saloons have been closed within a year, without any excitement, and of other points where a great work has been done, I will reserve for another article, in which I hope to show more fully that it is all of God, and that He is a Hearer and Answerer of prayer.

Brooklyn.

ELI JOHNSON.

BRIGHTON CONVENTION.

It will not be necessary to remind our readers that this Convention opens on Saturday next, 29th inst., and extends over ten days. Both in Brighton and throughout the country, as well as on the Continent, expectation is high as to the results of this gathering in the quickening of the large number of Christians who are expected to attend, and also in the awakening of many unconverted. On Thursday morning last a number of the Brighton clergymen and ministers met for breakfast at the Royal Pavilion, when a long and interesting address was given by Mr. Pearsall Smith, setting forth the aims and objects of the Convention. We trust our readers will be earnest and constant in prayer to God, that this Convention may be the channel of spiritual blessing, not only to those who are privileged to be present, but through them to multitudes throughout the world.

The applications indicate the probability of 8000 visitors at the Brighton Convention, in addition to residents. It is very desirable that those who come should bring portable camp chairs, which will be kept for them in the ante-room.

It is also suggested that there are many Christian workers who would derive great benefit from these meetings, but are unable to bear the expense, and that those who can afford it would enjoy them all the more if they gave this opportunity to a poorer brother or sister.

YOUNG MEN'S CONVENTION IN LIVERPOOL.

In connection with the remarkable awakening amongst the young men of Liverpool, which has followed the visit of Messrs. Moody and Sankey to that town, a young men's convention was opened on Thursday evening last. The meetings took place in Newsome's Circus, where most of the special services for young men in the town have been held. The object of the convention was an interchange of thought in reference to the revival movement amongst young men, with special reference to the best means of making it increasingly and permanently successful. In view of the important object, and the somewhat novel character of the gathering, much interest was felt in the proceedings.

As will be seen from our advertising columns, we intend publishing next week, along with our ordinary issue, a Special Young Men's Number, containing a full report of the proceedings of this Convention, so that we refrain from giving any more detailed account of it this week.

HENRY MOORHOUSE'S FAREWELL MEETINGS IN AMERICA.

The furthest point westward our beloved brother has reached in this his fourth visit to America has been the great city of St. Louis, the largest city on the River Mississippi. Here he was welcomed by Dr. James H. Brookes, who is well known throughout the West as one of the most pronounced preachers of the gospel of Christ in its simplicity and fullness. After his departure, Dr. Brookes, editor of *The Truth*, testified that, after seventeen years' ministry in St. Louis, he had never known his brother Christians so deeply moved, or more spiritually instructed, than by the simple ministry of Henry Moorhouse. After he had left for Chicago, Dr. Brookes, in the name of many Christians in St. Louis, earnestly besought him to return, and continue his labours, and, if possible, settle permanently in that city. This request was accompanied by very substantial inducements in the line of earthly comforts. Henry Moorhouse replied that he believed it was the Lord's will that he should continue to go from place to place, doing the work of an evangelist.

At Chicago he preached chiefly in Mr. D. L. Moody's church, which, during each of his four visits to America, has been one of the chief centres of his ministry. The farewell meeting in Mr. Moody's church was a time to be remembered, by reason of the manifest tokens of the Lord's presence.

From Chicago Mr. Moorhouse stopped at Rochester, in the State of New York; and on Sunday evening the last service was held in the Brick Church in that city, when many hundreds were unable to gain admission.

On Tuesday he was back in New York, where Dr. Stephen H. Tyng threw open his church to him. It was deeply

interesting to find one of the leading Episcopal ministers of America, bearing a name honoured by all who appreciate an earnest evangelical ministry, thus giving the right hand of fellowship to a plain and humble worker in the Lord's vineyard, whose ordination was not of man, nor by man, though manifestly of the Holy Ghost.

After two meetings in Dr. Tyng, jun.'s, church, Mr. Moorhouse went on to Philadelphia and Wilkesbarre, in Pennsylvania, where the same blessing attended his ministry. He is now (May 7) in New York again, and preached last night in Dr. Tyng's church, taking up the question, "What is the gospel?"

His farewell meeting in America will be held this evening in the Church of the Disciples, of which Rev. George Hepworth is the pastor—a recent convert from Unitarianism—where many tokens of the Lord's blessing have recently been richly manifested. And to-morrow (Saturday) he sails by the steamship "Adriatic" for his native shores, followed by the prayers of thousands, to whom his earnest ministry has been full of blessing.

MISSION TO THE CABMEN OF NORTH LONDON.

The following circular has been issued:—

It has been found by inquiry that a large proportion of the London cab-drivers have their homes in the Northern and Eastern districts of the metropolis, more especially in the neighbourhoods of Kingsland, Hoxton, Dalston, Hackney, Homerton, etc. Most of these men are "seven day" drivers, attend no place of worship, and are living the lives almost of heathen. It is proposed, therefore, to establish a Mission, having for its object the spiritual good of these uncared-for thousands. This Mission will have its centre at Dalston Junction, the religious services connected with it to be carried on at the Conference Hall, Mildmay Park, where a suitable room has been granted for the purpose by Mrs. Pennefather.

It is intended to erect a cabman's "shelter" near Dalston Junction, and to connect with this a lending library and benefit club. For single men out of employment, beds at a low rate of charge will be provided. A Sunday-evening service will be held for cabmen (to commence at eight o'clock, or such other hour as shall be found most suitable at the Mildmay Conference Hall (Room No. 4). Suitable speakers will be provided to address the men, and no efforts will be spared to render this service attractive. Personal invitations to the drivers will be given weekly by an agent connected with the Mission, and by lady visitors. Week-evening classes are also suggested, to be held after working hours, when hot coffee and bread-and-butter will be provided for all comers, before or after the class commences. This plan has been found most successful amongst cabmen. Home visitation of the cabmen's families will also be attempted, and mothers'-meetings for their wives.

The superintendence of this work will be placed in the hands of Mrs. Pennefather, who has kindly agreed that it shall be carried on in connection with the band of workers at the Mildmay Conference Hall. To inaugurate the work, we propose giving a public supper to the cabmen of North London. Tickets to be issued for 700, and distributed through cab "ranks" by aid of city missionary. Suitable addresses will follow, and the different plans suggested for their benefit be laid before the men. By this means their own views and wishes will be ascertained, and the names and addresses of those present collected for the purpose of home visitation.

£200 will be required to commence this Mission in the manner proposed. Donations will be thankfully received by "The Treasurer of the Cabmen's Mission," care of Capt. the Hon. R. Moreton, Conference Hall, Mildmay Park. Post-office orders to be made payable at the Islington branch.

A WARNING.—May I be permitted to warn those who attend Messrs Moody and Sankey's services against receiving some of the tracts which are distributed at the doors? I attended the Bible-reading on Thursday afternoon, and while waiting at one of the entrances for a friend, after the service, I stood near a man who was busily engaged in giving away two Socinian tracts, entitled, "The Crucifixion," and "The Blood of Jesus." They were eagerly received by hundreds; but I observed that he never offered one to a clergyman or minister.

H. M.

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SPECIAL SERVICES AT CAMBRIDGE.

"The Lord hath" indeed "visited his people." Special services were held in this town throughout last week, as a result of the united prayer-meetings carried on since the beginning of April. House-to-house visitation had been instituted, and the Lord brought large numbers together to hear the gospel message.

At the theatre, situated in one of the worst localities, William Taylor, of the Evangelization Society, London, spoke with great power, and the Holy Spirit evidently gave the right word, so that the attendance increased nightly. On the last two days of the Mission, Whit-Sunday and Monday, an extra service was held in the afternoons, while the theatre was crammed to excess on both evenings, open-air addresses being also given at the same time for those who could not get in; thus on each of these nights at least 1500 people must have been brought under the sound of the gospel.

The inquiry-meetings were well attended, and many precious souls realized "joy and peace in believing."

At the Guildhall on Thursday, Friday, Saturday, and Sunday, Mr. M. C. Leite Rozas, of the Evangelization Society, clearly and faithfully "preached Christ" to large and attentive audiences, and we have good reason to hope that souls were saved at each meeting. Many undergraduates, besides more than one Fellow of a College, joined with the townspeople in acting as stewards, and helping at the after-meetings in the men's inquiry-room, while Christian ladies spoke to the anxious women who remained after the services in another part of the buildings.

Praise God for what He has wrought here, and ask Him to draw his own people yet closer together, so that nothing may hinder the blessing which is being so abundantly poured out upon us!

A. C. P. C.

MR. PEARSALL SMITH AT OXFORD.

From my heart I thank God for the faithful addresses, full of gospel truth, and earnest exhortation to Christian young men to yield themselves to God by faith in Christ, for whole-hearted service, which two large gatherings of Oxford undergraduates heard from Mr. Pearsall Smith on Saturday.

We sat down to breakfast, a hundred and twenty-six University men, though more than a hundred had been obliged to decline my invitation, because of the examinations which are going on. I never saw deeper attention during a Christian address than was given to Mr. Pearsall Smith's, after breakfast. I feel sure that God answered prayer and guided him as he spoke.

As might have been anticipated, there was a very large attendance at my usual Saturday evening meeting of undergraduates, when Mr. Pearsall Smith gave another most awakening address. The Lord Jesus was glorified as a Saviour who really does save those who trust Him to do so from their sins, and gives them the will and power for whole-hearted service. The habit of instantaneous unreserved obedience to the Lord's commands was urged as essential to usefulness and happiness.

On Sunday the great Corn Exchange was filled in the afternoon, and crowded in every part in the evening at half-past eight. Mr. Pearsall Smith preached to the unconverted in this great congregation from the text, "Behold the Lamb of God which taketh away the sin of the world." On Friday afternoon and evening, and on Sunday afternoon the addresses were to Christians, encouraging faith in Christ for the heart, and energy for a life of entire consecration in the service of God.

I hope all the readers of THE CHRISTIAN will pray and promote prayer for an abundant blessing on the Brighton Conference. Let us look with the confidence of faith for a most gracious answer to these united prayers. The venerated Prebendary John Venn of Hereford has added his name to those of the President of the Church Missionary Society (the Earl of Chichester), the Dean of Canterbury, and many others, as promoting the Brighton Conference. Mr. Venn writes to me:—

"I have been dipping into the Report of the Oxford Conference, and am more than ever convinced that God was present in a wonderful degree. I earnestly pray that God may work as mightily at Brighton as He did at Oxford."

Mr. Venn was present at the Oxford Conference.

ALFRED M. W. CHRISTOPHER.

St. Aldate's Rectory, Oxford.

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CHRISTIAN WORKERS AT THE HOME OF INDUSTRY.

On Wednesday, the 19th, there was a large gathering to welcome Miss Macpherson on her return from Canada. The meeting was thoroughly representative in its character. In addition to labourers from all parts of London, there were some from far-off India, China, Basutoland, Canada, and other distant places. The hour allotted to tea was spent in pleasant conversation, and introducing labourers whose fields are wide apart. Dr. Bonar's new hymn, "Rejoice, and be glad," gave the meeting a good start, and then Mr. E. C. Morgan, who presided, read the 66th Psalm, and offered prayer.

Miss Macpherson first called attention to the connection between suffering and glory in St. Peter's first Epistle, illustrating it from her own experience. She also spoke of the blessed rest of faith, observing that it was not so much faith that was to be thought of, as the faithful One. Proceeding to speak of her Canadian experiences, she wished the meeting to understand that she was a representative person. Though she had travelled so far, and spoken 196 times, others had also done and were doing the same. In these Canadian journeys, on sleigh in mid-winter, on dark nights, nerves had to be put on one side. Four congregations would come together into one schoolhouse in a wood, and who could resist the opportunity to speak to them? She would forbear for the present speaking on the criticisms which had been made on her work. Before leaving Canada, she had had a second interview with the Premier, who would be in England soon. The loss of their house by fire was a heavy trial, but the amount for which it was insured (£700) would rebuild it, and kind Canadian friends insisted on being allowed to refurbish it. But that which had cheered her most was the spiritual work among the children, which had never been more encouraging than now. Among their elder boys—600 over eighteen being now in Canada—some had got married. One was met with in a shop who told her to work on hopefully, as in his case, though it was some time before he was a decided Christian, he had never forgotten anything; not even a Bible-lesson on board ship had escaped his memory.

After singing the now popular and stirring hymn, "Rescue the perishing," Mr. Henry Varley addressed the meeting, having first offered prayer. Naturally he was expected to speak on his recent visit to America, where he was almost as much talked about as Mr. Moody is in England; but, beyond a passing allusion, he did not touch on that topic. His address was on "The Crowns of Scripture." He considered "the crown of life" the common property of all the saved. "The crown of righteousness" comprehended all that was meant by our faithfulness to the Lord. "The crown of glory" was for distinguished service in the Church of Christ; and "the crown of rejoicing" consisted of those who had been saved by our instrumentality. All these crowns would be cast at the Lord's feet, and He would be crowned Lord of all.

"The home over there" having been sung, prayer was offered by a venerable missionary from Basutoland, by Mr. Morgan, Mr. Varley, Dr. Barnardo, Miss Macpherson, and others. Major Malan's work in South Africa was specially named in these closing intercessions.

THE ANNUAL MEETING of the Whitecross-street Christian Mission (founded by the late George Vigeon) took place on Thursday last, when 180 persons partook of an excellent tea. The meeting followed, with General Alexander in the chair, when addresses were given by the Rev. J. Poulton and Mr. Smith. The rev. gentleman, referring to the death of the founder, said, although the Lord buries his workman, He carries on his work still, for in the present case we have a striking instance, for since the hall was re-opened in February last, you have got in working order, sewing-classes, mothers'-meetings, Bible-classes, prayer-meetings, children's and adults' services, making in all about ten meetings a-week, and through the active services of Mr. Dawson, the resident evangelist, who is daily working among the people, you have had seven genuine conversions, and four of them have gone safe home to heaven. One of them, the speaker said, he had visited by request, and was a very interesting case, an old Waterloo veteran, eighty-two years of age, now safe in the arms of Jesus. The meeting was excellent in spirit and purpose. A very hearty vote of thanks was given to C. Ashton, Esq., for his kindness and support; and a vote of thanks to the chairman brought the meeting to a close.

WHIT-MONDAY AT THE CRYSTAL PALACE.

"Casting bread upon the waters." This is quite characteristic of the Lord's work at the Bible-stand in the Crystal Palace. About 40,000 persons, both young and old, had flocked thither to enjoy a day's outing. From early in the morning till late in the evening the human stream passed in front of the stand. Upwards of 13,000 of neatly-printed four-page Scripture leaflets and Scripture cards, containing from twenty to thirty appropriate texts, were distributed. These were entitled: "Come to Jesus," "Words of love to the young," "Words of eternal life," "God's word to parents," "A message of God to thee," "Why will yedie?" etc., etc. They were given, as far as possible, to the person to whom they were suitable. There was little time for conversation, but now and then "a word in season" was said to the recipient. Several also bought a Bible, Testament, or text-book, which are often bought as presents to friends from the Crystal Palace. Three hundred and eighty foreigners received a Gospel, and in some cases a New Testament on this day. To these we pay special attention, and "thus every one in their own tongue hears the wonderful works of God."

Thus we are constantly engaged in "holding forth the Word of life" to English and foreign visitors; the seed is not only sown in faith, but watered with prayer, and results are left with Him who hath promised that his "word shall not return unto Him void."

J. ALEXANDER.

*Bible-stand, Crystal Palace.***HAMPSTEAD HEATH, WHIT-MONDAY.**

A lovely spring day; sun shining gloriously in an arc of blue, flecked here and there with clouds of purest silver; heat tempered by a strong breeze, wind and sun harmoniously blended to make perfect weather, neither hot nor cold. Hundreds of thousands, perhaps millions, of the great city out somewhere in the wind and sun; certainly many thousands of the city dwellers on Hampstead-heath. Meeting for fresh air and fun, for sunshine and revelry, is it of any use to offer them the gospel? The command is to "go out"; in all the year there cannot be another opportunity so good; let us obey, and leave consequences.

Three hundred workers and singers; Sankey's Songs and Solos; thousands of hymn-sheets and leaf-tracts; tea provided in two places (no one large enough) for the workers. The Secretary of the Open-air Mission, the Superintendent of the Goldington-crescent and Whitefield Missions for Generals; Open-air Missionaries for Majors and Captains; the Rev. J. Matheson, of Hampstead (Moderator of the Presbyterian Synod), for chief of the guides, the remainder of the singers and workers for the host, meet at the flag-staff on the Heath at three o'clock, for singing and short addresses, and thus the campaign opened.

Lo! no enemies to fight; no opposition; no ribaldry; no blasphemy; no turves or stones, no drunken fellow (to begin with, he came afterward); only a vast multitude of men, women, and children of all ages and classes, listening with great delight to the gathered Mission Choirs as they sing Mr. Sankey's Songs and Solos. "Thank God for songs and solos!"

"There's Moody, that's him!" said one who didn't know to another of the same class. "No, it isn't!" said a third. "It's Sankey, ain't you seen the pictures?" "Don't be deceived; neither is here!" said an "open-air," and the vision faded. But the work went on; first a "song;" then a very short address from Mr. Kirkham. Mr. Forbes, Mr. Woffendale, Mr. Whitmore following each other, with songs between, led most skilfully by Mr. Blaikie, of Regent-square. How the people were held; how they listened; how the sweet voices of the children chimed lovingly in with the singing of the choirs; and how the mighty crowd increased and grew; up the hill from the little valley where the singers and speakers lay, and sat, and stood; to sing and speak, until there was a living mass of faces; of intense listeners to song and gospel word. Far too soon the hour had flown, and the first gathering dispersed to meet no more collectively till they meet before God's merciful Christ. May they find mercy "in that day."

Strengthened by rest and tea, the various bands took up different stations on the Heath; and thus far greater numbers were reached in detail than in the afternoon. One thing was abundantly clear throughout the day; there is now no opposition or dislike to hearing the gospel in such

places. Not long since, many good Christians thought it wrong to go out at such times, they talked about "holy things" and "dogs"; many decent people told us to keep our preaching for places where it would be valued; many worldly people said, "Let us alone." But on Monday there was nothing but good wishes, quiet zealous co-operation, volunteer keepers of order, and unobstructed singing and speaking the "good news."

Whence is this mighty, blessed change in the temper and conduct of the masses of the people? Are they changed? Are we! Our message is the same, do we speak it in the same manner? Is the Spirit of the Lord poured out from on high according to his promise?

Oh! to realize, to feel and know that the power of the living God goes with the gospel of his Son in our midst to-day! To feel and know that we are surrounded by touched multitudes of immortals; that men and women are easily, pleasantly slipping into the kingdom! That our weak words are endowed with divine power to lead to Jesus, just so far as we use his word.

Oh! to understand the blessedness, the preciousness of the time; to be up and doing in the name and might of the Son of God, whose commission we bear, whose assurance, "Lo! I am with you always!" was never more plainly fulfilled than at present, since London has been a city.

Oh! for a mighty, united cry of prayer; a shout of praise and thanksgiving for what has been, what is, and what will be, if the servants of God only recognize and seize the time!

GRAY'S-YARD RAGGED CHURCH AND SCHOOL.

The annual meeting of this unobtrusive but most useful society was held in Seymour Hall, Portman-square, on Wednesday evening last week. Mr. F. A. Bevan presided, and beside him on the platform were many friends of the institution, including Lord Leigh, Lord Dynevor, Mr. M. Stewart, M.P., Revs. E. W. Moore and Donald Fraser, Sir Robert Carden, etc., all of whom, as well as others, made speeches in its behalf.

The report for the year, read by the hon. secretary for the Ragged Church and Ragged School respectively, showed a large amount of work done amongst the very poorest and, in some sense, the very lowest of society, and it was with regret we noticed, from the financial statement, that the balance was on the wrong side. Such a society as this ought to have its coffers overflowing, and we think it would have if Christian London would pay a visit to the Ragged Church in James-street any Sunday morning, and see the extraordinary congregations that gather there to be fed both temporally and spiritually.

Lord Leigh, in his few remarks, put the pertinent query that had often, he said, presented itself to him in church, Where are our poor brethren and sisters on the Lord's-day? He was obliged to answer, and everybody agrees with him, that they are not at the ordinary religious services. Messrs. Moody and Sankey's special efforts have, to some extent, answered the question, because at their meetings you will see the poorest in close proximity to the well-to-do and wealthy; but the question will come up with increased force when these special services are over, and unless the respectable, well-dressed Christianity of London makes some effort to induce and retain the attendance of their poverty-stricken and barely-clad brethren and sisters at the ordinary Sunday services, the churches and chapels will remain as exclusive as before. Gray's-yard Ragged Church and School supply a recognized need in this particular, and we would wish to see it well supported, and its example imitated throughout London and all our great towns. Some of the children of the Ragged School were present at the meeting, and sang very nicely a selection of hymns, chiefly from Mr. Sankey's collection. Prizes were given to those who had been over twelve months in their first situation.

POLICE AND POSTMEN.—Friends willing to send monthly packets of papers to the above are asked to communicate with Miss Whitway, Elmore House, Chudleigh, Devonshire.

NOON PRAYER-MEETING, BIRMINGHAM.—We regret to be informed by a correspondent that this meeting has fallen through for the present. Are there not as many praying people in the town of Birmingham with the necessary leisure as will support a daily meeting for prayer? Are the spiritual wants of the town all supplied? Is the Lord's hand shortened that He cannot save, or his ear heavy that He cannot hear?

REPORTS OF MISSIONS.

Young Women's Christian Association, 49, Great Marlborough-street, W. (Morgan and Scott).—A revived interest in the welfare of our young men must not make us forget the equally pressing claims of the many young women in London in need of sympathy and assistance. Miss Branwell is doing what she can in this way, and would gladly do more, if funds permitted. The letters from former inmates of the Home, at the close of the report, are very cheering.

Ebenezer: A Cottage Home for Aged Christian Israelites.—A very praiseworthy undertaking, and one that commends itself to the sympathy of all those who wish to show their gratitude to the nation of whom Christ came after the flesh, and who have preserved for Christians of all ages the oracles of God.

Scripture-readers' Society for Ireland.—The report for 1874, just issued, has for its motto, "Erin's only Hope, the Bible. Search the Scriptures," and is replete with encouraging details of the good work carried on by its agents. We would the Bible were not only in every Irish home, but in every Irish heart. Our sister isle would then be as happy as she is beautiful.

The Twenty-sixth Annual Report of the Melior-street Schools and Mission briefly narrates the work of the past year.

Mission-work in Clerkenwell is a graphic account, by Mr. George Sokhan, of two years' labour for the Master in that populous neighbourhood, and illustrates the Scripture promise that no such labour shall be in vain.

The Friendless and Fallen. Annual Report for 1874.—Everybody who knows anything of London, and has the very smallest love for human souls, must wish this institution a hearty God-speed. There is no more heartrending sight, we think, on the earth's surface than that which many of our metropolitan streets present of an evening when scores upon scores of our poor unfortunate sisters openly follow their short life of shame and sorrow. It sickens one to think of it, and yet the Christian Church seems to be asleep on the question, and calmly takes it as a matter of course. This institution fills a little gap in the breach, and has done great good. The Report for 1874 shows that 1496 cases have been dealt with at the Homes and Refuge. The Report contains many encouraging details. We would earnestly commend the work to the prayerful support and co-operation of all who seek to follow in the footsteps of the loving and forgiving Saviour. The office of the society is, 200, Easton-road, N.W.

St. Marylebone Female Protection Society, 157-9, Marylebone-road, N.W.—A kindred society to the foregoing, and one that has sheltered 112 young women during the past year. May God's rich blessing attend its efforts. It is gladdening to know that many of those who come within the range of its influence are led savingly to Christ.

The Children's Home, Weston-super-Mare.—Established about three years since "for orphan girls of good birth; but extremely limited circumstances, or for those whose parents, though still living, may be unable to give them a suitable education. It is sought, first, to win for Christ every child admitted; and, second, to teach and fit her to fill some position of usefulness in life. The efficiency of the Home is circumscribed by lack of funds. Any information will be given, and donations gratefully acknowledged, by Mrs. James Currie, King's-cliff, Weston-super-Mare.

House of Rest for Female Missionaries, Nos. 7 & 8, Cambridge Gardens, Kilburn Park, N.W.—In these busy days, when the energies of all kinds of workers are taxed to the utmost, and yet come short of the crying needs of the time, there must always be a goodly number, especially of our sister toilers in the Lord's harvest-field, who become weary in, though not of, their work. At this quiet resting-place, and the branch establishment at Eastbourne, provision is afforded for deserving cases of this description, and the report now before us shows that many a weary one has been refreshed and strengthened for future labour by a sojourn with Miss Mason. "A cup of cold water" given in the shape of a donation to the "House of Rest," will carry with it its own reward, to say nothing of the special approval of the Master.

The Iron Room, Shoreditch. Some Records of the Lord's Work in the East of London.—A little pamphlet which shows that the devil is not left in undisturbed possession of the East-end, with its vice, and attendant poverty and wretchedness. The Saviour's words still hold good, "The poor have the gospel preached unto them." An illustration of "Sunday Morning at the East-end" accompanies the pamphlet; and if it is, as it purports to be, a faithful representation of the scene of labour in connection with the Iron Room, we should say this work requires all the sympathy and support it can get. Friends can obtain copies of this little book post-free, on application to Mr. Knowles, Iron Room, Shoreditch.

Whitecross-street Mission, 198, Whitecross-street, E.C.—This Mission, founded by our lamented brother, Mr. George Vigeon, is now carried on under the superintendence of Miss Frances Hastings, of 23, Chilworth-street, Westbourne-terrace, W., and seeks to supply "the fearful spiritual destitution prevalent in the crowded courts and alleys of the district." Mr. C. J. Chapman, Elm House, Ferndale-road, Clapham, S.W., brother-in-law of the late Mr. Vigeon, is treasurer.

Aldershot Mission-hall and Soldiers' Institute.—The best proof of the usefulness of this work is to be found in the large number of interesting extracts from soldiers' letters contained in this the twelfth report. It will well repay perusal.

The Society for Promoting Female Welfare, 31, Weymouth-street, Harley-street, W., is a very catholic institution. "Its work embraces all charitable agencies, industrial, educational, benevolent, and missionary (reformatory institutions excepted), which are designed to promote the welfare of women, and which can advantageously unite for purposes of mutual assistance on a scriptural and Protestant basis." If its usefulness is in proportion to the width of the field it occupies—and the Report for 1874 indicates that it is—surely every woman who has to earn her bread ought to be made acquainted with it.

Evangelization Society Occasional Report, No. 15. April, 1875.—When we say that the number of services held during the past year at 612 different places by the agents of this Society amount to 7269, we have said enough to prove that it is doing a great and good work. This Occasional Report contains volumes of testimony from many sources to the worth and success of this truly apostolic Society, and our readers cannot do better than procure copies from the new offices, 57, Charing-cross, S.W.

DAILY TEXTS.

"THE HERITAGE OF THOSE THAT FEAR THY NAME."
PSA. LXI. 5.

Thurs. May 27.—"In the fear of the Lord is strong confidence; and His children shall have a place of refuge." "The fear of the Lord tendeth to life; and he that hath it shall abide satisfied."—Prov. xiv. 26; xix. 23.

Fri. 28.—"Wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the Lord is his treasure." "By the fear of the Lord men depart from evil."—Isa. xxxiii. 6; Prov. xvi. 6.

Sat. 29.—"The fear of the Lord is the instruction of wisdom; and before honour is humility." "I know that it shall be well with them that fear God, which fear before Him."—Prov. xv. 33; Eccles. viii. 12.

Sun. 30.—"Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." "The Lord taketh pleasure in them that fear Him, in those that hope in His mercy."—Acts ix. 31; Psa. cxlvii. 11.

Mon. 31.—"Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before Him, for them that feared the Lord, and that thought upon his name."—Mal. iii. 16.

Tues. June 1.—"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord." "Pass the time of your sojourning here in fear."—Isa. liv. 17; 1 Pet. i. 17.

Wed. 2.—"Know therefore and see, that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of Hosts." "The secret of the Lord is with them that fear Him, and He will show them his covenant."—Jer. ii. 19; Psa. xxv. 14.

"YEA, I HAVE A GOODLY HERITAGE."—PSA. XVI. 6.

THE LATE DR. BUCHANAN, OF GLASGOW.

Our readers will have read with regret of the death of this eminent servant of God at Rome, where he had gone to recruit his health. His remains were brought back to this country, and carried to their resting-place in the Necropolis, Glasgow, on Tuesday week, by his sorrowing relatives and friends. Large crowds witnessed the progress of the procession through the streets, and several bells tolled a mournful peal at intervals.

We understand that Mr. Bryce, publisher, Glasgow, is about to issue a volume, containing the funeral sermons delivered by Sir Henry Moncrieff and Dr. Roxburgh, the minute in which the Session express a sense of their loss through the death of their eminent pastor, and also the pastoral letter which he wrote at Rome shortly before his demise. Prefacing the whole will be a neat photograph, which is considered by the family to be an excellent likeness of the doctor.

BUSHEY, HERTS.—Since the year 1873, a good work has been carried on in the neighbourhood of Bushey, and the lower part of Watford. A tent in summer and a barn in winter have sufficed, with much difficulty, for the accommodation of the hearers. The Christians at Bushey are now desirous of erecting a small iron building, with ante-rooms at the back, for prayer-meetings, etc., so constructed, that they can, if necessary, be thrown into the hall. Contributions thankfully received and acknowledged by the Publishers of THE CHRISTIAN, 12, Paternoster-buildings, E.C.; or Mr. C. Russell Hurditch, 164, Alexandra-road, St. John's Wood, N.W.

SCIENTIFIC CRUELTY.

Sir,—Will you allow me to supplement the letter of "H. M. C.," in your pages of last week—for which I thanked God—with an earnest entreaty for the *fervent prayers* of all your readers, that during the present session of Parliament God, of his great mercy, would incline the hearts of the Members of both Houses to frame such a law as shall effectually put a stop to the inhuman cruelties of vivisection, which are now, from the example of some men of science, spreading like a moral pestilence amongst the youth of our country, and destroying the very heart of the true courage of English nature, which is of one fibre with its mercy and pity for the weak and helpless. CATHERINE MARSH.

CENTRAL NOON PRAYER-MEETING,
MOORGATE-STREET HALL.

The following are the subjects for the last days in May :—

DATE.	SUBJECT.	SPEAKER.
Th. 27.	Vision and assimilation (2 Cor. Dr. Edmond. iii. 18).	
Fri. 28.	"He loved His own unto the Rev. C. S. Carey. end" (John xiii. 1).	
Sat. 29.	Salvation by Christ (Acts iv. Mr. J. Pearce. 8—12).	
Mon. 31.	A compassionate Father (Judges x. 16).	Rev. H. J. Bergner.

The following are the subjects from June 1st to 19th :—

DATE.	SUBJECT.	SPEAKER.
Tu. 1.	Priesthood in common life (1 Pet. ii. 5).	Rev. George Elder.
Wed. 2.	The place of meeting (Exod. xiv. 22; Matt. xviii. 19, 20).	Mr. John Stabb.
Th. 3.	Waiting on God (Isa. xl. 31).	Rev. J. F. Kitto.
Fri. 4.	God working harmony for and in His people (Hosea xxi. 22).	John Gritton.
Sat. 5.	Telling Jesus (Matt. xiv. 12).	D. M. Jenkins.
Mon. 7.	Love casteth out fear (1 John iv. 18).	J. T. Davidson.
Tu. 8.	The witness of the Spirit (Rom. viii. 16).	Charles Graham.
Wed. 9.	"One thing" (Psa. xxvii. 4).	M. Laceron, Esq., M.D.
Th. 10.	The Lord's song in a strange land (Psa. cxxxvii. 4).	Rev. G. H. Camburn.
Fri. 11.	Above all that we ask or think (Eph. iii. 20).	C. De Selincourt.
Sat. 12.	The Lord and the little ones (Isa. xl. 11).	W. Stott.
Mon. 14.	Asking in the name of Jesus (John xiv. 13, 14).	Dr. Asa Mahan.
Tu. 15.	Behold he prayeth (Acts ix. 11).	R. Parnell.
Wed. 16.	Ministry of angels (Heb. i. 14).	J. Stephenson.
Th. 17.	The peace of God (Phil. iv. 7; Col. iii. 15).	John Mathieson.
Fri. 18.	Christ, God's power and wisdom (1 Cor. i. 24).	G. D. Freeman.
Sat. 19.	No condemnation (Rom. viii. 1).	H. J. Paterson.

The Christian TRACT FUND.
APPLICANTS FOR TRACTS.

- H. G. Pendleton, Ceulan-place, Wilton-st., Birmingham.
- A. Bailey, C.M.C. Open-air Mission, 180, Upper-street, Islington, N.
- J. Robertson, 31, High Northgate, Darlington.
- G. Shaw, Dunkinfield.
- C. Fowler, 28, Langford-road, Kentish Town.
- E. M. Beaton, 35, York-street, Footdee, Aberdeen.
- Rev. H. M. Barnett, Southampton.

SCRIPTURE-READERS' SOCIETY FOR IRELAND.—We would call the special attention of our readers to the annual meetings of this important Society, to be held in London this week (see *Forthcoming Meetings*).

HARROW.—Evangelistic services have been held in the public hall in this place for ten days. A house-to-house visitation was made beforehand by the members of the local Y.M.C.A. with great success. The hall was filled every night during the ten days. Addresses were delivered by the Rev. W. Haslam, M. C. Leite Rozas, J. G. Watson, Esq., and T. Bennett, Esq. The after-meetings were conducted by the Rev. S. C. Morgan, who also gave the address on Sunday night, after the church services were over. Large numbers remained every evening to be spoken to, and many were enabled to rejoice in Christ as their Saviour. The whole place has been stirred, and on the last two Sundays the word has been blessed to the salvation of many in Mr. Morgan's congregation. For some time prayer-meetings have been held, for the special purpose of praying for the outpouring of God's Holy Spirit on the place, and prayer has been most graciously answered.

NOTICES.

THE LADY who sent £70, anonymously, for the expenses of Messrs. Moody and Sankey's services, is informed that the fund for that purpose was designated "*The Noon Prayer-meeting Fund*," as the services are under the management of the Noon Prayer-meeting Committee. Her kind donation is placed to the credit of that fund; its name is now altered.

C. B., of D. C.—Six shillings.

A LADY.—The old tropical clothing would, no doubt, be accepted by Miss Macpherson, Home of Industry, Commercial-street, Spitalfields, London, E., for the Canadian summer.

Communications received with thanks.—E.K.B.; J.C.F.; W.G.B.; A Worker; G.M.T.; F.E.H.; F.T.; E.J.; E.W.C.; R.M.B.; Llino; S.S.; M.B.F.; E.M.H.M.; E.J.; J.J.A.S.; Miss G.; E.P.; A.J.A.; M.W.K.; C.M.B.; J.H.; W.L.S.; T.P.; G.D.D.; J.D.; H.M.; Miss S.; Miss W.; C.W.; G.S.; C.J.W.; E.H.; G.W.B.; T.J.H.; J.C.; T.S.T.; A.C.P.C.; D.McD.; H.G.G.; T.R.; D.L.; M.P.; Dr. B.; G.F.S.D.; M.S.F.

EDINBURGH.—A meeting is held twice a week for the promotion of scriptural holiness, Wednesday and Saturday, at 2.30 p.m., in the Regent Hall, 20, Waterloo-place.

REV. ARCHIBALD BROWN will preach at Mildmay-park on Wednesday, Thursday, and Friday this week, at 8 p.m., in connection with Messrs. Moody and Sankey.

NOTICES OF BOOKS.

YOUNG MEN'S MISSIONARY ADVOCATE. *Elliot Stock*.—The first appearance of this very excellent little magazine was in April. The sole desire of its projectors is "the glory of God in the conversion of the heathen." Among its contributors we see the names of some who have been familiar to us as students of the East-end Training Institute, and who have gone forth into the Mission-field. The programme of Home Proceedings for the present month is a very varied and promising one. We heartily wish this magazine a great success. Every Christian young man will do well to take it. All can afford a shilling a-year for such an object.

THE FIRESIDE HYMN-BOOK. *Hamilton*.—It is given to few only to possess a well-stocked library, where the mind may enjoy at will the bright and precious thoughts of sweet singers now passed away from us. Miss Braithwaite has, therefore, rendered good service to the many who have not this privilege, by collecting in this neat little volume between two and three hundred gems from our best hymn writers. Miss Braithwaite is not merely a compiler, as we observe several of her own compositions in the collection, some of which are marked by much grace of composition, and all of which breathe an ardent desire after holiness, and bear the mark of the furnace of affliction about them. It is an exceedingly nice little book for a present, and we cordially recommend it to our readers.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.—For a young lady, who has recovered from a very dangerous illness.

PRAYER.—For the blind of London, whom Mr. Moody is to address on Wednesday, May 26, at the Opera House.—A Christian, in mental and spiritual trouble, asks prayer for help.—For two young men, brothers, who are deaf, that they may have their hearing restored.—A sister for a brother in New Zealand, that the Lord will direct his steps.—For one just converted, who will starve rather than resume an improper association, that God will find her means of support.—For a beloved little child, that she may be restored to health.

PLACES.—For an eight days' Mission in the village of Blacktoft, Yorkshire, commenced on the 23rd inst.—For special services now being held in a town in Scotland, where there is very much infidelity.—For the Lord's work in Spain.

CONVERSIONS.—For the conversion of sinners in Clay Cross Circuit.—For a minister's brother and sister.—For C.—, in the last stage of consumption.—For a dear, motherless youth, who is sadly given to untruthfulness, and is a cause of great grief to his aged grandmother.—For three brothers, and their wives and family.—For a sceptic, who desires to be saved, but has doubts. Also for two Romanists, and their wives and families.—For a husband and family, all without God.—For my dear husband.—A Sunday-school teacher, for a large outpouring of the Holy Spirit on a class of youths.—For a beloved brother, placed in a position of great temptation.—A young man begs prayer for the conversion of his wife.—For my mother, my sister, and myself.—For our parish minister and school.—That God will save the soul of my singing-master.—For a dearly-loved brother, in precarious health, and his wife.—For a gentleman and his wife, who do not believe the gospel.—For a young man, a drunkard.—For two young men.—For a young woman, who has backslidden.—For two sisters in deep waters.—For one whom God has visited with a sore affliction, that it may be blessed to his salvation.

FORTHCOMING SPECIAL MEETINGS.

MESSRS. MOODY AND SANKEY'S MEETINGS.

HAYMARKET OPERA HOUSE.—LAST WEEK.—Noon Meeting every day except Sunday, 12—1. Addresses by Mr. Moody, at 3.30 p.m., on Wednesday, Thursday, and Friday; tickets all issued. Addresses by Mr. Moody, at 7 p.m., on Wednesday and Thursday; tickets at office. Address by Mr. Moody to women only on Wednesday, at 9 p.m.; tickets at office. Mr. Sankey will sing. Addresses by Mr. Moody, at 9 p.m., to men only, on Thursday and Friday; tickets for Thursday at Opera House; tickets for Friday at the Y.M.C.A., 165, Aldersgate-street. Special Farewell Address by Mr. Moody to young converts, or those who wish to become Christians, on Friday, at 7 p.m. Tickets on special application by letter to the Secretaries, Opera House. Special International Meeting for young men on Saturday, at 8 p.m., when the Presidents of the New York, Philadelphia, and Chicago Y.M.C. Associations are expected to be present. Meetings on Sunday next same as last Sunday.

BOW-ROAD HALL.—Noon Meeting every day except Sunday, 12—1. Rev. C. Melville Pym on Wednesday, Thursday, Friday, and Saturday, this week, at 8 p.m.; also on Sunday next (with Mr. Sankey), at 3.30 and 8 p.m. Young Men's Meeting every evening, at 9.

VICTORIA THEATRE, S.—Rev. Dr. Black, of Inverness, on Wednesday, Thursday, and Friday, at 8 p.m. Young Men's Meeting every evening, at 9.

ISLINGTON HALL, between 7 & 8, Islington-green, N.—Young Men's Meeting every evening, 8—9.

BRIGHTON CONFERENCE ON SCRIPTURAL HOLINESS.—May 29 to June 8 inclusive. See *Adv.* for arrangements.

VILLAGE HOME, BARKINGSIDE.—The foundation-stones of the first ten cottages will be laid on Wednesday, June 9, at 2.15 p.m., by Lord Aberdeen. Trains will leave Bishopsgate at 12.10 and 1.10 for Ilford. Tickets of admission to the ceremony should be applied for at once to Dr. Barnardo, Home for Working and Destitute Lads, 18 & 20, Stepney-causeway, E.

SCRIPTURE-READERS' SOCIETY FOR IRELAND.—Wed., May 26, Mildmay Conference Hall, at 7; Hon. Capt. R. E. Moreton presiding. Thurs., 27, National Club, Whitehall, at 6; William Graham, Esq. (late one of the M.P.'s for Glasgow), presiding. Fri., 28, Lower Exeter Hall, at 7; the Earl of Shaftesbury, the patron, presiding.

VESTRY HALL, King's-road, Chelsea.—Special Services, commencing on Thursday next. Mr. C. Russell Hurditch will preach each Tuesday and Thursday night, at 8. Christian workers affectionately invited.

St. GEORGE'S HALL, Langham-place.—Mr. T. Shuldham Henry, Sunday, at 7.

Special Service for Children, by Mr. W. Forbes, at 12, on Saturday, May 29.

WESTMINSTER CHAPEL, James-street, Buckingham-gate.—Evangelistic Service by Mr. Russell Hurditch, on Sunday, May 30, at 6.30.

KILBURN HALL, W.—Mr. J. P. Larkins, on Sunday, at 7; Wednesdays, at 7.30.

MALDEN HALL, Haverstock-hill.—Mr. Herbert W. Taylor, Sundays at 7; Wednesdays at 7.30.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Spiers, at Town-hall, Hammersmith, June 8 to 11, at 11 a.m., and 7 p.m.; Public-hall, Croydon, June 14 to 18.

Children's Evangelistic Band.—Mr. Hill, at Godden-green, Seal, Kent, May 30, at 3; at Wesleyan Chapel, Igham, Kent, June 13, at 2.30 and 6.—Mr. Rawling, at Providence Chapel, Hackney-road, May 31, June 1, 2, at 7.30.—Mr. Lidstone, at Iron Chapel, Blyth-road, Brook-green, Hammersmith, May 31, June 3, 4, at 7.—Mr. Wigner, at the Hall, Auckland-hall, Lower Norwood, May 28, at 7.—Mr. Jordan, at Trinity Chapel, Perry Vale, Forest Hill, May 31, at 7.—Mr. Hill and Messrs. S. and J. S. Tyler, at Baptist Chapel, Tottenham, May 27, 28, at 7.—Mr. Bussell, open-air service in Regent's Park (near the Fountain), every Monday, at 6.—City Weekly Prayer-meeting at Weigh-house Schools, Fish-street-hill, every Tuesday morning, 9 to 9.45.

Y.M.C.A., 165, Aldersgate-street.—A Meeting every Saturday, from 3 to 4.30, to commence June 12. For the Study of Holy Scripture, and Conference on the Duty, Privilege, and Power of Holiness. Communications to be addressed to Rev. John Allen, Hon. Sec., Southgate, N.

CONFERENCE HALL, MILDWAY PARK.—Annual Mildmay Conference on Wednesday, Thursday, and Friday, June 23—25. Subjects:—"The Glory of the King," "The Power of the King," and "The Presence of the King."

EVANGELICAL MISSION TO ISRAEL, 394, Hackney-road.—Preaching, 6.30 p.m., on Saturday.—Lectures to Jews, 3 p.m. Daily Prayer-meeting, from 1 to 2.

HOUSE OF REST, 7, Cambridge-gardens, Kilburn-park, N.W.—Meeting every Friday, at 3 p.m., on "Faith's Rest, and the Believer's Progress in the Divine Life."

HOME OF INDUSTRY, Commercial-street, Spitalfields.—Meeting of Christian Workers third Wednesday in each month, at 7. Tea at 6.

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DEPTFORD GOSPEL MISSION.—Mr. Chas. Morton at Lecture-hall, Greenwich, during May; Sunday afternoons at 3, evenings at 7, and Thursday evenings at 8. Mr. J. E. Hawkins, Editor of the *Gospel Watchman*, at the People's Hall, Deptford, on Sunday, May 30; afternoon at 3, evening at 7.

LONDON TAVERN, Bishopsgate-street.—Christian Experience Meeting, Friday, June 4, at 1.15 p.m. Each speaker limited to five minutes.

MISSION ROOM, Central-hill, Upper Norwood.—Special Services, Friday, May 28, Captain Hon. R. Moreton.

CHRISTIAN INSTITUTE, 321, Fulham-road, S.W.—Prayer-meeting for Governesses, Saturday, May 29, at 3.30.

MOORGATE-ST. HALL.—Thursday, May 27, at 7.30, Mr. Abbott; June 3, Mr. W. Holmes. About 8.30 the Meetings will be open for short prayers until 9. Also, a Gospel Service for the Young is held every Saturday afternoon, at 3. Parents, teachers, and friends are invited to bring their children.

CONFERENCE HALL, Mildmay Park.—Sunday, May 30, at 3.30 and 7.

WEEKLY NOON PRAYER-MEETING, St. George's Hall, Langham-place, W.—Every Wednesday, from 12 to 1.

DAILY PRAYER-MEETINGS.

HER MAJESTY'S THEATRE, Haymarket.—12—1, Messrs. Moody and Sankey's meeting.

BOW-ROAD HALL, Burdett-road, 12—1.

CENTRAL CITY NOON PRAYER-MEETING, Moorgate-street Hall, corner of London Wall, 12—1. Ladies' meeting, 1 to 1.30.

Y.M.C.A., Stafford Rooms, Titchborne-st., Edgware-rd., 12—1.

MILDWAY CONFERENCE HALL, Mildmay Park, at 12. No. 59, LOMBARD-ST., Mon., Tues., Thurs., Sat., at 1; Wed. and Fri., at 12.30.

EAST-END CONFERENCE HALL, Carlton-sq., Globe-road, at 12.30.

WOOLWICH, 14, Thomas-street, 12 to 1.

SUSSEX HALL, Leadenhall-street, at 1.

SUNDAY-SCHOOL UNION, 56, Old Bailey, at 1.

PEOPLE'S HALL, 272, Whitechapel-road, at 1, except Saturday.

THE PEOPLE'S HALL, 188, High-street, Deptford, 1—2.

GREEN LANES WESLEYAN CHAPEL, N., 6.45 a.m.

PROKHAM EVANGELISTIC MISSION, 116, Hill-street, 12—1.

TOTTENHAM.—Brook-street Chapel, 12—1.

St. MATTHEW'S VESTRY, Denmark-hill, from 12 till 12.45.

ONBLOW HALL, Neville-street, Fulham-road, Sat. even., at 7.30.

ARUNDEL-SQUARE CHAPEL SCHOOLROOM, every morning, from 7 till 8, Sundays from 8.45 till 9.45.

COMMITTEE ROOM of Small Public Hall, Croydon, 12—1.

UNION HALL MISSION, Carlisle-street, Edgware-road, 12—1.

19A, GREAT PORTLAND-ST., Oxford-circus, 3 p.m.; on Saturdays specially for children and their friends.

GREENWICH.—Large Hall, Railway Station, 12—1.

Donations received by Messrs. Morgan and Scott to Saturday Morning, May 22nd, 1875.

Home of Industry—Mrs. N. 5/-	Belleville Home—Mrs. O. 10/-	
A.B.S. £10; M.W. 10/-	Belleville, in Response to J.S.C.—E. and E.P. 10/-; J.C. 10/-; F.B. £1; F.G. 2/6; C.E.B. £10; A.C.B. £20.	Flower Missions—C.M. 10/-
Bristol Medical Mission—G.S.		43 17 6
Miss Weston's Work in Royal Navy—G.S. 2/6; G.M.P. 5/-	Arctic Expedition—H.W. 2/6; Baron, 5/-; E.H. 4/-; M.S. £1	0 2 6
Poor Jews in Whitechapel—E.G. 5/-; Y.B. 5/-	Expenses of Messrs. Moody and Sankey's Visit to London—E.G. 5/-; J.C. £1 1/2; E. and E.P. 10/-; M.E.S. 3/-; Ealing, 5/-; A.L. £1 13/-; Penny Subscription at Tadley, Basingstoke, 10/-	1 19 0
Friendless and Fallen—E.G. 5/-; P.A.G. £4; N.D.M.L. £3; H.B. 10/-		0 10 0
Dinner for Aged Sick and Poor—E.G. 5/-; M.F.C.S. 3/-	Whitfield Mission—M.A.J.	7 15 0
Deptford Gospel Mission—E.E.G. 10/-	Tent, in Response to T.H.C.M.—C.G. 5/-	0 8 0
East End Tent—T.G. £1; W.M.E. 10/-	Mr. G. Lawrence's Mission in Spain—Mon.	1 0 0
Evangelization Society—J.		0 10 1
Home for Little Boys, Farningham—P.A.G.		0 5 0
Homes of Hope—P.A.G.		4 0 0
Soup Kitchen, Aberystwyth—P.A.G.		4 0 0
Cripples' Home—P.A.G. £4; Y.B. 5/-		4 5 0
Home of Compassion, Hounslow—W.M.E.		0 10 0
Mission to Cabmen—J.W.A.		5 0 0
St. Giles' Christian Mission—J.W.A.		5 0 0
Sydney-street Sunday School Treat—J.W.A.		2 0 0
Major in Asia Minor Fund—C.S.N. 17/8; M.E. 5/-; M.F.C.S. 3/-		1 5 6
Majors' Mission, S. Africa—M.E.		0 5 0
Lodiana Zenana Mission—M.E.		0 5 0
Miss Mason's House of Rest—M.E.		0 5 0
Midnight Meeting Movement—M.E.		0 5 0
China Inland Mission—M.E. 5/-; G.M.P. 5/-		0 10 0
Drury-lane Christian Mission—M.E.		0 5 0
Poor French in London, M. Barbier—M.E.		0 5 0
Miss Cole's Orphan Home—M.F.C.S. 3/-; G.M.P. 5/-		0 7 0
East End Juvenile Mission—G.M.P. 5/-	Girls—W.D. 5/-	0 10 0
Rev. B. Clarke's Mission in Italy—J.G.		0 5 0
George-yard Ragged Schools—Excursion—E.H.		0 2 6

£96 4 1

Home for Working and Destitute Lads—[L.W. Adelaide, £2.]
For the Children's Fund—[M.F.C.S. 10/-.]
Homes of Hope—[A Widow's Mite, 1/-.]

The Christian.

THE PRIMATE'S LETTER.

THE ARCHBISHOP OF CANTERBURY, the Primate of England, has written to a friend (said to be the Lord High Chancellor, Lord Cairns) a letter, which appeared in the *Record*, of Monday (May 24), and in which his Grace says that he takes the deepest interest in the movement of Messrs. Moody and Sankey, and that having found an opportunity of consulting most of his episcopal brethren on the subject, his own view is very much strengthened by what he heard from them; that the great truths of the gospel should be urged on the people's consciences by laymen is no innovation; and he heartily rejoices that the movement is conducted on so great a scale, and with such apparent success.

Considering the position of the writer in the National Church and in English Society, we cannot but feel that the Archbishop has manifested not a little courage in saying so much as this, and we honour him accordingly.

But when we think of the position which the Primate holds as professedly the chief representative of the Church of Christ in this Empire, we cannot but be surprised that he should consider his responsibilities fulfilled by contenting himself with hearsay as to a spiritual movement concerning which he deems it necessary to consult his episcopal brethren. And when he proceeds to point out what appear to him, still from report only, to be the weak parts of the movement, we think he fairly lays himself open to the remarks of the correspondent who writes as follows to a daily paper:—

"The Archbishop of Canterbury has given to the world his views on the missionary movement of Mr. Moody. The judgment of the Primate on such a work is most important, as his influence is necessarily great. It is thus essential that it be based on the facts of the case; but his only data are mere reports. No leader in science would venture to pronounce a judgment on reports when the data reported on are within easy access of his personal inspection. Were the President of the Royal Society, backed by his position and authority, to condemn persons or views of which he did not approve, upon such evidence, he would thereby certainly undermine that position. Surely the importance of accuracy in religious matters to an Archbishop is not inferior to the importance of accuracy in a matter of science to a man of science: it should be greater. Why, then, does the Primate base his judgment on report, when any day during the last three months he could, without effort, have verified the facts for himself? I venture to submit that a judgment on such data is not worth the paper on which it is written,—rather, it is only baneful. It exhibits a master in theology proceeding in a way that the merest tyro in science would be ashamed of. From personal knowledge, obtained in the after-meetings, as well as the public meetings, I make the following corrections in the Archbishop's data. His reporter is in error as to the nature of the after-meetings when he says they are 'for confession of sin and for guidance of the conscience.' His reporter is in error in characterising Mr. Moody's teaching as an unwise and untrue representation of conversion and an ignoring of the full Scriptural teaching on repentance. His reporter misrepresents the methods of proceeding at, and some of the parties engaged in, the after-meetings. As a scientific inquirer, daily dealing with evidence, and a believer in the gospel of Christ, I submit that the Archbishop of Canterbury, having publicly criticised this mission work on erroneous data, is bound to make himself personally acquainted with the facts of the case, so that from his own knowledge he may either confirm his judgment or withdraw his condemnation. F. B. S."

The Archbishop says that he has heard it urged upon good authority, "that, in the discourses of the missionaries, there are unwise and untrue represen-

tations of the almost universal necessity of instantaneous conversion, and an ignoring of the full scriptural teaching as to the nature of repentance." We confess we do not quite comprehend the terms in which the Archbishop speaks of instantaneous conversion. Surely every unconverted man is in active rebellion against his sovereign Lord; and under any even human government, there can be no question, not only of the *almost*, but the *absolutely* "universal necessity of instantaneous conversion" from such a condition, to implicit submission and obedience.

But leaving this, we come to the allegation that there is "an ignoring of the full scriptural teaching as to the nature of repentance." And this leads us to the very important questions—What is repentance? How is it produced? And why is it essential to man's salvation?

In considering a remedy, we naturally compare it with the disease; and in considering the means of man's redemption, it is obviously necessary to compare them with the means by which he fell into the condition from which he is redeemed. By repentance and faith man fell, and by repentance and faith he must be restored.

Repentance (*meta-noia*) is a *change of mind*, just as *meta-morphosis* is a *change of form*. Repentance, or change of mind, is produced by presenting to the mind considerations which are, or appear to be, of more importance than those by which it was previously actuated. And repentance, or change of mind, is essential to salvation, because man fell by receiving Satan's false gospel, leading our first parents to repentance *from* God and faith toward himself, incarnate in the subtlest beast which the Lord God had made; and he is restored by repentance *toward* God, and faith toward our Lord Jesus Christ, God incarnate in human nature.

It was by directing her attention to the tree of the knowledge of good and evil, by his false assurances, and by her gazing on its pleasant fruit, that the woman was led to repentance *from* God; it is, on the other hand, by directing our attention to the Tree of Life, by his precious promises, and by our looking to the atoning Sacrifice, that we are led to repentance *toward* God. John the Baptist came to prepare the way of the Lord by calling men to repentance. The inducement to repent was the near fulfilment of the promises of God, which were all contained in this one assurance, "The kingdom of heaven is at hand." Satan had fraudulently obtained from Adam the dominion which God had given him; and for four thousand years his disastrous reign had filled the world with woe. Now the Baptist comes to herald the Son of God—God's King—and presents, as the one inducement to repent, to change their mind, to turn from darkness to light, and from the power of Satan unto God, this everlasting gospel, "The Kingdom of Heaven is at hand."* This was also the way in which the Lord and his apostles preached and produced repentance.

Judged by these primitive standards, can it be said that in the preaching which has stirred Scotland and Ireland and England the past two years, there is an ignoring of the full scriptural teaching as to the nature of repentance? We are sure that those who

* Man may indeed postpone it, but God has no other gospel than "this Gospel of the Kingdom;" no other is needed; the mystery of God is finished when the kingdoms of this world become the kingdoms of our God and of his Christ (Matt. xxiv. 14; Rev. xii. 10).

are best acquainted with it will the most emphatically say No.

The only other feature in the Archbishop's letter to which we feel it necessary to allude is that which relates to the matter contained in the following extracts, in which the italics are ours:—

"Many of our parochial clergy, as you are aware, have been present at the meetings in question, and those who have *stood aloof* have done so, *not* from any want of interest, but because they have felt that, greatly as they rejoiced that simple gospel truths were urged on their people's consciences, there were circumstances attending the movement to which they could not consistently give their approval."

"If there is a difficulty in the clergy generally *giving any official sanction* to the details of the work, you will at once see that, in the case of the *Bishops*, there are greater difficulties in the way of any direct *sanction*, which, coming from them, could not be regarded as other than *official and authoritative*; and I confess that the objections I originally felt still remain in full force, now that we have had time to examine and to learn from various quarters the exact nature of the movement."

"I am aware that many of the most quietly religious people amongst us regard not unnaturally with alarm these *irregular efforts*; such persons have scarcely been able to approve even of the Home Missions, which have of late years been conducted by our own clergy, in a way to which our fathers were not accustomed."

"But looking to the vastness of the field that lies before us, and the overwhelming difficulty of contending with the mass of positive sin and careless indifference which resists on all sides the progress of the gospel, I for my part rejoice that *whether regularly or irregularly, whether according to the Divine, Scriptural, and perfect way, or imperfectly, with certain admixtures of human error*, Christ is preached and sleeping consciences are aroused."

We repeat our satisfaction at the Archbishop's rejoicing, though in such a qualified degree; but it is worth while to consider whether this be a true attitude to assume towards a work which has confessedly for its results the quickening of Christian life, and the turning wicked or careless men from Satan to God.

Every now and then a murmur runs through the land because of some impediment which professionalism and officialism present to the growth and expansion of the body politic. This dissatisfaction finds expression in the cry of "Red Tape!" and sooner or later the bonds are cut or burst, because in the things of the world men will not suffer themselves to be bound and hindered by worn-out traditions.

But religiously and ecclesiastically men love to escape from responsibility to God, under the plea of "regularity." There is nothing so irregular as life; nothing so regular as death. Every revival, every awakening or re-awakening of human souls, has been effected by the life of God breaking in upon the regularity of sleep and death, in ways which seemed irregular to those asleep or dead.

The attempt of men after the flood to gather themselves into a compact and well-ordered polity was irregularly broken in upon by God's confounding their language, and scattering them abroad upon the face of the earth. When God wanted a friend among men, and one whose seed should become a kingdom of priests, He began by separating Abram from all the regularities of life, and made him a pilgrim and a stranger in a strange land. He prepared the seed of his friend to become a mighty nation by very early breaking up the clan they were beginning to form in Canaan, and sending them into still another and stranger land. When He wanted a deliverer and lawgiver, instead of availing Himself of Moses' position in Pharaoh's house, and of the learning of the Egyptians which he had acquired, God sent him to feed sheep for forty years in the desert. When Moses died, instead of appointing one of the elders of Israel to fill his place, God called the young man Joshua, Moses' minister, to lead Israel into the promised land. And when his people again and again forsook the Lord

and served other gods, but in their distress called upon Him to save them, the living regularity of God was invariably exhibited in a systematic antagonism to the dead regularity of man.

The first judge (or saviour) whom God raised up in the turbulent time which succeeded the death of Joshua, was indeed a descendant of Caleb, a man of renown, but it is noted that he was the son of his *younger* brother. The next, Ehud, was a *left-handed* man ("shut of his right hand"—the symbol of power—see marginal reading) of Israel's smallest tribe, "little Benjamin." Then came Shamgar, who slew 600 of the Philistines with an ox-goad. Think of Israel owing their deliverance to a warrior armed with an ox-goad! Deborah and Barak were the next deliverers; the soldier will not go to battle except Deborah go with him; and even then the honour is not his, for God sells Sisera into the hand of a woman (Jael). Then Deborah sings a hallelujah, in which Meroz is bitterly cursed, because its inhabitants came not to the help of the Lord; and the tribes which abode in their own place are reproachfully contrasted with those who jeopardized their lives in the high places of the field. Is there in this no lesson for us to-day?

The next deliverer is Gideon, whose family is poor in Manasseh, and he the least in his father's house; his army is sifted down to three hundred men, whose victory is gained by breaking their earthen pitchers, and letting their light shine. Then came Abimelech, the son of Gideon's concubine; and Jephthah, the son of a harlot. And when after these another saviour was needed, God caused a son to be born of a hitherto barren woman; as He had previously given Isaac to Sarah, and afterwards gave Samuel to Hannah, and John the Baptist to Elizabeth. No warfare could have been more irregular than that of Samson, who made foxes his rank and file, and gained his greatest victory but one with such a weapon as the jawbone of an ass; in each proceeding affording a grotesque foreshadow of the method of the greater One than Samson, who was not moved by the Spirit at times, but always; and who sent out his fishermen two and two, with the name of Jesus of Nazareth for their firebrand; and saved three thousand in one day by the lips of unlearned and ignorant men.

What shall we more say? for the time fails to tell of the venerable Eli set aside and the child Samuel called to minister in the temple of the Lord; of Saul rejected, and the elder sons of Jesse overpassed, that the shepherd boy might be anointed king; of Elijah, an unknown mountaineer from Gilead, suddenly appearing before the king, with such high credentials, and with so startling a message so abruptly said:—"As the Lord God of Israel liveth, *before whom I stand*, there shall not be dew nor rain, these years, but according to my word." Elijah passes off the scene, but whom does he anoint to be prophet in his room? Not one from the schools of the prophets, but Elisha, a farmer, at that very moment ploughing his land; and he left all and followed him. Look a little later at their farewell journey. At each stage the sons of the prophets say some discouraging word to Elisha, but the servant will not leave the master. "Fifty men of the sons of the prophets *stood to view, afar off*;" but "*they two went on*." So when the sick of the palsy was healed, "there were certain of the scribes sitting there and reasoning in their heart;" "but God was with HIM." The prayer for a double portion of the master's spirit is granted, and by-and-by the sons of the prophets confess, "The spirit of Elijah doth rest upon Elisha," and they bow down before him and confess, "The situation of this city is pleasant, as my lord seeth; but the water is naught, and the ground barren;" the life is without power, and there are not many conversions to God.

Only once more. When God sent his Son into the world, He was as a Stone cut out of the mountain without hands; born in a manger; educated at Nazareth; a carpenter by trade; despised by the nation, abhorred by the rulers; but He was God's Anointed. The first manifestation of enmity against Him arose from his

independence of the sanction of the synagogue, and because He reminded them that God in former days passed by widows and lepers in Israel, and sent Elijah to the widow of Sidon, and, by Elisha, healed Naaman the Syrian.

Must the voice of history cry in vain? Even if the calling of Elijah from the mountain, and Elisha from the field, implied no lack of faithfulness on the part of the sons of the prophets, did they need their sanction and approval? The comets may seem to us irregular bodies; but they do not need the sanction of the stars; all in their diverse orbits, regular or irregular, glorify God—together

“singing, as they shine,
The Hand that made us is Divine.”

REV. SHOLTO DOUGLAS IN BOMBAY.

Singularly enough, on the very day that Mr. Somerville came into Bombay, another evangelistic worker, viz., the Rev. C. Sholto Douglas, Vicar of All Saints, Derby, also came amongst us. Mr. Douglas preached and laboured in various ways, chiefly amongst the Church of England people, for the first week or ten days; and after that he too has been labouring among all classes, preaching at the National Church of Scotland, at the Free Church of Scotland, joining Mr. Somerville in one of his meetings for the natives, holding meetings in private houses, and in more public rooms, speaking to the soldiers at Colaba, and at the present time Mr. Douglas is holding special services at Mazagon, which is a very populous district of Bombay, but which has been but poorly supplied with the means of grace, and where pronounced Ritualistic practices have lately been introduced.

And now that Mr. Somerville is gone, and that Mr. Douglas is going in a day or two, we may well look round and take note of the result of their labours in our midst. We thank God that He has sent them to us—that He has given them health and the power to preach. We feel confident that many have been converted to Christ, and brought into the fold. We hear testimony from Rev. Dr. Wilson, and others who come very much into contact with the natives, that they have been immensely stirred and moved, and led to think more seriously than in many instances they ever did before of the Christian faith and doctrine. One who knows them well says that they have never been so aroused before, and certainly if the number who came on the second occasion is any proof of interest awakened on the first, it was very great indeed.

D. MACDONALD, M.B.
Hon. Sec. United Evangelistic Committee.

HEMEL HEMPSTEAD.—Good tidings reach us of this little town, and the outlying villages. At Chessham, very many have found Christ. The vicar has been preaching in the open air Jesus and the resurrection, and poor people walk miles to hear the truth. A tent is greatly needed, and a suitable man for village work. Information may be obtained either of Mr. Fenell, 191, Edgware-road, London, or of Mr. Foskett, Hemel Hempstead.

WINCHESTER.—The gracious work still continues here. The evangelists' services are held in St. John's Rooms in the afternoon and evening, every Sunday, and are attended by hundreds of eager listeners. Last Sunday evening, John Waite spoke, and that there was great power resting upon the people, was manifested by the number who remained for prayer. The indoor meetings concluded on May 30th, but it is arranged to go out into the highways and byways to preach the gospel during June. We hope before that to pitch a "Gospel Tent" and carry on the evangelical addresses every night for a month or two. It would gladden the hearts of absent Christian friends of Winchester, to see the glorious work which has been going on since the Week of Prayer. The extraordinary quickening of believers, the conversion of sinners, the reclaiming of backsliders, the general eagerness to listen to the simple story of the cross, are all signs that the Lord our Saviour has truly been in our midst. There have been difficulties, hindrances from unexpected quarters, but the enemy has not triumphed. The rooms, etc., cost about £12 per week for two months; and as the erection of the tent will incur further outlay, we should be glad for our friends to help us. WILLIAM D. GRIBBS.

31, High-street, Winchester, May 25.

"THE SWORD OF THE SPIRIT."

"Search the Scriptures.....they testify of Me."—JOHN v. 39.

Book of holy inspiration;
Oracle of truth divint;
Well of everlasting fulness,
What unmeasured depths are thine!

In the past far distant ages,
Hebrew sires this page unrolled,
Saw, as in a far-off vision,
Christ of whom the prophets told.

Christ, the theme of song prophetic;
Christ, the end of Jewish law;
Antitype of Jewish priesthood;
Christ, whose day the patriarch saw.

Oh! can we, on whom the Dayspring
Shineth full in this our age,
Can we fail to pause and wonder,
As we turn the sacred page?

Oh! shall we, who hold the treasure
In the gospel's broad daylight,
Shall we leave this mine unopened,
And its untold riches slight.

Goodly merchandise unequalled,
Gold, and gems of purest ray,
Here await the prayerful reader;
Let us search them; let us pray.

Illumined by the Holy Spirit,
In the unlocked Scriptures, we
Shall new joys be ever finding,
Ever-growing beauties see.

Bless'd he who finds the Saviour
In the Bible's sacred store;
Finding Him, he findeth heaven,
Peace on earth and evermore.

Liverpool.

M. W. K.

MISSION TO THE WORKING-MEN OF PARIS.

Dear Sir,—Allow me to give a few particulars respecting the opening, on Tuesday, May 25, of a new station (the fourteenth) in the Quartier de la Gare d'Ivry, one of the most populous faubourgs of our city.

The room, containing about two hundred sittings, was filled to overflowing with working-men from the neighbouring factories. It did our hearts good to see those men, with black faces, and in their working clothes, listening with great attention to the blessed tidings of salvation, which for the first time reached their ears. Far from showing any dislike or contempt they heartily clapped their hands at the end of the meeting, and received with thankfulness the Illustrated Almanack which was offered to them at the door. In fact, it was once more proved to us that the working-men of Paris are readier to hear and to receive the gospel than is generally supposed, and that neither popery nor infidelity have a hold upon them strong enough to prevent their being brought to the Saviour, when true love is shown to them. This our English brethren do not lack; and, as a Frenchman, I believe it is one of the strongest causes of their success among us.

An interesting feature in the case of this station is, that its foundation is owed, under God, to the generosity of a Christian lady, of London, who does not desire her name to be mentioned, and who has subscribed a sum sufficient to meet all its expenses for two years.

Other parts of the city claim our care, and we cannot but hear the cry, "Come and help us." From at least five additional districts the call for evangelistic agencies reaches us at this moment. Why should not the example above related be followed by several English Christians, who have received from the Lord both money and love for souls?

R. S.
45, Boulevard de Belleville, Paris.

SEASIDE SERVICES FOR CHILDREN.—Mr. Spiers, of the Children's Special Service Mission, has arranged to visit the following watering places during the present summer, in order to hold open-air services on the sands for the children of the visitors:—Weymouth, July 7 to 17; Scarborough, July 19 to 25; Redcar, Yorkshire, July 26 to 31; Rhyl, North Wales, August 2 to 8; Llandudno, August 9 to 21; Ramsgate, August 23 to 29; Folkestone, August 30 to September 11; Eastbourne, September 12 to 26. All communications respecting these services should be addressed to Mr. T. B. Bishop, Hon. Secretary of the Children's Special Service Mission, 71, Thistle-grove, West Brompton, S.W.

THE BRIGHTON CONVENTION.

From the *Sussex Daily News*, and from the report of our own correspondent, we give the following summary of the opening meetings of this Convention:—

The ten days' Convention at Brighton, which has been so much looked forward to in many religious circles, commenced at the early hour of seven o'clock on Saturday morning, the proceedings being opened at that time—as will be the case each day—with a "praise-meeting." Mr. R. Pearsall Smith presided, and about 1000 persons were present. Several hearty hymns of praise were sung during the meeting, and addresses were delivered exhorting to praise and thanksgiving in expectation of blessing and success. In proportion to their faith would be the result. About 70 evangelical pastors from the Continent were present, and were warmly welcomed. Some of them testified to the great spiritual results that had attended Mr. Pearsall Smith's labours in Germany, and elsewhere. A service of song followed, led by the Rev. J. Mountain, of London, in that manner now familiarized to the English public by Mr. Philip Phillips, the American "Singing Pilgrim," and more recently by Mr. Sankey.

Two prayer-meetings were then held simultaneously, followed at half-past eleven by the first "general meeting," Mr. Smith, as usual, presiding. The principal feature of this occasion was an address by the Rev. T. Monod, of Paris, consisting of an exposition and practical application of the leading evangelical doctrines. The Rev. Mr. Sawday, of London, followed with remarks on "The Rest of Faith," which he described as not a rest from conflict, but a rest in confidence that Jesus could and would make his people "more than conquerors."

The first meeting in the afternoon was a Bible-reading and address by Mrs. Pearsall Smith, ladies being specially but not exclusively invited. Mrs. Smith spoke of spiritual health, urging Christians to quit their chronic spiritual invalidism by applying to the Great Physician. At the afternoon general meeting Mr. Pearsall Smith spoke from the passage "Make no provision for the flesh to fulfil the lust thereof," instancing as the besetting sins of Christians, which should thus be subdued, unbelief, self-righteousness, pride, an unfor- giving spirit, and evil-speaking. In the evening a meeting was held to welcome the foreign pastors. In his introductory speech Mr. Smith alluded to the great debt that England, in common with the rest of the world, owed to Luther, the German monk, who recalled the attention of the Church to the cardinal doctrine of Scripture, justification by faith. An appropriate allusion was also made to the benefits that England had received through the immigration of the persecuted Huguenots. Some of the French and German pastors then spoke, especially alluding to Mr. Pearsall Smith's successful mission on the Continent. A pastor from Italy warmly invited Mr. Smith to visit that country. Special prayer was then offered for the principal continental nations.

At the later and final meeting for the day, the Rev. T. Monod, of Paris, spoke of the necessity of purity in the Christian life—all sin must be relinquished, and the "temple thoroughly purged."

Mr. Pearsall Smith offered a special prayer for the safety of Mr. and Mrs. Boardman, who were on their way to America.

A telegram was then read from Mr. Moody, who had offered special prayer for the Convention, which he regarded as, perhaps, the most important meeting ever held. Prayer was offered for the success of his mission in London in return, and thus the first day's proceedings were brought to a close, having probably in every respect, certainly in numbers, fully realized the anticipations of the promoters.

On Sunday, about two thousand persons gathered to the seven o'clock prayer-meeting in the Corn Exchange. At half-past nine there was again a large meeting, which closed before the hour of public worship.

At three o'clock, as the Corn Exchange would not

contain the crowds at the Bible-readings of Mrs. Pearsall Smith, an overflow-meeting was held in the Dome, which was nearly filled. Mr. S. A. Blackwood gave a most effective address on "Full Consecration."

At four o'clock, Mrs. Pearsall Smith repeated, in the Dome, the address given in the Corn Exchange, and at the same hour a large meeting was held in the Corn Exchange, which was addressed by Rev. Mr. Rappard, of the Missionary College of Basle, Rev. Dr. Mahan, and R. Pearsall Smith.

In the evening, at half-past eight, after the close of the public services of the churches, the Corn Exchange was over-crowded to hear an evangelistic address from Mr. S. A. Blackwood. At the same hour, Mr. R. Pearsall Smith gave an address, first to the unsaved, and then to Christians, from Mark i. 40, the healing of the leper.

Among those at the meeting are hundreds from the various countries on the Continent—France, Germany, Italy, Austria, Switzerland, Holland, Belgium, Sweden, as well as many from America.

The weather is cool and delightful, and the meetings have been sustained in great quietness, solemnity, and spiritual power.

The programme for to-day (Monday), and indeed for each succeeding day, is of a similar character. A special effort is to be made to reach the young men of the town, and it is hoped that the Rev. H. M. Aitken, Mr. Stevenson Blackwood, Mr. Henry Varley, and others, will address meetings for this purpose. The first will be held on Wednesday evening next, at 8.30 p.m. If the interest should continue unabated, it will doubtless be found necessary occasionally to hold meetings simultaneously in the Dome and Corn Exchange. The extraordinary attendance of yesterday is, perhaps, to be partly attributed to the day being Sunday, when more would be disengaged than at other times; but even on Saturday the resources of the Dome were fully taxed. The weather hitherto, though cold, has been beautifully fine, conducing much, it need hardly be said, to the comfort of visitors.

THE SCRIPTURE-READERS' SOCIETY FOR IRELAND.

Three meetings in aid of this Society have been held during the past week.

The public meeting was held at Exeter Hall on May 28th, and two drawing-room meetings were held at the Conference Hall, Mildmay-park, and at the National Club, respectively. The Earl of Shaftesbury presided at Exeter Hall, and the following gentlemen also took part in the meetings. The Earl of Cavan, S. A. Blackwood, Esq., Captain the Hon. E. Moreton, B.N., G. H. Davis, Esq., LL.D., E. C. Morgan, Esq., T. B. Smithies, Esq., W. Graham, Esq., and General Alexander. Dr. Neligan, of Dublin, the Rev. Samuel Walker, of Bristol, and Captain Kearney White, the Secretary, represented the Society.

Lord Cavan expressed his great pleasure in finding that the object of the Society was not to make men Protestants or Churchmen, but to lead men to Christ. In this, we believe, lies the secret of the success which has attended the Society's operations. Any one who has tried controversy, must own how seldom he has found it successful, at least in the highest sense. Lift up Christ before men, and we have his own word that they shall be drawn to Him. Show a Romanist what God, in his own Word, says of the one High Priest, and it will soon follow, "I want no priest but Jesus."

Mr. Smithies spoke of the present willingness—quite unknown even a few years back—of the Irish Roman Catholics to listen to God's Word. Mr. George Williams considered that the forty-five readers now in the employ of the Society ought to be supported by the Christians of London alone.

At Exeter Hall, Lord Shaftesbury took up a suggestion of Dr. Davies, and urged that the readers should also, to some extent, act as colporteurs, and his Lordship mentioned that he knew a blind Scripture-reader in London, and he thought that this Society might employ such men.

Dr. Neligan at once rose and stated that for some years one of the agents of this Society, who was blind, had been at work in his parish, and he spoke of him in the highest terms.

We would urge upon our readers the timely words of Rev. S. Walker, at one of the meetings, that in these days of such wondrous blessing, when so many of God's people have been strengthened and refreshed, that the deeper love for Christ should be shown by greater devotion to his service. As the Apostle says, "I will show thee my faith by my works."

**MESSESS. MOODY AND SANKEY IN LONDON.
THE OPERA HOUSE, HAYMARKET.**

LAST WEEK.

TUESDAY, MAY 25TH.

The requests for prayer were so numerous this morning, that specific mention of them could not be attempted. They numbered altogether 301.

After prayer, and singing "I am coming to the Cross,"

Mr. H. Varley read (from Luke xi.) "The disciples' prayer," as Mr. Moody prefers to term what we usually call "The Lord's Prayer," and the verses that followed. When we pray, we should always have "a good case;" let us go to God for *what we want*. If we were more definite, and had "the faith of God," of which Christ spoke to Peter, nothing would be impossible. When we know what we want, we can pray and work. Another lesson from this passage is to have our hearts burdened for those who are out of the way. Again, we want to realize that there is "bread enough and to spare" in the Father's house. He thanked Christ for the teaching of the parable of the man who knocked at his friend's door for bread at midnight. It does not convey to our minds any unwillingness on the part of God to answer our prayers, but rather the need of definiteness in our asking.

After a very importunate prayer by Mr. Moody, Mr. Sankey sang a hymn, the refrain of which was—

"For you I am praying,
I am praying for you."

The melody is sweet and flowing, and was sung by Mr. Sankey with great tenderness of feeling. He followed with a brief season of prayer. The spirit of prayer was manifestly poured out on the meeting. After several had led the meeting in public petition, Mr. Moody asked all the Christians who wished to be remembered in prayer to rise, whereupon the bulk of those present stood up. Dr. Black prayed for more unreserved consecration and devotion to Christ and his service, and closed the solemn service with the benediction.

The Bible-meeting this afternoon was so densely crowded, that the service was obliged to be commenced about half-an-hour before the appointed time. The galleries, including the grand tier, were filled to overflowing, and the Royal Box was never so full on any previous occasion. The Bishop of Ripon was again present.

Mr. Sankey sang the hymn entitled, "Passing knowledge," of which the following is the first verse:

"It passeth knowledge! that dear love of Thine,
My Jesus! Saviour! yet this soul of mine
Would of that love in all its depth and length,
Its height and breadth, and everlasting strength,
Know more and more."

Mr. Moody then gave an address from the words, "The Scripture cannot be broken" (John x. 35), the substance of which will be found in another column. The service was closed by a touching prayer by Mr. Moody, followed by the hymn, "The Lord will provide," Mr. Sankey drawing special attention to the words in the third verse:—

"No word He hath spoken
Was ever yet broken."

The evening meeting was as large as the capacity of the Opera House would allow. Mr. Moody propounded Pilate's question, "What shall I do, then, with Jesus which is called Christ?" to different classes of his audience. His appeal was solemnly plain and telling, and seemed to produce much self-searching, and, we trust, decision on this all-important matter.

Of the nine o'clock service for women only, we can only say that it was more crowded, if possible, than ever. It almost appals one to think of the tremendous issues of these nightly gatherings to hear the way of salvation sung and spoken. The question perpetually recurs to our mind, "What shall the harvest be?" We

tremble to think of the future and eternal history of those who come and listen to the glad tidings of salvation, and yet depart as if they heard not. We wish we could believe there were none who do so. Mr. Sankey was not present at this meeting, to the disappointment, doubtless, of all.

Mr. Moody's exhortation from the story of Rebekah was exceedingly appropriate to the audience. With a holy skill, he showed the analogy between the institution of matrimony and the union to Christ that brings salvation. "Wilt thou go with this man?" was the question he pressed upon his auditors; and surely many of them were not loth to take the Saviour on the spot, "for better and for worse."

WEDNESDAY, MAY 26TH.

The ordinary noon prayer-meeting to-day was relinquished, in order to hold a special service for the blind. There were 1500 of this class present from various parts of London, a large contingent of them coming from Croydon at their own expense. The attendance of the general public was larger than usual at this hour. The Earl of Shaftesbury had a seat on the platform.

Mr. Graham read the requests for prayer, which were exceedingly numerous, and occupied a considerable time in reading, even in their condensed form. Dr. Moon, of Brighton, who has done such good service to all who like himself do not possess the precious boon of eyesight, offered prayer. Then was sung, "I heard the voice of Jesus say," the last verse of which is exceedingly appropriate in any meeting for the blind.

Mr. Moody read Luke iv. 14 verse onwards; and Mr. Sankey followed, with "Jesus of Nazareth passeth by," the singing of which was invested with a special interest from the circumstances of the incident on which the hymn is founded.

Mr. Moody then gave a short address on the good news of the gospel as recorded in the passage he had previously read, "The Spirit of the Lord is upon Me," etc. There was, however, no special reference to the blind portion of his audience.

Dr. Moon followed with a few remarks, of a purport similar to Mr. Moody's address, and gave some interesting cases of conversion.

Mr. Sankey addressed some earnest words of sympathy and encouragement to the blind. He said it seemed to him that though they had not the privilege of their physical eyesight, they might be *singing* for Jesus a great deal. He alluded to the fact that both in London and Liverpool, a blind lady formed one of the choir, and both these were singing for Jesus in other ways. He subsequently observed, what some one had just told him, that in this country they put out the larks' eyes to make them sing. He then sang "The Ninety-and-nine," and the meeting was concluded with the benediction, pronounced by the Rev. R. C. Billing.

No sooner does the noon meeting disperse, than crowds of eager candidates for a seat at the afternoon gatherings cluster around the doors. There was another crowded house this afternoon, to hear a stirring address from Mr. Moody, on "How long halt ye between two opinions?" He denounced the "border Christianity" of the present day, and showed the folly as well as misery of such a course. Some of his incidents were most touchingly appropriate.

There was so much eagerness to get admission to the seven o'clock evening meeting, that Mr. Moody, early in the service, requested 500 of the Christians to sacrifice their seats, and go to the prayer-meeting, in order to make room for the crowds outside, many of whom he said had come long distances, and had not been to the meetings before. He also desired the Royal Box to be filled, which request was complied with.

In his prayer before the address, Mr. Moody prayed that some one with his heart full of love to Christ might go and speak to the crowds in the street, and that on the side walk some souls might be saved.

Mr. Moody gave his address on "Naaman the Leper," who, he said, was a good type of every sinner, whatever

his position in life. He incidentally referred to the Derby races run in the afternoon. There would be many a broken heart, many a dark home, in London to-night. They were already beginning to return from the races, and many a mother would see her boy coming home intoxicated. Yet Christians debated whether or not it was right to go to a race. He would rather cut off his right hand than go to such a hellish place. From the story of Naaman he drew the lessons of obedience, faith, earnestness, and self-renunciation, in the matter of salvation, and pressed them home on the hearts of his hearers. From the return of Naaman to the prophet after his cure, he urged the duty of confessing Christ. There were a great many cowards now-a-days amongst the Christians, he said. If the Christians of London would tell out the story of Christ's love, it would soon be aroused. It is not so much preaching as personal testimony that we want. Speaking of Naaman's return to his family, he told of the joyful sight he witnessed at the Agricultural Hall. A father and mother were outside the hall waiting for their son and daughter to come out from the inquiry-room. The daughter came out first, when she and her mother embraced each other for joy at her salvation. Then the son came out, and saying, "Father, I have taken Christ for my Saviour to-night," they embraced, and wept tears of gladness together. Mr. Moody also related an incident to show how men are often converted in the very way that is repugnant to them. A man in Glasgow was very much opposed to "Moody and Sankey;" he didn't like their style. He happened to be at Inverness when the special services were being held there. We were holding a service (said Mr. Moody) on the banks of the river, and I was speaking on the subject of Naaman, and dwelling on what "he thought," when this man was walking along the river side. He saw the crowd, and not knowing who was speaking, he listened, and was arrested by the word. Conviction came to his heart, and he was there converted by the very instrumentality he had despised.

The inquirers having made their way to the inquiry-room, the meeting was dismissed, and slowly dispersed to make room for the crowds of women who were waiting without.

As on the previous night, the building was filled to overflowing with women at nine o'clock. Mr. Sankey appeared shortly after the commencement of the service, and the disappointment of the previous evening at his absence was brought into strong relief by the loud hum of evident pleasure that pervaded the entire building as he took his now familiar seat. He sang "The Ninety-and-nine" as touchingly and sweetly as ever before, amidst the most perfect stillness. He seldom thrills the hearts of the multitude more deeply than by the triumphant close of the last verse, "Rejoice! for the Lord brings back his own."

Mr. Moody's subject being the vital one of "Regeneration," he read from John iii. the story of Christ's interview with Nicodemus, where the new birth is explained by the Great Master Himself. "What shall the harvest be?" was most impressively sung, and one could not help feeling that the question propounded in the hymn was a very pertinent and momentous one.

In terms as plain as language could express it, Mr. Moody proceeded to dilate on Regeneration—what it is not, and what it is. "Three thousand were converted in one day at Pentecost; why should there not be a thousand converted here to-night? I hope all the Christians are praying that the Spirit may fall upon this assembly." By one of those touches of nature that "make the whole world kin," he melted the hearts of his congregation, so that when he addressed his usual appeal for decision at the close, he was cheered by the sight of a ready and large response. It was a supremely solemn moment, and one fraught with the most inexpressible import. Then followed a brief season of prayer, that heightened the effect of Mr. Moody's address, and the general meeting broke up, only to give place to much personal dealing with souls, we doubt not, with blessed and lasting results.

THURSDAY, 27TH.

The attendance at the prayer-meeting increases as the time for its being held here draws to a close. There were many touching requests for prayer, by wives and husbands for each other. Special prayer was asked for the boys at Eton and Harrow. Praise was given for successful services at the Victoria Theatre and Bristol, also for a class that went to the Bow-road Hall, and were all blessed.

"I've found a joy in sorrow" was sung, after which Rev. J. Knaggs, of Stratford, read from John i., the Baptist's testimony concerning Christ, "Behold the Lamb of God, that taketh away the sin of the world"—the effect it produced on some of his disciples who left him to follow Jesus.

Mr. Moody prayed with vehement urgency and power for the continued extension of the work in London, and others followed in similar supplication.

Mr. W. Forbes referred to the baneful effects of the drinking customs of society, and urged Christians to abstain from countenancing them.

Rev. C. B. Sawday related some incidents for the encouragement of young converts, in confessing Christ before their companions.

A man in the audience having asked prayer on behalf of a woman who was a victim to strong drink,

Mr. Moody said there was one thing had been lying heavy on his mind for some days. Next Monday they would have to leave the Opera House and the West-end of London. A great many people had been asking them to have more meetings, but the question was, where could they meet? They could not go into the church; the law would not allow it. Then they could not go into the Dissenting places, because there was such a strong feeling that many of the Church people would not go there. There was no place where they could meet on neutral ground. He wished they had something like Mildmay-park Hall in the west. It was said that London has got no centre; he thought the West-end would be the heart of London and the centre of the world as long as Parliament and Charing-cross Station were where they were. People said it cost so much to get a site. But when a club was wanted, they got a site; when an opera house that would cost many thousands was wanted, they got a site; when a theatre was wanted, a site could be got. If the world wanted anything, they got it. Were there none with sufficient love to Christ to prompt them to build a Hall in the West-end, where a daily prayer-meeting could be held? There was a glorious work going on in the west among the young men, and in a day or two they would have nowhere to go; they would be turned out into the streets. There were wonderful meetings in the Opera House last night; it was enough to make one weep for joy to see the hundreds of young shop-girls inquiring the way of life. If a hall could be had in the West-end, there would be a work of grace going on for twelve months in the year. Look at the money that there was in the West-end. How God's people were spending money on themselves! There was a good deal of wealth represented in the meeting. Let us ask God to give us the money to get a building in the West-end. It was not for his sake he asked; after thirty days he might never visit the West-end again, but it was for the sake of Jesus Christ and of souls. Nothing would better meet the infidelity of the day than for Christians to unite in keeping Christ before the people. Perhaps some one would start them with £20,000. They shook their heads, but what was £20,000? They could not make a better investment than by planting here a fountain that would send a stream of blessing to all the world. It would bring in good returns. He would a great deal rather have his money invested in it than in the Bank of England, or in any railway stock. Better for them to spend it in this way than leave it to their sons and daughters, to make it more easy for them to go down to hell. Let them pray for great things, but if they had got the money, let them not ask God to do what they ought to do; let them draw a cheque themselves.

We have no space to particularize the other meetings of the week, all of which were attended by crowds as large as ever. An unexpected interest was given to the Thursday afternoon meeting by the presence of the Jubilee Singers, who have returned to this country, and to whose mission we have drawn attention in another column. Just at the close of the meeting this afternoon, while the vast audience were bowed in silent prayer, soft strains of music were heard, as if in the distance, coming one scarcely knew whence.

"There are angels hovering round,
To carry the tidings home,"

was the song that fell on the ears of the wondering assembly, in cadences now soft and low, now swelling into louder tones; and so novel and inexplicable was the circumstance, that many of the audience departed hardly knowing whether the music was human or angelic. It may be said that it was done for effect, and doubtless it was, but the effect was a peculiarly striking and solemnizing one. They were present, and sang "Steal away to Jesus," on Friday afternoon.

At nine o'clock on Friday evening an immense gathering of men was packed into the Opera House. The tickets were at the disposal of the Y.M.C. Association, Aldersgate-street, and they appear to have distributed them among men chiefly of the working-class. At all events, they formed a larger proportion of the audience than usual at these meetings for men.

The opening hymn was "Hold the Fort," and the hearty, decided way in which it was given by the thousands of male voices induced Mr. Sankey to say that he had never heard it sung so well. He sang the last two verses as a solo, and the chorus was taken up by the congregation in a way sufficient to elicit Mr. Sankey's words of commendation.

After Mr. Moody had read part of the third chapter of John, and prayed, Mr. Sankey sang, "The Ninety-and-nine," remarking that it would probably be the last time it was sung in the Opera House. We do not suppose he ever sang it better, and never with, we trust, more success.

By special request, Mr. Moody repeated his address on "Regeneration." He strove to make this initial and essential doctrine of the new birth unmistakably plain to the hearts and minds of the congregation. At the outset of his address, he was somewhat interrupted by a young man just below the platform, who was disposed to question some of his statements, and who, in the result, was removed from the building during the singing of a hymn, amidst rather unseemly demonstrations of hissing and applause. Mr. Moody said he looked upon the circumstance as a cause of weeping rather than applauding, and turned it to good purpose as the foundation of an earnest appeal to his hearers. He proceeded to the conclusion of his address without interruption in the most impressive manner, and with his usual wealth of striking illustration. The oft-repeated scene of numbers rising to their feet to be prayed for encouraged and rejoiced the hearts of every Christian present.

At the noon meeting on Saturday, Mr. Wanamaker, of Philadelphia, presided, and spoke of the interest that was felt in America at the present time in the great religious movement going on in London.

About 3000 children, with, perhaps, 1000 adults besides, came together on Saturday afternoon, when Mr. H. Drummond presided, and gave a delightful address, which was well suited to allure his young audience to happy, loving service for Christ. The Jubilee Singers were present, in the unavoidable absence of Mr. Sankey, and charmed old and young with several of their quaint but beautiful songs. One of them spoke briefly in explanation of their mission to Britain, and we give his little address elsewhere. A number of the children stayed to be conversed with, and we trust many of them gave their young hearts to the Saviour to keep and use for his glory.

The closing meeting of the week was not the least

interesting. The building was nearly full of men, and the time was chiefly occupied with addresses from the presidents of the New York, Philadelphia, and Chicago Young Men's Christian Associations. We hope to report the meeting at length in our Young Men's Number of next week.

LAST SUNDAY AT THE OPERA HOUSE, HAY-MARKET.

The visit of Messrs. Moody and Sankey is rapidly drawing to a close. They have left the North some time since; to-day their labours close in the West, and a week hence they will bid farewell to the East. We hardly know which feeling is the stronger in our mind—gratitude to God for the great things He has wrought by them in all these districts of London, or regret that their most fruitful visit, like all earthly things, will soon terminate as far as this metropolis is concerned. We are glad, however, to have the assurance that, whenever our friends may take leave of London, the fruits of their unwearied labours in our midst will remain and be felt in thousands of hearts and homes while the ages roll on.

As might be expected, the anxiety was great to be present at the closing Sunday services to-day. Morning, afternoon, and night brought together congregations limited only by the size of the building.

Even at the early service the place was packed long before the time, and many had to go away disappointed. Those who got inside were well rewarded for their exertions by hearing Mr. Moody's thrilling address on "Daniel." We can hardly add anything to what has been already said in these pages with respect to the wonderfully real and vivid way in which Mr. Moody presents the life of the "stiff-kneed" prophet who could say "No" at the right time.

There were many ministers present, and we should think these fellow-workers with Mr. Moody must have delivered their forenoon messages to the people with all the greater power and unction for the stimulus they had previously received from his burning and outspoken words.

The afternoon meeting of women was in many respects a wonderful and memorable occasion. The sight from the back of the platform was altogether indescribable. Every possible and some seemingly impossible positions were filled with women of all grades of society, from the humble domestic servant to the lady of rank and fashion. Mr. Moody seemed to feel the import of the occasion, and, if possible, he was more earnest and tender in his tones than usual. His address on the conversion of the dying thief was singularly appropriate, and was delivered with all the energy and fire of his being. From this wonderful story of conversion he brought forth the treasures of divine grace to lost sinners, and pressed home the lessons of conviction, confession, saving faith, and full salvation for the chief of sinners. The effect of his urgent appeals was never more evident than at the close of this address. When he asked all who wished to be prayed for to rise, from platform, area, boxes, and galleries, there arose a great army of anxious souls, most gladdening to behold. The inquiry-rooms were crowded with tearful seekers after salvation, and many were conversed with in the great building. Surely there must have been joy in the presence of the angels of God over many souls returning to their heavenly Father on this bright Sunday afternoon.

There was a noble array of men crowding every nook and corner of the spacious Opera House, to hear Mr. Moody preach the gospel within its walls, for the last time. Our heart throbs faster with feelings of regret, and we involuntarily heave a sigh to think that the sweet sound of "Jesus and his love," shall be heard no more in this place, which has been hallowed by so many precious memories and by the accomplishment of so many triumphs of redeeming love.

The exercises of the evening opened by singing the 51st Hymn, "I love to tell the story," after which, Mr. Shipton, of the Young Men's Christian Association, prayed that the many petitions offered up in this building for all classes of persons might be answered, and that God's power to save should be manifested at this closing meeting.

Mr. Moody then related the origin of the hymn "Hold the Fort," which was sung with great heartiness by the choir, the fine volume of male voices joining in the chorus, with overpowering effect.

Mr. Moody intimated the future arrangements with respect to the work among the young men, after the closing of the Opera House, and bringing his audience to a point, he appealed to all who were prepared to support the work to stand up. A good many did so, and Mr. Moody added that if each one brought a dozen more with him, it would make a good audience.

After more prayer, and singing of the hymn "Free from the Law," Mr. Moody repeated his afternoon's address on the conversion of the thief on the cross. Towards the end he grew so intense and earnest in his language that he seemed scarce to know how to express himself. The closing scenes were so inexpressibly solemn that they can be but feebly and inadequately described. Both speaker and hearers appeared to realize the intense moment of the message and of the occasion, and when hundreds had risen in response to Mr. Moody's appeal, the feeling of solemnity culminated in the prayers offered by Mr. Wanamaker and Mr. Moody himself, for the conversion of all those in the building out of Christ. Mr. Moody addressed the inquirers in a body in the adjoining room; and a prayer-meeting, conducted by Mr. Shipton, brought the last Sunday's services in this fine building to a fitting close. Seeing that it has been for years unused, and will probably remain so for years to come, we cannot help wishing that it could be permanently devoted to the noble purpose which it has served during the weeks that have just passed away.

As intimated by Mr. Moody, the young men's meetings will for this week be held at the Presbyterian Church, Oxenden-street, Haymarket, where Mr. H. Drummond and Mr. Pearse, of the West-end branch of the Young Men's Christian Association, will co-operate in evangelistic work among this class. In default of the Opera House, the general services will be continued in various of the West-end churches. Particulars will be found among the "Forth-coming Meetings."

Several correspondents have suggested to us that many persons throughout the country would like to subscribe small sums towards the expenses of the religious movement in London. We shall be happy to receive and forward to the treasurer any such donations.

THE JUBILEE SINGERS.

This interesting band of coloured singers has again visited our shores, and, as will be seen from our reports, they have lost no time in identifying themselves with the great revival movement going on in our midst, as they did on their former visit, when Messrs. Moody and Sankey were labouring in Scotland. They were present at the children's meeting at the Opera House on Saturday last, and very kindly sang several pieces, to the great delight of the large juvenile audience.

One of the male members of the company gave a short address, setting forth the object of their mission to Britain, and we gladly reproduce his remarks, in the hope that they may awaken in the minds of our readers the deep interest which the object of their visit undoubtedly deserves.

Addressing the children, and others present, he said:—"This is no doubt the first time that many of you have ever seen a man of my colour, or heard him speak, and perhaps it may be in the minds of some of the little ones especially, Who are these that are singing to us? I will tell you in a few words who we are, and what the pieces are that we sing to you. We come from America. We belong to a race known there as the African race, and a race that, till within a few years, was held in bondage in that country. Perhaps many of you do not know what that means, being held in bondage. It is something that has been so long unknown, thank God, in the dominion of Great Britain, that many of you do not understand what it means. Well, I will tell you. We were, until within a few years, subject to sale, just as men in this country sell their horses and cattle. And there are those among us who have been sold. It was customary to sell us away from our fathers and mothers, our brothers and sisters. We were not permitted to live as you are, with the ties of the family and the household all knit together and held sacred. On the contrary, these were subject to be rent asunder at any time that those who held us and claimed to be our masters saw fit to do so. There are those among us

who were sold from their mothers when but six years old, and who never have been permitted to look on the face of their mothers since that time. None of you have ever been subject to such cruelty.

"Let me say one word about what I have felt since my feet have struck the soil of Great Britain, and since I sat down here. We all have felt very friendly to Great Britain, because during the time we were held as slaves, many of us used to run away. There was no place in the United States where we could stop with safety, but there is a place over there, on the other side of the water, owned by Great Britain, and known as Canada; and when our feet struck that soil, and not till then, could we say that we were free men. Then the hounds were put to flight; they could come no further.

"And now we have come among you again to sing some of the songs that were wrung from our hearts in those days of bondage—some of these songs with which we used to console ourselves when we were in this state of bondage. With our flesh quivering from the lash of the driver's whip, we used to drag ourselves into the cane-brake, and there, with our hearts uplifted to Jesus, the songs we sung came forth as if by inspiration. They were not written as your songs are, but they were given to us, as if by the hand of God Himself. They tell of our sorrow; they tell of the grief which we bore; they tell of the joyous hope we had in the resurrection of Christ, and the joyous hope we had in our own resurrection after death; of the hope we had that after death we should be gathered at the right hand of God. And if we could find consolation under such trials and tribulations, and under such persecutions, may you not find consolation too? Sometimes these hymns told of our sorrow, and sometimes of our joys, and though they are often considered odd, yet we often found consolation in them—nay more, we find consolation in them still.

"We have come among you again to sing these songs, and from the proceeds of our labours we are striving to educate those who are near and dear to us by the ties of nature, those who, but a few years ago, were held as slaves, but now are being clothed with the full habiliments of manhood. We hope and trust that we may be successful in doing this. Will you aid us by your prayers, that success may crown our efforts."

Many who will think of the week of meetings at the Opera House will remember the face of Mr. Sabine Knight, who has given his whole time and strength to assist at these services at the Agricultural Hall, Exeter Hall, and Opera House. He has been thus engaged as his last work in England previous to his leaving to recommence his labours amongst the freedmen in the far South. He must have felt quite at home on the platform on Friday last, as he helped the Jubilee Singers into their seats.

We wish our brother health, success, and the guidance of the Spirit in his coming missionary tour through Newfoundland, Canada, and the United States, to the extreme states on the Gulf of Mexico.

SPECIAL CHILDREN'S SERVICES AT BOW-ROAD HALL.

It being Whitsun week, and most of the day schools closed for holidays, advantage was taken, and "Children's Services" were held in the Bow-road Hall on Tuesday, Wednesday, Thursday, Friday, and Saturday, May 18-22.

Major Cole, of Chicago, conducted the services, assisted by the Rev. Thomas Richardson, Rev. W. Benn, Rev. G. T. Butler, and other Christian workers.

Although no printed notices were issued, and the weather very stormy, yet about 2000 children gathered at half-past two on Tuesday, and increased daily up to Saturday.

On Tuesday afternoon Major Cole spoke upon the text, "God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16), and again on Wednesday. At the close the workers took many of those who wished to stay to be spoken to.

It was very pleasing to find the interest taken by some of those recently brought to the Lord. One, a teacher in a day-school, has been strongly pressed to do something for Jesus, so she brought two girls, and asked the writer to speak to them. One turned out to be a little lamb of

Christ's flock, and the other most earnestly desired to be taught how she might have her sins forgiven; and when guided to the crucified Jesus, the dear child accepted of what God had done for her "as a little child," and just as older persons in years are obliged to come down to. The dear child and her day-school teacher went away rejoicing together.

After the 2000 children had gone away, and the last of the little groups composing the after-meeting had left, one little fellow, aged thirteen, came to me, and with his cap under his arm and his eyes brimming over with tears, he said, "Please, sir, I haven't found Christ."

He soon poured out his heart as though it would break, and had he been an aged person I should have fancied he had committed some dreadful crime.

"What is it, my dear boy?"

"Oh, sir, I have a wicked soul; I have been very disobedient to my father and mother."

"Have you asked their forgiveness?"

"Oh yes, sir, they have forgiven me, but I want my sins to be taken away."

I opened to him the mission of Jesus dying for sin, and the dear lad went forth, as he said, "praising Jesus for dying for my sins."

Amongst those spoken to I found some had been impressed in their own Sunday-schools, but many had been to the hall and had heard Mr. Moody, and had felt a desire to give their hearts to God. As several belong to my own Sunday-school, I can the more confidently speak of the wonderful blessing Mr. Moody's services have been even to very young children. If Christian workers had been at hand there would have been many to confirm this testimony.

By Thursday, many of the children went out and worked for Jesus by inviting others. Major Cole spoke upon another of the texts in the hall, "Behold the Lamb of God, which taketh away the sin of the world" (John i. 29), and another after-meeting was held; but on account of the great number of children and the small proportion of workers, the work was only partially done.

Large numbers gathered around Major Cole and other friends.

One boy brought another to a friend of mine and said, "Please, sir, will you talk to this boy about Jesus." The boy was immediately spoken to by one of the workers. The writer again met with many anxious cases as the results of the evening meetings.

About 2,000 of the children had each a hymn-book given them, and who can estimate the joy in thousands of homes when the parents hear their children sing the songs of the Lord's people. Mark one little group in a densely-populated street, not far from the hall. Several children have stopped; one has given out the number, and then rest these little songsters while they sing—

"Ring the bells of heaven; there is joy to-day
For a soul returning from the wild.
See the Father meets him out upon the way,
Welcoming His weary wandering child."

The passers-by heard, and more than one worker was encouraged to go on working amongst the young ones. Many a home will ring with the song of praise from the children, where nothing but the sighing of the wife and cries of the drunkard's child have been heard.

On Friday, the weather being fine, there was a still larger gathering, the little ones crowding round the doors by one o'clock, although the service was not till half-past two.

It was delightful to see a child bringing in a cripple in a large perambulator, and place her right under the speaker, and then to hear from a worker from Nottingham, who was present, and had spoken to the dear little invalid, suffering from a diseased hip, that this child had the experience of an aged Christian. Another couple of little workers were busy at the after-meeting, seeking a lady to speak to a girl.

One of them had been blessed at the first meeting, held for females only, and had since brought her brother, who also was saved, but her younger sister would not go to the hall. She then told her teacher, who sent another little worker, who persuaded the child to attend this service, and now these are seeking the teacher with this third one, whom they wished to be saved. Their anxiety was rewarded, for they not only found the teacher, but the dear little opponent was made happy in Jesus. This is also a case in my own Sunday-school.

If we could occupy your columns, we could call other workers to testify to the fields of young ones white unto

the harvest. The fewness of the workers has immediate fruits. One teacher of an important day-school, asked and obtained the approval of his Rector, to commence a weekly children's service during summer, and a special children's mission has been determined on for my own parish immediately the work in the Bow-road Hall ceases.

A class for elder boys who have been brought to Christ recently, belonging to the Sunday-school, has been commenced by the superintendent, and a "Samuel's band" formed of little workers for Jesus, all of whom will do something for others.

Will not every Sunday-school teacher who reads this become a soul-winner, by asking each child singly "Have you given your heart to God?" It has been in the providence of God that "little Samuel" was the international lesson for Sunday, May 23, thus following upon these blessed gatherings of the children.

On Saturday the attendance amounted to 4500, and the meeting was conducted again by Major Cole, the text being Isa. liii. 2, "For He shall grow up before him as a tender plant." This was illustrated by a plant, and made all the more interesting from the announcement that each child would be presented with a plant at the close of the meeting. This gift, so very acceptable to every child, enabled the speaker to open up the grace of God in giving his Son.

It was a delightful sight to see these 4,500 young ones, each carrying a plant to many a dark home, and many of the passers inquired how it was that every child seemed to be carrying a plant—some had geraniums, others fuchsias. Major Cole announced that he would organize a Daniel's Band next Saturday at three o'clock, and special prayer is asked that these children's services may prove in each young heart the groundwork of much future effort, to the blessing of generations to come in East London.

Never will the efforts of Messrs. Moody and Sankey and their co-workers from Chicago be forgotten.

THOMAS RICHARDSON,

Vicar of St. Benet's, Stepney.

Major Cole, of Chicago, writes as follows in connection with these meetings:—

"The children's meeting in Bow-road Hall has increased to such magnitude, that there were between eight and nine thousand at our last meeting, Saturday, 29th ult. May I ask your readers, in the name of Jesus, for their earnest prayers in behalf of the children of London, and that the Holy Spirit may direct in this work. Meetings this week are as follows:—South side, Victoria Theatre, Friday, six p.m.; east side, Bow-road Hall, Saturday, at three p.m.

"God heard the cry of little Ishmael (just one small lad) in the wilderness, and gave him water. Surely He will hear the cry of thousands of children in London as they cry for the water of life."

INTERNAL EVIDENCE OF THE TRUTH OF SCRIPTURE.

The substance of an Address by Mr. Moody at the Opera House on the afternoon of Tuesday week.

Mr. Moody preached from the text, "The Scripture cannot be broken" (John x. 35). He began by saying that he had been constantly asked how he knew the Scriptures to be true, and he wished this afternoon to show why and how he believed that the Word of God was true, from several passages of Scripture which he would adduce as instances. If London could be brought to believe this, he thought there would not be so many persons careless and indifferent about eternal things as there now were, and men would lead a very different life from what they now did.

We frequently see in the Bible the expression, "This was done that the Scriptures might be fulfilled;" and our blessed Lord Himself constantly quoted the Scriptures to show that they were fulfilled. We read that "the way of transgressors is hard." Did not the libertine and others find this to be so? We also read, "In the day that thou eatest thereof, thou shalt surely die." Is that true? We read that God told Abraham that he would make his name great. Is not that true? We read, "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession;" and if you turn to Exod. i. 12, you will read, "But the more they afflicted them, the more they multiplied and grew." Then, again, although we read in verse 22 of the

same chapter, that "Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river," yet do we not know how the little boy who was to be the deliverer of God's people was sent right into Pharaoh's palace itself? Mark, my friends, that whenever we read in the Bible as to anything, "Thus saith the Lord," the very thing said will be fulfilled with unerring certainty, and I wish you to notice this particularly, because we are living in a day when nothing is believed, in a day of infidelity and scepticism.

Mark also that if the Bible teaches us any one thing more than another, it is this, that God first warns before He punishes. Accordingly He warned Eli, as we read in 1 Sam. ii. 84, as to his two sons, Hophni and Phinehas, "In one day they shall die, both of them," and twenty years afterwards, as we read in chap. iv. 11, "the two sons of Eli, Hophni and Phinehas, were slain." So again we read in 1 Kings xxii. 19, that the word of God came unto Elijah to go down to meet Ahab in the vineyard of Naboth, and to say unto him, "Hast thou killed, and also taken possession? In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine;" and we find in chap. xxii. 35, that this was fulfilled "according unto the word of the Lord which He spake." And so, my friends, if God says that the wicked shall perish, believe God, that what He has said will surely come to pass. Some time ago I was reading Jer. xxxiii. 17, and I could not understand how it was said that "David shall never want a man to sit upon the throne of the house of Israel." On reading the Bible through carefully, however, I found how wonderfully God preserved that line.

Many wise men now-a-days believed the New Testament, but not the Old. But if we turn to Luke xxiv. 25, 27, we find that our Lord thus reproved the two disciples who were going to Emmaus, "O fools, and slow of heart to believe all that the prophets have spoken..... And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." And so also in verses 44 and 45, we read, "And He said unto them, These are the words which I spake unto you while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms concerning Me. Then opened He their understanding, that they might understand the Scriptures." Oh! that God may open the understanding of all here this afternoon, and that every heart may be brought to feel and to know that the Scriptures cannot be broken.

But to return to Jer. xxxiii. 17, I went through the books of Moses, and of the prophets, and of the psalms, and I was fully persuaded in my mind that the Scripture was true. In the first place, look at 2 Kings xi. 2, and see how Joash was stolen from among the king's sons that were slain and hidden, and how at the end of six years he was brought out and took the throne. Then again, we read in Gen. xlix. 10, "The sceptre shall not depart from Judah until Shiloh come;" and accordingly we find that the sceptre did not depart from Judah until nine years after Christ was born. Turn to Isa. vii. 14, and is it not true that Christ was born of a virgin? Look also at the fulfilment of the prophecy in Micah v. 2, relative to the birth of the Saviour in Bethlehem; and of the prophecy in Jer. xxxi. 15, about the slaying of the children. Also at the prophecy in Isa. xlii. 19, as to where the ministry of our Lord was to begin, "I will even make a way in the wilderness, and rivers in the desert;" for did not the forerunner come preaching in the wilderness of Judea? See also how the prophecy in Isa. ix. 1, 2, was fulfilled, seven hundred years afterwards, in Matt. iv. 13-16. Also, how the prophecy in Zech. ix. 9, was fulfilled in Matt. xxi. 1-5; Jesus had walked into Jerusalem over and over again; but He rode into it once, that the Scriptures might be fulfilled to the letter. Look again at the fulfilment of the prophecy in Isa. xxxv. 5; for is it not true that no one who was blind ever received his sight until Christ came?

That was the way in which John the Baptist was assured that Jesus was the Messiah, as we read in Matt. xi. 4, 5. Look them at the fulfilment of Psa. xli. 9, in the betrayal of Judas; at the fulfilment of Zech. xi. 12, 13, as to the price (thirty pieces of silver) for which our Saviour was sold; and of verse 13, as to what was done with the money; of Micah v. i, as to how our Lord was smitten upon the cheek; of Isa. lii. 14, as to his visage being marred more than any man; Isa. i. 6, of his being spitted upon; Psa. xxii. 16, of his hands and feet having been pierced; Psa. lxxix. 21, of gall mixed with vinegar being given Him to drink; Psa. xxii. 18, of lots being cast upon his vesture;

Psa. xxxiv. 20, as fulfilled in John xix. 36; Isa. liii. 9, of his being buried with the rich. Did He not tell his disciples that He would rise again, and is not the resurrection of Christ the glory of the Church? Did He not tell Peter of his denial? Did He not say that He would send the Holy Ghost? Did not He warn the Jews of the destruction of Jerusalem? Did He not say how the Jews were to be scattered for rejecting their King? Again, in Hosea iii. 4, we read, "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice," etc. Is not that true? Let us look around us for an answer. Why, it seems to me that God's dealing with the Jews ought alone to settle the question of the truth of God's Word for ever! The following verse goes on to say: "Afterwards shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." Yes, blessed be God, there is a glorious day coming for the Jews.

But it would take all day and all night to prove the truth of God's Word. Let me, however, say, in closing, that if the word of God is true, how terrible it must be for those who despise or neglect it, and do not believe. "He that believeth not shall be damned." Oh, that we might give up trifling with the word of God, and let us, when we read, "Thus saith the Lord," bow to it, and feel that his word must come to pass. I wish I could have dwelt for a time upon Christ's second coming. Yes, my friends, it is perfectly true that Christ is coming to this world a second time, and God has told us in his holy Word to keep our lamps burning and our loins girded, so as to be continually watching and waiting for the return of our Lord from heaven. If there is any one who desires to be saved to-day, let him take God at his word and come and be saved to-day.

INCIDENTS OF THE WORK IN THE EAST-END.

BY EDWIN H. KERWIN.

A man giving testimony one night said, "I have been a poor, drunken, debauched fellow, caring for nothing nor nobody. I came to hear Mr. Moody—why, I don't know; the words went home to my soul. I went home and, to my wife's great surprise, I said, 'We've got a Bible, haven't we?' 'Yes,' she replied. 'Well,' says I, 'get it.' So she got it down and blew the dust off, and I said, 'Now open it at John iii., last verse, and read.' She read it, 'He that believeth, etc.' Now I said, 'If there is any truth in that let's have it; I mean to,' and ever since, I have been happy. Whether I have eternal life or not, I know this much, I am now a changed man, for I have this night put into my wife's hand one golden sovereign, whereas I used to put only ten shillings. I now want to live to God and for his glory."

An infidel young man, very intelligent, had been a teacher in a Jewish family. He had been led into his sceptical notions by an Oxford man, a friend of his. A few evenings ago, he went into the Bow-road Hall simply out of curiosity to hear Mr. Moody, and after the address, which struck him to the heart, Mr. Moody asked all who wished to be Christians to stand up. He could not resist the invitation, and stood up, and from that time till now, he said, "Thank God I have been as happy as I could be."

A young man one evening said, "I have been in a surpliced choir. I always had a liking for church, and thought I was pretty right, but I was comfortably going down to hell. A little brother, only eight years of age, wrote to me about my eternal welfare, and it made me very miserable. I came to the Bow-road Hall and heard Mr. Moody, and somehow or other he has got such a way of putting things, that I can't make out how any one can resist the gospel and the mighty power God gives him; it settled the question for me, and, as a proof of the change, I know that I hate the things which I once loved, and whereas it used to be 'Not for Joe, etc., etc., it's now 'Tell me the Old Old Story.'"

Another said, "For years past I have been an infidel, and until three weeks ago I did not believe in a God, devil, or a hereafter. Religion, I thought, was simply an idea. I wanted to be an actor, and my ambition was to get a name on the stage. I joined a club for the purpose of learning, and worked very hard. When I went up for my examination they rejected me. I was so disgusted with the treatment I received, that I resolved to have nothing more to do with the world. I heard of Messrs. Moody and Sankey, and sneered and jeered at them. One night I thought I would go and hear them, and heard Mr. Aitken, and everything he said went home to my heart, and from then to the present time I have experienced an inward joy which increases every day, thank God."

MONDAY'S NOON MEETING.

CLOSING MEETING AT THE HAYMARKET.

The curtain fell on the services in the Opera House to-day. For the last time (the first time at the prayer-meeting) the house was crammed from floor to roof, and the proceedings were full of the deepest interest.

The final request, read by Mr. Graham, was a fervent one for the Queen, a request that came appropriately just after her birthday, and one that, we are sure, will be complied with by every praying Christian in the land.

After public petition Mr. Moody read the five closing psalms, which are so many invocations to everything to praise the Lord, and gave a short address on Praise. Let us look, he said, on the bright side of things. When we look back to the past, how much we have to praise God for. Let the wrinkles be put out of our brows for a little as we recall the goodness of God. In commenting on the psalmist's command to praise God with the timbrel and the dance, he said, "If you dance for the glory of God, and make it part of your worship, as before the Lord, go on and dance. But I believe," he added, "that themen used to dance alone." A revived church had always been a singing church. So it was in the days of Wesley and Whitefield, and so it should be now. If Christians would praise God continually, and, like the psalmist, 'sing aloud on their bed,' London would be awakened pretty quick. We want to fill London with a new song, and send the music of it into the dark alleys and lanes, and into the homes of the people. If we praise God here, then, like the psalmist, we can lay down our harp and go up on high where we would get a better one.

Mr. Sankey contrasted the present meeting with the first prayer-meeting they held at York, shortly after they landed in this country, at which there were four persons present, and afterwards sang the really beautiful new hymn, "I'm praying for you." The choir assisted in the chorus, and at the last verse the audience joined in with fine effect.

Rev. Newman Hall gave a short address, still on "Praise," which was indeed the keynote of the meeting throughout. Among the causes for thanksgiving he recited, were the union of England and America that had been strengthened by this movement, the union of denominations and the sinking of sectarian differences that had characterized the meetings, and the union of hearts in the bonds of Christian love. He related some beautiful incidents illustrative of the value of a spirit of praise, and concluded with earnest prayer, making special reference to the Queen and the kindred nations of England and America.

A few verses of "The home over there" had been sung.

Rev. C. D. Marston read part of Micah v. He dwelt briefly on the diversity of gifts in the Christian Church, and urged that all should consecrate whatever gift or talent they possessed to the service and glory of the common Master.

Mr. Wanamaker, of Philadelphia, followed in the same strain, and spoke of the volume of prayer that was daily ascending in America for the work in London.

Mr. Moody wished the 98th hymn, "God loved the world of sinners lost" sung once more in the building, and it was accordingly sung. Mr. Sankey remarking that this theme would give us occupation in heaven.

Mr. Paton gave some very cheering accounts of Rev. W. Taylor's work in Bristol. Hundreds had been brought to seek Christ, and a large number had found peace in believing. Something like sixty churches and chapels had been affected by the movement in Bristol.

Mr. Moody then gave a short closing address. While Mr. Sankey was speaking of the first prayer-meeting, his mind had been going back over the twenty-three months during which they had laboured in this country. In all that time they had only had four or five nights of rain, which in England was something wonderful. The Lord had sent them just the right kind of weather. There had not been a single accident, which was great cause for thankfulness. They had heard a good deal of people going mad, but they had not seen any of them. Then there had been wonderful displays of Divine power. Those who were at the meetings yesterday could testify to that. They had come to London with trembling; but he was obliged to say that last week was the best week of his life. There were as many inquirers as they could take care of, and sometimes more. Everything, in short, had conducted to

their encouragement. The unity existing amongst the ministers had been most wonderful, and was matter for great praise to God to-day. Then there had been remarkable answers to prayer, as many of them could bear witness. Mr. Moody specified some of these, and also told of two brothers telegraphing to their brother 500 miles away to come to London, with the single desire that he might be brought to the Saviour. Their faith and labour had been rewarded. A gentleman, he said, had also come all the way from India in order that his family should attend the meetings.

Mr. Moody, in conclusion, urged the Christians not to be satisfied with the blessings that had been received, but to ask God for greater things still. He then requested special prayer for the young men's meetings, for the work in the East-end, for the meetings at Victoria Theatre and Midway Park, and for the Brighton Convention. He wished them all to be like the Scotchman who said he had been *in the work* for some weeks, but now the work had got *into* him.

Mr. Moody offered earnest prayer, and with the singing of the hymn, "There's a land that is fairer than day," the doxology, and the benediction, the successful labours of Messrs. Moody and Sankey in the Opera House were brought to a close. No one who has been privileged to take the least share in the work will ever be able to think of it but with feelings of the deepest gratitude and thankfulness.

VICTORIA THEATRE.

The meetings throughout the past week have been full of interest and encouragement. Dr. Black, of Inverness, conducted the services up till Friday, and much blessing manifestly followed his earnest and practical application of the truth. Lord Cavan preached on Saturday evening. Sunday was a day of rejoicing to God's children for successful services conducted by our American visitors, the Hon. J. V. Farwell, of Chicago, and Hon. W. E. Dodge, jun., of New York. There were numbers of inquirers, and the Lord was present to save. This week the meetings will be conducted by Major Cole, of Chicago, each evening up to Friday, at eight o'clock. A children's service will be held on Friday, at six o'clock. The young men's meetings will take place in a building close by, the use of which has been granted by a neighbouring clergyman.

DON'T FORSAKE OLD FRIENDS.

And don't neglect old servants. From every quarter we receive the complaints, long and patiently withheld, of the superintendents of the various Missions in London, many of them working unnoticed and unknown, with most self-denying perseverance, but sadly suffering now for want of funds. It certainly is not the will of God that, in blessing London so mightily by our beloved American brethren, other work should be forgotten. How is the work of Messrs. Moody and Sankey to be conserved and continued, except by those faithful ones who were in the field before, and who will remain after these brethren have left? Nothing could be more painful and disappointing to our American friends than that those who are to carry on the work should suffer by the diminution of interest, either personal or pecuniary, in the varied Missions to which London owes so much. Therefore we are sure our readers will bear with us in earnestly reminding them of their old friends.

THE KOORKOOS OF CENTRAL INDIA.—During the past season God has enabled me to preach the gospel, through an interpreter, among this race of Indian aborigines. As a result, God has given conversions in three different sections of their country. I have a deep conviction that another missionary is needed to work among this people. May I ask that friends will pray God to speedily send some one fitted by God to work among these hillmen of Central India? One is needed who will live among the Koorkoos, learn their language, reduce it to writing, translate the Scriptures, and prepare other books for their use. The Deputy Commissioner of the Ellichpoor district has granted a place for building a house about fifteen miles from Ellichpoor. A Koerkeo village is near the locality, and some of its men have been converted. We desire our work to be evangelistic, and in which a brother from any of the evangelical denominations may engage.

ALBERT NORTON.

Ellichpoor, Indis, May 10, 1875.

THE NEW PRESBYTERIAN MISSION TO AFRICA.

BY MRS. H. GRATTAN GUINNESS.

On Friday week, there sailed from our shores the little band who go to found LIVINGSTONIA, the projected missionary and anti-slavery settlement on the southern shores of Lake Nyassa, Africa. In order that the warm sympathy and earnest prayers of all your readers may follow this party, allow me to mention a few particulars regarding them and the sphere to which they have devoted their lives.

They go to carry, with God's help, light and liberty to those dark and desolate regions of East Africa, which are in danger of being depopulated by the cruel slave-trade; to the poor, helpless, ignorant negro tribes, whose only idea of religion is the Mohammedanism of the heartless Arab slavers who invade their country, burn their villages, and steal them and their children. So terribly has the scourge of slavery fallen on these simple pastoral people, that a district *four or five hundred miles deep*, inland from the eastern shore of Africa, has been almost depopulated within the memory of living men. Traces of recent villages and remnants of cultivation prove this whole region to have been even lately well-peopled and prosperous, but it has long been the slave-trader's hunting-ground; now it is left desolate, and he must penetrate 400 miles inland to find victims enough to satisfy his cruel greed of gain. It is this fact which adds so awfully to the sufferings of the slave-gangs. Livingstone found the roads strewn with the dead bodies of those who had fallen on the dreadful march to the coast. "The wayside stunk with corpses;" out of one caravan of 300, "one hundred were left murdered on the bloody track." His deliberate conviction was, that not one in five, and in some cases not one in ten, of the captives survived the sufferings of this terrible journey, and yet about 100,000 slaves were shipped from Kilwa in the course of five years! The wanton sacrifice of human life involved in the trade is almost too painful to contemplate.

It fosters, besides, incessant wars between neighbouring tribes, destroys all mutual confidence, and effectually prevents all improvement.

Now heathenism has miseries enough of its own. When a people have to endure the added miseries of exposure to the diabolical cruelties of slave-hunters, their lot is pitiable indeed. It was this combination of woes that moved so deeply the Christian compassion of the great Livingstone, and led him to cry across the ocean, "Haste to the rescue!" His death added a solemn weight to his appeals to his countrymen, and nothing could be more fitting than that this new effort should be associated with his name.

The Mission goes forth under the auspices of the Free Church of Scotland and the Reformed Presbyterian Church; the other Presbyterian churches co-operating to a certain extent, and heartily sympathizing with the movement. It is a pioneer Mission which will, it is hoped, open the way for "more to follow." Its plans have been laid with much counsel and wisdom, and great care has been taken to provide against the difficulties which experience foresees. It is to be industrial and educational as well as evangelistic, and is to teach not only the truths of the gospel, but the arts of civilized life to the natives. A healthy locality in the highlands, at the southern extremity of Lake Nyassa, has been selected for the Mission station, which will, it is hoped, soon grow into a town, and some day into a city, which shall be a "city of refuge" for many. A small steam vessel, suitable for the navigation of the lake, has been built here in London, constructed in such a way that she can be taken to pieces for convenience of carriage. Mr. Young, B.N., who conducted the search expedition for Livingstone, a thoroughly Christian man, full of judgment, tact, experience, and practical wisdom, has obtained from the Admiralty leave of absence for two years, in order that he may conduct the party to their destination and see them fairly settled. The Mission consists, we believe, of eight or nine persons, among whom are a medical missionary, a schoolmaster, and several artisans. Mr. A. Biddle, who has been for some time with us here in the EAST-END TRAINING INSTITUTE, accompanies the party as an agriculturist, having had some experience on his father's farm in Scotland. The veteran Missionary Dr. Duff, the fire of whose zeal is in no wise cooled by advancing years, came up to give his parting counsels and directions to the little band; and they are gone! They are now on the waters, feeling the keen pain of separation from home and

loved ones, and the sense of weakness which must needs come over wise men when they attempt a hard and perilous task. *Let us pray for them*, that they may be comforted, strengthened, preserved, and guided, and above all prospered in the work they have undertaken. "If we ask anything according to His will, He heareth us," and "we have the petition that we desired of Him."

FAREWELL MEETINGS TO THE CREWS OF THE ARCTIC EXPEDITION.

Farewell teas to the crews belonging to the "Alert," "Discovery," and "Valorous," were held at Portsea and Gosport last week. Miss Weston presided at the former, Mr. Cook at Gosport; and Mr. Dowkontt, of Portsmouth, was present at both. Each of the men was presented with a New Testament, in a waterproof case, a lithographed letter, and a copy of "The Sailors' Text-book." The ships also carry with them a very fair library, collected from various friends by Miss Weston, Mr. Dowkontt, and others.

In the course of Miss Weston's address, she advised the temperance men to keep together, and read an extract of a letter from Dr. Parkes, of Netley Hospital, who said, "As a matter of individual opinion, were I going on the Arctic Expedition, I should, on the faith of the evidence before me, entirely abstain from alcohol; but, at the same time, I should be extremely interested to see all round how the question worked. If there are any men going in the expedition who take a large quantity, only one result can be anticipated, viz., that they will break down; but the question is, how will it fare with some of those who take only a small quantity."

Mr. Dowkontt adds: "What a matter for rejoicing that, on board of each of these vessels, there are bands of two or three of the Lord's people—men who are ready to do as Paul did when on his way to Rome, place the foot down firmly on the deck of the vessel, and say, 'I fear God,' and show the truth of the same by their consistent lives. Several out of each crew are total abstainers. Will not the Lord's people pray for a great blessing upon these dear men? Some are going to act as missionaries; for, by the kindness of Mr. Harrison Penney, of Darlington, they will have in their possession some tracts, etc., in the language spoken in the North."

MISSIONARY SHIP TO THE MORAVIANS.

On the 25th ult., the launch of the new Moravian missionary vessel, for use on the Mosquito coast of Central America, took place in the yard of her builders, Messrs. A. Dyer and Son, of Shoreham and London. The vessel was called "The Herald," a convenient and very appropriate name for a ship whose calling it is to assist in heralding the glad tidings in the dark homes of the heathen. The launch was most successfully accomplished, and the meeting which followed was very pleasant and truly edifying. God was praised for all the success He has granted to the labours of his faithful witnesses, and for having caused the wreck of the missionary vessels on the Mosquito coast a year ago to turn out rather to the furtherance of the gospel, by exciting a wide-spread sympathy and prayerful interest in our work. The cost of delivering the vessel in very complete condition, well built and well fitted, on the distant coast, will be about £1200, of which one-half has been received from friends in England, the rest from America, the continent of Europe, the negroes in the West Indies, and the Christian aborigines in Australia. The vessel is a small schooner of forty tons, fifty feet long, fourteen feet wide, with a comfortable cabin. In a few days she will set out on her voyage across the Atlantic, and will, no doubt, be surrounded, as with a bright cloud, by the prayers of many of God's people. H. E. S.

DERBY THEATRE.—We are now in the fifteenth week of Mr. Henry Holloway's evangelistic services, in which from one to two hundred have professed to find spiritual blessing. Every Sunday evening our hall, capable of holding 700, is full, and last evening over a dozen were anxiously seeking the Saviour. G. W.

ANTWERP.—The Rev. Edward Matthews, sailors' chaplain, writes that the visits of Lord Radstock and Mr. E. Pearall Smith have been productive of much blessing, and the people of Antwerp hope for a repetition of these visits. But such an event would necessitate larger accommodation, as many are unable to get in, even at ordinary services. The writer deems it not the best use of time to go about seeking help for building purposes, and begs that God's people will remember the sailors of Antwerp.

MISSION WORK IN CLERKENWELL.

Very few labourers in the Lord's vineyard are permitted to reap so abundantly and quickly the fruits of their sowing as some are now doing, and it may help to cheer the hearts of many hidden workers to be reminded of the promise, "Cast thy bread upon the waters, and thou shalt find it after many days." One or two fulfilments of the promise which have recently comforted our hearts, we would like others to know of.

For some years before his death, which occurred a few months back, we had been visiting a man named John Hyatt, but better known as "Old Jacky," one of the few remaining followers of Johanna Southcote. We had pleaded often and earnestly with him to accept salvation through Jesus, but all our words seemed to be thrown away. He was well read in the Bible, giving chapter and verse, and years gone by in old Smithfield Market, and more recently on Clerkenwell Green, advocated and defended this superstition with blind zeal, energy, and perseverance. He had a great love for talking, so much so that if he woke up in the night, he used to attack an imaginary opponent, to the great grief of his wife, who used to have to get up, dress herself and sit on the stairs till he had gone to sleep. He used to come to the meeting not so often as he liked, because of a severe cough. It used to be very difficult to get away from him when visiting him. He always allowed, much to the joy of his Christian wife, that the missionary had the best of him in nine points out of ten. He gave him plainly God's truth, backed up by his wife, and got from him Johanna's portrait, which he used to hang up at the foot of his bed, so that he might see it the last thing at night, and the first in the morning. Just two weeks before he died, he was confined to his bed, and in that position gave more heed to the truth. The week before he died he said to the missionary, "The truth has prevailed over my prejudice, and banished for ever my superstition; I am dead beat, quite done over." The day before he died he seemed like a child, so teachable, hearing and asking questions. The day he died he said to his wife, "I have had a lot of work to do to-day, not by me, it is true, but done for me by Jesus—Jesus, not Johanna." One hour before he died he sat in the arm-chair with his grandson on his knee, the two singing, "Safe in the arms of Jesus." The child, looking into the face of the dying man, said, "Is you safe in the arms of Jesus." "Ah, bless his name, and I can't get out," he said, "my dear." Then they went on singing about half an hour, when he said to his wife, "I feel tired, I will go to bed and hope God will give me rest." Ten minutes afterwards his spirit departed. "They that believe do enter into rest."

Not long afterwards his wife followed him, her dying hours being greatly cheered by the visitor connected with the House-to-House Visitation.

Seven years ago a young soldier attended a gospel service with his father. At the close of the meeting he was spoken to and begged to decide for Christ, but left, seeming quite unimpressed. A few weeks ago he re-appeared at one of the meetings, to tell us that those words had never been forgotten, though he had sought to drown them in drink and sinful pleasures until he was dismissed the army for misconduct. Quite recently he had been led to the Saviour after hearing an address by Bendigo. GEO. SOLTAU.

59, Myddelton-square, E.C.

CARLISLE.—Our friends Messrs. Dunn and Weeks were joined on Tuesday, May 18, by Mr. Hill, from Scotland. The meetings continue steadily to increase in interest and power. On Sunday, the 23rd, two very large open-air meetings were held. At the Victoria Hall, in the evening, about eighteen hundred were present, fully one-third of which number remained to the inquiry-meeting. Mr. Hill says he has "not seen such a sight of reaping for weeks." All classes are now being reached. Scores of most deeply-interesting cases of conversion might be told, did space permit, but we know the names of such are written in heaven. J. N. CABE.

May 27.

BOOKS AND TRACTS.—Since writing to THE CHRISTIAN of April 15, about a hundred and sixty have applied for sample packets of books and tracts, many expressing great satisfaction in the selection, and ordering large quantities. I have not been able to write in reply to the many who have kindly sent specimen copies, but wish to take this opportunity of thanking all such. I shall be glad to continue to send out the shilling sample packets to any who apply. JAMES N. CABE.

Caendish Mount, Carlisle, May 27.

NORTH AND SOUTH.

All eyes are upon London. The blessed wave of life, that is floating so many quickened souls out from the putrid ruins of Babylon the great, is hailed with gladness and joy, and the work of God is borne up to the throne of grace daily, and, I may say, hourly, not only in our mid-day prayer-meeting, but by individual Christians, some sorely afflicted in body, others actively engaged in the vineyard of the Lord. While we are instrumental in "asking of the Lord-rain, in the time of the latter rain, drawing down copious showers upon the tender grass" (Zech. x. 1), and while we are attentively watching the bright, transfiguring cloud, lingering over London and the South, we have much, very much, for which we ought to be, and are, profoundly grateful to our blessed God in Christ. The noon-day prayer-meeting, established on Messrs. Moody and Sankey's visit, still draws a few of the Lord's people to invoke blessing upon his own work; frequent meetings are held by young converts in the lanes and alleys of the town. But the great work in which the Spirit of God takes precedence is outside, in the neighbouring villages, hamlets, farm-steadings, and cottages.

A most valuable association has been for some time in existence in Berwick, known as the Young Men's Evangelistic Association. Every Monday a goodly number of young men, chiefly young converts, assemble for the study of God's own Word, after which all the places on the list to be visited, and in which meetings are held, are read over one by one; and two young evangelists give in their names as those who will attend for the week. In some instances, young Joshuas and Calebs, flushed with holy zeal, take outside places, not mentioned in the list; and the amount of blessing on all hands is marvellous in our eyes.

On Friday I attended a cottage-meeting in the country. The room was crammed. Many who, a week or two previously, had received the blessing, were singing in exalted strains, with happy, shining faces, "the new song;" and those who had been convicted a week or two before were loosed, and let go.

On the following Sunday I walked out to a village, the schoolroom in which was kindly placed at the disposal of the Association by the lord of the manor, and the minister of the district. There many who had received the blessing at other places were prominently conspicuous, singing the hymns, and testifying to the glory of God's grace in the full, and complete, and free salvation of God of poor, vile sinners, some of them through and through lepers, whose pitiful sigh and dolorous wail, "Unclean, unclean!" formed the burden of the cry which caught the open ear of the compassionate Saviour, who came to seek and to save the lost. Surely there never were such times.

A week or two ago, I and another brother visited an island on the coast. At low tide the sands are dry, and for three miles, without shoes or stockings, we commenced and finished our partial "plodge." In the evening we held a service. The next morning, before leaving, as we went out, an old man came up, with his hand above his eyes. He said, "I canna see ye, but I ken yer voice. I'm seventy-four years old. I've been thinking all the night about what yer said about my sins. I never heard it like yon before. I see we have just to leave our sins with Jesus." And he appeared quite joyful and happy. The portion read was Isa. liii.; the text from John xix. 30, "It is finished."

A Bible-class, held by an invalid, has been much blessed to young men and young women, and has contributed a full quota to the Evangelistic Association. W. S.

Palace-green, Berwick-on-Tweed.

WORK IN BRISTOL.—Much blessing is still resting upon the services in the Colston Hall. Last week there was a series of Bible-readings in the afternoon at half-past three, in the lesser hall. Most of these were on the subject of "Testimony, or Personal Witnessing for Christ, as the result of an experimental realization of his grace." This duty was clearly explained, and most forcibly urged. The last reading was on the "Prophetic Gift," as foretold in the prophecy of Joel, and as intended for all Christians; not the power of predicting future events, but of speaking for Christ by the unction of the Holy Ghost. The house-to-house visitation is progressing. Much good has been done in this way. Men and women are working with a will, and, I trust, will not cease till every house in the city is visited. Sunday was a blessed day; great crowds at the hall; and many inquirers. F. MASON, Wesleyan Minister.

15, Somerset-square, Bristol.

THE ALDERSHOT MISSION AND ITS BRANCHES.

The report of this Mission and its branches is just issued by Miss Daniell, and it is impossible to read even so slight a sketch without heartfelt gratitude to God for the blessing which He has bestowed.

This year the tone of the report is somewhat varied by the prominent place assigned to letters from soldiers and their wives. The most interesting of these is one received from America. The seed dropped four years before into a soldier's heart had sprung up, and he wrote to tell her that the book she had given had been used of God to complete the work which her words had begun. With remarkable clearness he traces the progress of grace in his soul, laying bare the false hopes from which he was slowly driven, until, in his own words, "I did come to Him just as I am, and can now say, If the trumpet should sound, and the Son of Man come again, I am ready to meet Him, and rejoice at his coming."

Our readers would find it well worth their while to send for a copy of the report, were it only to read this most touching letter. It is pleasant to see, from reference to those mentioned in former reports, that the often-repeated question, "Does the work last?" can be met. All the world over are faithful hearts "waiting for the coming of the Lord Jesus Christ," who first found Him precious in the Mission-hall, or one of the branch Homes.

One young Highlander tells how, as he lay fever-stricken, under the burning sun of Ashanti, he could still listen to that still small voice, "Fear not, I am thy God; I will never leave thee nor forsake thee!" "Dear friend," he adds, "though I have left that death-stricken land, my heart yearns over heathen Africa, and can find in my heart to go back and spend and be spent for Jesus."

A few lines refer to one who, six or seven years ago, received Jesus as his Saviour. The grace of God was signally manifested in his conversion. At the time when Mrs. Daniell began her noble work, a brewer in the neighbourhood declared his intention of opening a dancing-saloon and spirit-bar immediately alongside of the hall. He was as good, or as bad, as his word; but the mighty hand of God was upon his own work. It was during a visit of Mrs. Daniell to Scotland that the public-house was finished, and a spirit-license applied for. Not till all was over did she hear that, when the application was made, a person, unknown to this day, rose and stated the facts of the case to the bench, who very rightly declined to grant a license. One adventurer after another has failed in the attempt to make the place succeed.

It was during one of these short periods of occupation that the young man referred to, came up for some entertainment that was then going on. A large party of children from the work-house had been spending a holiday at the hall, and were being packed into waggons as he came up. Attracted by the unusual sight, he passed the door of the "Alexandra," and stood among the crowd of soldiers and helpers till the waggons drove off. Then some "watcher for souls" spied the new face, and teaching him on the arm, invited him into the hall. The moment he entered, the sight of the texts and hymns on the walls smote him with the memories of old times; he was spoken to more than once, and within a very few days he had avouched the Lord to be his God. But the early months of his spiritual life were very troubled times, not to himself alone, but also to those who watched for his soul, and who sometimes feared that he would never make anything but a stumbling Christian. After the regiment left camp no word was heard of him, and he passed away into the shadowy throng of mere memories, recalled sometimes as bygone days are talked over, and sometimes, perhaps oftener, before the throne of God.

But a few weeks before the report was issued, Miss Daniell met a Christian officer, who spoke of him as being "the shining light of his regiment," and since that time has sent word that he has received his discharge, and entered a training college in hopes that he may yet "preach among the heathen the unsearchable riches of Christ." How cheering it is to hope that many another soldier may, in like manner, be shining brightly for God in his regiment, and that in the last great gathering many a soul will come to greet the rejoicing reapers who once sowed in tears.

Another variety is introduced into this report in the different sections devoted to the "Branch Homes at Colchester, Weedon, Manchester and Plymouth." We must refer our readers to the report for the many interesting details supplied from each of these. But it may not be amiss to urge upon those who have either service or means still undevoted to the Lord, the great importance of these connected homes throughout the country. Each day proves increasingly their great value in adding to their efficiency and permanency of the work.

Only workers and funds are needed to extend this Mission throughout the country. The expenses, it may be believed, are very heavy. Not only have all these agencies for the soldiers themselves to be maintained, but rescue work for the poor followers of a camp is carried on, and the blessed Missions which nearly twenty years ago were begun by Mrs. Daniell, in two neglected villages in the Midland Counties, have not been suffered to languish. In one of these especially there has lately

been a remarkable outpouring of the Spirit of God. Soul after soul has come rejoicingly into the liberty of the gospel.

We have reason to believe that Miss Daniell's faith is at times sorely tried by want of funds. It may be that other work, which is more prominently kept before the public, naturally excites a livelier interest than one which is but seldom mentioned in our religious papers and periodicals. Some do not feel the same liberty as others in making known what might be described as the more dramatic side of their work: but surely such stirring details should not be necessary to draw forth our offerings.

Funds are also anxiously desired for building the Chatham Soldiers' Home, which Miss Daniell has had in contemplation for several years. Now that so many hearts are opened to receive Christ for the first time, and others to dedicate themselves freshly to his service, it may be that among the offerings cast into the treasury some may be sent for this special object.

Donations for any part of the work will be received very gladly by Miss Daniell, Mission-hall, Aldershot, or can be paid to her account at her several bankers.

"OUT OF DARKNESS INTO LIGHT."

This book contains the experience, reaching over a period of fifty-eight years, of one who is a prominent teacher of the views popularly known as "The Higher Christian Life." In many respects he differs from other teachers of this school. His view of the seventh of Romans is, for instance, different from that of Mr. E. Pearsall Smith, and he makes no secret that he disapproves of many things taught in connection with the present movement. He is a much more avowed opponent of the theology of the churches on this subject, and boldly claims "perfection," refusing to give way to the prejudice which would avoid the use of the term. When we turn, as the Christian will instinctively, to ask what light from Scripture Dr. Mahan adduces in support of his views, we regret to say that his treatment of God's Word is most unsatisfactory. "If we say that we have no sin," means in his view, if we say that we had no sin (i.e., before conversion) and he endeavours to justify this by reference to John vii. 7, where 'he that is without sin among you,' may be understood of the past. But the Greek expression here is quite different, and does not contain as in John i. 8, the present tense of the verb "to have," which is fatal to Dr. Mahan's view.

Of "Christian warfare" as commonly understood, "fighting the old propensities, dispositions, and tendencies, and holding them in subjection," he says, "we shall search in vain for any such idea of this warfare in the New Testament, or in the Old either."

Of the exhortation, in Rom. vi., to all believers, as such, to reckon themselves "dead indeed unto sin, but alive unto God, through Jesus Christ our Lord," Dr. Mahan says, "how absurd for a believer in such circumstances (those of conflict) to reckon himself dead to sin," etc.

God's order in the attainment of holiness would seem to be, first, to show the believer his standing in Christ, tell him to appropriate it by faith, "reckon yourselves," etc.; and then, as a consequence, "Let not sin therefore reign in your mortal body." This, however, Dr. Mahan reverses. If "filled with the Holy Ghost, and with the power of Christ resting upon him," he may with all assurance reckon himself dead," etc.

One manifest root of much of the error which pervades Dr. Mahan's teaching is his wholly ignoring the question of time in relation to the fulfilment of the promises. Wherever he finds a promise, he seems to think that "now or never" must be the time of its fulfilment. Hence promises clearly relating to the glory—whether the earthly glory of the Jews, or the heavenly glory of the Church—are quietly assumed by him to describe the inward experience to which he lays claim. Thus two texts which are great favourites of his, and which he quotes on almost every page, as if they were written to describe Christian experience, are the following:—

Isa. lx. 20, "Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

Rom. viii. 21, "The creature itself shall be delivered from the bondage of corruption, into the glorious liberty of the children of God."

But what intelligent Christian can be so ignorant of the context in which both these passages stand, as not to know that they point on to the future—one referring to the future glory of Israel, and the other to "the liberty of the glory" of the coming age. Whilst pointing out what is open to exception in Dr. Mahan's views, we gladly welcome much that he says as to the matter of Sanctification. His earnest exhortations to holiness we cordially endorse. It is because practical holiness is so much needed amongst Christians that we deprecate its being made to rest upon so insecure a foundation as that of texts misinterpreted, and clear statements of Holy Scripture, such as 1 John i. 8, plainly contradicted.

* "Out of Darkness into Light; or the Hidden Life made Manifest." By Rev. Ass. Mahan, D.D.—London: Wesleyan Conference Office.

DAILY TEXTS.

"LET."

Thurs. June 3.—"Let him that is athirst, come; and whosoever will, let him take of the water of life freely." "Let him that heareth, say 'Come.'"—Rev. xiii. 17.

Fri. 4.—"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "Only let your conversation be as it becometh the gospel of Christ."—Matt. v. 16; Phil. i. 27.

Sat. 5.—"Let us, who are of the day, be sober, putting on the breastplate of faith and love, and for an helmet the hope of salvation." "Let us walk honestly, as in the day." "Let us follow after the things which make for peace, and things wherewith one may edify another."—1 Thess. v. 8; Rom. xiii. 18; xiv. 19.

Sun. 6.—"Let us go forth therefore unto Him without the camp, bearing his reproach." "Let us run with patience the race that is set before us, looking unto Jesus."—Heb. xiii. 13; xii. 1, 2.

Mon. 7.—"Let us not therefore judge one another any more, but judge this rather, that no man put a stumbling-block, or an occasion to fall, in his brother's way." "Let brotherly love continue."—Rom. xiv. 13; Heb. xiii. 1.

Tues. 8.—"Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief." "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Heb. iv. 11, 16.

Wed. 9.—"Let us consider one another, to provoke unto love and to good works." "Let your speech be always with grace, seasoned with salt." "Let your conversation be without covetousness; for he hath said, I will never leave thee nor forsake thee."—Heb. x. 24; Col. iv. 6; Heb. xiii. 5.

"LET THE WORD OF CHRIST DWELL IN YOU RICHLY."—COL. III. 16.

CENTRAL NOON PRAYER-MEETING,

MOORGATE-STREET HALL.

The following are the subjects and speakers for the ensuing week:—

DATE.	SUBJECT.	SPEAKER.
Th. 3.—	Waiting on God (Isa. xl. 31).	Rev. J. F. Kitto.
Fri. 4.—	God working harmony for and in His people (Hosea xii. 22).	" John Gritton.
Sat. 5.—	Telling Jesus (Matt. xiv. 12).	" D. M. Jenkins.
Mon. 7.—	Love casteth out fear (1 John iv. 18).	" J. T. Davidson.
Tu. 8.—	The witness of the Spirit (Rom. viii. 16).	" Charles Graham.
Wed. 9.—	"One thing" (Psa. xxvii. 4).	M. Laceron, Esq., M.D.

The Christian TRACT FUND.

To Donations received to May 29 ... 3 4 10 | By Grants to Distributors, Societies, etc. 3 4 10

APPLICANTS FOR TRACTS.

- A. Aberdeen, 8, Bath-terrace, Blyth.
- E. W. Chirquin, Cape Cornwall-st., St. Just, Penzance.
- Thomas Gardiner, Southborough, Tunbridge Wells.
- John W. Stuck, 4, Dunmore-road, Stratford New Town.
- Wm. G. Buck, Training College, Borough-road, S.E.
- Miss A. Crickney, 14, Colchester-street, Pimlico, S.W.
- John R. Wyllie, 47, Grove-street, Glasgow.
- John H. Owen, House of Prayer, Watercote, Macclesfield.
- George Harris, Victoria-place, Yeovil, Somerset.
- Samuel C. Greathed, Beeston, near Nottingham.
- Alex. Irvine, Blacksmith, Sandhead, Stranraer.
- G. W. Archer, 17, Desboro'-street, Harrow-road, W.
- Wm. Norris, Croston Station, near Preston, Lancashire.
- H. A. Jones, Hon. Secretary Y.M.C.A., Worcester Chambers, Pierpoint, Worcester.
- E. Gough, Kitwell-house, Bartley-green, near Birmingham.
- Mrs. Bell, 1, Mead-grove, Parson's-mead, Croydon.
- Miss M. A. Martin, Milbeck Stook, Bowness, Windermere.
- Wm. Edwards, Halfpenny-burr, Forfar.
- George Bennett, Y.M.C.A., York.

The present widely-spreading evangelistic movement is daily calling out new tract-distributors, and the appeals for tracts are altogether beyond our power to supply. If, therefore, those of our readers who are not called to this work themselves, but who have confidence in tract-distribution as one of God's means of spreading the gospel of his Son, will contribute to our Tract Fund, they will usefully employ many zealous young converts, who are as unable to buy tracts as others are to distribute them.

YOUNG ENGLISHWOMEN IN PARIS.—Prayer-meetings in connection with Miss Leigh's Mission are held at the Home, 77, Avenue Wagram, on Saturdays, at 4 p.m., and at the Young Women's Christian Association, 88, Faubourg St. Honoré, on Wednesdays, at 2 p.m.

MRS. HILTON'S CRESCHE HOME BAZAAR was well patronised, the receipts being nearly £300, the net profits of which will not, however, meet all the requirements of the new Home. From inquiry on the day of opening, it was found that there were 103 children in the Croche proper, 12 in the Infirmary, and 22 in the Home.

CONSECRATION MEETING IN EDINBURGH.—The Rev. W. E. and Mrs. Boardman, assisted by the Rev. J. Mountain, have recently held services in Bolton, Birmingham, Glasgow, and Edinburgh. In the last-mentioned place there were three meetings each day for one week. They were all very well attended. The greatest possible interest was manifested in the subject of the "Full rest of faith." At the closing meeting, which was a crowded one, many Christians testified to the great blessing they had received during the services. Mr. and Mrs. Boardman were to sail for America on Saturday last.

ST. GILES'S CHRISTIAN MISSION.—On Sunday, June 6, out-door gospel-meetings will be held (d.v.) at short intervals in various parts of St. Giles's all through the day. The brethren will start from the Mission Chapel, Little Wild-street, Drury-lane, at 7 a.m.; Great Earl-street Mission-station at 10; Mission Chapel at 3 and 6 p.m. Refreshments provided. Christian workers accustomed to out-door efforts, from any part of the vineyard, will be heartily welcomed.

NOTICES.

E. R., Blackheath.—Please send address.
Rev. W. E. and Mrs. BOARDMAN's address in America will be, care of the Willard Tract Repository, 4th Avenue, near 18th Street, New York.

S. S., Brixton.—Please send us your address in confidence.
Communications received with thanks.—A.E.B.; R.A.P.; J.A.R.; D.M.; G.W.; An Anxious Mother; E.W.M.; F.M.; G.E.; H.F.V.F.; S.S.M.; J.D.A.; J.M.W.; Annette; W.T.; W.A.E.; W.D.G.; J.G.; Miss H.; Abraham's Daughter; J.S.; G.D.D.; C.B.; H.T.; M.; A.M.L.; K.B.; L.E.; J.F.; F.G.; L.B.E.G.; J.N.C.; J.J.; R.S.; K.M.F.; C.W.; A.E.L.; A.S.; A Young Girl; H.E.S.; W.P.P.; D.J.J.; P.S.; J.E.; J.M.; H.A.M.; H.G.S.; R.W.B.; E.A.S.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.—For the conversion of a dear brother.—Prayer was asked in THE CHRISTIAN a few months ago for Stensdroom, Derbyshire; praise the Lord for having answered prayer, and saved many souls.—For wonderful answer to prayer offered on May 14 in the Opera House. While all were praying, the answer came in the Lord's own way.—For prayers answered for a beloved husband, who has found peace, and is taken home to rest in Jesus. Great loving-kindness has been shown. Prayer is earnestly requested for his widow and two sons.—For much blessing at Pollockhaws, on the opening of a gospel-hall, and for meetings during June (d.v.).—For much blessing in answer to prayer at special services last week at Kensington, Bath.—For manifest blessing in Longton (Staffs.) Town-hall, where Julian Mason, the converted infidel, has been preaching a crucified, a risen, and a coming Christ, on the very spot where His holy name has been blasphemed.

PRAYER.—For three orphan children, who are left nearly destitute.—For a beloved pastor and his wife, in affliction.—For a child of God, about to undergo an operation on his eyes, that God would graciously bless it to the restoration of his sight.—For an old man, vicar of a large parish, that his last days may be his best days.—For the restoration of a lady's hearing, and the use of her limbs.—For a young Christian invalid, that God would use his sickness as a means of drawing him entirely to Himself, that he may be able to glorify Him even in the furnace of affliction, and that his meat and drink may be to do His holy will.—For four Christian men on H.M.S. "Phikemel," in the Persian Gulf, one of whom was formerly an associate of the Stockton-on-Tees Y.M.C.A.—For two lonely workers in the South of Spain, for faith and patience.

PLACES.—For the many drunkards of Claycross, Derbyshire, that they may be reclaimed.—For a camp-meeting at Ling's Row, Derbyshire.—For Salisbury and Fisherton, that the ordinary preaching of the gospel may be more used to the conversion of souls.—That God would be pleased to bless the Gospel-tent Mission for Shropshire and adjacent districts.—For South Australia, especially for its chief city, Adelaide.—For a month's services in the neighbourhood of Glasgow, by H. R. Francis, in June.—For three days' special services this week at Womersley, near Guildford, by J. Bennett, Esq., of the Evangelization Society.—For the closing services of the Evangelization Society at Westbury, Wilts, June 8 and 9.—For Guisboro', Redcar, Saltburn-by-the-Sea, and Cleveland district, Yorkshire, where J. M. Scroggie is to conduct meetings, commencing June 6.—For Bruges, Ghent, Ostend, and the whole of Flanders; also that the Belgian clergy gone to the Brighton Conference may receive the baptism of the Holy Spirit, and be a blessing to thousands on their return.—For tent work at Govan, Glasgow, during the summer months. There are about 50,000 inhabitants in the district.—For open-air preaching in the streets and lanes of Oxford.

CONVERSIONS.—For the immediate conversion of my young brother. Also for a medical student.—For five dear sons, one in the army, who has run deeply into sin.—For my nine children.—For my Sunday-school class of boys, that they may all very soon be brought to Jesus.—A mother, for her only son now in a foreign land.—For two brothers living abroad, unconverted.—For two fellow-workmen.—For a godless family in high position, that they be brought to Christ.—For my father, who is given to strong drink.—For my father, mother, two sisters, and four brethren.—For a gentleman, who is an infidel; and for his wife a great invalid.—For a husband, who has been prayed for for thirty years.—For a Bible-class of young men; some are anxious; that they all may be awakened.—For a dear husband in consumption, that God would prepare him for Himself.—The widow of a most devoted clergyman desires the prayers of Christians for herself and her two daughters.—For my dear husband, who has been several times nearly ruined by strong drink, but has been an abstainer for some time, and has now begun to trifle with it again.—For a young minister, now very ill.—For my father.—For the son of pious parents, for many years the slave of intemperance.

FORTHCOMING SPECIAL MEETINGS.

MESSES. MOODY AND SANKEY'S MEETINGS.

OKENDEN CHURCH, HAYMARKET.—Young Men's Meeting every evening this week, at 8. Mr. H. Drummond will preside.
BOW-ROAD HALL, Burdett-road.—Last week of addresses by Mr. Moody and singing by Mr. Sankey, every evening at 8, up to and including Tuesday, June 8. Sunday, June 6, Address to Christian Workers, at 8 a.m.; Gospel Addresses at 3.30 p.m. and 8 p.m. A Noon Prayer-meeting daily, from 12 to 1, at which Mr. Moody will preside and Mr. Sankey will sing.
ISLINGTON HALL, between 7 & 8, Islington-green, N.—Young Men's Meeting every evening, 8—9.
VICTORIA THEATRE (Waterloo-road, corner of New Cut).—Gospel Addresses by Major Cole, of Chicago, Wednesday, Thursday, and Friday evenings, at 8. A Young Men's Meeting every evening, at 9.15. Children's Meeting on Friday, at 6.

In connection with the recent services of Messrs. Moody and Sankey, the following services will be held (p.v.) Wednesday, Thursday, and Friday, June 2—4, at 3.30, in the Presbyterian Church, Upper George-street, Marylebone; and at 8 p.m., in the Parish Church of St. Margaret's, Westminster; the Presbyterian Church, Halkin-street; St. Paul's Church, Onslow-square; Abbey-road Chapel, St. John's-wood, and other places of worship.

VILLAGE HOME, BARKINGSIDE.—The foundation-stones of the first ten cottages will be laid on Wednesday, June 9, at 2.15 p.m., by Lord Aberdeen. Trains will leave Bishopsgate at 12.10 and 1.0 for Ilford. Tickets of admission to the ceremony should be applied for at once to Dr. Barnardo, Home for Working and Destitute Lads, 18 & 20, Stepney-causeway, E.

CONFERENCE HALL, MILD MAY PARK.—Annual Mildmay Conference on Wednesday, Thursday, and Friday, June 23—25. Subjects:—"The Glory of the King," "The Power of the King," and "The Presence of the King."

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Spiers, at Town-hall, Hammersmith, June 9, 10, 11, at 11 a.m., and June 8, 9, 10, 11, at 7 p.m.; Public-hall, Croydon, June 14 to 18; Stafford, June 23 to July 2.

Children's Evangelistic Band.—Mr. Hill, at Loughton Chapel schoolroom, Loughton, June 7 and 8, at 7.—Mr. Hill, at Wesleyan Chapel, Ightham, Kent, June 13, at 2.30 and 6.—Mr. Jordan, at Griffin-street Schools, High-street, Deptford, June 1, 4, 8, at 7.—Mr. Russell, open-air service in Regent's Park (near the Fountain), every Monday, at 6.—City Weekly Prayer-meeting at Weigh-house Schools, Fish-street-hill, every Tuesday morning, 9 to 9.45.

VESTRY HALL, King's-road, Chelsea.—Special Services.—Mr. C. Russell Hurditch will preach each Tuesday and Friday night, at 8. Christian workers affectionately invited.

ST. GEORGE'S HALL, Langham-place.—Messrs. Henry Edwards and C. Russell Hurditch, Sunday, at 7.

KILBURN HALL, W.—Mr. C. Marsack Day, on Sundays, at 7; Wednesdays, at 7.30.

MALDEN HALL, Haverstock-hill.—Mr. Herbert Hill, Sundays, at 7; Wednesdays at 7.30.
EVANGELICAL MISSION TO ISRAEL, 394, Hackney-road.—Preaching, 6.30 p.m., on Saturday.—Lectures to Jews, 3 p.m. Bible-reading with Jews, every evening, 7 to 9.

HOUSE OF REST, 7, Cambridge-gardens, Kilburn-park, N.W.—Meeting every Friday, at 3 p.m., on "Faith's Rest, and the Believer's Progress in the Divine Life."

HOME OF INDUSTRY, Commercial-street, Spitalfields.—Meeting of Christian Workers third Wednesday in each month, at 7. Tea at 6.

ARMY AND NAVY PRAYER UNION.—The quarterly prayer-meeting takes place at 32, Sackville-street, Piccadilly, on Saturday, June 5, at 2.

MOORGATE-ST. HALL.—Thurs., June 3, at 7.30, Mr. W. Holmes. About 8.30 the Meeting will be open for short prayers until 9. Also, a Gospel Service for the Young is held every Saturday afternoon, at 3. Parents, teachers, and friends are invited to bring their children. Meetings for Young Men every evening except Thurs. and Sat., from 8 to 9 p.m. A Meeting for Young Women only, every Saturday afternoon, at 3, to commence June 12, in the Upper Room (entrance from London Wall); to be conducted by Young Women.
WEEKLY NOON PRAYER-MEETING, St. George's Hall, Langham-place, W.—Every Wednesday, from 12 to 1.

DAILY PRAYER-MEETINGS.

BOW-ROAD HALL, Burdett-road, 12—1. Messrs. Moody and Sankey's Meeting.
CENTRAL CITY NOON PRAYER-MEETING, Moorgate-street Hall, corner of London Wall, 12—1. Ladies' meeting, 1 to 1.30.
Y.M.C.A., Stafford Rooms, Titoborne-st., Edgware-rd., 12—1.
MILD MAY CONFERENCE HALL, Mildmay Park, at 12.
No. 59, LOMBARD-ST., Mon., Tues., Thurs., Sat., at 1; Wed. and Fri., at 12.30.
EAST-END CONFERENCE HALL, Carlton-sq., Globe-road, at 12.30.
WOOLWICH, 14, Thomas-street, 12 to 1.
SUSSEX HALL, Leadenhall-street, at 1.
SUNDAY-SCHOOL UNION, 56, Old Bailey, at 1.
PEOPLE'S HALL, 273, Whitechapel-road, at 1, except Saturday.
THE PEOPLE'S HALL, 188, High-street, Deptford, 1—2.
GREEN LANES WESLEYAN CHAPEL, N., 6.45 a.m.
PECKHAM EVANGELISTIC MISSION, 116, Hill-street, 12—1.
TOTTENHAM.—Brook-street Chapel, 12—1.
ST. MATTHEW'S VESTRY, Denmark-hill, from 12 till 12.45.
ONELOW HALL, Neville-street, Fulham-road, Sat. even., at 7.30.
ARUNDEL-SQUARE CHAPEL SCHOOLROOM, every morning, from 7 till 8, Sundays from 8.45 till 9.45.
COMMITTEE ROOM of Small Public Hall, Croydon, 12—1.
UNION HALL MISSION, Carlisle-street, Edgware-road, 12—1.
19A, GREAT PORTLAND-ST., Oxford-circus, 3 p.m.; on Saturdays specially for children and their friends.
GREENWICH.—Large Hall, Railway Station, 12—1.

Donations received by Messrs. Horgan and Scott to Saturday Morning, May 29th, 1875.

Gratuitous Circulation of "The Christian"—Strand 3/; Anon. 3/-; C.W.S.C. 7/6	0 13 6
"The Christian" Tract Fund—E.W. 10/-; E.A.S. 6/-; Lord C. 21/8/10; Romans vi. 7 and 8, 21	3 4 10
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Brighton Convention—L.A.J.	5 0 0
Home of Compassion, Hounslow—E.E.G.	0 10 0
Whitcross-street Mission—E.E.G.	0 10 0
St. Luke's and Bethnal-green Medical Missions—E.E.G.	0 10 0
Destitute Children's Dinners—S.F.	0 5 0
Deptford Gospel Mission—F.V. 23. Tent—M.B.F. 10/-	3 10 0
Mr. Pascoe's Work in Mexico—M.J.T. 22/10/-; M.P. 5/-; J.T.S. 5/-; E.B. 10/-	3 10 0
China Inland Mission—Montrose, 13/-; F.D. 21	1 13 0
Monthly Letters to Seamen, Mrs. East—E.J. 21; J.T.S. 5/-	1 5 0
Limehouse Christian Institute for Young Women—Matt. xxv. 27	20 0 0
Friendless and Fallen—A.C.	0 1 0
Famine in Asia Minor Fund—A.C.	0 1 0
Endell-street Medical Mission—E.A.S. 10/-; H.T. 5/-	0 15 0
Miss Cole's Orphan Home—J.T.S.	1 0 0
Miss Lee's Home, Plaistow—J.T.S.	0 10 0
Mr. Toye's Orphanage, Greenwich—J.T.S.	0 10 0
Mrs. Parson's Orphan Home—J.T.S.	0 10 0
Home for Little Boys, Kilburn—J.T.S.	0 10 0
The Christian Mission—A.M.T.	0 2 6
Lord's Day Observance Society—A.M.T.	0 2 6
East End Juvenile Mission—J.H.S. 21; G.N. 3/- Girl's Home, Ilford—E.E.G. 10/-; Boys—H.H. 21/10/-	3 3 0
Home of Industry—G.N. 5/- In Response to J.S.C.—S.E. 22/-	2 5 0
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Miss Leigh's Young Women's Home, Paris—W.H.B.	5 0 0
The Orphans, Stepney—E.E.G.	0 10 0
Poor Jews in Whitechapel—H.H.	1 0 0
Rev. E. W. McAll's Work, Paris—Therese	7 10 0
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Mission to French in London—F.V.	2 0 0
Miss Mason's House of Rest—F.V.	2 0 0
Poor Jews, Mr. Joseph—Romans vi. 7 and 8	1 0 0

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Home of Industry—[A.W. 10/-]
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YOUNG MEN'S SPECIAL NUMBER

OF

The Christian.

London: MORGAN AND SCOTT.]

[REGISTERED FOR TRANSMISSION ABROAD.]

[12, Paternoster Buildings, E.O.]

THURSDAY, JUNE 3, 1875.

LETTER FROM MR. MOODY TO THE EDITOR.

MY DEAR SIR,—I am greatly taken with the idea of having a Special Number of *THE CHRISTIAN*, devoted entirely to Young Men. The work amongst the Young Men is, to me, one of the most cheering features of the present movement, and I trust this Special Number will give it a fresh impulse throughout the whole country. The account of the Liverpool Convention should be read by every Christian Young Man in the three Kingdoms.

LONDON, June 1, 1875.



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For *The Christian*.

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TO OUR READERS.

It was originally intended that only one Young Men's Special Number of *THE CHRISTIAN* should appear, but so many contributions of the deepest interest to young men at the present time have come in, that we have decided to issue another Young Men's Special Number next week.

This second Number, in addition to the close of the Liverpool Convention, and other articles bearing on the special department of Young Men's Work, is expected to contain papers by the Presidents of the New York, Philadelphia, and Chicago Young Men's Christian Associations. It will also contain a report of the International Young Men's Convention, held at the Haymarket Opera House, on Saturday evening last, for which we have not space in our ordinary issue of this week. Mr. Sankey has kindly promised a new hymn.

It is hoped that all Christian young men will feel a personal interest in this effort to reach their fellow young men, who are living in towns and villages too far removed from the great centres of revival to feel its influence otherwise than through the press.

This second Young Men's Number will, as in the present instance, be published as a supplement to our regular issue of June 10, forming a Double Number, price Twopence. The two extra portions will, however, be subsequently issued as one Special Double Number of *THE CHRISTIAN* for Young Men, price Twopence, for supply to Young Men's Associations throughout the world. It will contain matter of sufficient interest and importance to constitute it a manual for the conduct of evangelistic and other work among young men everywhere; and we would request those Associations which desire supplies to send us orders as early as possible.

INTRODUCTORY.

THAT there is a great future in store for the Christian young men of the world, will any one who has been watching the current of recent events be faithless enough to doubt? Side by side with the great waves of interest in things spiritual which have been breaking in succession over nearly all the great cities of the United Kingdom, there has been a movement amongst young men not less wonderful in its individual facts, certainly not less important in its ultimate consequences. One would find it hard to forgive the Christian who knows or cares nothing about the former, after all that has been spoken and written; but to bring a similar charge against young men with reference to the latter, since special attention has never before been called to the subject, would scarcely be less than unjust. But that young men should know nothing of a work which concerns them so deeply in their highest and best relations seems, to those who know how deep and real it has been, to those who have felt its power, who have seen it, lived in it, are living in it now, at once a grave misfortune and a loss. This work has been so much to them, they would like it to be something to others. It has made their own lives so much brighter, so much more worth being in existence at all, that they would wish to reflect a little of its joy. And to those who have been taught by it the luxury of working for Christ, it has grown to be a passion not less strong than the yearning desire for souls, that every fellow-Christian should be also a fellow-labourer. So God has put it into the hearts of some of them to try this means of scattering the tidings among the young men of the land, in the humble hope that He may use it to fan the smouldering flame of revival where, above everywhere else, it ought to burn—in the breast of the nation's youth. And may God grant that wherever there are Christian hearts to catch the sacred fire, they may begin to glow with the consuming, undying desire to spend and be spent for Christ.

No young man who carefully reads the following pages can rise from their perusal the same as he was before. They are written for a special purpose, and every one who makes himself acquainted with that purpose comes under a grave, and, what may be to him, a new responsibility. Do young men know that God is calling them just now, as He has perhaps never done before? Do young men know that young men like themselves are being used by God in winning hundreds and thousands of their fellows to Christ? Do young men know that wherever the effort has been put forth, even the inexperienced labour and the untried faith have met with a reward and an encouragement which can never in this world be either expressed or known?

If we, as young men, do not know these things, we ought to know them, for they are true; and if we do know them, we ought to feel the responsibility of knowing them; of getting others to know them; and, above all, of acting upon them. And the great question which ought to come home to all of us is this,—seeing that God is setting his seal so unmistakably to young men's effort—Will the Christian young men of the country rise to the occasion? Are they willing to help the little bands which, a few here and a few there, are trying to work and witness for Christ amongst their fellows? Are they willing to give up some of these long summer

evenings, let us say, to try and rescue the young men around them whom they *know* to be hurrying grave-ward, without a hope beyond? Are they ready to join in a crusade against the sin and vice which are dragging the flower of the country to an inevitable doom? Surely God is as willing to do nationally what He has already done locally; and are we who call ourselves Christians, by our coldness, by our love of ease, by our worldliness, to take upon ourselves the terrible responsibility of lying as mere obstructions in that path which might otherwise lead to the most splendid victory the world ever knew?

RULES FOR DAILY LIFE.

The following card has been issued by the Y.M.C.A. at Liverpool:—

Begin the day with God;
Kneel down to Him in prayer;
Lift up thy heart to His abode,
And seek His love to share.

Open the Book of God,
And read a portion there,
That it may hallow all thy thoughts,
And sweeten all thy care.

Go through the day with God,
Whate'er thy work may be;
Where'er thou art, at home, abroad,
He still is near to thee.

Converse in mind with God;
Thy spirit heavenward raise;
Acknowledge every good bestowed,
And offer grateful praise.

Conclude the day with God;
Thy sins to Him confess;
Trust in the Lord's atoning blood,
And plead His righteousness.

Lie down at night with God,
Who gives His servant sleep;
And when thou tread'st the vale of death,
He will thee guard and keep.

SUGGESTIONS TO YOUNG CONVERTS.

Read prayerfully the Scriptures referred to.

1. Be thankful for what God has done for you.—Isa. xii. 1.
2. Be as earnest now as you were when seeking pardon.—Heb. vi. 11, 12.
3. Live daily by faith in Christ.—Gal. ii. 20, and Heb. x.
4. Do not make the piety of others *your* standard.—2 Cor. x. 12.
5. Do not expect to be very happy unless you are eminently holy.—Isa. xlvi. 18.
6. Diligently and by faith seek entire sanctification.—Heb. vi. 1.
7. Punctually and devotionally attend to the ministry of the word.—James i. 22, and Heb. x. 25.
8. Value the prayer-meetings.—Matt. xviii. 20.
9. Neglect not the communion of saints.—Mal. iii. 16; Acts ii. 42.
10. Make family worship interesting and profitable.—Psa. cxviii. 15.
11. Have your stated times for closet prayer.—Matt. vi. 6.
12. Daily and prayerfully read the Scriptures.—Psa. xix. 7.
13. Never neglect a duty because you do not feel much.—James iv. 17.
14. Maintain great tenderness of conscience.—1 Tim. i. 5.
15. Guard against pride in your dress.—1 Tim. ii. 9.
16. Avoid all lightness in your conversation.—Eph. v. 4, 5.
17. Be very careful in your choice of companions.—Prov. xiii. 20.
18. Never parley with the great adversary.—James iv. 7.
19. Be zealous for the salvation of souls.—James v. 20.
20. Think much of heaven.—Phil. iii. 13, 14.
21. Joyfully wait for the coming of the Saviour.—Tit. ii. 13, 14.

"Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."—1 Cor. x. 31.

"Entreat the younger men as brethren."

YOUNG MEN'S MEETINGS, AND HOW TO CONDUCT THEM.

"What is the virtue in having meetings exclusively for young men?" ask our sceptical friends; and some strong Protestants even seem to think that there is a suggestion of Ritualism in the separation of the sexes. At all events it is an innovation, and what is worse apparently, an innovation from America, and that is quite enough to throw the minds of some very good people into a state of intense alarm. With those who think that there is no special power or efficacy in young men's meetings, we can only plead the old but very good argument, "Come and see." It is often possible to find a great many reasons why a thing should be this or that; but when we go and look, it is quite the reverse of what we have laboriously proved that it ought to be.

I think many of the sensible but cautious people who doubt very much the propriety of these novel expedients, who think young men should not be encouraged to get on their feet and speak till their Christian character is more confirmed, who are afraid of spiritual pride and inconsistencies of conduct, and all that, would have a good many of their scruples removed were they to come two or three times to a young men's meeting, and see how it actually worked.

Of course there are a great number of crudities; there are sure to be foolish, or at least extreme, things said, and unless you have a pretty firm chairman, there may even be something like bickering or collision. But who ever heard of any good thing that did not easily run into what is foolish and dangerous. If we are to adopt nothing that is not entirely free from possible abuse, I am afraid we would be obliged to move within a very narrow range, and use only a very few instruments.

The main plea for young men's meetings conducted as these in London and Liverpool and other places are conducted, is that they set a-flowing a perfectly fresh current of spiritual feeling. There is a force generated in them which breaks into men's hearts. If this is the case, it does not seem to matter much whether the speaking be fluent or not.

Polished, prepared speaking is not wanted. The moment a man begins to preach or exhort, it is the chairman's business to ring him down. It is the broken confession of faith in Christ, it is the nervous, frightened effort to speak, perhaps, for the first time, it is the simple statement of what has been passing through the mind, of how the truth has but lately come home, that really stirs the meeting, and melts the heart. If a young man, who has ceased to believe much in religion, and has almost given up attending church, sees one of his own standing, some one whom perhaps he knows, rising to acknowledge in trembling accents that his past life has been all wrong, and that he is resolved in the strength of God to live a new life, and then sitting down with a modest request that the Christians around would pray that he may be kept from falling—that touches him. A hundred eloquent sermons would miss the mark—he might not go to hear them; but this little pebble from the hand of a youthful David, goes home with unerring aim.

There are many who will go to these meetings who would not go to a church. Perhaps they go to scoff; no matter, get them inside the walls, there are many who will remain to pray. I have noticed this. I have watched the faces of some who have come in to such meetings. They evidently considered the whole thing rather a good joke; you could see the sneer, or even the half-suppressed laugh. But gradually the expression of face changed. The strangeness at first surprised them, and then the evident reality of the thing began to move them. There could be no humbug about it. These young fellows around them could have no motive for getting up and speaking as they did, except deep conviction. It was not professional men with white ties who were addressing them. They felt how the whole meeting was solemnized, and they began, almost

in spite of themselves, to share in the growing solemnity. I have seen the very faces which had worn the sneer when they came in, showing the distress of deep spiritual conviction before they went out.

It is not a very easy thing presiding at a young men's meeting. When the writer attempted it, he was very nervous, and probably made rather a mess of it at first. I suppose, as in most things, one learns success through failure. You must make the meeting feel that there is a firm hand on the reins. Some degree of self-assertion is necessary; of course, within the limits of the rules the chairman himself has laid down. One feels intensely the awkwardness of interrupting a clergyman in the way one has sometimes to do. And then, of course, there is a certain amount of anxiety as to how the spirit of the meeting is to rise. Meetings differ in this respect a good deal. Sometimes there is a quick movement about them, two or three men getting on their feet together. At another time it drags; you can hardly tell the reason, probably it is want of prayer. If there is this dragging, and the Christians pray much for the next meeting, there is almost sure to be compensation then.

Let me give one result of my experience. It is this: though the chairman is firm, he must not be severe or peremptory. Cheerfulness and good humour are essential. The men you wish to speak are those who require some encouragement to speak, and you must draw them on. The secret of presiding at such a meeting is very much the secret of successfully entertaining a company. You must put the people present at their ease. I have come more and more to see the power of tenderness. Ministers and professional speakers lose half their power from being too hard.

Those who are half-inclined to get up and speak (and that is just the kind you wish) keep their eye very much on the chairman. They judge of the temper of the meeting through him. If they see an encouraging kindness in his manner, they think the meeting will give them a favourable reception.

It is, of course, no information to say that a meeting very much takes its tone from the man who presides. But this is peculiarly the case where you have such elements as you have in our meetings. Young speakers fix their eye on the chairman very much to steady them, and the chairman should keep his eye on them. Once a man gets on his feet, the chairman should never take his eye off him till he is done.

Where there is anything like a field or materials to work on, let no one hesitate to preside if asked. The moral support of a few whose heart is in the work—a preliminary prayer-meeting—a good number sweeping the streets with invitation hand-bills—give us these, and there is no reason why the meeting should not be a success. But once you have fixed on a chairman, do not change him; support him, back him up, pray for him, encourage him in every way. We have seen the wonderful results of such gatherings, and the kind of influence they generate, too clearly not to believe that in these days at least faith can work miracles. J. F. E.

THE YOUNG MAN'S HYMN.

Let us not pride ourselves in youth,
Nor boast of manhood's vigorous frame;
But humbly walk in grace and truth,
Trusting alone in Jesus' name.

For when our Saviour came to earth,
And left His Father's radiant throne,
It was to show, man's highest worth
Is found in glory not his own.

O Man of sorrows! God of bliss!
We consecrate our lives to Thee;
Impart to us Thy righteousness,
Keep us from sin's dominion free.

Gird us with might in life's brief hour,
To spread abroad Thy sacred truth,
Till the whole world, saved by Thy power,
Shall blossom in eternal youth.

Liverpool Convention. May 20.

F. H. ROPES.

HOW TO DEAL WITH YOUNG MEN.

I. Success in dealing with young men depends on the possession by the religious worker of personal qualities which young men admire and respect. Those who commend religion to young men must have more in them than religion. They must have, in considerable measure, some of those moral, intellectual, and physical endowments and attainments which excite the enthusiasm of the young, whether they are associated with religion or not. In fact, the Christian who would deal successfully with young men must not only be a Christian, but a thorough *man*. Such moral qualities as courage, modesty, straightforwardness; such intellectual attainments as business capacity, skill in one's trade, extensive knowledge; and even good physical development and excellence in athletic exercises, give a capital introduction to religion. For youth does not yet care for principles, but only for examples, or for principles embodied in living men. The reason why young men are so little attracted by religion, and sometimes even disgusted with it, is because they see it so often associated with moral and intellectual weakness. A Cambridge student told at the conference in London the other day of a University man who was stroke oar in a boating club, and at the same time had prayer-meetings in his rooms. That man was likely to attract his companions to Christ. Another speaker told about a young man in Edinburgh who had been led to seek Christ by seeing the thorough manner in which the Christian foreman in the shop where he was employed, did his work. He wished to be a Christian like him.

II. Those sides of the gospel should be turned to young men which are most likely to attract them. It is an acknowledged principle that different modes of dealing are needed for different cases. In the inquiry-room you seldom have two who are saved quite in the same way. Christ is a many-sided object. And some lay hold of Him on one side, others on another. The gospel is a many-sided thing. Some get comfort from one truth in it, others from another. So there are some truths more attractive to certain classes than others. There is a religion for the old, and a religion for the young. There is a young men's religion. It is the same Saviour all embrace; but some, in coming to Him, throw themselves at once on his bosom; others grasp his hand; and others only touch the hem of his garment.

Religion has two sides—a giving side, and a taking side. We give ourselves to Christ, and we take Christ as ours. But in some minds the one of those sides predominates, and in others the other. Now it is the giving side which is most congenial to youth. Youth feels itself rich. It has a great deal to give away. It has just awakened to consciousness of its own powers—of thought, of love, of work. These are a great and precious gift to be given to some master. Life seems long to a young man. An old man thinks of life as a small, empty thing; it is nothing compared with the vast eternity. But to the young, life is the large thing, and eternity is small. To which master are you going to give this life, so important, so full, so long? That is a question which will move every thoughtful young man. You know it is too precious to squander, or to spend on yourself, or to give to the world. You know you ought to give it to Christ; He needs it and asks it. This appeals to every young heart; but to be threatened with death and eternity moves the young but little—these things are too far off.

It is quite scriptural to put this side of the gospel in the foreground. When Jesus was calling his first followers, who were young men, to Himself, He presented this side to them. He said, "Follow Me." And they left all, rose up, and followed Him. Their religious life began with giving. They were not long with Christ when they discovered that they were to get far more than they could ever give. So young men will discover too. There is far more getting than giving in religion.

But if an appeal to give is more likely to win them than an appeal to take, then it should be made. Though taking from Christ is a deeper experience than giving to Him, the new life may begin with the more shallow experience. J. S.

PICKET WORK UNDER THE ARCHES AT THE HAYMARKET.

One of the nights, when looking about for any who might need helping, there stood a respectably-dressed man listening to one or two soldiers, with some civilians, talking about the "one thing needful." In wedging up to where he stood, we listened together for some time, and gradually we got into conversation. In the knowledge of the Scriptures he was not deficient; but the simple hold of the Saviour as a lost sinner he had not; he was still at sea. His great difficulty was, the will of God. "How can I do, or be anything, without the will of God?" Again, "If He only gives me salvation, I am quite ready." He also insisted on the "meekness and lowliness" necessary to receiving Christ. Here was one not to be got over by ignoring the doctrine of sovereignty, or telling him he had nothing to do with it; we had to show him the way to a solid peace by accepting the will of God in salvation, with all its understood subjection of our own wills.

It is by the revelation of the Holy Ghost that any man truly accepts Christ; any appropriation of Christ merely by the intellect, or from sympathy with the earnestness or force of the speaker, will soon relax, and the grip will altogether give when sorely tried; but the work of the Spirit, the more it is tried, the more it proves itself to be divine.

If the will of God manifests itself in the choice of any, it is not those who may think themselves worthy of being chosen; it is not the competition of merit, it is the *favour*, sovereign and free, of God alone. "Not unto us," "not by might, nor by power." "Born not of the will of man." God has not gifted to us indiscriminately, and independent of Himself, a Saviour; nor does He now a Comforter. Instead of this being our sorrow, it should be our joy, for in the divine excellence of his loving will, whoever came to Him with their soul's burden, but they found a ready ear! The blood that cleanses is the gift of God, and receiving that gift as flowing from the loving heart of the Father, you accept of all his will in the work and person of his Son Jesus Christ our Lord. You magnify it; you put your Amen to the great scheme of mercy, not merely as the refuge of your soul from wrath, but as the way back to the Father's heart. You endorse the will of God. The "strait gate" is ever open to those who come in this spirit; the Scriptures are open on all sides; not one doctrine, but all meet in this place, where the altar of surrender stands—blessed spot! sacred and sweet, when our own will is merged in the will of the Father.

We parted when it was near the "wee short oor." He felt there was something very precious where he had been stumbling. May we all see more of this blessed will of God in the salvation of men! C. Y.

LETTER FROM A YOUNG CONVERT.

The following is an extract from a letter written by a young man a few days after his conversion at the special meetings recently held at Cambridge:—

"I went to the central office of the Young Men's Christian Association at Manchester last night, and spent a very happy hour at a meeting for young men. In a few words I publicly gave a brief narrative of my life, and my happy experience of the saving power of Jesus, and I wished you had been there to have seen the young men in tears at the description of my wasted life, of my miraculous conversion, and of the happy meeting with my parents. There were several remained to seek Jesus. I feel that I have a great work to do, and that the Lord has found me to make me of great service in his cause. I am going to another meeting at the same place to-night, and should love you to see the meetings of happy faces and gladdened hearts through the instrumentality of Moody and Sankey. As I lay thinking last night, I thought how I should like to visit Cambridge in a few months' time, and give my humble testimony of the wonderful love of Jesus in the very place He found me. Praise his name! Jesus has fast hold of me, and I mean, by God's help, to be as active an agent (more so, if possible) in his cause as I have been in the devil's."

YOUNG MEN'S CONVENTION AT LIVERPOOL.

On the evening of Thursday, May 20, a Young Men's Convention was opened in Newsome's Circus, White-chapel, Liverpool, and the proceedings extended over the following day.

The object of the gathering was to afford an interchange of thought on the subject of the great evangelistic work amongst young men which has arisen out of the labours of Messrs. Moody and Sankey, with special reference to the means of extending it, and making it permanently successful.

The Convention, for which arrangements had been made by a committee in Liverpool, was very numerous attended, and the proceedings throughout were of a most interesting character. Delegates were present from many of the large towns of the three kingdoms, and also from the United States and Canada. The attendance of young men residing in and around Liverpool was very large; and at the second meeting, at which the attendance was a little larger than at the first, over 1700 persons were present.

A number of local clergymen and gentlemen, who have taken an interest in the evangelistic work in Liverpool, attended the meetings. Amongst these were the Revs. R. H. Lundie, W. H. M. H. Aitken, Alexander Pitt, Patrick White, H. Baugh, Dr. Harrison, P. T. Forfar; Messrs. J. Houghton, A. Balfour, W. P. Lockhart, Samuel Smith, R. J. Glasgow, Brainerd Radcliffe, D. M. Drysdale, A. Ferguson, E. Darbyshire, etc., etc.

THURSDAY EVENING.

Mr. Henry Drummond occupied the chair.

The proceedings commenced with a short prayer-meeting, during which a number of requests for prayer were read.

The Convention then received from the delegates reports of

THE WORK IN OTHER TOWNS.

Mr. JAMES MILLER, of Edinburgh, said he had heard reports of the great things the Lord had been doing for them in Liverpool, he knew what the Lord had been doing in Edinburgh, and he thought that that evening they could not do better than bid each other God-speed. He could bear testimony, not only to what the Lord had done in Edinburgh, but to what He was still doing. They were too much in the habit of speaking of this wave of revival as if it were past. In Edinburgh at that time the work was going on as steadily and as surely as it had been at any time within the last twelve months. The number of those who waited behind at inquiry-meetings was not so large, it was true; but their inquiry-meetings were not to be the gauge of the value of the work. He believed the work which was going on in Edinburgh was a more mighty work than any one had any conception of. Their young men's meetings, which were commenced just before their American friends left, were begun as a sort of testimony meetings, but in the course of a few months it was found advisable to make them evangelistic meetings. Since last summer they had been held only twice a week, on Tuesdays and Saturdays. Their Tuesday evening meeting was small, but the Saturday meeting was a splendid one. They had a chairman who took the first half-hour, and then the meeting was thrown open to any one who wished to speak, and those who spoke were requested to follow in the same line as the chairman. From 600 to 700 persons attended the meeting, and the Lord was blessing them more and more every week. One branch of the work in which the young men had had a tremendous blessing was the holding of open-air meetings; and another was the giving of a free breakfast on Sabbath mornings in the Drill-hall to the poor and the outcast from the lowest slums of the city. From 600 to 700 were present every Sabbath morning to have their breakfast, and hear the gospel preached. The

whole of that work was originated, and was carried on, through the young men's committee, by young converts, who had been brought to a knowledge of the truth within the last eighteen months. And it was a noble sight to see young men coming up at six o'clock on Sabbath mornings, with their bull's-eye lanterns, to fish up these poor people in their slums, and drag them up to the breakfast. It was a noble sight to see them, the pick of the upper classes in Edinburgh, walking along to the breakfast with the poorest and most wretched people. This bringing of all classes together was one of the greatest facts of the work. These young men appeared thoroughly to realize the shortness of our time, and the opportunities at our disposal, and they should be an example to young men everywhere, whoever they were, whatever their position, to throw themselves into the work of the Lord.

The Hon. Captain MORETON, of London, said: In London they were not like their brethren in Edinburgh, whose work had been going on for some time, and was thoroughly established; but theirs in London was quite new. With regard to the general revival work in Islington, it was remarkable how many infidels had been brought to a knowledge of the truth. Mr. Moody himself said that he had met with more infidels during the first week or so that he was in London than he had met in the whole of his tour. They came as boldly into the inquiry-room as possible. One evening a young man got up, and said, "I have been an infidel lecturer for some time; I have boasted of having shaken the faith of many a Christian man; I came in here three or four nights ago purposely to blaspheme the whole thing, but I felt I must refrain, and I did so. I was induced to go again, and found my way into the inquiry-room, and there God met me; and my one desire now is to live and work henceforth for the glory of Christ." He then sat down; and he (Captain Moreton) should never forget the impression that those few words made upon the whole meeting. Here was a man who, a few nights before, could boast of having shaken the faith of some of God's people, standing up, and saying that he desired to live and labour for Christ. Here was a man taken out of the enemy's camp, and brought into the Redeemer's, and made a weapon in the hands of the Lord in winning souls to Christ. He had not himself much faith in infidels. Their scepticism was, in a great many cases, mere bravado; and the best way to deal with them was to give them some striking passage of Scripture to think over, and not to argue with them.

Mr. J. T. AYMERS, of Dublin, said he felt among friends that evening, being in the midst of so many Christians. The work in Dublin was not so centralized as this in Liverpool. Their meetings were carried on in three different parts of the city; but, to a certain extent, the fact of their separation showed the life that existed. One series of meetings, held every night during the week, was commenced by Mr. Drummond during Mr. Moody's visit. After they had been a short time in existence, some young men in business houses started another series of meetings. A large room was hired for these second meetings, and God had blessed them in many ways. A third series of meetings was afterwards commenced by a young man who was converted during Mr. Moody's visit. The young man was not a good speaker, but he asked a Christian what he should do in the way of work for the Lord, and he was recommended to start a meeting for young men. He did so; and it had been going on ever since twice a week. The young men who commenced the second series of meetings had extended their work beyond Dublin, by going down to the country towns, telling what God had done for them. He (Mr. Aymers) was only lately speaking to one or two young men who had been invited down to a country town. The biggest hall in the place was engaged, and it was crowded. After this meeting, those who were anxious about their souls were asked to remain, and every one in the hall remained. On the following day children were invited, and the hall was again full. After the public address, the children who were anxious to

know the Saviour were requested to remove to one side of the room. They all commenced to go to one side, half of them in tears. The thing was overpowering. The Lord had been working mightily among them in Ireland, and these were some of the characteristics of the work. Everybody was willing to be spoken to about Jesus Christ. They had instances of young men going into the meetings to scoff, and going away with Christ in their hearts, whom they had been resisting all their lives before. At one of the meetings a man got up, and said, "I did not believe there was a God this day week; now I am willing to spend and be spent for Him." It was wonderful how many who seemed to be running right in the face of the Lord had been brought to a knowledge of the truth. And how had this been brought about? Just by young men telling the old old story to their companions. They remembered the words, "Speak ye every man truth to his neighbour." It was easy enough to get up and speak there; it was harder to speak in the shop to one's neighbour. God used these quiet testimonies for Christ, and it was what God wished all of them to do. Let them not wait for this one or that one to speak. Every one of them had his story to tell; they knew what the Lord had done for them, and God would make them a blessing, according to his promise.

Mr. ARTHUR BURSON, of Montreal, Canada, said he was glad to meet the Christian young men of Liverpool. He met them as Christian workers; and he was glad that the Christian young men of Liverpool had made up their minds to do something for Christ. In reference to the work on the other side of the Atlantic, he could point to Montreal, where it was of a very cheering character. He thought he was right in saying that not a day passed—and he thought the time would come when the same might be said of Liverpool—without some soul being brought to Christ. They made it a regular business. The secretary sat in his office every day to talk to young men about their souls. If the Liverpool Association wanted to be a power, the nearer they stuck to Christ the better. They found in Canada that those associations which entered into collateral work were weak, whilst those which stuck to the purely spiritual work of bringing men to Christ were strong. Might God bless the Christian young men of Liverpool abundantly!

Mr. JAMES SCOTT, of Glasgow, said that after their dear brethren, Messrs. Moody and Sankey, left Glasgow, then came the testing time of the work which had been going on amongst the young men of the city. There were a great many good, christian people who were not much in sympathy with them; and then there was the enemy saying that it would come to nothing. They had to change their place, which had a most pernicious effect upon their meetings. But the meetings had survived; and he could not tell them the good which had been done. He agreed with the enemies, and with the half-and-half friends, that if there had been a genuine work of Christ, it must prove itself. One great cry was continually, "We'll believe in your revival if you go and feed the hungry, and clothe the naked!" They had, therefore, started what they called a breakfast-meeting. Every Sabbath morning, in a tent on a Green, they fed about 2500 poor people. This had been going on for a year. Soon after it was commenced, the people came with their faces cleansed, and he believed many hearts had been cleansed also. In addition to this system of working, they had meetings in the Drill-hall, and on Sabbath evenings, in the theatre, there was an attendance of 2000 or 3000 people, and always a great number of inquirers. They had also an organization for visiting the public-houses, where they had got a great number of people to sign the pledge; and another organization for distributing leaflets at the doors of the theatres and public-houses.

Mr. J. C. EDGAR, of Manchester, said the work in Manchester had been more of a quiet nature, with much individual effort for the conversion of souls. At the present time there was an opening for people to speak

for Christ that there never seemed to be before. Night after night he had spoken to strangers as he walked home; and he found that they were not only willing, but many of them waiting and anxious, to be spoken to on the subject. He commended to the young men of Liverpool for their adoption this plan of talking to people as they went home at night.

Dr. ZIEMANN, of Manchester, said the young men's meetings had been going on in that city for about four months; and every night he had seen a blessing in some shape or other. He did not think one night had passed during all that time without anxious inquirers.

Mr. ANNESLEY, of Claughton, near Birkenhead, said he did not believe that there was any place in England which had had more blessing, in proportion to its population, than Claughton had had lately. Four weeks ago it occurred to some of the young men there to make some efforts to reach their companions; and it was decided to commence special meetings for the young men of Claughton. The originator of them wanted to get hold of the young men from the Exchange and the cotton-brokers' offices, and see if they could not be induced to come over from serving Satan to serve the Lord. A school was placed at their disposal, and they commenced their meetings. Sixty or seventy were present the first night, and there was great interest manifested. He was happy to say that the interest increased until they had a gathering of 150. That was the outside work, and he did not think he was exaggerating when he said that the work done in the hearts of the young men was more wonderful still. The meetings were held about five nights every week, and numbers of the young brokers and merchants from the Exchange and the different offices now came out boldly for Christ.

Mr. A. WARDLAW, of Dublin, considered that one of the most beautiful results of the work was to be seen in the young men themselves—not merely in their efforts for Christ, but in their hearty, loving fellowship with one another as Christian young men, and the loving, earnest, prayerful care they have for one another's spiritual welfare. He believed they ought, as Christian young men, to cultivate that spirit more and more. As to the results of the work in Dublin, many meetings had been held in different parts of the city, and many persons who were not directly reached by Mr. Moody's meetings, were reached indirectly through the efforts of those who had received blessing at them. He would mention one instance that came under his own notice. The ticket-taker on board one of the steamers that crossed the Channel was a Christian man. There were some sixty persons employed on board each of the steamers who could not attend Mr. Moody's meetings. The ticket-taker went, however, and brought back reports of them, which he used to tell to the sailors assembled round him. A story of Mr. Moody's thus reported took hold of an unconverted man, and, through it, he became converted. That was the beginning of a good work on board the steamers, and now, in nearly all of them, they had got a prayer-meeting every morning. God had blessed these efforts amongst the sailors, one and another being led to Christ; and in many other ways the work of God was spreading as the result of these meetings in Dublin.

Mr. WILLIAM DRUMMOND, of Dublin, said that one branch of the work in Dublin had not been touched upon; he referred to the work amongst the soldiers. Meetings were held in the barracks, and the young men got up a meeting in Grosvenor Hall, which was attended by 600 soldiers. The meeting was an open one, the soldiers speaking amongst themselves. He thought that this was one of the most important departments of work that a young man could engage in. He reminded his hearers that every soldier who was converted was a missionary, for he would preach the gospel wherever he went. It was no easy thing to be a Christian among soldiers. Soldiers were very grateful for small attentions, and often asked why they took so much interest in them. The Roman Catholics petitioned the colonels in one or two of the barracks against the holding of

their meetings there, and they were now prohibited. He asked his hearers to pray for them that the door might be opened again.

Mr. JOSEPH ARMISHAW, of Birmingham, said he could not speak so favourably of the work in that town as that great meeting spoke of the work in Liverpool. Some few weeks ago they felt in some difficulty, and finding it was necessary to call in a physician, he wrote to Mr. Samuel Nash to come over and supply the healing ointment. Mr. Nash did so, and since then the work had been going on and prospering. He did not remember a single evening—and the meetings were held every evening—when some soul was not won for Christ! And one evening nine were brought to a saving knowledge of the truth.

In bringing the first hour's conference to a close, The chairman said that if any one wished to know about the work in Liverpool, he would simply point them to that meeting. And when he said that nine-tenths of those who were present were not only Christian young men, but *workers*, he thought it would be admitted the gathering was itself a living monument of the great work amongst the young men of Liverpool.

A hymn having been sung, the Convention proceeded to consider the subject of

YOUNG MEN'S EVANGELISTIC MEETINGS.

a, Their origin, aim, and usefulness.

b, How to make them attractive, interesting, and increasingly successful.

Mr. JAMES SCOTT, of Glasgow, opened the discussion. He said the subject was one of deep importance, and he felt very much the responsibility of opening it to them. He should begin with a word or two about the evangelistic element in a church or association. The evangelistic element was the aggressive element. It found its representative in the Old Testament Church in David and Jonathan, and in the New Testament Church in the Apostles, who went from place to place attacking the garrisons of the ungodly. He thought these associations had lost a great deal in leaving out of sight the evangelistic element. The association which was not in these days aggressive, ought not to live. Certainly it could not have a very happy existence, because it seemed to be a rule in God's Church that if it was not striking the enemy outside, it would soon find an enemy inside, and there would soon be waging the worst of all wars, a civil one. By leaving out of sight the evangelistic element they had failed to attract young men. In Scotland the continual cry was, "How are we to get the young men when they grow to about sixteen years of age, and leave the Sabbath-school?" One way of keeping them was giving them some work to do. The first division of his subject was "The origin, aim, and usefulness of young men's evangelistic meetings." If an evangelistic meeting originated rightly, it originated with the Spirit of God. He alone could preach the gospel with power. He alone could open our blind eyes. He alone could stir up dead souls. In this He used many instrumentalities; and it might be as it was in Glasgow, that the means used to begin young men's meetings were some young men who had themselves been in a revival. They were all aglow, all on fire. They came and told what they had witnessed, and then when they were declaring the works of God, the power of God came down, and the work was begun. At any rate, it must always originate with Christians, who have got their own hearts full of love to God and their fellow-men. There must be a revival in the hearts of some people before there can be a revival in a hall. That was the right way to look at it. When they had got a revival in the heart, they would not be long in having one in the meetings. Then the aim of these meetings must be the winning of other young men to Christ. He had seen evangelistic meetings got up, it might be to fill a church or support an association. They could not expect very much blessing if that was their aim. The aim should be the winning of souls to Christ, and with that distinctly before them they might be sure that they would get young men into

the associations or churches. As to their usefulness, it was often said, "What's the use of your having young men's meetings, and above all what's the use of your trying to preach; that is for the clergy and ministers? Leave them to do their work, and go you and do your own work." He could bear witness to this fact, that the ministers in Glasgow find themselves face to face with wickedness in so many shapes and forms that not one has said a single word against our working; but, on the other hand, they have been glad to see that we give all our strength to the common work of delivering souls from the common foe. In a branch of the work which was conducted very much by the young men, they found at the close of the season that about 3000 people had been spoken to. He did not say they were all very anxious, but they had been spoken to. They got them all divided, and sent to the clergymen and ministers in the districts in which they lived, their names and addresses, with a request that they (the ministers) would attend to them, and see whether they had been brought to Christ. These young men's meetings were useful in several ways. There were plenty of young men who would not attend an evangelistic meeting if it was merely to be addressed by a minister; but if it was to be addressed by men who worked with them at the desk or warehouse, they would go. They were useful also for the young men who got up and confessed Christ. They were further useful in this sense, that they attracted young men who would not go to a religious meeting of the ordinary kind, but who would go to a meeting which was in the hands of young men and was for young men only. The second division of his subject was, "How to make them attractive, interesting, and increasingly successful;" in other words, how to get a house, how to keep a house, and how to make the most of it when you have got it. For the first they needed a hall in a good position, well lighted, well seated, and comfortably heated. Then get a stranger to take the meetings for a week at a time, to give them a start. He should be a man who was identified with young men, who was a young men's man, affectionate, manly, natural, outspoken, who was not ashamed of the truth, but boldly confessed it. Failing that, they might get some very interesting subjects, but not sensational ones. Let them be printed on leaflets, which should be circulated widely. In this way, with a good hall, good speakers, interesting subjects, they had something to attract. The next point was how to interest people when they had got them. They would remember Mr. Moody's remark on this point, "Be interesting yourself." But that did not get them out of the difficulty. How were they to be interesting? There were some people who were always interesting, and some who were scarcely ever interesting. He believed if they would pay attention to the matter, they would find that the man who was interesting was a witnessing Christian. By that he meant a man who studied his Bible, and then brought what he found in his Bible to bear on those with whom he came in contact during the day, and whom he studied. They would find that when he came to the meeting he was full of his subject, and the meeting was on the alert to hear him, and to hear of the rebuffs or the encouragement he had derived from the study of his Bible. With a few men of that sort they would find these meetings interesting. They had always something fresh to say. To be fresh they must stick to the Bible, and bring the Bible to bear upon these fellows. The next point was, how to make these meetings increasingly successful. He took it for granted that their meetings were short ones—they ought not to last longer than an hour, because they would find that the real work was done at the second meeting. The Christians should scatter themselves through the hall, avoiding the platform and the cushioned seats. Give the sinner the most comfortable place, so that he would have the greatest difficulty in getting out. During the meeting Christians should each fix their attention upon one man, pray for him, and at the close speak to him about his soul. Do not be afraid of him; he must be dealt with. If he got angry, he was in need of the

Christian's words; if he did not get angry, but thanked the Christian, then they could rejoice together. Then they should make use of those whom they gained. Get them to confess Christ, and work for Him. In this way they would have a continuous revival. Let them ask God's guidance in all these doings, and remember that the things which, above all others, reconciled men to them were honesty and a loving heart. In speaking to men, they must be loving and gentle, but let them be sure they *did* speak to men; and be sure of this also, that men would respect them when they had done it. There was a notorious drunkard in a village in Scotland. A great many people spoke to him about his drinking; but when he was converted, he said there was only one man whom he respected. "Others," he said, "came and talked to me about religion; I saw what they were driving at, but they had not the courage to speak out their convictions. This one man came up, and looked me in the face lovingly, and laid his hand on my shoulder, and said, 'You are perishing; go down on your knees, and beg pardon for your sins.'" The converted drunkard bore this testimony, that this man was the only one in the whole village whom he respected.

Mr. E. McDougall, of Liverpool, said the aim of evangelistic meetings should be to interest young men in religion for themselves; and, secondly—and, he was not sure, mainly, especially in connection with churches—to interest them to do some work. There was plenty of work in connection with every church, and young men not only needed appointing to the work, but needed some instruction as to how to do it. And their evangelistic meetings should tend to this particular kind of instruction, as well as the exhortation as to what they can seek and find for themselves. As to their usefulness, it would be well if the Young Men's Christian Associations had each a list of helpers, who could be sent to every little coterie or clique in the different towns, to help them to do the work. It came into a young man's heart to do some work for the Lord, but he did not know how to go to it. In a town like Liverpool, and with a Young Men's Christian Association such as they had, they ought to have a list of deputations—gentlemen willing to go to any schoolroom, or anywhere where an evangelistic meeting was proposed to be got up, and help to start it.

Mr. WALTER CHAMBERS (Liverpool) said that, to make the meetings increasingly successful, they should be increasingly lively. How were they to make them lively? Let them get a lively chairman. He should be upon the platform prompt to the hour, start at once with silent prayer, then read the requests for prayer, and get some brother to engage in prayer briefly and powerfully, and that gave a great start to the meeting. Then there should be a hymn. Great care should be taken in the selection of a hymn. Do not have a hymn with a slow tune, that would take half-an-hour to get through. Then a few verses of the Bible should be read, and another verse of a lively hymn sung, and then throw the meeting open. Speakers should be kept to their allotted time, and prayer should be short.

Mr. MYALL (London) said that a remarkable movement was going on in connection with one of the universities of this country. It came about in this way. A few young men, undergraduates, came together and prayed that God would give them some work to do amongst their own young men. They saw their way to taking the large Town-hall of the place, and they arranged amongst themselves that every one who spoke should speak five minutes, and nobody but young men should speak to young men. They would have young men who understood the feelings of young men, to stir up their fellows. On the first Sunday they had an attendance of 500; on the second an attendance of 800; and on the third an attendance of 1,000; and in the last letter he had from the university, only two Sundays ago, it was stated that the prayer-meeting which was held on the Sunday evening after the service in the churches was so largely attended that, in addition to occupying five rooms in the Town-hall, they had to go to the Young

Men's Christian Association, in another street. In conducting young men's meetings, Mr. Myall urged that speakers should not be allowed more than two or three minutes, for then they would be more likely to speak to the point than if they had a longer time allotted to them. And if their audience was composed of educated young men, they should by all means get educated young men to address them.

Mr. ALEXANDER BROWN, of Liverpool, remarked that it had been his privilege to be present at a good many evangelistic meetings for young men which had been alluded to by Mr. Annesley, of Claughton; and he (Mr. Brown) believed these to be models. They were conducted by young men almost entirely. The aim had been to get young men to speak; and God had raised up young men with such power of speaking, that the meetings had been delightful. The meetings were opened with singing and prayer; then a passage of Scripture was read, and a few pointed remarks were made occupying perhaps a quarter of an hour or twenty minutes. This part of the service lasted about three quarters of an hour; and the last quarter of an hour was devoted to testimony, the meeting being thrown open. He was not able to explain how the blessing had come, but it had come. By these kind of meetings the work at Claughton had been carried on; and he commended the plan to those who were thinking of beginning a work amongst young men. Perhaps after a time it might be profitable to throw the meeting entirely open for testimony, but a great many had to be taught.

Mr. BURSON said that in Montreal they had evangelistic meetings on Saturday night and Sunday night. They found, some time ago, that in the after-meeting they could not bring out any real results. Those who were anxious were asked to stand up, but nobody stood up, and the Christians came to the conclusion that every one must take his man and sit by him during the meeting, and at the end speak to him about his soul. This personal dealing with the unconverted, in a business-like way, as if they meant it, had resulted in great accessions. They had made an arrangement with the railway companies to put on the tickets a notice of their meetings, so that every passenger coming into Montreal knew exactly where to come to. They had a large band of young men who went into the hotels, saloons, and billiard-rooms, and brought the people out. This band got into trouble sometimes, but their very best workers that day in Montreal were the men who had been brought out of billiard-rooms. One of the brightest ornaments of the association was a young man who was in a billiard-room one night when the band of visitors entered. One of the visitors handed to him a card of invitation to the meeting. He gave him a kick, and told him to "get out." It was his turn to play; but while his opponent was playing, his attention was arrested by the text of Scripture on the invitation. It reached his heart, he went to the meeting, and found Christ. Sometimes they went to the doors of the billiard-saloons and hotels to sing. Sometimes they got put out, but they did not mind. The great thing in Christian work is courage.

Mr. JOSEPH FALCONER (Liverpool) urged the importance of increasing prayer and increasing expectation, and said that when these were combined, they would have happy meetings and powerful work at the end. He had noticed that where there was a good prayer-meeting in the committee-room beforehand, there was always a good meeting after.

Mr. WM. GRIFFITHS (Bangor) suggested the holding of meetings specially for seamen, as Liverpool was a seaport.

Mr. SHAW, of Birkenhead, said that if young converts were to thoroughly understand that the meetings were their own, they would be more useful than what they now were. A convert might be asked to open with prayer, and read a portion of Scripture. This would bring them out, and they would go forward and do greater work for the Master.

Mr. J. WALKER, of Liverpool, said that those who

spoke at young men's meetings should speak, not to air their own eloquence, as he was sorry to say he had heard some do, but with the direct purpose of souls being brought to Christ. Some of the best meetings for young men there had been marred by young men getting up evidently to let themselves be heard; and he could assure them that nothing was so jarring to a young man's feelings as seeing a person getting up to speak for the sake of speaking. Every young man who spoke at an evangelistic meeting had a great responsibility upon his shoulders. For his address he would have to answer one day. Either it would be the means of leading some to Christ, or of repelling some. Oh that young men were more fired with a real love for souls!

Mr. THOMAS STOREY, of Liverpool, said the chairman of an evangelistic meeting should be some wise man who knew how to take the lead. There was plenty of work for the young men, if they would pray for the chairman. Before going to these meetings, he had made it a rule to pray for the chairman, and the chairman should himself pray for a blessing on the meeting. A chairman would never get prosy who had wrestled hard with God for a blessing on the services; and the religious zeal which he felt would pass into the others.

Mr. E. E. WALTERS, of Liverpool, said it was not so difficult to get up an evangelistic meeting now as it was a few months ago, and as it would be when the present enthusiasm, for which they thanked God, had, in a measure, passed away. It was therefore all-important that they should consider the question, how to get the people together. The meetings should be held in a nice room, in as nice a neighbourhood as they could, or in just the neighbourhood where the people whom they wished to get in resided, whatever class that might be. It was not the poor alone whom they wanted to reach; they desired to get at the rich young men as well. The importance of open-air work in getting up evangelistic meetings was very great. Young men should band themselves together to take an interest in a special district, or special meeting, and go round the neighbourhood with tracts, or circulars, or advertisements, and induce young men to attend the meeting. Then the meetings would be successful, and the work of making them successful would not all rest on the chairman. The best chairman was a man who would not talk, but just set the meeting going, and keep it going. He would not have the meetings stereotyped, so that the people might know just when you were going to speak, and read, and pray; and great care should be taken to secure that the addresses were short, and to the point. If the chairman found a speaker was not making himself interesting, he should pull his coat-tails, or in some other way stop him.

Mr. SAMUEL NASH (secretary of the Young Men's Christian Association, Liverpool) remarked that little had been said about the individual effort which was also necessary if the meetings were to be made "increasingly successful." With a view to much success and blessing in the work there must be unity, and both *private and public waiting upon God in believing prayer*; and, in addition, in order to fill these large buildings, young men must be willing to go out into the streets and persuade young men to attend. True, they must make the meetings attractive and interesting, so as to keep the young men who have been induced once to attend; but they must also see to it that they make the meetings very widely known. The respectable young men should not be ashamed to go out into the streets, invitation-slips or cards in hand, and button-hole young men of their own class, inducing them to come to the meetings. If they wanted to get the respectable and better class young men to attend, why the better class young men should not be ashamed to go out themselves into the streets, inviting their fellows to the meetings, remembering, "'tis for Christ's sake." Working-men and others should likewise go out (two-and-two is best) inviting those of their own class to come to the meeting. In conclusion, he urged that there should be a variety of meetings, which would largely contribute to make the

movement attractive and popular, such as a praise-meeting, a promise-meeting, fellowship-meeting, experience-meeting, a meeting for young converts, another for older Christians, a soldiers'-meeting, a sailors'-meeting, a carters'-meeting, one for policemen, another for young men in offices, in shops, in warehouses, for costermongers, and so on—with all these, an efficient choir, and, with God's blessing, the work would go on.

A few minutes having been spent in silent prayer, the Chairman said he had received the following telegram from the young men's meeting, Birmingham:—"We greet you; pray for us and the young men of Birmingham. We shall pray for your Convention meetings."

Mr. William T. B. Patterson (late of Montreal, Canada) led in prayer, and a hymn was sung.

The Convention then proceeded to discuss the subject of

WHAT SHALL BE DONE WITH THE YOUNG CONVERTS?

Mr. J. T. AYMEERS (Dublin) opened the discussion. He said that the great necessity of coming to a right decision upon this subject was shown by the fact that they had seen young converts destroy themselves, and that they had seen others destroy them, to the best of their power. He was speaking the other day to a young man who was leaving a meeting, and who told him that his wife had been converted at one of the meetings, and that she scarcely had the courage to take out a ticket as a convert, she was so tender-hearted and sensitive upon the subject. However, she gave in her name, and the ticket was sent to her minister, that he might look after her. That minister was one of those very High Churchmen—so high and dry, that he put the ticket in a nice envelope, and sent it to the lady back again through the penny post. That treatment seemed to give her soul a shock which almost drove her back into the world. Thank God, all ministers were not like that. Their hearts were often pained when they came to speak to those who remained behind after their meetings, because among them were persons who were not asking the way for the first time, but who had seen the face of the Sun of Righteousness before; who had rejoiced in Him for a while, and had, somehow or other, got their backs turned upon Him, and were looking at their own shadow, forgetting that the Sun was shining on them all the time. How much the Lord had laid upon them who were older Christians to do for young converts! It seemed to him that the mistakes young converts made arose from a wrong idea of what conversion was, and of the position of the convert as related to Christ. They seemed, some of them, after they had got hold of the truth, to rejoice in it for a while, and afterwards they looked back to their conversion, resting on that, instead of feeding on Christ daily. They seemed to think that, after conversion, they had just to rest in peace, and go on in a glorious, happy existence to the end. The conversion of a soul was only the beginning of the new life. It was often said, in answer to the question, "What shall we do with the young converts?" "Put them to work." That is very good. By all means set them to work, but be cautious how you do so, and what work you give them to do. St. Paul, writing to the Philippians, prayed that their love might "abound in knowledge, and in all judgment." That was where a great many people made a mistake. They must take care how they put converts to work. It was not always a wise thing to put a handful of tracts into the hands of a young convert, delicate and tender in feelings. Send him into an alley to deliver them, and he perhaps got them thrown in his face, or was himself kicked out. Such treatment would almost kill some converts. The work which young converts should be put to was the work for which they were individually fitted. In a measure, all Christians were young converts. They were all very ignorant, they had all to learn a great deal, and they must be constantly taught from the Word of God;

and this constant teaching was particularly necessary in the case of young converts.

Mr. ROBERT JACKSON, of Liverpool, suggested that the attention of converts should be constantly directed to passages of Scripture calculated to strengthen them; and they must be looked after. Their names should be obtained and sent to the various ministers with a request that they would look after them. Christians needed to put on the "whole armour of God," and converts should be urged to do so by study of the Bible and other means.

Mr. JAMES SCOTT (Glasgow) said that in Glasgow the first thing they did was to send the names of young converts to the ministers of the various congregations with a request that they would see them. Then a fellowship meeting for young converts was held on Monday evenings. To give the young converts exercise, something to do, they got three or four to go out into the streets and stand up and tell what the Lord had done for them, and some of the statements thus made were delightful. If a young convert told just what the Lord had done for him, and did not try to preach sermons, people would listen to him. Young converts needed to be taught, they must study the Bible for themselves, and along with the reception of the Word there must be testimony. It was, he thought, in some cases, the best thing that could happen to a young convert to get into some work where he would meet with opposition, perhaps abuse and violence, for then he could say, "I am in the way of my Master, and of the apostles, and of all who have faithfully followed Christ."

After some remarks from Mr. Edgar and Mr. R. McDougall,

Dr. ZIEMANN urged that Christians should make friends of, and show increased love for, the young converts, who often by their conversion would lose all their old friends.

Mr. PLANT, of Bootle, thought that the main reason why young converts fell away was that they did not know their Bibles.

Mr. JONES (Wrexham) thought that young converts should be urged to join a church, and be brought under the notice of the ministers. He did not believe in indiscriminately setting young converts to distribute tracts.

After some remarks from Mr. George T. Coombs, of Birkenhead,

The Hon. Captain MORETON said in dealing with young converts, they must be guided more by the character and capacity of the individual than by any general advice of that meeting. This was a matter which should be prayed much about. A very important thing was to see about the young converts' walk; if that were all right, they need not be much afraid. He should not advise putting a young convert in the chair at meetings; that might spoil him, by lifting him up. He suggested that a young convert might, perhaps, be allowed to read the requests for prayer, so that he might feel he had some part in the meeting.

Mr. MYALL thought the first thing they should do before setting a young convert to work, was to ascertain what had been his besetting sin; and take care that he was not put into positions where that would be likely to be developed.

Mr. BIGLAND (Oxton) thought that all young converts, though they could not preach, could tell what the Lord had done for them; and in so doing, they would be using the best means of bringing others to Christ.

After a few words from Mr. Leonard, of Boston, and a minute or two of thanksgiving and prayer, the meeting, which was characterized throughout by great spirit and enthusiasm, was adjourned punctually at ten o'clock until the following evening.

FRIDAY EVENING.

The Convention was resumed on Friday evening, the 21st, at Newsome's Circus. Mr. Henry Drummond (of Stirling) again presiding. The attendance of young men was

much larger than on the previous evening, and the number of leaders in the revival movement all over the country who were represented on the platform, was very large.

The proceedings of the second meeting very appropriately opened with a prayer-meeting, which lasted for half-an-hour, the devotional exercises being conducted by several clergymen and laymen.

After the hymn, "Safe in the arms of Jesus," had been sung, the business portion of the Convention was resumed by a paper and discussion on

YOUNG MEN'S BIBLE-CLASSES.

The subject was introduced by Mr. W. HIND SMITH, Secretary of Young Men's Christian Association, Manchester. After a few preliminary remarks, Mr. Smith said: The subject which I have to introduce this evening is, "Young Men's Bible-classes: 1st, Their importance and object; 2nd, The qualifications of the conductor."

And, first, I must say I think it is impossible to over-estimate the importance of young men's Bible-classes. Whether it be the class held for the special purpose of bringing to bear upon unregenerate minds the leading truths of the gospel, or the class for the mutual edification and instruction of Christian young men in searching into the Word of God, both are alike important. It would be difficult to enumerate all the advantages which result from such meetings held with the avowed object of exploring the Bible—that mine of wealth, that most wonderful book that was ever written, affording an exhaustless subject for profound study, and demanding the diligent thought of all Christians. By meeting together to "search the Scriptures," acknowledging our ignorance and our dependence upon the Great Teacher for light, we may well and wisely give utterance to that effectual prayer, "Speak, Lord, for thy servants hear."

I am not surprised at the suggestion thrown out by Dr. Thomson, of New York, that it would be well if one of the religious services of every church were a Bible-class for the whole congregation; I am satisfied that such expository and catechetical teaching would be productive of great benefit.

There are three kinds of Bible-classes, all of which are applicable to young men. The first, and that to which I shall chiefly confine myself, is largely frequented by strangers. This class affords an excellent opportunity of setting forth the plan of salvation. I believe that the Christian Association workers generally regard this as the most effective agency in winning young men to Christ. The second class, usually held on a week evening, is for the systematic and more critical study of the Word of God. The third class is specially intended for the training of Sunday-school teachers.

I leave the claims of these two latter important classes, for the systematic study of the Word, almost untouched, owing to my inability in an address of this length to do them justice, and turn my attention chiefly to the consideration of the evangelistic or conversational Bible-class. Before doing so, however, allow me to impress upon my co-workers the exceeding value of meetings amongst young Christians, for the avowed object of searching the Scriptures. Brethren, depend upon it we need to meet more frequently than we do for this purpose. We ought to be better acquainted with our Bibles. The more we know of God's revealed will, the more shall we love to do that will. The better we understand the sword of the Spirit, the more effective shall we be in the use of it. Let us remember the word of command from the Master, "SEARCH the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me." The entrance of the Word giveth light, and life, and power. A right understanding of the Bible will fit us for our private life, and for our public usefulness. In these quiet meetings for the useful study of God's Word, I have seen the wonderful progress made by young disciples in their growth in grace, especially by such as, owing to their youth and inexperience, are unprepared to undertake work in the vineyard, for doing which successfully the study of the Word is essential. I think, therefore, that every branch of this work amongst young men should have such a class, devoted entirely to the systematic and prayerful study of the Bible. Again, as we have so many young men with us who are identified with Sunday-schools—and with all my heart I say, the more the better—let us also have a weekly meeting, where we can help one another to a right understanding of

the work we have to do, and how we ought to do it. Let us never forget, in our work amongst young men, that we are not only an auxiliary to the church, but also to the Sunday-school, the nursery of the church. Let it be known to the esteemed ministers of the churches, and to superintendents of Sunday-schools, that we not only seek the salvation of young men, but the building up of such in their most holy faith, thereby to fit them for spheres of future usefulness. This will doubtless keep us, as I pray we ever may be kept, allies with them in the work of God. Is not the cry coming up from all sides, "Oh for more intelligent Sunday-school teachers—such as know and can present the truth!" May the Lord of the harvest help us to raise up such an army of students of God's Word, who shall respond to the call, and be of real use when they have responded!

I must now return to my chief subject, viz., the Evangelistic Bible-reading. Difficulties have been suggested, and I have been asked, not only how such a class should be prepared for, but how conducted; and, further, how unconverted young men would be induced to attend, what were the qualifications of the conductor, etc. Before entering further on the subject, I will answer these questions.

1. *How to prepare for the class.* By a prayerful study of the passage, and the use of all available helps from other minds.

2. *How conducted.* Begin with a lively hymn and a short prayer. Read the passage, and give a brief exposition. Do not be prosy; be suggestive, rather than exhaustive. An illustration or two will be useful. Sing a verse, and then have the meeting open for half-an-hour, inviting any one to ask a question, or turn to a parallel passage, or say something to the general edification. Watch against long talkers, and put them down. Encourage the inquirer. Always have a few young men present upon whom you can rely, either to keep quiet, or to keep up the conversation, as may be needed. There should be a good understanding on this point between the conductor and his young men. A glance of the eye ought to call up the right help at the right time, as is the case in the Liverpool Young Men's Christian Association Bible-class. Brother Nash can give us the exact idea or plan he adopts, and finds successful. The class should be brought to a close by an earnest address from the conductor, in which a brief sketch of the subject may be given, and an earnest exhortation to every unconverted young man to accept a free, full, and precious salvation. The whole meeting should not last more than an hour.

3. *How shall we induce unconverted young men to come to our evangelistic Bible-reading?* (a) Put out at the place of meeting a big poster, or black-board, on the morning of the day, containing announcement of the class, time, etc., and thus invite all young men to come. (b) Let the conductor of the class meet, say, half-a-dozen young members of the class at the room, about three-quarters-of-an-hour before the meeting, and let them all pray for a blessing upon their endeavours. (c) Let the six young men go out on the principal thoroughfares next the place of meeting, and give slips and kind words of invitation to every young man they meet, and, in cases where there is no response, leave the gospel slip in their hands, and pray God to incline them to come to Him. (d) Do not be discouraged if ninety-nine out of the hundred refuse to accept your invitation. Go on; stick to your work, remembering that duty is yours, the result is God's, and that one young man brought to hear words whereby he may be saved is worth all the effort expended.

From the varied nature of the classes mentioned, it will be seen that, while there are some general qualifications requisite to the teacher, there are others that are peculiarly needed. My object on this occasion is to suggest what are of general application, and especially such as should be possessed by the conductor of the Evangelistic Bible-class. In order to fully realize those which are actually required, we should do well to look at the necessities of the case, and the magnitude of the work contemplated by this meeting, or, as your programme has it, the object of the Bible-class.

We seek to be instrumental, in the Lord's hands, in bringing souls out of darkness into light, in raising the dead to life, in giving eyes to the blind and ears to the deaf, in reclaiming the wanderer, and, in fact, in carrying on the mission of our blessed Lord, "To destroy the work of the devil."

The leader of a young men's Bible-class must be not only a converted man, but "full of the Holy Ghost and of faith," and consecrated heart, and soul, and life, to the service of the Master. The class of young men we seek to

reach, compass, and, by God's help, bless, includes the thoughtless, reckless, gay and dissipated, the blind, lame, withered—the babes in Christ, the strong men, strong in convictions or crotchets; the earnest, anxious inquirers, and the backsliders; also, the sleepy, drowsy Christians, the indifferent and satirical, self-righteous Pharisees, moral and immoral characters. Our Bible-class should be a veritable Pool of Bethesda, into which we, in conscious and constant dependence upon the Angel of the Covenant to come and trouble the waters, may assist the needy to step in and be healed of whatsoever disease they have. Let us never forget that the primary object of our Bible-class work is to bring unconverted young men under the saving influence of the gospel.

And now, in dealing more particularly with "The teacher and his qualifications," I unhesitatingly say that, in the first place, he should be a man of God, a man of earnest piety, a "good man," who not only teaches the way of life, but lives it; whose religious character will speak, as well as his tongue. Many excellent qualities will be neutralized if the life is not right. There is a power in real Christian worth.

In the next place, the teacher should be a man of faith. He should have faith in the importance of the work; faith in the love and presence of God to enlighten the mind and affect the heart; faith in the blessed weapon, "the sword of the Spirit," which he is privileged to wield; faith in the value of the soul, always realizing the importance of the charge committed to his care in dealing with and influencing those who shall soon prove blessings or curses, scourges or benefactors. The teacher should be conscious of the power that surrounds and sustains him, confident that the work is of God, and that, however weak and failing may be the instrument, He will not fail who has promised. Whoever may doubt, the teacher should be confident. Whoever may be tossed to and fro and carried about with every wind of doctrine, the teacher of a young men's Bible-class should be fully persuaded in his own mind. Next, he should be well informed in the Book he undertakes to teach. Further, he must be apt to teach, not only himself accepting the truth, but able to set it before others, expounding and applying it. He should also be able to draw out the mind, as well as to inform it, bringing to light the dead capital that may exist within. The teacher should, moreover, have a well-disciplined mind. He will have to deal with difficulties; and whilst it may not be wise to be hindered by mere crotchets, it is necessary to be able to meet such difficulties as may be presented by honest and yet somewhat sceptical thinkers, who may at the same time be earnest inquirers. It is only a self-disciplined teacher who will be able to exercise that consideration and general forbearance which some of the frequenters of our Bible-classes require, where the special temperament, education, or habit may have fostered a state of mind which only the man who has himself firmly in hand can cope with or intelligently satisfy.

The teacher should be a man of good sound judgment and common sense, having a clear and well-defined idea of what he is about—one who understands the young man's temptations and besetting dangers; one who remembers being himself a young man, and the difficulties and snares peculiar to early manhood; one able to warn, entreat, and persuade in the spirit of love.

He should be a faithful man, by which I mean a man who will not shrink from the duty, however painful, of "declaring at all times the whole counsel of God." A compromising spirit can take the edge off an otherwise good and effective class. He should be a sympathetic man, not only as beforementioned, understanding the temptations peculiar to young men, but able to deal tenderly and brother-like towards those who are thus beset; understanding that a loving heart will often effect what argument never can. As the Saviour "wept over Jerusalem," the Bible-class conductor should know what it is to yearn and weep over his class. The constant remembrance of the great love wherewith he has been and is loved, should ever affect the teacher of a young men's Bible-class.

He should be cheerful, "not bilious," as our American brethren have it, of a happy disposition, being happy, and letting people see it. The Dean of Norwich has a threefold heading for a speech, which would be very applicable in this case. The divisions are as follow:—1. Be cheerful.

2. Be cheerful. 3. BE CHEERFUL.

The Bible-class leader should be a persevering man, persevering even when his work involves self-denial; and a patient man, willing to plod on should he see no results.

God is so good as frequently to withhold results, lest we should be injured.

He should be a punctual man, never allowing the class to wait for him. He should be manly and dignified while unassuming. He should be affable, genial, easily accessible, especially to those who most need his counsel in private. I attach much importance to this, believing, as I do, that private, or, as some of our friends denominate them, "button-hole" conversations, are invaluable helps to young men.

He should be a generously-minded man. Whilst affecting a judicious exclusion of controversy and irrelevant matters, he should respect the opinions of others. A crotchety, narrow-minded man, who can only sympathize with those whose views are exactly his own, is not the man for a Bible-class conductor.

Lastly, he should be a downright earnest man, what my American friends would denominate a "live man," and what the Yorkshire people call a "wick one." Our esteemed brother, George Williams, says that "all leaders in young men's meetings should be warm-hearted men." The teacher must have his heart in the work as well as his head. Nay, he must go beyond the ordinary acceptation of the term "earnest"—he must be enthusiastic. His earnestness should tell in deep anxiety for the salvation of the frequenters of his class; he should labour to win souls, being fully persuaded that whatever other good may be accomplished, if young men are not brought from darkness to light, and from the power of Satan unto God, the great end will be unattained.

(At this point the quarter of an hour allotted to Mr. Smith's opening had expired, but the Chairman said he was sure it would be the unanimous wish of the meeting that the remainder of the excellent paper should be published in THE CHRISTIAN in connection with the special report of that Convention.)

The following is the other division of the paper which was left unread:—I come now to the third part of my subject, "*The conversational element, and how it may be fostered.*" And first, I have found the class most useful when the conductor's exposition is given uninterruptedly, followed by the conversation, and concluded by a summing up address, a condensed outline of the main principles of the gospel, especially such as may legitimately be drawn from the subject in hand. I would recommend that the teacher never forget that his work is to *save souls*, and that young men cannot be reminded too often of their need of Christ, and of his infinite love and willingness to receive them into his service. Here is the opportunity which, if lost, may be for ever lost, of presenting God's claims and man's responsibility.

The province of the conversational element in the Bible-class must vary according to circumstances. It may not always be convenient to admit of much talking. The limitation or exclusion must be left to the good judgment of the conductor, who should have his eyes in his head, and will (if he is what he ought to be) soon be able to measure his audience, and discern their character. The proper time for the conversation is *following*, not accompanying or preceding, the exposition. Some attenders are so ready to hear their own voice as to forget themselves, and break in upon the exposition ere the proper time has arrived. This ought never to be allowed. A firm rein must be held here.

The conversational element is certainly out of its province when it lapses into discussion and argument. Care must also be taken that the remarks keep within the circle of the subject. This department needs great care and watchfulness.

It is *sometimes* wise to hold on with the exposition, and then call on some discreet member to lead off the conversation on the right line rather than expose the class to the infliction of hearing a meaningless oration from a forward, wordy man, who has simply come to the Bible-class to ventilate his opinions, or to exhibit his own ability. Long-winded men must be avoided. Let the remarks be short, and to the point, or stop at once; one prosy man may do irreparable damage. I know of no portion of our work needing greater wisdom on the part of the conductor than the half-hour between the closing of the exposition and the winding up of the class; and yet, with all these limitations and cautions, we desire that all should take part who can contribute anything to the general profit, or may honestly desire further help. The opportunity to speak will prove a great blessing to those who are earnest seekers after divine light.

This brings me to my last topic, "*How can the conversational element be fostered?*" First, I would say, by the conductor giving time for it. By this I mean that he should not be so loquacious as to occupy so much time in lengthy explanatory expositions as to leave none for conversation, thus hurrying those who might be otherwise inclined to take part.

Secondly, that the exposition should be interspersed with frequent suggestive questions.

Thirdly, I suggest also that the conductor give repeated invitations to the frequenters to speak.

Fourthly, that he specially encourage the diffident. Should a single parallel passage be referred to, or a remark be made, however feebly done, let it be responded to by a nod or a smile, or a word of recognition. Do not let the weakest go unnoticed. It may be their first attempt, and, perhaps, the first utterance of that blessed spirit of inquiry within, which, if fostered, may lead to salvation.

And fifthly, I recommend the presence of a staff of young men, able and willing to sustain the conductor.

It will be unnecessary to enlarge, except briefly, on the last suggestion. In large and somewhat uncertain classes, it would be well if some half-dozen young men, having previously studied the subject with the conductor, say at the Saturday evening class, would hold themselves responsible to lead off and sustain the conversation. With this understanding, it is not difficult for the teacher, through the telegraph of the eye, to signify his wishes to his helpers. By this means I have seen a common difficulty overcome, and an obnoxious or intrusive speaker, imperceptibly to himself, talked down. In these cases, tact is as much in demand as talent.

In conclusion, I pray God that a mighty army of Bible-class conductors may be raised up, who shall possess all the needful qualifications for the carrying on of our glorious mission amongst young men; conductors who shall prepare themselves for the work as though everything depended on themselves, and then teach, feeling that everything is of and from God, who worketh in us to will and to do of his own good pleasure.

Mr. Wm. MUIR (late of Aberdeen) said he presumed the object of the discussion would be as to the best means of carrying out the work of the Bible-class amongst young converts in 1875. About 5000 people in Liverpool had recently accepted Christ, many of whom were very ignorant, and therefore the chief object ought to be spiritual instruction just now. Division of labour in the work of Bible-class teaching was a great thing. If they could find a man with great zeal, great genius, great learning, good temper, and perfect tact—in fact, if they could find a perfect man, according to Mr. Smith's standard, give him a class by all means, and nothing would go wrong. But they could not find such a man, and what was to be done, in that case, with the imperfect materials which they had? His suggestion was, allow the Bible to teach itself in a large measure in their classes. Let a subject be given out, let the members search the Scriptures, and at the next meeting let each one bring a text or passage, and compare them upon the matter, and no doubt great good would result. It might be asked, What parts of the Bible are best adapted for Bible-classes? That was simply answered. If the Bible-class be one of young Christians, surely that part of the Bible which was written by Christians for Christians was the most appropriate; the Epistles of St. Paul and St. John, for example. Take these and the other Epistles, and select subjects (of which there were plenty) for the Bible-classes, and the result was sure to prove interesting and instructive.

Mr. W. J. B. PATTERSON (Montreal) also advocated the greater use of the Scriptures in connection with their classes. Dr. Thompson, of New York, at a Young Men's Convention in Poughkeepsie, New York, said it was a wonder how so many professing Christians managed to exist on such small portions of Scriptural food, and it was a proof of the infinite richness of food when even crumbs promoted such life. How little time did they give to the study of God's Word! The Bible was often kept out of sight in the day school; the children were taught everything except the Bible, and a quarter or half an hour on Sunday seemed to be considered all that was necessary! It was not necessary to show that the study of the Bible was of the highest importance; they all realized that. It really must be the Word of God which should convince the heart, and if they desired to be zealous Christians and faithful men, and exercise the influence upon those who surrounded

them which they ought to do, they must be thoroughly informed as to the mind of the Spirit and have the word of truth in their hearts. He took it that the main object of the Bible-classes was for the instruction of those weak in the faith, and for the conversion of souls. It must be painful to many true Christians to hear, night after night, the number of requests for prayer sent in for those who had "fallen back;" but when it was considered how little they fed upon the Word, it was no wonder that they became poor and miserable, and really fell away. In conducting a class, he (Mr. Patterson) thought the leader should avoid asking very pointed questions from a timid or stranger young man, as that was calculated to drive him away. The leader of a class ought never to be ashamed to confess his ignorance, nor try to explain a thing away when he is really ignorant of the matter, as it might injuriously affect the honest inquirer. Extraneous discussion should never be allowed to take the place of practical questions. In the Bible there was something fit for every circumstance in life, and it ought not to be treated as an ordinary book. They ought to ask God to give them light to read it aright and to profit, and always approach its study in an earnest Christian spirit.

Mr. WILKIE said he had a suggestion to give from his experience of one of the largest classes in Glasgow. Having upwards of a hundred young men in connection with the class, considerable difficulty was experienced in getting personally acquainted with them. This difficulty, however, had been solved by one of the most experienced young men arranging to meet the stranger, either at his own house, or the home of the new member. They thereby ascertained more clearly how he stood in relation to Jesus Christ, and several conversions had resulted from this method. Mr. Wilkie gave one or two instances of good resulting from this plan, and said they were sufficient to show that, in connection with every Bible-class, there ought to be one appointed, with the great object of winning the new member to Jesus Christ, if he is not already a believer, and getting him into harness as soon as possible.

Mr. EDMUND BUCKLEY (Liverpool) said he believed it was the bounden duty of every new convert to attach himself to some church, chapel, or place of meeting which he may prefer, and make himself acquainted with the conductors of the Bible-class. As regarded the manner in which these classes should be conducted, he (Mr. Buckley) confessed that he did not quite agree with Mr. Smith in thinking that they should be republican. He knew from experience that where some one could be got who was well informed in the Scriptures, it was a great help to the work. Instruction of the young should be as elementary as possible; they could only believe as much as they knew, and they knew that Jesus Christ had come into the world to save sinners, and often very little more.

A working-man strongly urged the desirability of young converts getting Bible-classes formed for spiritual instruction in places where they did not at present exist. If a young man had his name written in the Lamb's book of life, he ought to see that his name was also written in the book in connection with the Bible-class.

Mr. J. JONES (Wavertree) said the great object of their teaching in the Bible-class ought to be to bring every member to Christ. They ought to ask God's blessing before going to the class, and read the portion of Scripture for study, with prayer. They heard a great deal about preparation for other kinds of work, and why should they not show the same zeal in reference to God's work. If young men would try to get up early in the morning for study of God's Word, they would find it very refreshing, and they would be enabled to speak with greater earnestness, and have a larger amount of God's blessing on their labours. Mr. Jones also counselled a systematic reading of the Bible, special study over the subject to be brought before the class, and an invariable asking of God's blessing on all their undertakings.

The Rev. W. H. M. H. AITKEN said he had a suggestion to make, and that just in a sentence. He thought that notice should be given that, on the following week, a certain subject would be taken up, and considered, and each member would then be expected to bring some passage in illustration of the subject. It might only be a single text, but that might throw much light upon the subject, and thereby they would get greater information, and the Bible-meetings would be much more profitable.

This closed the discussion on the subject of "Bible-classes."

After a short prayer by Mr. Miller, of Edinburgh, that God would teach all the young men to love the Bible more, the Convention proceeded to discuss the second subject on the evening's programme,

THE EXTENSION TO OTHER LOCALITIES OF THE WORK AMONG YOUNG MEN, BOTH IMPORTANT AND DESIRABLE.

Mr. ALEXANDER PITT, of Liverpool, opened the question with the following address:—I often used to think when I was younger that Euclid was a fool, in proving many things that appeared to me to want no proof at all. Propositions which were plain and palpable to the eye, and which I would willingly accept as self-evident, without the cumbersome and sometimes very mysterious argument with which he demonstrated them true; and many and many a time have I wished him far enough with his laboured proofs, bothering my poor brains, and, as I then thought, wasting precious time; and with similar feelings I approach our subject now on turn for discussion, for the subject appears so self-evident and desirable, that I am sure no one here would challenge the statement, if allowed to pass without any endeavour to prove it true. But, as Mr. Nash thinks otherwise, and has given peremptory orders concerning this question, I must, as becomes a member of a Young Men's Christian Association, obey my superiors, and not set an example of contumacious, and may-be stupid, self-will. So let us to the consideration of the proposition given, "The extension of the work amongst young men, both important and desirable."

It is not clear at first sight what is meant by the phrase "this work;" whether it applies to meetings of a similar character to those which are held in this circls every evening, or to all sorts and kinds of endeavours to do good, and to bring young men to Christ. But as we last night were discussing "Young Men's Evangelistic Meetings," and "What shall be done with the Young Converts," and to-night the question of young men's Bible-classes has had our attention, and later on we shall consider "How to deal with young men individually, in winning them for Christ,"—I take it that the latter view is the correct one, and that by "this work" we are to understand *any and every work*, which has for its object winning young men, by God's grace and help, to a knowledge of and an absolute trust in Christ, as the Saviour from sin, the power of sin, and the punishment of sin.

I suppose, Mr. Chairman, that one would not be very much out of order if, in attempting to uphold this proposition and to prove it true, we entered at once into an elaborate analysis of Christianity itself. For if we can show that Christianity is a good thing, well then it stands to reason that its extension is both important and desirable. But not to weary you with such an analysis, allow me to make a short, concise statement of the character of Christianity, which I must ask you to accept. I doubt not you will willingly and thankfully do so, since we have not time to argue the question, and better still perhaps because I am thankful to think that there are so few here who care to gainsay it.

I submit that Christianity is (1) Purifying in its character; (2), Elevating in its tendency; (3) Beneficent in its outgrowth.

In other words—(1) Christianity purifies the man; (2) Christianity raises the man; (3) As the outgrowth of the first two, Christianity brings forth from the man fruit worthy of the Christian principle within.

It seems to me, James in his Epistle (Jas. iii. 17) upholds this idea, or rather he is my authority for it, "The wisdom that is from above is first pure;" there is its character. "Then peaceable, gentle, and easy to be entreated;" there is its tendency. "Full of mercy and good fruits;" there is its outgrowth.

Surely, my dear fellow young men, if Christianity be a system that produces by its acceptance with the heart (as well as the head) such results as these I have named, and I submit that it is so, then its extension amongst all young men, nay, amongst everybody, is something both important and desirable.

The next question that arises is this, "Granted what has been advanced, have the young men's meetings of different kinds that have been held in Liverpool, been productive in bringing young men to Christ, and so leading them to accept the truths of Christianity?"

I am sorry, Mr. Chairman, that I have not been able for

many reasons to see more of the various young men's meetings held in Liverpool, than what I have. But as regards the meetings held in this circus from night to night, I can confidently and thankfully say that they have been productive of good in this respect. Many and many a man have I heard saying, humbly, but overflowing with his new-found joy, that he had accepted Christ. Not that he had found Christ, but that Christ had found him, and that he was endeavouring by God's help to keep from sin and every evil way; that he was spending his time, not in evil ways, and amongst evil associates, but at home studying the Word of God, and seeking his own moral and spiritual good which had been so long neglected: and those of us who have attended these meetings from time to time, can thankfully testify to an ever-increasing improvement in the young men. In the *Liverpool Mercury* for to-day, the author of the article on our last night's meeting, says, that judging from the dress "most of the men appear to belong to the middle class." To some extent this may be true, but those who have been here most, can testify that many and many a man, well-dressed in this meeting to-night, was not so three months ago. The man having accepted Christ, finds himself a far richer and more decent man, than previously he did. And I have heard hundreds of young men testify during the last few months, to having experienced the saving power of the grace of God; and when you remember that many meetings besides this circus meeting have been held, who can tell what numbers of young men are now "clothed and in their right mind," rejoicing in the love of Christ. And may I not ask you to look at this meeting as a proof of this. To get a couple of thousand young men together for a religious purpose, and that in Liverpool, and I believe most of them Christians, is a monument in itself of the good that these young men's meetings have done.

This might easily be brought about in other localities. Brethren, the results are not ours—they are God's. It has been his Spirit at work that has done this—not the young men of Liverpool—and God is the same everywhere. To every person the address is, "Try Me and prove Me," saith the Lord, "and see if I will not pour you out such a blessing, that there shall not be room enough to receive it," and on every place this blessing might come down. In every town there are some Christian young men, and many of these want stirring up. Deputations might be sent to cheer them up. This has been tried here in Liverpool, and has been eminently successful as far as we can judge; and so, the leaven spreading, shall leaven the whole lump.

There are two or three reasons with which I would urge the extension of this work, and the first of these is:—

1. Because young men who are not Christians are doing great harm. Sin, directly or indirectly, is hurtful to others as well as the wrong-doer. Many a young man has told me of his being led astray by the evil example and enticements of others. Whence come all our swearers, but from hearing others? And many a young woman has been ruined for life, oh! terribly ruined, by the sins of persons who ought to have been men. Do you want to do away with jails and reformatories, and consequent heavy taxes? *Bring the young men to Christ.* Do you want to do away with insobriety and disturbance, and to clear the streets of those wretched daughters of vice, more to be pitied than blamed? *Bring the young men to Christ.* Do you want to stop the ever-rising river of evil that is flowing down our streets? *Bring the young men to Christ.* This will be the grand panacea for all social and moral sores, and the only true preventive of all kinds of sin. Much discussion has taken place lately about the reduction of the national debt. There are advocates for special effort; for an annual payment out of the national exchequer, and for the use of surpluses as a means of reduction. But all these means appear spasmodic and uncertain. The plan that appears most feasible and sure is its reduction by what are called "terminating annuities." By these, gradually and surely, and unfelt, the whole debt will be done away with, provided, of course, nothing unforeseen arises, such as war, etc., to increase it. So of sin. We may try temperance, or morality, or acts of Parliament by the score; they may do something to decrease the sum of it, but they are uncertain. The only sure and safe way is the Divine way. *Bring the people, and especially the young men, to Christ.* Then temperance and all morality will follow, and like as the "terminable annuities" reduce the national debt, Christianity in the souls of all will soon bring evil to an end.

I ask for its extension (2) because Christianity exalts a man's idea of life. Of course, I speak of Christian young men who have brains enough, in quality and quantity, to understand Christianity with the head, as well as accept it with the heart. How many young men without Christ feel concerning life as Shakespeare represents Hamlet to feel, when he makes him say—

"O God! O God!
How weary, flat, stale, and unprofitable
Seem to me all the uses of this world!"

If a man is a Christian, and living up to his privileges as a Christian, he never could say this, or feel it either. No, Christianity in the soul makes a man feel that "life is real, life is earnest," and almost overcomes him with its grandeur and nobility. It causes him to realize he is a man, with a man's responsibilities, duties, privileges, and honours. I take it it was under this feeling that David cried out, "Thou madest him a little lower than the angels, and crownedst him with glory and honour." It tends to make him more a man of honour, of truth, of industry, because it gives him as an exemplar Him who is the embodiment of all these virtues, and others too, and tells him that imitation of Him, or rather *internal likeness* to Him (for imitation implies unreality), is necessary to spiritual growth, and to the true Christian man. It tells him that he is the temple of the Holy Ghost, and that he must not defile that temple with sin. It tells him that he is a son of God, through grace, and that he must live as becomes one so honoured. This, I take it, my fellow young men, is the influence of Christianity. Is it not elevating in its character?

Mr. Gladstone quotes a fine idea of Homer in his "Vaticanism," thus translated—

"On the day that makes a bondman of the free,
Wide-seeing Zeus, takes half the man away."

May we not say, slightly altering the idea (remembering that

"He is the freeman whom the truth makes free,
And all are slaves beside")

that, on the day when a man is set free by truth, he *regains*, not loses, his true manhood. The complement is added, when Christ is received, to make him a man—

"God, when He makes a Christian,
Does not unmake the man."

I ask for the extension of this work amongst young men. (3) because England wants Christian young men of decided principle. The present time warns us that the future is ominous. I am no alarmist; but the young men of this country had better be opening their eyes to the position of things, and preparing for the future. Questions social, political, and religious, of a difficult character, are looming in the distance, and some are nigh us now; and if Christianity conduces to make a man hate the evil and cleave to the good; if it tend to make him more thoughtful, more earnest, and more real, and this thoughtfulness and earnestness be guided by a sound religious principle, then I submit that it better enables a man to do his part as a citizen of this great empire. The student of history well knows to what a depth of humiliation England fell in the days of James I. and his successor Charles, as well as the high position that it came to enjoy under the Protectorship of the God-fearing Oliver Cromwell, when the name of an Englishman gained the respect due to an ancient Roman, and a Cardinal of the Romish Church feared the Protector as he did the devil himself; and equally is it known the rapidity of the decline from this position that ensued under the succeeding Stuart kings.

If, as Lord Bolingbroke says, "History, by philosophy, teaches by examples," then I submit the philosophy of the past is, *Bring the young men of Britain to Christ*; bring England under the influence and power of a perfect and unadulterated gospel, and you may rest in peace, and leave Cardinal Manning to pursue his ecclesiastical conquest at his case.

And lastly, I ask for the extension of "this work to other localities," because it will bring fresh trophies to his feet—triumphs of redeeming love. It needs no argument to prove this. As every person saved from a watery grave by some brave mariner is an honour to the man who saves him, so every soul saved from eternal death by Christ, is to Him a trophy of his power—a monument to his grace. If He is in all things to have the pre-eminence, as most certainly He is, then every soul saved from sin, and brought to

Christ, counts two in helping on that consummation—one taken from the losing side, and one added to that which wins. Glorified He is on earth by every fresh accession to his ranks; but when at the great day of account, he shall come forward to confess those that are his, "Here am I, and the children Thou hast given me," all tributes to his mercy, monuments of his power, trophies of his redeeming grace; then, and not till then, will his own saying be fully true, prophetic through the omniscience of the Speaker, as his eye rolled along the ages to "that day," as well as real to some smaller extent, at the time they were uttered, "I am glorified in them."

And surely if He then will be glorified in the number of his saints, love to Him now should prompt the gladsome toil that, by his blessing, will bring fresh honour to his feet!

There are many more reasons which, if time permitted, might be adduced in favour of the proposition given. Surely enough has been said, reasons sufficient to stamp it as true. Much of what I have suggested does probably appear presumptuous in one so young as I, but I beg you will place what appears so to my sincerity and earnestness, and not to presumption. I speak of those things I have tasted, and handled, and felt, and hence with all the greater confidence, I ask you for the reasons adduced, viz., that Christianity is (1) purifying in its character; (2) elevating in its tendency; and (3) beneficent in its outgrowth; that the young men's meetings in Liverpool have been eminently useful in bringing young men to Christ, and thus bringing them under these blessed influences; and for the reasons on which more especially I have dwelt—(1) that Christianity keeps a man from much evil to others; (2) that Christianity gives to a man a new and nobler idea of life; (3) that England wants Christian young men; and (4) because every young man saved will be an additional honour to our common Lord—I submit with all confidence "That the extension to other localities of this work amongst young men is both important and desirable."

This Report will be concluded in the Young Men's Special Number, next week.

FELLOWSHIP-CLASSES, LIVERPOOL.

In October last we formed a fellowship-class, to draw the working-men nearer to God, and nearer to each other, and to train them for usefulness in the district. This class has steadily increased, and now it numbers upwards of 160 members, who meet at half-past six every Saturday night, and spend the first hour in a singing practice. At half-past seven the fellowship-meeting begins with prayer, reading a portion of Scripture, followed by a short address. The men offer up prayer, and then the meeting becomes an experience meeting; and it is delightful to hear these dear men speak of the work of grace in their souls.

We have a similar class for women on Monday evening, which numbers about 120 members. Both classes increase every time they meet, and another meeting is held at Christ Church for young men, which is attended by upwards of 100. Hence, in the district of Christ Church alone, we have nearly 400 people banded together in the fellowship of the gospel.

The members become earnest workers, and reach their fellow-workmen in the factories, the docks, the warehouses, the streets, and in their homes, and try, by their example, and by their zealous efforts, to reclaim them from vice and misery.

Their spare time is devoted to visiting in the district; and we are organizing a plan by which every household will be brought under the influence of the movement. Other districts are adopting the plan; and, should it become general, the aspect of church work will be completely changed.

In the neighbouring district of St. Matthew's about 300 have been gathered into classes, and an earnest work is going on. The young men are holding meetings in the cottages and cellars of the working-men, and the elder children in the Sunday-school are useful in other ways. About twenty of our own boys have taken a cellar in one of our worst streets, where they hold prayer-meetings for the young, under the direction of their teacher. They pay the rent, and light the room, and fit it up at their own expense, and scour the street every evening to get other lads in.

We have been too often charged with coldness and formality in our work, but there is no reason why we should not infuse new life into it, and become the very soul of a religious impulse, founded on the pure and

evangelical truths of the Word of God. Our dear people give their experience in the words of Holy Scripture, and encourage each other to live near to the Saviour. This is the more cheering, because only a few months ago they were living in sin and grovelling in intemperance, but now they delight in the experimental parts of the Word of God, St. John being their favourite writer. The Scriptural basis of our fellowship classes may be found in the following passages:—John iii. 16; Rev. xxii. 17; Mal. iii. 16, 17; 1 John i. 7. We have a fellowship-box which is divided into two compartments; the weekly contributions in one are applied to the relief of sick members or of those who are out of employment; and the money from the other is spent in purchasing tracts for distribution among the working classes.

The movement is creating great interest in Liverpool, and many attend our meetings with a view of introducing them into other districts. The evangelizing meetings held at the Victoria Hall by Mr. Moody have done us good service since February, and our fellowship movement bids fair to be of inestimable benefit to the Church, by quickening her spiritual life, and calling forth her activity in reaching the masses through the working-men. What has been done in one district may be done in others. Christians of different denominations attend our meetings, and we feel that we are one in the fellowship of the Spirit, and in the bonds of brotherly love.

Liverpool. JOHN R. D. COLSTON, Mission Curate.

WORK AMONGST THE LIVERPOOL CARTERS.

A LEAF FROM A YOUNG MAN'S DIARY.

Sunday Afternoon, 2.50.—Went to a wooden building in Whitechapel, formerly held as a circus, but now by the young men for their various meetings. On the front of and about this building were many small posters, with the following headings:—"Young men's meeting every evening, from 9 to 10 o'clock;" "A service for working-men;" "Boys' meeting, no big fellows allowed;" "A carters' meeting every Sunday afternoon, from 3 to 4 o'clock. Come, and bring a friend." Entering, I took my seat among the boxes, and saw about 340 carters, and three women, who had found their way in by mistake.

3 o'clock prompt.—The chairman* rose, and gave out the 17th hymn—

"When He cometh, when He cometh,
To make up His jewels;
All His jewels, precious jewels,
His loved and His own."

The singing was conducted by a young man at an harmonium. It would be a treat for any one to hear the hearty way they all joined in the singing. After singing, a short prayer, with requests, was offered.

3.12. 25th hymn sung, "Safe in the arms of Jesus."

3.15. An earnest address was given on John iii. 16.

3.34. The 38th hymn was sung as a solo by a young man, the audience joining in the chorus, "God loved the world of sinners lost." The meeting was then left open for any one to give their testimony. Eight carters spoke of the love of Christ, and the change that had taken place in them. One said he was sorry to say that, one time, not long since, he would have been very uneasy all Sunday if he had not got drunk and thrashed his wife on Saturday night. But now things were changed. His wife, his child, and his cat all look for his return home, and he now loves to be with them. "This is what Jesus has done for me," he says.

3.55. The meeting was brought to a close by singing the 38th hymn, "Ring the bells of heaven," and the benediction. They had an inquiry-meeting afterwards, and five remained to be spoken to.

Monday, p.m. Going up — street, by the cart-stand, I saw a group of men, one man, named Ball, in the middle. As I passed, they said to me, "Come here; we want you. We were plaguing Bill a bit, and he got into a passion, and has come out with an oath. Was he converted last night? He told us this morning he was. We are no scholars, and don't know anything about these things." I said, "Well, Bill, my friend, what have you got to say?" With tears running down his cheeks he said, "I know Jesus is mine, and I am his, and He has pardoned me. But I used to be such a passionate chap, and these fellows know it; they have been

* A dark-haired man, with a brown complexion, and hard hand, but decently dressed.

trying to get me vexed all the morning, and at last I could not stand it, and in my passion came out with the oath. I feel vexed with myself, and am sorry I have done it. Christ will not leave me for that this time, will He?" Giving him suitable advice and encouragement, I turned, and pointed out to the other men the folly and foolishness of their ways, also their responsibility for such an act, and left them with the words, "Believe on the Lord Jesus Christ, and thou shalt be saved." At night I saw Bill and two of his mates at the Victoria Hall; they had come to be directed in the way of salvation.

Tuesday, noon. Read a short portion of God's Word, and spoke a few words to a number of carters while at their dinners in an excavation. It was received very kindly.

Evening, 8 o'clock. Met a number of carters in an empty stall of a large stable; had a short Bible-class, and a few words afterwards. Spoke of the love of Christ to them. The object of this meeting is to strengthen the believers, and to try and win their fellows who will not go into any place of worship. The Lord has blessed this work. While our meeting was going on, some were cleaning their horses or harness, waiting the while to listen.

Friday Evening. Met two carters at the Victoria Hall, persuading some of their fellows to give their hearts to Christ. One of them said to his friend, "Come, Jack, into the inquiry-room; thou wilt never repent it." When Jack said, "I don't like; look at my clothes," his mate said, "Jesus Christ will speak to thee as thou art. He'll nair look at thy clothes, and thou hast nowt to do with anybody else." Jack found that Jesus was his friend before he left.

Saturday Evening, 8 to 9 o'clock. Went to a church school-room. About forty carters were present, with the carters' missionary at the head, holding a Bible-class for half an hour, the remaining half-hour being spent in singing and prayer. A young man has promised to give them a quarter of an hour's instruction and drilling in singing Mr. Sankey's and other hymns. This is by their own request.

9 o'clock. In the Circus many spoke of how they were brought to the Saviour. One, a carter, said that he had received a number of small handbills of the young men's and other meetings, but without reading them, stuck them in his left-hand waistcoat pocket; but one Saturday night he said to his wife, "Lass, I have got a lot of papers here; I don't know what they are, but they will do for thee to light the fire with," taking one by one out of his pocket, and reading young men's meeting, carter's meeting, until he came to the twelfth, spreading them out in order upon the table, having a little fun to himself, and then saying, "What fools these men must be, wasting the money, paper, and time." He then said, "I will see if there are any more." "Oh, yes, one more, larger than the rest. I will put this in the middle." But that larger one was a tract with these words upon it, "Come to Jesus." "I was fixed to the spot," he said. "Thought a moment, and then said, 'All these are the twelve apostles, but this tract is Christ's word to me, 'Come to Jesus.' I said to my lass, 'I'll go to the meeting to-morrow afternoon.' I did so, and Jesus set me free." T. S.

A CARTER'S ACCOUNT.

When Messrs. Moody and Sankey were here, a young carter, C. E. W.—, was, by God's providence, led, prompted by a feeling of curiosity, to attend some of the services; but ultimately curiosity gave place to fear, fear to interest, and interest to peace and joy in believing. He at once set out to find what he could do for Christ, and meeting in the Circus one who has been labouring among carters, in connection with the Church of England Scripture-readers' Society, it was arranged to hold a meeting on Sunday afternoons for carters only. With this object in view, a committee of working-carters was formed, most of whom had found peace in Christ at the Victoria Hall services. The matter was laid in prayer before God, small bills were got for distribution, the expenses of which were borne by the men themselves, and our first meeting was attended by about 600. The average attendance, however, is about 300, and in order to induce the men to come, it was arranged that one of their number was to preside. This arrangement had a very good effect, and brought in many who otherwise would have kept away; but not only have our meetings been pretty well attended, but, what is still better, God's Spirit has been with us, and some who came just to see a lot of other carters, have been led to see themselves sinners, and

to trust the sinner's Friend for their salvation, very many having professed to have found peace.

A Bible-class, which is held on Saturday evenings, from eight to nine, is also an offspring of our Sunday meetings. At our first class, twenty-five were present; that number has since more than doubled itself, fifty-four being present last Saturday, and here, too souls have been won to Christ. This class is conducted by Mr. G. Bozman, the reader before referred to. In order to bring more men under the influence of gospel preaching, a circular was sent to the master carters, some of whom take an active interest in the movement, and have made a liberal offer to supply us with a number of Bibles.

Our meetings are addressed by clergymen and laymen of different denominations, after which an experience-meeting is held, the testimony of the men being owned of God in many instances.

We earnestly request the readers of the Young Men's Number of THE CHRISTIAN to remember our meetings in their prayers, that God will continue to increase our number, and his blessing. A LIVERPOOL CARTER.

A WORD IN SEASON.

After the address at the Victoria Theatre, New Cut, last evening (the 26th), I went into the pit, and there met a young man who was on his way out. I asked him if he were "Safe in the arms of Jesus?" (we had just sung this beautiful hymn).

He said, "No; but I very much wish I were. I am very miserable, and very unhappy. I came to this place last night, and was very much impressed by what I heard, so I came again to-night."

We sat down and prayed, asking God to give us his blessing. I then asked him his difficulty. He said that he believed all the gospel, but was unable to grasp the precious gift of eternal life. I read to him John iii. 36; v. 24; vi. 47; and 1 Pet. ii. 24. He said he believed that Jesus did die for his sins.

I then asked him if he would not like to kneel down and thank and praise the merciful God for giving him this belief. He assented joyfully. We knelt down together, and he prayed most fervently for the blessing, and thanked and praised God that He had enabled him to believe that Jesus died for his sins; and, glory be to God, whilst he was praying, the merciful Father shed the light of his Holy Spirit into that poor fellow's soul; and he who had knelt down a wretched and unhappy sinner, rose from his knees, after thanking and praising God, a saved soul, full of joy, and love, and gratitude, and rejoicing in his Saviour.

W. O. M.

FIRST ATTEMPTS.

It was on the 9th March last that the Lord graciously opened my eyes spiritually. On the following day I commenced to distribute handbills of the Moody and Sankey services at Victoria Hall. In giving them, I put on my best manners, and kindly invited the recipients to come to the meetings. In some cases the bills were received in a decent manner, and sometimes the reverse; others were inclined to converse and seemed anxious about their souls, to such I repeated texts of Scripture and related to them my own condition when the Lord Jesus met me. Many gave me their serious attention, and promised to think about spiritual matters and attend Victoria Hall, or some other place of worship. In other instances (these were drunkards), I was asked to call at their homes and accompany them to the Hall. I took two such one evening; one of them was somewhat intoxicated and went to sleep during the service, the other listened attentively and accompanied me again the next night, therefore I had a good opportunity to show him how Satan was working out his destruction; he has since attended several of the meetings of his own accord.

My humble opinion is, that the mode I have stated, viz., first handing a bill and then following it up by conversation, if the opportunity seems favourable, is preferable to abruptly button-holing and addressing people without first introducing your object by the aid of the handbill. J. E.

LEEDS YOUNG MEN'S CHRISTIAN ASSOCIATION.—The committee and members of this association have determined not to "slacken speed" during the summer months. An open air mission has been organized, and five young men's committees appointed for the purpose of carrying on meetings in as many districts in the town every week throughout the summer months. Several meetings have been held already. There has been little or no opposition, and a manifest blessing has rested on the work.

The Christian.

THE BRIGHTON CONVENTION.

THE Lord hath visited his people; and, as a consequence, his people are drawn to seek his face. On every hand, in every town, in every church, it would seem that there are some, be they few or many, who have ears to hear what the Spirit is saying unto the churches; and by a spiritual attraction, because they fear the Lord, they instinctively come together, and speak one to another. Thus it has been at Barnet and Mildmay for many years; thus at many Conferences, annual or special, which have lately shown a decided tendency to increase in number; and thus it was very remarkably at Oxford last year, and now still more wonderfully at Brighton.

Before proceeding further, can we do other than lift up our hearts in praise to God for the great work on the Continent? Pen cannot write the results of the visit of the foreign pastors to Oxford, the quickening and encouragement then received, and the results during the year that has succeeded—results which those who blamed as well as those who praised the Oxford Meeting are nevertheless constrained to acknowledge; for the fact of a great evangelistic awakening is patent to every one.

It is under a deep sense of responsibility to God, to our readers, and to the brethren more specially charged with the direction of this movement, that we endeavour to record our impressions of this Convention. We shall do so, not as partizans, on the one hand, nor as critics on the other. We went expecting to see the grace of God, and we were not disappointed.

The key-note of the Convention was said by Mr. Pearsall Smith to be this, "Jesus saves me now." The Apostle Paul founded an important argument upon the letter "s"—not *SEEDS* but *SEED*; so let us take for our motto, not so much the prayer, "Jesus save me now," as the assurance "Jesus saves me now"—for "if we know that He heareth us whatsoever we ask, we know that we have the petitions we desired of Him."

Each day began with a prayer-meeting, from 7 to 8.30, and these were always very hallowed seasons of waiting on God, in which numerous petitions were laid before Him, followed by seasons of silent prayer. Little was spoken at these meetings, and the last portion of the time was chiefly spent in solemn silence. An early prayer-meeting of two thousand Christians, gathered from all parts of the land, and representing the most diligent and faithful workers in our churches, is of itself a very significant and cheering fact, full of promise of good things to come.

The programme of the subsequent engagements was very varied, extending to thirty or forty daily meetings. The General Meetings were held in the Dome and in the Corn Exchange, each of which, accommodating, as we understood, about two thousand persons, was filled each day from 11 to 1 and 8 to 9.15 p.m. The smaller gatherings consisted of meetings for ladies, convened by Mrs. Pearsall Smith, inquiry-meetings by various ministers, conversational and other meetings for foreign pastors, evan-

gelistic services, etc. Of course, it would be very laborious to spend the whole day in meetings; and the halls and ante-rooms of the Pavilion, and the beautiful grounds in which it is situated, have afforded opportunity for rest and meditation, and for pleasant social intercourse. Indeed, one of the most enjoyable features of the Convention is the "communion of saints," who have thus been happily brought together—to revive old friendships, and form new ones.

One of the most delightful seasons was on the occasion of a breakfast for Continental pastors, when a number of representative Christian men and women were invited by the Earl of Kintore, the Earl of Cavan, Samuel Morley, M.P., George Moore, Donald Matheson, J. Butterworth, and T. B. Smithies, to meet Mr. Pearsall Smith, and the pastors of various nationalities who were at the Convention. After the breakfast, at which Lord Kintore presided, thanks were returned in few words, each in his own language, by brethren representing England, France, Germany, Switzerland, Sweden, Norway, Italy, America, India, Holland, Belgium, Spain, and, last of all, by Bishop Gobat, of Jerusalem, in the Hebrew tongue.

Mr. R. Pearsall Smith very appropriately read passages from Rev. vii. and Acts ii., asking the foreign brethren to repeat together, each in his own language, the words from Rev. vii. 10, "Salvation to our God which sitteth upon the throne, and unto the Lamb." The effect of this was most touching, and all hearts were melted and subdued. Then all ascribed praise to God by repeating verse 12: "Amen! Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen."

Mr. R. P. Smith, referring to Rev. vii. 14, said it was not unlikely that some there would be called to seal their testimony with their blood, but drew encouragement and strength from the subsequent verses:—"They shall hunger no more," etc., "but the Lamb which is in the midst of the throne shall lead them by living fountains of water, and God shall wipe away all tears from their eyes."

After prayer by Mr. Varley and a few more words from Mr. Smith, the following hymn was sung, the chorus in a different language after each verse:—

"JESUS SAVES ME NOW."

Mr. Pearsall Smith, when holding evangelistic services in Germany, said, "I have learned only one sentence in the German language, but this is enough to carry me safely all through life, and then right into glory. This is, 'Jesus errettet mich jetzt.'" Pastor Gebhardt has written a hymn in the German language suggested by these words, and which God has greatly used. The chorus of the English hymn is an exact translation of the German. The English hymn itself is not a translation of the German, but has been written specially for the Convention.

T. BOWMAN STEPHENSON.

GOD'S MESSAGE.

This is the glorious gospel word—
Our God His heavens doth bow,
And cry to each believing heart,
Jesus saves thee now!

Isa. lxiv. 1.
Psa. cxliv. 5.
John iii. 16, 36.

Chorus—Jesus saves thee now,
Jesus saves thee now;
Yes, Jesus saves thee all the time—
Jesus saves thee now!

THE BELIEVER'S RESPONSE.

God speaks who cannot lie; why then Heb. vi. 18.
One doubt should I allow?
doubt Him not, but take His word— 1 Cor. ii. 12.

Jesus saves me now!
Chorus—Jesus saves me now.

I trust not self; 'twould throw me back Rom. x. 6—9.
 Into despond's deep slough;
 From self I look to Christ, and find Isa. xlv. 21, 22.
 Jesus saves me now!

CHORUS.

German.—Jesus errettet mich jetzt
 Jesus errettet mich jetzt!
 Ja, Jesus errettet mich alleze it,
 Jesus errettet mich jetzt!

Temptations hard upon me press; John xv. 10; Gal.
 No strength is mine, I know; v. 17; 1 Pet. v. 8.
 Yet more than conqueror am I— Rom. viii. 35, 37.
 Jesus saves me now!

French.—Jésus me sauve maintenant!
 Jésus me sauve maintenant!
 Oui, Jésus-Christ me sauve toujours;
 Jésus me sauve maintenant!

Whate'er my future may require, 2 Cor. ix. 8.
 His grace will sure allow;
 I live a moment at a time, Exod. xvi. 21.
 Jesus saves me now.

Dutch.—Jesus redt my nu!
 Jesus redt my nu!
 Ja, Jesus redt my t'alle tyd,
 Jesus redt my nu!

Why doubt Him? He who died now Rev. i. 18.
 The crown is on His brow; [lives;
 The Son of Man hath power on earth: Matt. ix. 6.
 Jesus saves me now!

Italian.—Gesù mi salva già!
 Gesù mi salva già!
 Ognor mi salva il mia Gesù,
 Gesù mi salva già!

And when within the pearly gates, Rev. v. 11, 14.
 I at His feet shall bow,
 The heaven of heavens itself will be Rev. vii. 17.
 Jesus saves me now.

The Italian chorus was sung by brethren from Spain, as a Spanish chorus has not yet been composed.

[This hymn is published at a penny, and sold for the benefit of the orphan and destitute children at the Children's Home, Bonner-road, London, E.]

It would be impossible to describe this meeting. The holy fellowship in which all hearts were knit together was, as indeed the whole Convention has been, a foretaste of heaven on earth. The effect on the foreign pastors may be judged from this:—one from Holland told us, on Sunday morning, that the French and German pastors had confessed that some of them had come with bitter feelings in their hearts, but their hearts had been broken, and had flowed together in love, and on the morning of the first day of this week they met to break bread together in remembrance of the Lord Jesus. And on Monday evening, in the two large halls, the Dome and the Corn Exchange, there was a united Communion, presided over by the foreign pastors. Who can tell whereunto, in blessing, this will grow? If these pastors go home filled with love to God and man, "Oh, what will the harvest be?"

If we were to describe the present revival from the point of view which strikes us most, we should say it is a revival of the Bible in the esteem and affection of God's people. Whatever there may be that is crude, erroneous, or inconsistent with itself, in the teaching of this movement, its safety lies in this, that Christians of all ranks, views, and denominations meet round an open Bible to inquire there at the mouth of God; and so long as this is the case, there cannot be much danger.

The addresses of Mr. Theodore Monod, in which lucid exposition and direct application, earnest exhortation and quaint illustration, are blended

with logical accuracy and charming simplicity, are beyond praise. The excellent English and the tinge of foreign accent gave to these delightful and invaluable discourses an additional interest.

A correspondent, in the paper which follows this, refers to the inquiry-meetings. They have been on the whole most profitable; two or three brethren have united in conducting them; and what one has said has often been happily and usefully supplemented by another. The questions for the most part indicated genuine exercise of soul; there was very rarely a frivolous inquiry, and almost never a captious one; very little mere criticism, but an evident desire, created by the Holy Spirit in the soul, to learn and to teach the way of God more perfectly.

Of course every human thing has its weaknesses; and some of the inquiry-meetings appeared to us of this character. The truth concerning the Holy Spirit is one of those about which the Church generally is very little instructed; and we may well bear with one another in our endeavours to learn and teach; for while there may be a mote in our brother's eye, there may be a beam in our own. Nevertheless, "What is written in the law? How readeest thou?" must be our test; for if we remove in any degree our reliance from the written Word to experiences, we are to that degree removing from solid rock to shifting sand. We think it not unlikely that this may have been done by some who attended some meetings to wait for a baptism of the Spirit, and that they may have gone away in doubt and darkness. For their sakes we say, Come to the Scripture, which cannot be broken, to know what is really promised, and plead the promise in God's own words. All is clear as crystal in the Book of God. And the Holy Spirit will guide us into all truth.

The meetings for ministerial experiences were of very great interest. Some may have spoken from a sort of pressure, not liking to appear to have nothing to say; but there were many who spoke words of matured wisdom, and who had evidently drunk deep of the river of the pleasures which are at God's right hand.

Mrs. Smith's addresses were pungent and searching—those at her meetings only for ladies were, some of the ladies said, even more enjoyable than those in the Corn Exchange. Mr. Varley also spoke with great power and evident unction of the Holy One. Indeed, throughout, the presidency of the Holy Spirit was most manifest. In a word, the Lord was there, and if we only look at the negative side of the blessing of these ten days, it cannot but be remembered with thanksgiving that there was so very little to mar the joy—such universal courtesy and kindness, such evident desire to seek, not every one his own, but every one another's welfare. Those who attended brought a blessing with them, as well as came to seek one, and can there be a doubt that this gathering will leave a blessing behind it? We believe that already very many souls have been gathered into the fold of Christ.

To those who are dwelling on the infirmities connected with this work, we would say, God is very tender towards his children; He has not said to the seed of Jacob, "Seek ye Me in vain," and when they cry, "Thy face, Lord, will we seek," He will bear with them, make them to lie down in green pastures, and gently lead them beside still waters, into the paths of righteousness, for his name's sake. When even the heathen feel after God, if haply they may

find Him, He lets them know that He is not far from every one of us, for in Him we live and move and have our being; how much more then will He bear with his own believing children, and feed his flock like a shepherd, and do for them more than they ask or think?

We think that we shall most faithfully convey to our readers the character of this Convention by giving a few representative addresses; we have accordingly selected three, by Mr. and Mrs. Pearsall Smith, and M. Theodore Monod. In our next we shall give selections from other addresses, and we shall be very much obliged if such of our readers as are able to do so will supply us with any facts of special interest which came within their experience.

The weather until Saturday morning was beautifully fine. A boatman on that morning was heard saying to another, "The rain is coming at last." "No," replied his companion, "not so long as the Christians are here; they have been praying for fine weather." Does not this show how the world looks on, and how men would be convinced that God is with us of a truth, if they saw that our faith was firmly laying hold of the promises of God, and if the signs written in Mark xvi. followed them that believe. They surely would still follow, if our faith were equal to the promise, if our wicked unbelief did not hold back the power of God.

A Convention similar to this one is intended to be held at Leeds at the end of July.

FROM A CORRESPONDENT.

The first thing that strikes one in connection with the meetings of this Convention at Brighton, is the special and distinctive character of the movement. It is an assembly—a general assembly—of true believers. The conversation on all sides on the way to or from the Pavilion; the deeply-marked solemnity of the thousands in the larger gatherings; and the marked effects of the various truths as they are spoken, seen on the faces of all, either in calm joy or eager trembling anxiety, all clearly indicate that we are in the midst of a great course of the children of God, in the various stages of their life of faith.

Another thing, manifest enough, is, that a very great and widespread interest in the knowledge of the truth of God has at last been awakened. The hearts of these men and women are hungry. I believe that this is true of the whole Church at present; but this great gathering has brought the fact more fully to light. Perhaps nothing has gone further to prove this than the presence of continental pastors.

When hundreds of ministers from all parts of the Continent, many of them Christian teachers of note, have come over to tell us that, within the past few months, they have entered into fuller knowledge of God's truth; and that with this fuller knowledge there has come to them such an increase of the power of God as has given them victory to a greater extent over besetting sins, as well as far greater success in their ministry than in any past period of their Christian life: we have a fact which ought to command the attention of the Church of Christ.

But when, added to this, we hear similar statements made, not excitedly, but calmly yet firmly by well-known and well-tried Christian men from all parts of our own country, we are brought face to face with the great fact that this also is one part of the great work of the Holy Ghost; one part of that vast spiritual movement now shaking all Christendom. Those who look well and candidly into this matter shall find that our Lord is thus not only bringing thousands upon thousands of unsaved ones into life eternal, but that He is likewise leading all true believers into higher ranges of faith in the love of God as revealed in Himself.

Perhaps the most extraordinary of all the meetings are those held for conversational inquiry into this fuller knowledge. It is impossible to have been at many of these without observing many facts of interest; the chief of which, I dare say, is this, that while numbers profess to have been brought recently to clearer knowledge, and firmer trust, and more abiding joy in Christ, with correspondingly greater spiritual power, the very large majority are there with a deep and daily increasing sense of want in this direction, and of hunger for it. This is an important fact, because it is in itself a confession of dissatisfaction with present attainment of the Church and of belief in the possibility of progress. God has brought to this point; and He will bring the whole Church over Jordan into the land of promise, where alone we dwell on the true vantage ground for fight against the enemies of the Lord. It is a blessed feature of these inquiry-meetings, that the greater number of those present are men, and that there has been exceedingly little of the captious or even of the controversial spirit manifested, and certainly no bitterness. Many are distinctly enough stating difficulties, and complaining decidedly but very meekly and in love, that there has been much confusion of thought and seeming contradiction oftentimes in the way in which truth is being put; and in this they are right; only this is just what ought to be expected.

We cannot talk about anything which we may have received of the Lord without putting it in many diverse ways; because really it is but our individual experience of the blessing which we present. The blessing itself must be given by God through his own Word. Our talk about what we have got may and does arrest attention, and as men watch us and see the proof of blessing in our lives, they are convinced, and the hunger to receive it on their part awakened and intensified.

Now, at this point, our words should be silenced; and hungering ones should be directed to the voice of Jesus in his own words, and in them alone. I thank God that this is being realized in the Convention. Hundreds are now searching prayerfully the Word of God. One passes little kneeling groups, calmly asking light, or reading with quiet earnestness their Bibles, and talking together over the parts read. There is no controversy to be heard, and no excitement. It is as one well said, a "revival of the Scriptures." Men are coming to believe in a living risen Christ, who has expressed the whole mind of God in the Bible, and who Himself alone, knowing fully its depths, is by his Spirit declaring Himself to them its only expounder and interpreter.

We are turning more aside than ever from all other men's experiences of truth, at best but imperfect, and from their greatly varied modes of presenting them, and are saying, "Lord, here we are listening to thine own words. Tell me by thy Spirit which dwelleth in me thine own meaning of these words. Speak them into our hearts."

Surely, surely, his coming draweth nigh! These are but a few of the "signs in heaven and on the earth." We see in the great united evangelistic effort the ultimate fulfilment, as it were, of John xxi. 6. All the servants in their several boats, but at the word of the risen Lord alone, letting down the net in blessed co-partnership; but we see also the front ranks of the Church entering by faith into the place of dominion and power against the enemy, lifting up under the power of the Spirit of the Lord a standard against that enemy as he is pouring in like a flood, and in their calm reliance on their Lord's government and power, being qualified to reign with Him by and by over the nations of the earth. Lord Jesus, come quickly!

☞ "IN THE PRESENCE OF THE KING."—The hymn, "In the Presence of the King," which forms No. 6 of Songs and Solos, is written by Miss Armstrong, and is taken, by permission, from a small volume of Hymns and Poems recently issued by her, entitled, "The King in His Beauty," published by A. Richardson and Co., 10, Warwick-lane, E.C. The price is, we believe, 1s. 6d.

THE SCRIPTURES.

AN ADDRESS BY MR. E. PEARSALL SMITH, AT THE BRIGHTON CONVENTION.

Mr. Pearsall Smith addressed the meeting from, "But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the Old Testament, which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless, when it shall turn to the Lord, the veil shall be taken away" (2 Cor. iii. 14—16). The Scriptures are not a lot of books thrown together without regard to order. There is a consecutive arrangement of them all through. Beginning with the scene of an earthly Paradise, the Scriptures close with the scene of a heavenly Paradise. Beginning with the tree of life, which was forfeited, it closes with a tree of life which shall be ours eternally. Beginning with man under probation, it ends with man in absolute and unconditioned grace. Beginning with an earthly marriage, it closes with the glorious scene of a heavenly marriage; and all throughout, from first to last, there is a regular gradation and development. In Genesis we find the story of God's trial of man in various conditions always resulting in failure—failure in Paradise, failure when men were without law, failure when they were under law, failure under the patriarchal system, winding up with the terrible bondage of the children of Israel in Egypt. The second book gives us the story of man's redemption. We have sometimes sought to take the redemption without placing the Red Sea between us and the world we have left. In the third book we find God's provision in our condition of infirmity and failure in having continual access to Himself. In the fourth book we have the people of God being brought forward into the glorious land of their inheritance, and trusting Jehovah, whose wonderful hand and power they had just experienced in being turned back into the wilderness for forty years. In Deuteronomy we have the second giving of the law, that deeper and more searching examination of our hearts in the light of the will of God which always precedes the more definite entrance on a life of full obedience and communion. In Joshua we have the story of their crossing Jordan, beginning with the words, "Up, sanctify yourselves; for tomorrow the Lord will do wonders among you." I believe that is the word for our day here, that God is coming to do wonders throughout his Church, such as before we have scarcely dared to hope for. The story of Joshua is one of almost unbroken victory, and at the close of the book he says, "You know how, in all your hearts and all your souls, every promise God has made to you has been yours." Joshua died; and when those who had known him, and the elders which had crossed the Jordan had all died, then came a scene of failure; but our Joshua, our Jesus, never dies. We may have a life of victory even unto the end. There comes the story of the failure, but not as an example. God save us from taking the failures his book has recorded as our example instead of our warning! It is a very serious danger to Christians. And then He leads us on every here and there in the Bible, through fine vistas, such as in the Book of Ruth, in the Song of Songs, in Hosea, and elsewhere, especially in the great song of love which has its consummation at the end of the Bible in the marriage of the Lamb. Then we have the diary of Christ in the Psalms, and the heart of Christ unveiled to us. Then come the three books of Solomon—first the avoidance of evil, then that wisdom is better, and then the Song of Songs. There is a Sabbath of sabbaths, and there is a song of the consummated union of our hearts with our Lord and Saviour. Then come the prophecies of the coming of our Lord, with God's terrible denunciations of sin, and then for several hundred years the book of revelation is sealed.

The portion of the Bible I would immediately call your attention to is the four Gospels, which are the four narratives of our Lord's life. If you want a very vivid picture for a photograph, you take a stereoscope, and, looking with two eyes from two standpoints, the figure is projected into life-like distinctness; and so our God has given us four lives of our Lord Jesus Christ, each distinct, each portraying especially one side of his character. When I was young, I read often the life of the great hero of American history, George Washington. There was one biography written by a jurist, a Judge of the Supreme Court of the United States, which naturally looked at the character of Washington as a statesman. There was another, written by a soldier, which

looked at the character of Washington as a general. There was another, written by a politician, describing his political career; and another brief narrative, written by his private secretary, describing his life at home. Each one was a distinct life, giving the outlines of his history, and bringing all the different features into prominence.

You have four pictures of a landscape. One has the castle in the foreground, and the rest is thrown into shadow. Another has the town with the castle in the distance; another gives the beautiful woods with the rest thrown in the shade; another is executed having the sparkling waters in the foreground, and all else thrown into the background, each presenting a picture of the same landscape; and to have a vivid idea of it we should have all four. The Holy Spirit has given us through four different mediums the story of our Lord's life. Who were the writers? The first was an officer of the Roman Government; the second was a servant; the third was a physician; the fourth was a man of philosophic character and loving temperament. The first naturally gives the character of our Lord Jesus Christ as King, and his pedigree is traced from King David as a king descended from a king. The second of these biographies is written by the servant John Mark, who gives no pedigree of our Lord, but commences with a vivid picture and *resumé* of his miracles and works. The third delineates the picture of our Lord as the Man Christ Jesus, and there we find the tender picture of the prodigal son. In the fourth we find the pedigree of Christ traced all the way back to the head of the human race, Adam. It says, "In the beginning was the Word, and the Word was with God, and the Word was God." It at once commences with Christ's divinity. I could trace these things more fully, but the purpose of this meeting does not admit of it.

Now I believe that this is the order in which the human heart receives the Lord Jesus Christ. The first thing is, will we submit to Christ? Will we take Him as our King? A king is not a king unless he rules. A king could not suffer any rebellion in his kingdom, and when we take Christ as King, it means a complete and not partial submission of our whole will. Christ demands the thorough submission of our hearts. Obedience and faith are so nearly linked together that one can hardly distinguish which begins first, but if we were to make an analysis I think it would be found that the submission was the first thing. To believe in the Lord Jesus Christ is just as easy as breathing when the heart is perfectly submitted to Him. I want to bring you this morning, dear Christians, first to Christ as King. How willingly soldiers yield up their wills to the service of their king; and shall we be less submissive to Jesus than we are to an earthly sovereign? Have you any ambition apart from Christ and his glory? When Christ made Himself a servant, are ye seeking to set yourselves among the princes? When Christ, who was the only One who ever had a reputation, made Himself of no reputation, are you seeking to build up a reputation of your own for the purpose of pride and of self? Have you perfectly and entirely submitted yourself to the great King? If you would but take his own sweet words of grace, how gently the King would deal with you; but if you rebel, He must deal with you as a Sovereign. I know the tender yearning of a father over an obedient and Christian son, but if he was in the midst of his college career, I would say to him, "My boy, I would rather that all your bright hopes were dashed in pieces, and that you should lose your health, your means, everything that is bright before you, that you might be brought broken-hearted to the foot of the cross." We should dash in pieces our idols and break our brightest prospects in life, in order that we might have a higher joy and a more true happiness.

During the late civil war in the United States, the Vice-President of the Confederate States was sent with some Commissioners to meet President Lincoln, in one of the cabins of one of the large Monitors in Hampton Roads. It was a time when there was terrible slaughter going on. President Lincoln was so tender-hearted a man that he never heard a story of private distress without the tears coming into his eyes. They told him they would give up a very large part of what they had been fighting for, if they could have a certain part of the United States independent of the general Government. They pleaded with him for hours, for they knew the tenderness of his heart; but Mr. Lincoln sat silent and thoughtful, and when they had finished their arguments, he paused, and then, raising his hand slowly, and bringing it down upon the map before him, he said, "Gen-

tlemen, this Government must have it all." He knew that there was a worse alternative than even this terrible slaughter and suffering. He knew that there might be the history of the Mexican Republics enacted over again, and that there might be generations of civil war if it was not settled now; and his only words were, "This Government must have it all;" and the Government did have it all. Oh, my brother, my sister, Christ is King. Christ must be the whole of the kingdom in your heart. Will you compel Him to take possession through agony, sorrow, and shame? Hear Him now wooing you in the tender words, "Give Me thine heart." Will you not yield yourself in complete obedience to the King now, as He is represented in the first of the Gospels?

Prayer was now offered up by the Rev. Mr. Hankin.

Mr. Pearsall Smith said: It is not till we have learned to take Christ as King that we can understand how He could be the one who washes our own feet—the servant, the one who bears all our cares and all our sorrows. In the second Gospel we find the Lord Jesus thus bearing every burden, every care, every sorrow. If we have Him taken as our King, we can then look upon Him as the Man of sorrows who came into our condition, was a man of like passions with us, that we might have a human sympathy with Him, and be able to cast all our care upon Him. If the Lord Jesus takes all the care, you can do the work. The Lord is by his grace carrying you all the way home to glory. Would you not let Him carry your cross too, that your heart may be quite free? For many years I have seen that the same Jesus who tells me I must not steal tells me I must be careful for nothing. What! for nothing? No, nothing—anxiously careful for not one thing. If I get the care upon me I am disobeying the Lord Jesus, and doing dishonour to the grace and love which would carry all my burdens. One who preaches these things must be able to witness that he does not have care himself, and though reluctantly I feel that I must honour the grace which God bestows. Oh, take the Word of God into your hearts, and it shall keep you from every care. God was so blessing his work upon the Continent, that I was extremely busy. I had thought it right to take some weeks of thought and rest before these meetings commenced, but was providentially prevented, and there came thoughts of care and anxiety, and I said, "Well, Lord, if I have gone wrong it is not my fault; I have sought Thy glory." And I came into these meetings probably with no more care than any one who attends them. My dear brethren in the ministry, are you anxious about your charge? The Lord will take charge of it far better than you can. Lay your load on Him who is carrying you to glory, and have no anxiety about it. It is one of the blessed results of the Oxford meeting, that many of the pastors tell us they are able to do twice as much work as they were able to do before, because they trust the Holy Spirit to guide them. In a solemn act of surrender, let us lay all our cares upon Jesus as the Servant of Men as He is described in the Gospel of Mark.

Prayer was then offered by the Rev. Mr. Rappard, and the 162nd hymn was sung, "I leave it all with Jesus, for He knows."

Mr. Pearsall Smith then said: Again our blessed Lord presents Himself to us as the Man Christ Jesus, bone of our bone, and flesh of our flesh, one with us in all our infirmities and weaknesses, and yet without sin. If you have learned to yield perfect submission to Him as King, if you have learned to lay all your cares and sorrows upon the loving Jesus, you then can put your hand into his as your human Friend. There are those to whom the presence of Christ is more real than even the presence of those who are nearest and dearest to them. Oh that marvellous mystery, the union of the human and the divine! I am so glad that God has set a bound to human curiosity; I am so glad that men cannot investigate these things—that reason cannot penetrate into them. I am glad that I am called upon to believe when I cannot understand. Oh, friend, let faith and the Word of God negative all the thoughts which tell you you are unworthy and unfit for communion with Himself, and are not worthy to lay your head upon his shoulder, and be at peace! Your sense of the fitness of things would forbid it, but faith is above your moral sense; negative it all, and simply say, "God says so." As in the case of earthly sovereigns, so much the more in the case of Jesus, the infinite distance between Him and us brings a certain rest to our hearts, while we take Him in perfect trust as He comes to us, the Brother, the Friend, the Bridegroom of our souls. You can

never know the blessings that God intends for you until you take Christ as He is revealed in Luke—the Man, the tender, sympathizing Man, Christ Jesus; not until you can, in a very definite sense, realize that the everlasting arms are about you, and that you are "safe in the arms of Jesus." You remember what Tennyson says—

"Where truth in clearest words shall fall,
That truth, embodied in a tale,
Shall entrance find at lowliest door."

I am so glad that our religion is not a system of dogmas, that it is not given to us as some of us who are very doctrinal would have given it, but as a person—all being summed up in the divinity, the humanity, the glory, and the work of a person, the man, the God—Christ Jesus. We cannot bear the glare of the noon-day sun, and the divinity of Christ would make us shrink into ourselves, and cower were it alone revealed, but it is veiled in his flesh and his perfect sinless humanity. Some of you know what it is in friendship or in love to come to a moment in which your hearts suddenly break all the barriers of reserve, and just pour themselves out in an abandonment of love. Love to Christ should be not merely the sentiment, but the passion of our souls. Now let the cold hard barriers of our nature all be broken down while we pour out our hearts to Him in love.

After a few moments of silent prayer, the Rev. Canon Battersby led the meeting in prayer. The 86th hymn was—

"More love to Thee, O Christ,
More love to Thee."

and Mr. Pearsall Smith continued his address, and said: Now we come to the fourth Gospel, written by John, a man qualified by his high moral æsthetic nature, for a comprehension of Christ as the Son of God. We have, I trust, taken Christ as our King, our Burden-bearer, and our Friend—what a rest it is to the heart to come to the same Christ as our God. To fall at his feet and say, "My Lord and my God." To penetrate through the veil and to behold Him at the right hand of God the Father, still the man Christ Jesus, and yet assuming again the glory, the unveiled glory, of his divinity, and then to remember that when we see Him we ourselves shall be like Him! Oh, overwhelming thought! For one brief moment upon earth on the mountain the true glory of his person was revealed. It showed us his garments all white and glistening, and we shall be like Him as He is! Oh, child of God, were an angel to come into our streets to-day, clad in the livery of heaven, would not people fall down and worship such an one. Yet our position is higher than that of angels; they are but ministering spirits to us, watching over us continually. Those who have been taken down by Satan to the very depths of sin, are to be raised to the very highest of glory, to be seated upon the throne. Marvellous! And even now we are made partakers of the divine nature, having escaped the corruption which is in the world through lust, by believing God's great and precious promises. But the heart that has learned to submit all to Christ is in holy intimacy with Him, simply believes it and rejoices, and walks through all the homely circumstances of its life, whether it be sweeping the streets or sitting upon a throne, in the glorious consciousness of being a son of God. We can only get glimpses, faint glimpses, of this infinite glory. The best thing we can do is to bow and worship Christ the Life, the Eternal Life, and receive from Him not only the life, but the life more abundantly, till we are transformed into his own glorious likeness. Let us now bow in silent worship to Christ as our God.

THE LONDON AGED CHRISTIAN SOCIETY, 32, SACKVILLE-STREET.—The forty-ninth annual meeting of this excellent institution was held last week, the Rev. E. W. Dibdin presiding. The report stated that, at the present time, 105 pensioners were receiving the bounty, the average age of these being about eighty. The candidates must be over sixty-five, proposed by one or more subscribers of £2 per annum, and are received in rotation.

PLAYTHINGS FOR POOR CHILDREN.—Mrs. Meredith would be glad of some large, strong, old-fashioned playthings for the little girls in her Village. Some who have "put away childish things" may have a few such articles as a big rocking-horse, a cart, Noah's Ark, etc., the worse for the wear, that they may be pleased to get rid of out of their lumber-room. Anything of the kind will be acceptable, and may be sent, *via* S.W.R., to Adlestone, by goods-train, addressed to Mrs. Meredith.

THE OVERCOMING LIFE.

ADDRESS BY MRS. R. PEARSALL SMITH, AT THE BRIGHTON CONVENTION.

I wish to speak on the subject of "the overcoming life." I will not to-day call it "the higher Christian life," or any other name, but just the life of the believer. And, first, I will give you a little pyramid of texts on the subject, which I have built up, finding it a great help in studying the Scriptures. And one of the most interesting ways of doing so is to get texts linked together in your Bible, so that one will suggest another on the same subject. First, let me quote John x. 10, "I am come that they might have life, and that they might have it more abundantly." Then I would have right alongside of that Gen. iii. 21-24, which shows why we have need of life. The reason we needed Christ to come and give life was because we had lost life. I feel that the passage which I have just read in Genesis is one of the greatest proofs of God's love, mercy, and justice which can be had. When the life which He had given man had been ruined by sin, the very kindest thing He could do was to take it away, and give in its place a life which would be a success. Other passages might be thus grouped together in reference to the subject under consideration:—Rom. v. 12; Eph. ii. 1-10; Rom. vi. 4; Col. ii. 12; iii. 1-3; 1 John iv. 15, 16; iii. 24; John vi. 56, 57; xv. 4, 5; and, finally, Rom. vi. 11.

In all these passages—and these are but a few out of the many—it is set forth that there is provided a wonderful life, that that life is Christ living in us, and it must therefore necessarily be an overcoming life. It is called "newness of life," and the resurrection-life, and is a totally different thing from the old life we have by nature. As I said yesterday, the theological difficulties about this are probably very great; but I lay them all on one side, allowing them to take care of themselves, and try to get at the experience of the new life. And we do speak what we know when we declare that there is an overcoming life. I once met a celebrated and successful clergyman, who did not believe, he said, in this new-fangled doctrine. I asked the Lord to present to him that view of it—there are a thousand different views of it—which would meet his especial cast of mind. In the conversation the subject of life came up, and he then stated that the way in which he reached the top of the mount was this: he climbed up by the steps of prayer and by reading the Scriptures, putting his foot first on one promise and one position, and then on another, and, after very hard work, he reached the summit, and sat down to write his sermon. He would go on swimmingly till some one interrupted him with some domestic or other difficulty; and then, without a bit of effort, he would tumble right down flat again, and, before he could return to the top, he had to have another great climb. Sometimes, he added, he stayed at the summit two or three days, and even weeks occasionally; but he had never yet seen or believed that there was any kind of way in which he could ascend, and there remain. How delighted I was that I could say there is such a thing as being seated in heavenly places in Christ, and abiding in Christ, and living the life hid with Christ in God. I asked him whether he did not see that the difficulty was in his inward life; because, if it were right, it would live itself out easily and naturally, without such a great effort. He was living his life at such times by his own efforts and climbing, but what he needed was for his life to live him.

One of the greatest troubles of our human life arises from its inward limitations. Souls reach out in this and that direction, but are continually driven back by limitations. Some are careless by nature, some are narrow by nature, some cross-grained by nature; all have some little crook that is inconvenient to themselves, and disagreeable to other people; and the worst of it is that they cannot help it, because although by training and discipline a good deal may be done to rub off the rough corners, after all, if a man is careless, he is careless to the end of the chapter; and so with his weaknesses, if no new life comes to deliver him from the trammels of the old. When a soul gets a glimpse of the glorious possibilities of life, it is stopped short by these human limitations. How glorious, then, is the news that one can have a life that has no limitations, a life that is divine, that will go on developing day by day, and year by year, and even age by age, and find no limit anywhere. The reason of this is, that we are to be partakers of the divine nature. And the way in which this

life works is this. It gets into the very springs of a man, into the very issues of life, and works from within him. How grandly this gives the key to all the difficulties, and the clue to all the mazes and perplexities that trouble us. It is a resurrection life. It is just as though one had died and been buried and had risen again, and now walked in resurrection, and looked at things from a resurrection standpoint. And oh, how different this must be to the earthly standpoint. Lazarus had been a man of business, for instance, absorbed in money-getting, before he died, and was buried, and rose again. He surely could not have felt the same afterwards; money must have seemed to him a very small and valueless thing. He could not possibly have looked upon the paltry affairs of human life which absorb so many as he did previously.

How do people get delivered from the foolishness of childhood? Not by being scolded out of it or making efforts to get out of it, but by growing out of it. When I was a little girl, I used to think that grown-up people wanted to play just as bad as I did, only there was a law against it, and that that law came in force when people were about fifteen or sixteen years old. And I dreaded growing older, because this time was drawing nearer for me. I think this is the way with a great many Christians. They think, "If I were a mature Christian, a devoted Christian, I could not have my playthings; I could not be spending all my energies about dressing myself, or fixing up my house, or getting money, or going to the opera and theatres;" and no doubt they pitied Christians who did not have those playthings. Oh, what wasted pity that was! What is required is to get a life that does not enjoy that kind of thing. It is a great and grand thing to give it up even when we enjoy it, but grander still to get to the place where we do not want it. And this is the salvation that the Bible contemplates. It is to have a life that is so right in its very issues, as to live right without effort or constraint. If a man is a thief at heart it requires all sorts of laws and penalties to keep him from stealing, and even then he will do it. But if a man is honest at heart, not even laws and penalties could make him steal. And so it is said of the Christian that the law of the spirit of life in Christ Jesus hath made him free from the law of sin and death. And again it is said that they that have crucified the flesh and are walking in the Spirit, are not under the law. That does not mean that the right things are not done, but that they are done from the force of an inward life and not from the constraint of an outward law. "What the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

The overcoming life is such an easy, peaceful life. Sometimes people who hear it talked about think it means that people can get to a place where they do not have to keep God's law; but what is really meant is that they have got to a place where they can keep it, and love to keep it. I believe this is the life that the Lord Jesus Christ means every one of his followers to have. He means to be Himself their life, not that they should live, as it were, with one foot in self and another foot in Him, not living the Christ-life one day or one hour, and on other occasions living the self-life; but that self is to be dead, and their life is to be hid with Christ in God. Life does not mean a spasmodic effort for a little while, galvanizing a man for a few moments, but something inside that lives. When it is said that we are to live the Christ-life, it means that we are to be put right over into Christ, and are to leave our living to Him. Can it be conceived that a soul living that way will live as Christians do, absorbed in all the petty affairs of this world? Of all the types in the Scriptures, the one that gives the most beautiful idea of what this life should be is that of Joseph. Joseph passed through a sort of death and resurrection; he was put into the pit, into the dungeon, locked up in prison, and he came out of it, and reigned in the very land where Abraham failed. Abraham is a type of a Christian experience which is not yet able to reign over the things of the world, which has not yet come into the resurrection-life, but Joseph reigned in Egypt. All the things of sense were made subservient to him; he was king over them all. The very things that tempted Abraham were the things that served Joseph.

It is possible for a Christian to get to that stage of

experience in which he can reign over the things of sense, and instead of their being a temptation to him he is triumphant over them. Sometimes a great sorrow will bring this about for a little while. I knew a lady in America who was a Christian, but a baby Christian, and had a good many playthings, her special plaything being dress. Her mother died, and she afterwards came to me and said, "Oh, Mrs. Smith, how glad you will be to hear I am not caring about dress any more;" but when the grief passed she went back to the old condition, though temporarily she had been delivered from it—she reigned over it. But force of outward circumstances gave her that victory, and not the force of inward life. But suppose she had got the reigning life in her, she would have reigned over it whether she were in sorrow or in joy. The subject which I am treating is, I know, a very difficult one in a theological point of view; but, as I said yesterday, I do not want to be listened to with theological ears. I have learned something experimentally which I want to tell to others. If people hear a piece of good news that very nearly concerns a friend, they do not wait to dress themselves up in their best, and to compose a proper speech, in which to tell their friend the news, but they just rush pell-mell, anyhow, so that the friend may hear it. This is how I feel in regard to the subject I am considering. I have not the time nor the sense to fix it all up in the most beautiful or proper way, but I want to tell it anyhow, only so that people will hear it and believe it, and then perhaps some that hear it may tell it to somebody else a good deal better. It is a subject that is difficult to handle, and if I were a theologian I do not think I would dare to touch it, but I think I can lay hold of it experimentally. I have found the overcoming life to be a glorious reality.

I invite your attention to the 6th chapter of Romans, which is a difficult chapter for theologians, but from which I have learned some very blessed lessons. I do not think that because a text means one thing it necessarily does not mean also another. Although water is used for drinking purposes it does not follow that it cannot be used for any other purpose. We are only beginning to understand the use of water, and to understand that there are a thousand things hidden up in it that we shall some day learn to use. So with the Word of God—every word of it has a thousand meanings wrapped up in it. If the meaning I put upon this chapter is not the meaning that some hearing me would put upon it, I ask you to believe, anyhow, that that is the light in which it appears to me, and if there is a good lesson to be learned from it I beg you to accept it.

The first five chapters of Romans give us the subject of justification by faith in various aspects, and clearly and for ever settle the truth that salvation is by grace through faith, and is the gift of God. The fifth chapter ends with the declaration that where sin abounded, grace did much more abound. And at once the thought is suggested, that if this is the case, had we not then better continue in sin in order that grace may abound the more. Romans vi. answers this question. Paul does not say, "No; you must not sin, you shall not," but he says, "You cannot." "How can you," he asks, "that are dead to sin live any longer therein? Have you not found out that you have a salvation that delivers you out of that?" The very salvation that you have is a salvation from sin. If we want to know what God intends our salvation to be, we ought to go to the 6th chapter of Romans, and there we will find out. I would ask every one present to be definite as to your experience about this—Have I an overcoming life? Is my life a struggle, or is it ease? Did I live as I believe the Lord Jesus Christ means a Christian to live? How has it been with some of you during the past year? I ask you to answer the question honestly to yourselves—has your life been a life hid with Christ in God, or a life of struggle and effort, life that you have had to carry and nurse like a sickly infant? And if it is a life like that, do you believe that the Bible holds out something better? Every one should be clear and definite in answering the question. We have not come to Brighton to make eloquent sermons or speeches, but to help some in their efforts to obtain the overcoming life; and I would say here that it is to be got by faith.

But some may perhaps say, "Oh, if I could get faith, of course I could get salvation;" and therefore, I must explain it a little. God tells us in that sixth chapter, not that we *shall* be, but that we *are* buried with Him; not that our "old man" *shall* be crucified, but that it *was* crucified with Christ eighteen hundred years ago. What became of the "old man" I do not know, but I do

know that all these expressions mean something real, that will help us practically in our victory over sin. I beg those who do not understand them at least to try to act on them, and learn their meaning experimentally. I knew a lady who was a Christian, but a very uncomfortable and unhappy Christian, and who made everybody unhappy around her. She had the special peculiarity that, while she kept good enough in her own room, when she went out of the family, all her prickles came out, and she was exceedingly disagreeable. She knew it was wrong, but she did not know what to do, and thought she would lose her reason. One day she had been as cross as she could possibly be all day, and in the evening she met a gentleman friend, who said to her, "If you will only take the sixth chapter of Romans and kneel down with the open book on the chair before you, and read it verse by verse, and ask the Lord to show you what it means, and if you understand it and believe it, you will get deliverance." She promised to do so, and when reading in her chamber that night, she came to the 11th verse—"Likewise reckon ye yourself dead unto sin;" she could not understand that. "I am not dead," said she, "it would be telling a story if I said that. When I go out of my room I know I shall just do the same as I have been doing all day." But the blessed Spirit would not let her rest, and at last she made up her mind to obey this command, and to reckon herself on that authority dead to sin. She turned to Gal. ii. 20, where Paul says, "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me, and the life that I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me." She repeated it over and over, and although she could not understand it, she claimed it by faith continually, and asked the Lord continually to enable her to understand it. She went to sleep doing it; she got up in the morning doing it; she did it as she went downstairs. "But how will it be," she thought, "when I get into the dining-room?" But she went into the dining-room saying it, and went through her breakfast saying it, and the Lord made it true—she was dead to her old temptation. After the breakfast was over, her mother said to her, "What is the matter with you? Has anything happened? You seem to be so happy." She replied that it seemed as if her soul had sailed out into heaven. Since then, for three years, she has been living the overcoming life, reckoning herself dead to sin and alive to God in Christ; and not for one moment has the old temptation troubled her. Any Christian can do that, no matter what their present condition might be. At the very moment when they are in the worst possible condition they stand most in need of it.

CHILDREN'S SPECIAL SERVICES, SURREY CHAPEL.

The eighth anniversary service was held in Surrey Chapel Schoolroom, and was presided over by Rev. Henry Grainger. Although the room was, for the most part, filled with the children and young people who usually attend the Sunday and Tuesday evening services, there were many parents, teachers, and friends present, all of whom evinced their prayerful sympathy with these special efforts for the conversion and spiritual growth of children.

Mr. S. Tyler said that he was unable to express the gratitude he and his co-workers felt towards their heavenly Father for his continued blessing attending these and similar efforts. Since the last anniversary, fifty-four dear children had confessed their simple and happy trust in the Saviour, and been received into the Children's Christian Band, and sixteen had been welcomed into church fellowship. It was also a very encouraging fact that nearly all the helpers who conversed and prayed with the children at the inquiry-meeting were those who had themselves been led to decision for Christ at the children's service, and were all consistent members of his visible Church.

The children were then very earnestly addressed by the Revs. Arthur Hall and Henry Grainger, and S. D. Rickards, Esq.

BARROW-IN-FURNESS.—God has greatly blessed the labours of Mr. John Vine during the last month. A large number have in that time been brought to Christ, through the services at the Amphitheatre. Men, women, and children were seen in distress about their souls, crying out in agony, "That's me!" "It's too late!" "I'm lost!" The services of an evangelist are greatly desired, to carry on the work so happily begun, Mr. Vine having left for St. Helen's, to fulfil a three months' engagement there.

JESUS CHRIST AND HIM CRUCIFIED.

NOTES OF AN ADDRESS AT THE BRIGHTON CONFERENCE, BY REV. THEO. MONOD.

"And I, brethren," etc.—1 Cor. ii.

We ought, he said, to begin a little higher up in Paul's letter to understand the strength of these words. Just previously we read, "Of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." He is made unto us what we in our blindness and ignorance need, wisdom; what our guilt needs, righteousness; what our pollution needs, sanctification; what our perdition needs, redemption. And why is all this in Christ Jesus for us? "That according as it is written, he that glorieth, let him glory in the Lord." Paul has spoken of Christ and of glorying in Christ, but now what has he got to say about himself? "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God." When Paul came, the word did not go around, "There is an eloquent preacher, there is a deep thinker." "For I determined not to know anything among you, save Jesus Christ, and Him crucified." There he stood, there we stand. We have just simply to declare the testimony of God. Any child can bear a message, and we have to bear a message, to repeat what God has said, and that is all. And what is God's witness? That He has given to us eternal life in his Son. But how in his Son? In the Spirit of his Son? Yes, but how? Through the blood of his Son. Everything was summed up for the Apostle in this one subject, in this one living "Jesus Christ, and Him crucified."

"And I was with you in weakness, and in fear, and in much trembling." I would pity him who, having to bear the witness of God, should not feel weakness, and fear, and much trembling. But how is it that that weakness had such power, that that fear taught people not to fear, that that trembling brought trembling souls peace? "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." No doubt he had learned a great deal about the way of preaching among the Pharisees, but he forgot all about that; he would not any more speak as they did; he spoke as the Lord did, with power. "That your faith should not stand in the wisdom of men, but in the power of God." "Observe the force of this reasoning. He might have preached with a great deal of human wisdom and with great excellency of speech, but after he had gone what would have remained of it all? The people would have forgotten his words, and they would have said, 'If only Paul came back again we would be alive again.' Their faith would have been founded on his wisdom. But when there was no Paul at all, when he could say, 'Not I, but Christ in me,' then their faith was founded on the power of God; and that same power that convicted them of sin, that same power that comforted them, and strengthened them, and filled them with peace and joy in the Holy Ghost, was always with them. Therefore when he went they lost the pleasure of hearing him, but they did not lose the power of his preaching.

"Howbeit we speak wisdom." It is not the wisdom of men, but it is not foolishness. The world thinks the whole thing absurd, that we should be reconciled to God because some one died outside the gates of Jerusalem eighteen centuries ago, and still more absurd that we should be able to do and love what is right by ceasing from ourselves, and receiving our life from God. The world thinks it is perhaps respectable if we are sincere in holding that belief, but "Really now, between ourselves," they say, "there is no sense in it." And yet there is great sense in it: there is God's wisdom in it. "Howbeit, we speak wisdom among them that are perfect." I will just remind you that Christ says, "Be ye perfect, as your Father which is in heaven is perfect." I would also point you to what Paul says, that the aim of his whole work is, "Warning every man and

teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." What I think he means is, that he brings every man into the truth, and then into a growth of progress in that life of Christ, until the man becomes a perfect man. If a mother shows me a beautiful baby, and I say it is a perfect baby, that does not mean that it is not going to grow; it means just the reverse—that it is a beautifully healthy child, that will grow into a strong man.

"Yet not the wisdom of this world, nor of the princes of this world, that comes to naught." Don't you think that we Christians have given a great deal too much of our time and thoughts to the princes of this world, thinking to ourselves, "What kind of figure do we make in the eyes of the great men of the world, the intelligent men?" We have nothing at all to do with them, but to bear our witness to them, and through Christian love to bring them to the Lord Jesus Christ. "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory." God wants us to glory in Him, and the wisdom is hidden, and if we would find it out we must go and hide just where it is hidden, "hidden with Christ in God." We have here to search into the deep things of God, and how are we going to do it? In a very simple way. If you wanted to know what I think on a given subject, you might ponder over it for many days and never guess aright; but if you ask me, and I tell you, you will know my thoughts. "For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." Ask Him. "Now we have received not the Spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God."

O brethren, this verse is enough to feast upon for a lifetime. All those things, wisdom, righteousness, sanctification, redemption, belong to us; but we do not know them, we do not take them, until the Spirit of God comes and shows us them. You ask me, "How do you reconcile these things? You tell us that we must believe, and give ourselves without reserve to God, and now you say we can neither understand nor do anything without the Spirit of God?" I do not know how these facts are reconciled; I do not know how and where the Spirit of God and the will of man meet, and how they act on each other. I do not know how my mind acts on my body, but this is perfectly certain that God takes no pleasure in the death of a sinner, nor in the sins of the saint; that He is ever perfectly willing and able to give his Holy Spirit to them that ask Him; and that without his Spirit we can understand nothing and can do nothing.

Happy is the man who can say, "I have received." We have received, that is what we are here for, and I know that many here can say, "I have received." There was no obstacle in the world to our receiving the Spirit of God, but that we would not have it or did not believe that it was ours. We are met in order to ask for the Spirit of God, in order to do the will of God, for we will not get the Spirit of God for anything else. If we are willing, then is God's Spirit freely given. If we are not willing, oh, let us ask God to break these miserable, stubborn hearts of ours, that we may be willing, and that his power may act upon us. There has been much unreality about our religious life. We sing, "Come, Holy Spirit, heavenly Dove," but do we ever expect Him to come? If any one says to us, He has "kindled a fire of sacred love in my heart"—are we not apt to think that he is under a delusion? We must bring our daily life, our Monday and Tuesday's life, into harmony with what we preach and what we sing. "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But He that is spiritual judgeth all things, yet He himself is judged of no man." That is, of no worldly man, for they do not understand Him. "For

who hath known the mind of the Lord, that he may instruct Him? But we have the mind of Christ." This is the tone of true, normal, regular Christian life. We want the mind of Christ Himself. And have we a right to expect it? Why, brethren, He has given us Himself, and if we have Himself in any true sense, in no metaphysical sense, we have the mind of Christ. How would you like to have your child with you in a metaphysical or metaphorical sense? No, we want to have Him in the real sense of having anybody with us; to have Him in our heart of hearts, and to say, "We have the mind of Christ." Now I say that this is simply the answer to a prayer of Christ Himself. He prays for all those who shall believe on Him; He prays for you, "that the love wherewith Thou hast loved Me may be in them, and I in them."

CHRISTIANS OF SOUTH LONDON, HELP!

An Address delivered at the weekly Noon-day Prayer-meeting, Victoria Theatre, Wednesday, June 2, by Rev. W. A. Essery.

Dear Brethren,—We meet to-day as the people of God. Our special purpose is to pray for a rich blessing on the south of London. Within a few days this gigantic hall at Camberwell will be opened for the services of Messrs. Moody and Sankey, and let us hope they will come amongst us anointed with the Holy Ghost and great power.

How can we Christians of South London help the campaign about to be opened in the name of the Lord? This is the thing we all need to understand. O Spirit of Light, shine upon all our churches, that we may see our duty, and arise to the demands of this great occasion. I will endeavour to show how all the Christians in South London may effectively help in this work of God.

We can help by recognizing the divine call of the evangelists. The Head of the Church is the Lord Jesus Christ, and in his sovereignty He can depart from the usual courses. When He pleases to visit the churches and the world with special blessing, He chooses his own instruments. As Christians, we have no right to stand aloof, and say, Who are these foreigners?—we know nothing of them; no right to say their ways are odd and strange, therefore we will have nothing to do with them. Rather it is ours to look at their credentials, examine them fully, and then act. Mark, then, their course since they began their mission, twenty months ago. What was done by them in Newcastle, Glasgow, Edinburgh, Belfast, Dublin, Liverpool, Birmingham? Did not God awaken hundreds of godless souls by their ministry? Were not backsliders reclaimed, prodigals recovered, and the guilty pardoned by faith in Christ? Are not many thousands in all parts of our land walking in the light of God's countenance as the direct and indirect fruits of their work? Are not thousands more rejoicing in the reviving baptism of the Holy Ghost? These seals of divine approbation should remove our suspicions, and cause us to hail with delight the coming evangelists as "chosen vessels" of gospel truth and grace.

Christians can help by sympathy with their purpose. We can easily discover the design of their unflagging labours. One of the evangelists uses a little hymn-book, the other appears before eager crowds with a Bible. One sings with tender note the strains of gospel love, the other proclaims with burning fervency the message of gospel mercy. They have no sectarian design, they do not labour to change sinners into Episcopalians or Dissenters, Baptists or Methodists. Their purpose is to awaken the unconverted, to tell them the love of Christ, to snatch souls as brands from the burning. It is their purpose to quicken the spiritual life of the children of God, that we might be clothed with zeal, and walk in the beauty of holiness. Surely all the Christians in South London can sympathize with a full soul in such a purpose. Are not myriads around us ready plunging downward to 'destruction'? Are there not thousands of godless homes and Christless hearts by our side? Do we not see slaves of the devil

crucifying our own precious Lord? Do we not know that every day "the gates of hell" receive some of our neighbours to an unalterable doom? Oh, can we be cold or careless with such realities before us? Banish, banish all indifference. By the love of Jesus, and by the blood of Calvary, I pray you help by your holiest sympathy the work our brethren are coming to do.

And let us help by great expectations from the Holy Spirit. Men of all kinds have puzzled themselves to discover the secret of the success of this work. Some sneer at the American organ as "the important personage" in the revival. Others say the secret is the attractive solos sung. Others find it in the novelty of the meetings, and some in the machinery of advertising; but my belief is that all the genuine success comes from the power of the Holy Ghost, working with these chosen instruments of divine grace. We should look away from the men, and look up to the blessed Spirit. For four weeks, the huge hall yonder will be filled two or three times a day with vast assemblies. In those congregations you shall be able to find specimens of every sort of human depravity. Drunkards, blasphemers, thieves, harlots, worldlings, Pharisees, Sadducees, and infidels. How, I ask, are such to be transformed into saints, and made "heirs of God, joint heirs with Christ"? Not by sacred songs and fervent exhortations alone. No, brethren, such miracles can be wrought only by the force of the mighty Spirit of God. Let us have great expectations of his presence and power, for the promises are made to us.

By our earnest personal labour we can give great assistance. We can all help to gather the congregations. There are multitudes of our neighbours who will not come into our usual places of worship. They offer all sorts of excuses; they will be looked at, people will talk about them, or they have no seat or no proper clothes. You have tried on these in vain before. Now, Christians of South London, now is your time, up and stir yourselves. Go to your neighbours, wisely and earnestly invite them to a free church for once; tell them, no collections and no one to fear. Go and fetch them, and bring them with you. Let it be a rule, ye Christians, that whenever you go to Moody and Sankey's meetings you always secure some unconverted soul to accompany you. I know an employer of labour who has purchased a number of hymn-books, and given one each to his workmen. Go ye and do likewise.

We can all help by our united, incessant, fervent prayer. Every Christian is known at the court of mercy, and it is his glorious privilege to plead boldly before the throne of grace. Let the Christians of South London rally to the daily noonday prayer-meeting when it shall be held in this theatre. Why should not 4000 of God's children come hither every noon and storm heaven with their intercessions? Let us pray mightily in our congregations. Oh, I wish the pastors and churches of South London would turn every week-evening service into a prayer-meeting for a month. I would that from Woolwich to Wandsworth, and from London-bridge to Croydon, we could present one upturned sea of pleading faces to God. Let us pray in our closet for this work, and wrestle like Jacob with the Angel of the Covenant. And when we Christians attend the meetings, let our hearts be on fire with prayer all the time. You know how Aaron and Hur held up the hands of Moses, and then Joshua prevailed. The evangelists will be the Lord's warriors with the devil and sin; let us pray incessantly for them, and for the blind guilty thousands crowding the hall and hearing their voices.

I think I have said enough to show that every Christian in South London can help this crusade if he will. There is a place in this army for every true soldier of Jesus. The visitation of grace is surely near. The little cloud is swelling out to a greater magnitude; it hangs over our heads. O Lord God of Elijah, let not the cloud burst in lightning and thunder over us, but let it soon descend in showers of salvation upon all the souls of the people, making them to rejoice in Thy richest mercy!

MESSRS. MOODY AND SANKEY AT THE
BOW-ROAD HALL.

BY REV. T. RICHARDSON.

The last week of services was commenced on Tuesday, June 1, when Mr. Moody presided at the noon prayer-meeting, which has been held for many weeks in this hall, and Mr. Sankey sang.

About 1500 persons were assembled, and a deep interest was manifested in the exposition of Jer. xxxii. 17, "There is nothing too hard for Thee." Mr. Moody said he always took up this text at every place he went to. A solemn sense of God's presence pervaded the meeting, and, before closing, Mr. Moody said if any one was burdened about any relative or friend, would they present them to the Lord in prayer? Then followed a time of deep earnestness and struggling with God. One by one scores of persons offered prayer, such as, "Please pray for my four daughters;" and immediately followed by one of the daughters standing up, and saying, "Please pray for myself."

Those who wished to present themselves stood up in such numbers, that they were asked to retire to the inquiry-rooms, both of which were soon filled, and amongst those finding peace was the child of the mother referred to.

The evening meeting at eight o'clock was attended by over 9500, the subject being, "What think ye of Christ?" and again a large number of anxious souls came forward to be spoken to.

At the noon prayer-meeting on Wednesday, the petitions sent in were very numerous, and the number attending was about 2000. The subject was 2 Chron. xx. ("Jehoshaphat's Victory by Prayer and Praise"). God's power was brought out, and again the personal petitions were more numerous than the day before, one woman asking prayer "for my seven sons, all unconverted." The inquiry-rooms were filled immediately with many anxious souls, and many blessed fruits were gathered.

The evening meeting was full, the subject being "The blood in the Old Testament," and a most powerful exposition of atonement by blood was set forth, and followed by an after-meeting for the anxious, and much blessing vouchsafed.

On Thursday the noon prayer-meeting grew in numbers, and the subject was Psalm li. The necessity of a broken heart in connection with workers. All need to feel the value of immortal souls. Again petitions were poured forth, followed by a large number going right away to the inquiry-rooms, which were soon full.

In the evening, with equally as large an audience, the subject of "The blood" was traced in the New Testament, closing with the solemn question, "What will you do with the blood of the Lamb?" The whole of the workers were again fully occupied in pointing the inquirers to the crucified One, and with encouraging results.

At the Friday noon prayer-meeting, Mr. Moody took up the question of "The necessity for inquiry-meetings," from the example of John the Baptist, our Lord, and the Apostles.

Immediately after the personal petitions the inquirers retired, and it was remarkable to see the large number of ministers engaged with the anxious, showing that the value and use of the inquiry-room is becoming more and more accepted as it is understood.

The character of those coming to the inquiry-room at these noon meetings at once sets aside the objection as to the excitement, most of them being persons who will prove great blessings in their own centres of usefulness, so that the influence of these gatherings will go on and on till the Lord come.

In the evening the subject was "Decision;" 1 Kings xviii. 21, "How long halt ye between two opinions?"

Mr. Moody was most attentively listened to, and the hymn, "Nothing but leaves," sung by Mr. Sankey after reading a letter from a convert, left a solemn impres-

sion of the unprofitableness of a life not spent for the Lord.

The characteristic of the closing meetings in Bow-road Hall will ever be the noon-day prayer-meeting. Not that it has been peculiar to this week, for every noon prayer-meeting has had its charm, but the blessing and interest have been intensified, and many have said and realized, "Surely God is in this place."

WEST-END SERVICES.

During the past week evening services have been held in various churches in the West-end, in continuation of the meetings at the Opera House. Afternoon services were also held in Dr. Fraser's new church in Upper George-street. On Tuesday afternoon there was a crowded attendance to hear Mr. Spurgeon, who spoke with all his accustomed power and pathos, first to Christians and then to the unconverted. The subsequent afternoon meetings were addressed by Lord Radstock, Rev. C. Melville Pym, and Dr. W. P. Mackay of Hull. As will be seen from our notices, the West-end services will be continued this week.

OPENING SERVICES IN THE SOUTH.

Our readers will observe, from the announcement in our Forthcoming Meetings, that Messrs. Moody and Sankey commence regular services in the southern division of London on Thursday (this) afternoon, when Mr. Spurgeon and Mr. Aitken, of Liverpool, will give addresses. The meetings will be continued at Camberwell-green Hall during the remainder of Messrs. Moody and Sankey's stay in London.

CLOSING SUNDAY AT THE EAST-END.

Last Sunday's services at the Bow-road Hall were so evidently accompanied with the Divine presence and blessing, that we readily understand the feelings of deep regret with which many of our East-end friends have seen this special season of gospel privilege rapidly pass away. Their hearts have been so cheered and made glad by the welcome sight of sinners flocking to the Saviour "as doves to their windows," that some of them have told us they could wish their American brethren "not to sojourn, but abide" with them. We trust they may have faith to believe that when the extraordinary instruments have been removed, the continued presence of the Master Himself will cause the blessing to descend more copiously and steadily than before.

Little need be said about the early meeting for workers. In point of numbers, it was probably the best of all that had gone before, there being only a very few vacant seats. Mr. Moody's address on "How to study the Bible," is, we think, the most permanently profitable we have heard from his lips to Christians, and we hope those who had the privilege of hearing it on Sunday morning last will derive all the benefit it is fitted to convey.

The sight that met our view from the platform at the women's meeting in the afternoon was at once an inspiring and solemnizing one. The East-end sent forth of her thousands, and the great majority of the vast company that covered every inch of room were young women just on the threshold of life, with all its stern realities, its few solid pleasures, and many disappointments. "What a good thing if all these flowers of the human race could be safely planted in the garden of the Lord before the day closes," we thought. And how utterly saddening the thought that followed close behind, that in all human certainty many of them will, though "almost persuaded," yet postpone salvation to a more convenient season, which too often never comes.

After singing "Free from the Law"—is it right to ask unsaved persons to sing "Christ hath redeemed us once for all"?—and earnest prayer from Mr. Moody,

Mr. Sankey sang, "I am praying for you," the beautiful chorus being taken up first by the choir and then by the congregation. The oftener we hear this new melody of Mr. Sankey's—wedded as it is to words so full of meaning—the more we like it. And we are certain, from the effect it produced on the listening audience

this afternoon, that it has a future of blessed results in store for it, wherever Mr. Sankey may sing it. Before it was sung, he told a very affecting incident about a conversation he had with an avowed infidel last Sunday evening, who said he never hoped to be saved, but he had a daughter who was a Christian. We hope, with Mr. Sankey, that this daughter's prayers will not ascend for her unbelieving father in vain.

Mr. Moody gave out the notices, amongst which was one that Mr. Wanamaker of Philadelphia would address Sunday-school teachers next Sunday morning at eight o'clock, at the Bow-road Hall, and Major Cole of Chicago would speak to the children and their parents on Saturday afternoon at three o'clock.

Mr. Sankey then sang the ever-fresh and new hymn, "The Ninety-and-nine," and it was a study to watch the faces of the audience, as he told out in their hearing, probably for the last time, the story of "the tender Shepherd's care" for the erring sheep.

Mr. Moody's address was characterized by the almost superhuman energy and agonized entreaty that mark his closing addresses. He spoke from God's command to Noah, "Come thou, and all thy house, into the Ark." We cannot attempt to reproduce the words with which he pictured that wonderful event so really that one could almost fancy it was happening before his eyes; but his application of the story was so striking and appropriate that we are constrained to give some of his remarks. Premising that visitation in grace almost always precedes visitation in judgment, he said, "I firmly believe we are living on the eve of some terrible crisis." Then he recounted how, a great revival of religion having swept over the United States, and gathered a million and a half of souls into the Church, it was closely followed by the war between the North and South, that brought half a million soldiers to an untimely grave. Many of them had been saved in the great revival, and died in sight of heaven.

After having described the building of the Ark and the scorn with which it was looked upon by the people of the day, he referred to the hall in which they were met, and raising his arm in a warning attitude, exclaimed, "This building itself ought to be a warning to every man, woman, and child in the East-end of London as much as ever the ark was in the days of Noah." He went on to say that the hall had been put up by God's people at great expense, and they had not been asked to contribute one penny towards it, yet he believed it was printed up in some of the public-houses that their object was to make money, and that they were leaving the East-end because they could not make it fast enough. With much warmth he denounced such statements as "damnable lies, forged in hell and retailed on earth,"—language, we think, not a whit too strong. The destruction of the earth by the flood brought him to remark on the coming judgment of fire that the Lord was to send on the earth, and he was dreadfully earnest in his appeals to take instant refuge in the Ark, and so be safe from the pending storm. "There is a time coming when Christ will be worth more to you than ten thousand worlds like this." From the words of God to Noah, "And thy house," he addressed a very plain and pointed appeal to mothers before him to labour for the conversion of their children. It was with evident reluctance that he drew to a close, and gave his parting advice not to leave the hall without coming into the Ark. A great multitude rose at his call, from the little girl of twelve to the aged matron of sixty, and after prayer by Mr. Richardson, the tent, as well as the inquiry-room, were thronged with those into whose hearts the word had entered with convincing power. A large prayer-meeting was at the same time conducted by Rev. T. Richardson. An overflow women's meeting was held in the tent, and addressed by Mrs. Grattan Guinness.

The hall presented a very different, but no less interesting and marvellous sight at eight o'clock in the evening. Instead of the bright and variegated colours of the women's head-dresses, there was a serried phalanx of open, beaming faces, some of them bearing traces of much worldly care and sorrow, but by far the greater part of them belonging to men in the prime of lusty life. A few hundred women filled up the remote corners of the hall.

The way in which the ten thousand male voices sounded forth the hymn, "Free from the law, oh, happy condition!" can only be compared to "the sound of many waters." Mr. Shipton followed in a prayer of great power and directness. Mr. Sankey, once again, sang "The Ninety-and-

nine," having first told his brothers that he did not sing for their entertainment, but in the hope that the message in the song might cling to them when they were going about their daily work.

Mr. Moody repeated the notice of Mr. Wanamaker's address next Sunday morning, and said, he thought if they were not Sabbath-school teachers, and would come to that meeting, they would be inclined to become so without delay. If they were not Christians, let them become so at once, and then come and take a class in some Sunday-school next Sunday.

"Naaman the Leper" was the theme on which Mr. Moody dilated, applying the case of this ancient warrior to that of every sin-struck soul before him. "If every man here is half as earnest in desiring to get rid of the leprosy of sin as Naaman was to be free of his bodily disease, they would get rid of it to-night." Adopting the sarcastic vein, he showed how Naaman was the type of those who were willing to take salvation in any way but God's way. "My friends, do you see the lesson of the story? It is that if we are going to be saved it must be by doing what God tells us. If you want to get rid of the leprosy of sin you have only to obey. 'Believe on the Lord Jesus Christ and thou shalt be saved.' Is sin so dear to you that you will not give it up in order to receive Christ and heaven?" Very plainly he put it to his hearers that if they ever wished to be saved it must be by "an unconditional surrender." "I may be speaking to many of you for the last time; let me ask you while you are yet on the shores of time, where will you spend eternity?" He invited all who wished to get rid of the leprosy of sin to meet him in the tent, and the young men's meeting would be held in the large hall.

We close our notice of Messrs. Moody and Sankey's last Sunday in the East of London with the hope we expressed at the beginning—that God's blessing may rest on the seed sown so copiously within the past weeks, and that the fruits may continue to appear long after our brethren have ceased to labour in our midst.

MONDAY'S NOON MEETING, BOW-ROAD HALL.

There was a very large attendance at the "praise meeting" this morning. After the requests and preliminary exercises, Mr. Moody read from the prophecy of Isaiah, and at once threw the meeting open for reports. "Let us have a real praise meeting," he said. He referred to the case of a young man who had come 500 miles to the meetings, and said if no one else had been saved during the week it would have been worth all the labour.

Rev. T. Richardson praised God for the conversion of a relative.

Mr. Frank White said if every one in the hall were to tell of the reasons for praise, it would take hours before the meeting was closed. He addressed a few earnest words to young converts.

A clergyman told how he had encountered a boy in the inquiry-meeting, moving and looking about. In answer to a question he said he was "looking for Christ." He spoke to him, and shortly afterwards he found him looking for Mr. Moody, whom he wanted to tell that "Jesus had saved him."

Rev. Mr. Park had gratifying intelligence to give of the results of the late meetings in Belfast. Some of the young converts there have begun meetings in private houses in almost every street and alley in the town. A very earnest Christian work was going on, too, among the women of the town. There had been no such meetings in Belfast and the places round about since the revival of 1859.

Mr. Sankey thought the great secret of the movement was due to the prayer that had been offered. He said he had scarcely ever seen such good, earnest work as at the inquiry-meeting for the women yesterday afternoon. He spoke of the encouragement it gave them to hear of the continued blessing that was visiting the places where they had been. He then sang two verses of "I am praying for you."

Rev. T. Richardson said a great many notes of praise had been received of blessings experienced yesterday, both afternoon and evening. He had a special service in his own church, and there were many anxious inquirers.

A gentleman in the body of the hall also testified of the seasons of blessing yesterday. He hoped it was only the droppings of the shower that was to follow.

Mr. Paton said there was a lady who had attended many

of the Agricultural Hall meetings, and though she came to the last of them to find Christ, yet left without peace. She was suffering from an overdose of doctrine. Shortly afterwards her soul was set free through the words, "Only trust Him." She is now eagerly seeking to glorify God by trying to bring others to Christ.

Several interesting cases of companions rejoicing together in Christ were then related, and the speaker brought tears to the eyes of many by telling of the conversion of his own son at one of the meetings.

Mr. Moody said there was a little girl present who wished prayer presented for her uncle. He then asked those who were anxious about their own souls to rise, to which request a good few responded. Mr. Moody then offered fervent prayer for these special cases, and besought God to give great blessings at the remaining meetings of the week.

EVANGELISTIC WORK IN CANADA.

We have to record the grace of our Lord in connection with the faithful labours of his servants. Brother Robert Mackay, who had been engaged in similar work in the north-west of Scotland, came to Canada last summer, and since his arrival amongst us has been much honoured of the Master. During the winter he was called to take part in a work of grace which had commenced under the ministry of the Rev. D. McGregor at Manilla. Other brethren also assisted in the work. The whole country around seemed to be awakened to the claims of Christ and the value of his salvation. For many weeks service was held nightly, eager throngs listening to the words of life; and a multitude was added to the Lord, both of men and women. The Congregational Church alone received upwards of one hundred into its fellowship, the fruits of this season of blessing. Other churches shared in the harvest, although not to the same extent.

He was afterwards invited to go to Warwick, where, in conjunction with the Rev. Robert Hay, special services were held. The Lord Jesus bore rich testimony to the word of his grace. Both at the principal station and at the minor ones a powerful effusion of the Spirit was vouchsafed. For many weeks nightly meetings were held. The people flocked to hear of "Christ and Him crucified." Many anxious souls sought guidance, and many found the precious Saviour.

On Mr. Mackay's return to Kingston, it was thought desirable to hold special services in connection with the church of which he is a member. A plan of operation was arranged. Miss Geldard and Miss Mudie were invited to come and hold afternoon services, one for ladies and one for children. An evening service, conducted by the pastor and by Mr. Mackay, was also appointed. This programme was carried out. After six weeks of continuous work we have to thank God for his favour and marked blessing. The meetings were largely attended to the close. Many from all the churches came and listened eagerly to the "old, old story." Young and old were blessed, and many will look back on this season of work through all eternity with gratitude and praise. K. M. F

FEMALE ORPHAN HOME, RICKMANSWORTH.—Will any friend kindly give a perambulator for the use of one of the orphans, aged ten, who is a cripple, and cannot walk?
S. LUSCOMBE, Superintendent.

GALWAY EVANGELICAL UNION.—Prayer is requested by the committee of the above society, on behalf of the union and the work going on at present in Galway and the West of Ireland, where God has been visiting his people, and bringing many to believe on the Lord Jesus Christ.

GOSPEL TENT MISSION, SHROPSHIRE.—On Wednesday, June 2, in a field near Walcott station, the first meeting was held. At 4 p.m., several ministers and friends met for prayer under the canvas. At 5 o'clock tea was provided, when about 220 partook, and at 6 p.m. the tent, holding 300, was quite full. Prayers for blessings were offered, hymns of praise were sung, and several addresses were delivered by ministers of various denominations. It was a time of great refreshing from the Lord. The effort is entirely unsectarian. Will the Lord's people pray that Holy Ghost conversions may be the fruit of the Gospel Tent Mission in many villages. The one blessed object is to make known to the unsaved the gospel of Jesus only. Requests for tent services may be sent to Thos. Radcliffe, Esq., Cheswell Grange, Newport, Salop.

SPECIAL SERVICES, MILDMAY CONFERENCE HALL.

At Mr. Moody's request there have been two weeks of special effort in the Conference Hall, Mildmay, to be continued, if God will. For the first week Archibald Brown was the speaker, the Rev. William Stett for the second. The same earnest interest, the same blessed results, have been manifest as we are, in these days, privileged to witness, wherever and whenever the gospel of the kingdom is preached. How emphatically we live in the "year of grace," 1875; how determined must be the unbelief that says *now*, in looking down on a large congregation, "Can these bones live?"

The work in the hall has been of a very definite and unmistakable kind; one or two bright cases have come under our notice of souls entering into full peace during the address, and every night others have settled their souls on some simple passage of Scripture, and by its entrance received "light and understanding." Oh, that every section of our city had such a centre of effort, and such a hall as a standing testimony to the love and compassion of God.

The services of song have been excellently attended, and blessed also to the conversion of some. The work is only beginning; let us do the work of the Lord in making the dry valley full of ditches, and from the throne of God and the Lamb shall bountifully flow the living waters.

HOSPITAL SUNDAY.

"Ye have the poor with you always, and whensoever ye will ye may do them good." These words of the Master are as capable of application in the present day as when He sat at meat in the house of Simon the leper, in the village of Bethany. A special opportunity presents itself just now for "doing them good." Hospital Sunday has come round again, and we cannot but think that a gift for this laudable purpose will be as pleasing to the risen and exalted Saviour as was the precious ointment lavished on Him by the grateful Mary, when she "anointed his body to the burying." There must be many men and women of this city who have been sinners, but whom Jesus, within these last months, has forgiven. Let them not miss the opportunity of making a thank-offering next Lord's-day, when the box comes round for "Hospital Sunday."

DEATH OF REV. W. ARNOT, OF EDINBURGH.

We have heard with the most unfeigned sorrow of the death of this beloved and honoured servant of God, on Wednesday last week, after a few days' illness. It is with a melancholy interest that we turn to our notes of the Convention held at the Opera House just a month ago, and there find it recorded that the tender cheery voice of "the old man eloquent," now hushed in death, opened the proceedings of both days with the reading and exposition of the Scriptures. We recall the pithy, pregnant sentences with which he interspersed the reading of Christ's interview with the woman of Samaria. "Thou wouldst have asked of Him, and He would have given." "There is a sequence of nature for the philosophers," said the venerable doctor triumphantly, "one that never fails." We sigh to think we shall hear his voice no more. We loved him from the first time we heard him; we could not help it; and every time we loved him more. He seemed to speak out of a heart full to overflowing with that compassionate love and pity for sinners that comes from close and long-continued intercourse with the Master Himself.

Dr. Arnot, from the first, took an active part in co-operating with Messrs. Moody and Sankey in their evangelistic labours in Scotland, and we shall not soon forget the speech we heard him deliver at the recent session of the English Presbyterian Synod—a speech that entranced every listener—in which he spoke of the "deep sea soundings" that had been going on in the low parts of Edinburgh, and the strange specimens of humanity that the gospel-net had brought to the surface. And now he is gone to his reward. Though we feel that we can ill spare him, yet we will not seek to grudge him the well-earned repose he is now enjoying. "Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

REV. SHOLTO DOUGLAS IN INDIA.

Mr. Douglas, writing from Bombay on April 7 to a friend in this country, says:—

"Since December 31 I have been at work almost daily in the land. 'The day' will tell of the results, as I have no newspaper here to mention it for the good of others, and I do not see my way to send an account. I thank God for open doors everywhere I call—in Bombay, Madras, and other towns in this vast empire. One thing which strikes all is the readiness to hear and the ripeness of the field. I have held meetings in most places for holiness, and the Bishop of Madras assembled all the clergy to a meeting on the subject, held in his own house, at which, of course, he took the chair. I have had most of the clergy here also, and Nonconformists, to confer on the same topic. Many are the meetings on this point which have been held in Bombay. I am, thank God, able now to get into many drawing-rooms, and there speak to those who will not come to church."

HEBREW CHRISTIANS AT PALESTINE-PLACE.

A most interesting meeting of Jewish converts to the Christian faith was held last week in the grounds of the Rev. H. A. Stern, 8, Palestine-place, Cambridge-heath. A fair number assembled to a substantial tea, in the tent that had been erected for the purpose, and which, by half-past five, was quite full.

The Rev. H. A. Stern opened by sounding the key-note—sympathy. Converted Jews need encouragement and sympathy. This they cannot get from Gentile Christians. They must get it from those who have been through the severe persecution which only a Jew has to bear upon becoming a Christian. Gentiles may have troubles and even persecution, but they have no idea what a Jew has to put up with, both from his own people, and from those who profess to be Christians.

The Rev. Dr. Rosenthal spoke on the unbelief prevailing as to the possibility of the Jew's conversion, and related how Dr. Schwartz was led to believe in it, and entreated his brethren to be earnest in proving to the Gentile Christians that the gospel has still the same power as when it was given to the Jew first, and also to the Gentile.

Mr. Helter, a missionary from Germany, about to leave for Russia, Mr. J. M. Meyer, Mr. Prince, Mr. Duckard, and several others, addressed the meeting.

An incident mentioned by Mr. Duckard is so painfully suggestive of the cause of backsliding in our churches, that we give it. May all who feel the truth it presses on our attention individually cease to do evil, and learn to do well. Speaking of the lack of sympathy shown by Gentile Christians to Hebrew converts, he related an instance of a young man he introduced to a church, thinking the officers would take him by the hand, and help him on. But when he saw him some time afterwards, the young man said, "Oh, they treated me so coldly, that if I had not been a Christian before I went there, I should never have been one afterwards." Mr. Duckard went to see how it was they had treated him so, and was told that they wished to see how he turned out before they had anything to do with him!

PREACHING AT ALEXANDRA PALACE.—Assisted by various brethren, I have for a number of years past been privileged to conduct open-air services at the Crystal Palace upon the occasion of the Annual Temperance League Fête. This year the fête will be held at the Alexandra Palace on Tuesday, July 6. I shall be glad to hear from those who are willing to help by preaching or singing, and also to receive tracts for distribution. 71, Windsor-road, Holloway, N. W. FORBES.

WANTED IMMEDIATELY.—A few more Aarons and Hurs to come to the prayer-meetings, not to hear addresses, but to meet God, and to ask Him to bless the preaching of the gospel. A few more converted Sunday-school teachers to take the place of those unconverted. A few more tract distributors of the right sort, who, besides giving away the tracts, will speak for Jesus. A few more rich Christians who don't forget that they are merely stewards of the Great King. Application to be made at once to any God-fearing minister in the applicant's neighbourhood.

BIRMINGHAM.—The young men's meetings here have this last week increased in numbers and interest. The work still has difficulties in its way, and the faithful few earnestly desire to be remembered by all engaged in the Lord's work. There are hundreds in the town who were awakened by the preaching of Mr. Moody to consider their sins, and hundreds who gave themselves up to the Saviour, who, through lack of a little foresight, are not now to be found. May the Lord direct the minds of his children to this, that they not only wait upon anxious souls in the inquiry-room, but that they adopt some means to follow up every soul after the brethren have left our shores. In addition to the meetings in Needle-alley, at which there has been an attendance of 130 average, Mr. Joseph Armishaw has commenced open-air services in the Bull Ring, which the Lord is blessing.

CHINA FOR CHRIST.

It is already June. Those of your readers who have joined us in prayer that God would give the China Inland Mission eighteen missionaries this year, for the nine still unevangelized provinces, will be glad to know how far those prayers have been answered. Two of the eighteen have already sailed, shortly to be followed (d.v.) by several others.

The first, Mr. Henry Soltan, accompanied Mr. Stevenson to Burmah. They arrived in Rangoon, May 14th, to enter S.W. China, via Bhamo on the Irrawaddy, when God opens the way. Mr. Stevenson's nine years' experience in China will be very helpful. Let us pray for them.

The second, Mr. George King, embarked for Shanghai in the "Cybele" on the 15th ult., and has now probably reached the Red Sea. Ask a safe journey for him.

In China, Mr. M. H. Taylor, late of Nanking, has set out for Ho-nan, the first of the nine provinces. May I ask earnest prayer that God may protect and largely use his young servant among the twenty-five millions of this province?

I am about (d.v.) to issue a monthly illustrated paper, to be entitled, "China's Millions," to make them better known, and to plead their cause. The first number will be published July 1, by Messrs. Morgan & Scott, price one penny. I shall be thankful for prayer for God's blessing on it, and for help in promoting its circulation

J. HUDSON TAYLOR.

6, Pyrland-road, Newington Green, N.

WOMEN'S PEACE AND ARBITRATION AUXILIARY.

The first annual meeting of this Society was held on the evening of Wednesday week, in the Library of the Memorial Hall, Farringdon-street, which was beautifully decorated for the occasion. After a social tea, the business of the evening began, under the presidency of Mr. H. Richard, M.P., who is well known for his arduous services in the cause of peace. In his opening speech, he defended the prominent part taken in this movement by women, and showed how they are deeply affected by all the attendant evils of war, which he depicted in all their naked ugliness. "It is a coarse, brutal, butcherly thing, which has no glory in it." "We believe there is a better way of settling international disputes than by an appeal to the sword." After defending arbitration on all grounds in preference to war, the president read a letter by Mr. Elihu Burritt, in support of the efforts of the Society, and another from Mrs. Julia Ward Howe, of the United States.

The first report, read by the secretary, Mrs. Southey, Tressilian-road, Lewisham High-road, S.E., reviews the history of women's work for peace, and asserts that "anti-war Christians truly recognize the value of the soul, inasmuch as they will not sanction their fellow-creatures being made food for powder, and, at the bidding of their fellow-men, being hurried all unprepared into eternity." It also claims the Peace Auxiliary to be "an agency for clearing away impediments from the road of social progress, and for removing gigantic barriers to the spread of the gospel."

Mr. Leone Levi regretted that there should be any necessity in these later days for a fresh organization for the purpose of inculcating the principles of peace, but recognizing the sad necessity, he welcomed the co-operation of women, and appealed to all to use the influence they possess. Mr. Levi strongly deprecated the plaudits that had been showered on Miss Thompson, the painter of "The Roll Call," who had portrayed war rather in a favourable and glorious phase than a repellent one. Miss Becker, however, who spoke next, took an opposite view, and made a good point in favour of a wider diffusion of female influence on this question by quoting the words of the psalm, "The Lord gave the word; and great was the company of the women publishers."

After some pieces of music in praise of peace, sweetly sung by a small choir, Dr. Moffat, the venerable preacher of peace to the heathen, spoke shortly on the question of the evening from a Christian point of view. From his African experiences he gave some notable instances of the influences of women in bringing about peace between hostile tribes, and deduced a powerful argument in favour of the "Woman's Peace Auxiliary."

We cannot recommend the most Christian and humane objects of this youthful association better than by quoting the two passages of Scripture that adorned each end of the room:—"Nation shall not lift up sword against nation, neither shall they learn war any more"; "Glory to God in the highest, on earth peace, good will to men."

MR. GEORGE LAWRENCE has returned from Spain to recruit his health. He has recently lost two of his children. His address is, Monnow-street, Monmouth.

NOTICES OF BOOKS.

BACKSLIDING. By W. P. LOCKHART, Liverpool. *Hodder and Stoughton.*—A useful book on what is, alas! a very practical subject. It should not be forgotten, in the midst of the high aspirations after spiritual progress which abound at present, that spiritual declension needs to be dealt with practically, and in relation to matters of detail of every-day life. An unusually high spring-tide may carry a vessel safe into port, over sands and shallows, but, on ordinary occasions, the chart needs to be consulted, and the buoys which mark out shoals and banks need to be carefully avoided. There is, of course, but one chart of any use to the Christian, but the value of this little book consists in the amount of Scripture light it throws upon the subject.

THE WOMEN OF INDIA, AND CHRISTIAN WORK IN THE ZENANA. By MRS. WRETBRECHT. *Nisbet & Co.*—An interesting collection of sketches of female life in India, giving such an insight into the oppression, degradation, and injustice which are the portion of the sex throughout our vast Indian Empire, as fills the heart with indignation, and with a burning desire to see extended that most merciful ANTI-SLAVERY movement, the Zenana Mission. We earnestly entreat every young Christian woman who has not yet found a worthy vocation in life to read this book, and then to ask the Lord, "What wouldst Thou have me to do?" The work is full of accurate mission history, and gives a clear and definite idea of the true nature of the mission work awaiting ladies in India, as well as brief biographies of the principal female missionaries.

HOLINESS, SCRIPTURAL AND PRACTICAL; with Prefatory Note by the Rev. J. T. WRENFORD. London: *Hodder and Stoughton.*—The salvation from sin which the Lord Jesus Christ came down from heaven to effect, has three aspects which should never be disassociated—salvation from the guilt, power, and presence of sin. "He is made unto us wisdom from God," (to wit), "righteousness, sanctification, and redemption." We look back to his finished work on earth for righteousness. We look up to his priestly intercession as the ground and source of sanctification. We look on to his glorious appearing for the final change when "our vile bodies shall be fashioned like unto his glorious body," "waiting for the adoption, to wit, the redemption of our body." This little book, like many in the present day, confines its attention almost exclusively to the one aspect of salvation from sin, namely, "sanctification." If this be clearly borne in mind, and if its testimony to this one aspect of the great salvation be not allowed to dim the lustre of the other two, we have nought to express but hearty commendation of a stirring appeal to Christians to consider the Scripture teaching as to what should be the walk and ways of those whom God has justified, and whom He will glorify.

SCIENCE AND REVELATION. A Series of Lectures in Reply to Tyndall, Huxley, Darwin, Spencer, etc. *Belfast: William Mullan.*—From amongst the shower of missiles which have been falling upon the head of Professor Tyndall since his unwarranted attack upon Christianity, in the inaugural address to the Belfast Association last autumn, a few, aimed by cooler hands than usual, have been picked up and gathered together in this volume. In their pamphlet form, issued in succession after being delivered from a Belfast pulpit, they are already familiar to many who sufficiently appreciate their worth as to welcome their appearance in a more permanent shape. The names of the authors, who are amongst the most accomplished and able divines of Ireland, give to the papers in opposition to Tyndall, Herbert Spencer, and the new biological schools generally, a fair title to be heard upon such a subject, even though they are not written by professed scientists. If science invades their territory, they have not only a right but a call to defence. And one is glad to know that the Church possesses men sufficiently in the current of scientific thought to undertake the task without presumption, and to complete it with credit. Three out of the nine papers have undoubtedly a scientific as well as a theological value; a fourth contains an interesting deduction of the old argument from design, from the new facts of vegetable morphology in connection with fertilization; while the remaining five deal forcibly and clearly with questions of ordinary apologetics such as Miracles, Prayer, and the Divine Origin of the Bible.

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AFTER DARKNESS, LIGHT. A Memoir of Mr. W. H. Dollin. *James Hawkins, Welbeck-street.*—A loving, faithful memorial of a loving, faithful life. Mr. Dollin's character was not free from eccentricity, nor, we suppose, was the Apostle Paul's. Mr. Dollin is associated with some of the brightest times of our life, and we are right glad to see a sketch of so lowly and God-fearing a life.

EASTERN BLOSSOMS: Sketches of Native Christian Life in India. By MARY E. LESLIE. *John Snow & Co.*—A sweet little book, enabling one to realize the heart-exercises and life-service of native converts in India. The story of Bedou, the Bible-woman, is life-like and touching. Oh that India had thousands of such humble but efficient evangelists! A good book to read at mothers'-meetings, to enlarge the sympathies of Christian women, and to touch the hearts of all.

MINISTERS WORKING TOGETHER WITH GOD, AND OTHER SERMONS. By F. W. BOURNE. *Hamilton.*—Mr. Bourne is already known to the public as the author of "The King's Son," etc., and in the volume before us he gives us eleven sermons preached before the Bible Christian Conference, and other bodies. We have looked into this very thoughtful volume, and the first, third, and ninth sermons, seem to us especially deserving of mention. The section commencing on p. 254, and ending on p. 258, on the question, "Are there few that be saved?" and on the vexed question of "Universal Restoration," is particularly clear, Scriptural, and to the point. We are glad to see the author intends to issue other volumes of a similar character, as the diffusion of such literature is greatly to be desired, and if called for indicates an appreciation of thoughtful Christian teaching, which must be very encouraging to all who, ministers or otherwise, are "workers together with God."

MILITIA SERVICES IN DEVIZES.—Some time ago, prayer was asked in these pages for blessing to attend some special services in Devizes, to be held by Mr. Opie Rodway and Mr. Marshall. The Oddfellows' Hall was hired for the Sunday services. One of the brethren and his wife visited London to attend some of the Agricultural Hall services, and returned with a strong desire to reach the men of the Royal Wiltshire Militia, just then assembling for the annual month's training. Moody and Sankey's hymns were well practised, in order to render the services attractive. The men were visited at their billets, and in some cases compelled to come in. Five services were held during the week, about sixty men attending each time. A closing tea was provided for them, which they thoroughly enjoyed. After a time of solemn appeal to them to decide for Christ, as many as fifty responded by raising their hands, and gave a promise, by God's grace, to resist the temptation to drink. Each man, on leaving, received a nicely bound copy of the New Testament. The Christians are greatly encouraged by the success of the effort; as many as ten converts were baptized, and many others are still anxious. Let our readers recognize this blessing as a gracious answer to their prayers, and take courage and ask still greater things.

DOVER.—I feel constrained to tell your numerous readers what God is doing at Dover. There is a loving unity amongst several of the churches. United prayer-meetings, where different sections of the Church assemble twice a week, have been oftentimes seasons of refreshing from God. Last Lord's-day, at a public experience meeting held in Peter-street Chapel, a great number publicly testified for Jesus, amongst them were Churchmen, Methodists, and others; some told of very remarkable conversions; some were converted to God at Christ Christ, others at Saint James, and are still members in these churches; many dated their conversions from the singing of Miss B. Garrett. During the service two precious souls were saved. A band of Christian young men has been organized who hold open-air services, and exhort in the halls. The Templars' Hall has been taken for a mission in the centre of Dover; and a new hall erected at the pier end of Dover in Round Tower-street, being one of the most neglected parts of the town; over one hundred pounds has been subscribed by members of different churches towards the erection of this hall. This building is open, and a good work is already begun in it; a school of neglected children has been gathered in, and an open-air campaign is being carried on amongst the fishermen and costermongers in connection with this hall; many have already been inquiring what they must do to be saved? A grand work of grace is being carried on amongst the youths of Dover, several have been saved, and a youths' prayer-meeting is being well conducted every night by Mr. Blackman at the Youths' Society. I ask the prayers of my country for Dover, that Dover may send the light of truth and the influences of Christianity to the Continent.—Yours in the faith of the gospel, JOSEPH DINWICK.

DAILY TEXTS.

"**THERE SHALL COME OUT OF ZION THE DELIVERER.**"—
ROM. XI. 26.

Thurs. June 10.—"I know their sorrows, and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey." "I will seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day."—Exod. iii. 7, 8; Ezek. xxxiv. 12.

Fri. 11.—"Thou hast delivered my soul from death; wilt not Thou deliver my feet from falling, that I may walk before God in the light of the living?" "I am with thee to deliver thee, saith the Lord."—Ps. lvi. 13; Jer. i. 8.

Sat. 12.—"He shall deliver thee in six troubles, yea, in seven there shall no evil touch thee." "I sought the Lord, and He heard me, and delivered me from all my fears." "Thou shalt compass me about with songs of deliverance."—Job v. 19; Ps. xxxiv. 4; xxxii. 7.

Sun. 13.—"Our Lord Jesus Christ, who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father." "He delivered me because He delighted in me."—Gal. i. 3, 4; Ps. xviii. 19.

Mon. 14.—"Now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter." "That He might deliver them who, through fear of death, were all their lifetime subject to bondage."—Rom. vii. 6; Heb. ii. 15.

Tues. 15.—"The Lord knoweth how to deliver the godly out of temptations." "Because he hath set his love upon Me, therefore will I deliver him; I will set him on high, because he hath known my name."—2 Pet. ii. 9; Ps. xci. 14.

Wed. 16.—"Our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us." "Who delivered us from so great a death, and doth deliver, in whom we trust that He will yet deliver." "The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom, to whom be glory for ever and ever."—Dan. iii. 17; 2 Cor. i. 10; 2 Tim. iv. 18.

"**THOU ART MY KING, O GOD, COMMAND DELIVERANCES FOR JACOB.**"—Ps. XLIV. 4.

CENTRAL NOON PRAYER-MEETING,

MOORGATE-STREET HALL.

The following are the subjects and speakers for the ensuing week:—

DATE.	SUBJECT.	SPEAKER.
Th. 10.	The Lord's song in a strange land (Psa. cxxxvii. 4).	Rev. G. H. Camburn.
Fri. 11.	Above all that we ask or think (Eph. iii. 20).	„ C. De Selincourt.
Sat. 12.	The Lord and the little ones (Isa. xl. 11).	„ W. Stott.
Mon. 14.	Asking in the name of Jesus (John xiv. 13, 14).	„ Dr. Asa Mahan.
Tu. 15.	Behold he prayeth (Acts ix. 11).	„ E. Parnell.
Wed. 16.	Ministry of angels (Heb. i. 14).	„ J. Stephenson.

SOUTHAMPTON.—When the disciples went "preaching the Lord Jesus, the hand of the Lord was with them, and a great number believed and turned unto the Lord." And so now in this town, where the Lord Jesus is being preached night after night, this true stamp of God's approval is with us. We cannot count how many have been saved, nor how many impressed and awakened, but as day by day seekers are dealt with in the inquiry-room, and go away rejoicing, we can only use the Scripture reckoning and say, "a great number" have believed and turned to the Lord. I will not occupy your space with the intensely interesting details which came under our notice, the like of which are repeating themselves all over the country in these fruitful days of ingathering, more than to give an instance of a young woman on Whit-Monday, who, finding herself excluded for want of a ticket from the tea provided for some 500 in the Drill Hall, was overheard to declare her intention of going to the Common instead, the resort of all sorts of temptations and wickedness on these holiday occasions. She was asked by some Christians to wait a little, and soon room was found for her, and she stayed, not only for the address, but also went into the inquiry-room, from which she returned home rejoicing in her new-found Saviour. One characteristic of the work here is that it is an united effort on the part of several churches to bring the unconverted to Christ, and thus Christians are also much revived. On Wednesday, the 16th inst., we are to have a conference on evangelization, when several well-known Christians have arranged to be present, the object being to bring the responsibility of unitedly seeking to win souls to Jesus more prominently before Christians. Will your readers pray that this object may be abundantly attained, and that many of us may be stirred up afresh to yield ourselves to this great work.

E. ASHBY.

UNITED CHRISTIAN CONFERENCES ON SCRIPTURAL HOLINESS.

ADMIRAL FISHBOURNE, C.B., Convener,
REV. JOHN ALLEN, Hon. Sec., Southgate, N.

Y. M. C. A., 165, Aldersgate-street.—Meeting every Saturday, from 3 to 4.30 p.m., for the Study of Holy Scripture, on the Duty, Privilege, and Power of Holiness. June 12, Revs. James Fleming, J. Hawes, Thornley Smith.

WOOD GREEN, MASONIC HALL.—June 15, 16, 17, 18, from 3 to 9 p.m., with interval for refreshments. Speakers expected, Revs. J. Fleming, C. Graham, J. Hawes, George Lamb, Dr. Mahan, C. B. Sawday, Thornley Smith, G. Turner, John Thomas, and ministers of the neighbourhood; Messrs. J. P. Larkins, W. Haig Miller, Dr. W. Woods Smith. Ladies' Meetings.—Mrs. W. Haig Miller, Miss Helen Gillard. Rev. James Pugh, Hon. Local Sec.

LUTON TOWN HALL.—June 28, 29, 30, July 1, 2. See further announcements. Rev. G. Newton, Hon. Local Sec.

The Christian TRACT FUND.

APPLICANTS FOR TRACTS.

- J. D. Adey, 33, Upper Lewes-road, Brighton.
- Wm. Gay, 30, Victoria-crescent, Newport, Mon.
- R. J. Lavender, Evangelist, 20, Herenitt-street, Canning Town, Essex.
- Thos. E. Howl, jun., 73, Long-st., Union-st., Hackney-rd., E.
- L. Evans, Lorne-street, Moss-side, Manchester.
- A. H. Costine, Dumfries.
- Geo. E. Pearce, Camelford.
- Jonathan Parker, Chesnut Cottage, Water-lane, Kingston-on-Thames.
- W. A. Kennard, Alpha Cottage, West Tarving, Worthing, Sussex.
- Grant Jackson, 43, Lander-road, Edinburgh.
- A. G. Kirkham, 5, Clifton-street, Finsbury, E.C.
- Miss Whitby, 12, East-hill, Colchester, Essex.
- James Walker, 3, Motcombe-terrace, Lower Norwood, S.E.
- H. Cook, Belle-vue-place, Stoke-road, Gosport.
- S. E. Raymond, 57, King's-road, Chelsea.
- Sarah E. Hall, 31, Lower Parade, Leamington.
- M. Matthews, Craven Arms, Salop.
- John Sexton, 178, Waterloo-road, S.E.

NOTICES.

Mr. E. WRIGHT has removed from 85, Grosvenor-park, Camberwell, to 3, Cottage-green, Camberwell, S.E.

HOSPITAL AND SHIP LIBRARIES.—Mrs. Craig desires to thank kind friends who have sent packages of books to Gosport, and acknowledges those parcels sent by Z. and T. B.

Communications received with thanks.—M.T.; W.M.C.; E.S.; E.J.W.; E.C.; W.D.; A.T.C.; S.P.; J.W.; S.M.; T.A.D.; W.A.E.; M.D.; T.W.G.; J.H.T.; D.D.; S.B.C.; C.F.C.; G.W.C.; E.T.F.; Minnie; S.L.N.; G.G.W.; J.D.S.; G.B.; A Worker; D.L.; G.H.; A.A.K.; W.S.W.; A.G.; F.H.R.; J.C.; H.B.M.; E.H.; T.G.E.; S.W.

THE CHRISTIAN MISSION.—In connection with the yearly Conference of evangelists and workers of this Mission, the Annual Meeting will be held at The People's Hall, Whitechapel-road (near the Church), on Monday, June 14; chair to be taken by S. Gurney Sheppard, Esq., at seven o'clock. Addresses by W. Shepherd Allen, Esq., M.P., N. J. Powell, Esq., Robert Paton, Esq., Rev. W. and Mrs. Booth, and the various evangelists from stations in London and the provinces. Admission by ticket, to be obtained by enclosing stamped envelope, to G. S. Railton, 272, Whitechapel-road, E.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.—For a young lady on whose behalf prayer was asked for in THE CHRISTIAN last year. Praise that she is now at rest in Jesus.—For the conversion of my youngest child at the Haymarket last week.—For a sister and friend, converted in answer to prayer made in THE CHRISTIAN the end of last year.—For exceeding great blessing, granted in answer to prayer, at Bognor.—Thanksgiving that a young man, who left England a few days since, has not attempted to do a threatened injury. Pray that the Spirit of God may guide him, and that he may return to his native land a new creature in Christ Jesus.

PRAYER.—For the wife of an officer not likely to recover from a peculiar form of disease, and imbued, it is feared, with sceptical teaching.—For a converted medical man, that he may find his diplomas, which have been lost or stolen, to enable him to follow his profession.—A female missionary to factory girls asks prayer that she may be guided in search of work for the Lord.—For blessing on a new work about to be commenced to reclaim the better class of the fallen.—For dear friends now on their way to Australia, that they may be led thither in safety.—For a Sunday-school teacher.—For a Christian lad, lately

brought to the Lord, who has a drunken mother. Also that the Lord will make me a blessing in an engineering work.

PLACES.—For an evangelistic work in the Vestry Hall, King's-road, Chelsea.—For special services at Evanwood and Cookfield, near Bishop Auckland, from June 1 to 18.—For God's people in Warwick, Leamington, and Kenilworth.—That God will make a way for the erection of a room or hall in Frimley, near Ipswich, where it is urgently needed.—For Glen Urquhart.—For a five days' open-air Mission at Herne Bay, commencing Monday, June 14.—For special blessing on the Christian Conference, to be held in Coalsnaughton Chapel, Tilling-coutry, on the second Saturday in June.—For a week of services to be held (d.v.) at Bromley, Kent, commencing June 15, that the power of God may be manifested in the conversion of many souls.

CONVERSIONS.—For an atheist, who has given orders that his children are not to be brought up under Christian training.—For one who is very anxious.—For a husband, two sons, and three daughters, one of the sons being a drunkard for many years.—For a widow, seventy-three years old, and that the Lord will mercifully give her peace in mind, and ease from pain.

FORTHCOMING SPECIAL MEETINGS.

MESSRS. MOODY AND SANKEY'S MEETINGS.

VICTORIA THEATRE, LAMBETH.—Messrs. Moody and Sankey's Noon Prayer-meeting will be held here on and after Monday next, 14th inst.

CAMBERWELL-GREEN HALL.—Opening Services for Christians on Thursday, 10th inst., at 3. Mr. Moody will preside, Mr. Sankey will sing, and addresses will be delivered by Mr. C. H. Spurgeon and the Rev. W. H. M. H. Aitken, of Liverpool. Tickets at Hall, or on application by letter to Secretary, enclosing stamped envelope. Gospel Addresses by Mr. Moody, and Singing by Mr. Sankey, on Thursday, and every evening in June except Saturday, at 8. Sunday, June 13, Address to Christian Workers, at 8 a.m.; to Women only at 3.30 p.m.; to Men only at 8 p.m.

BOW-ROAD HALL, Burdett-road.—Meeting for Children on Sat. next, at 3 p.m. Address by Major Cole, of Chicago. Special Address to Sunday-school Teachers, by Mr. Wanamaker, of Philadelphia, on Sunday morning next, at 8.

ISLINGTON HALL, between 8 & 9, Islington-green, N.—Young Men's Meeting every evening, 8.30—9.30.

IN connection with the recent services of Messrs. Moody and Sankey, Special Services will be held at 8 p.m., on Wed., Thurs., and Fri., June 9, 10, and 11, at Christ Church, Victoria-street, Westminster; Craven Chapel, Craven-street, Golden-square; and Paddington Chapel, Marylebone-road.

THE RIDING SCHOOL, Knightsbridge.—Evangelistic Addresses will be given (d.v.) every Sunday in June and July at 3.30 and 7.30 p.m., by Earl of Cavan, Lord Radstock, Mr. S. A. Blackwood, Mr. H. Varley, and others. Admission free, without ticket. Messrs. Moody and Sankey's hymn-book will be used.

CONFERENCE HALL, MILDWAY PARK.—Annual Mildmay Conference on Wednesday, Thursday, and Friday, June 23—25. Subjects:—"The Glory of the King," "The Power of the King," and "The Presence of the King."

GREENWICH TERMINUS, Greenwich.—Mr. Denham Smith will preach on Tuesday evening, June 15, at 7.30.

IRON ROOM, Upper Clapton.—Mr. Denham Smith every Sunday at 6.30, and Friday at 7.30, during the present month.

STAFFORD ROOMS, Titchborne-street, Edgeware-road.—Evangelistic Services for both sexes, every Friday, at 8. Young Men on Sundays, at 3.15. Workers' Meetings (men only) Sundays at 6.30 a.m.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Spiers, at Town-hall, Hammersmith, June 10, 11, at 11 a.m., and 7 p.m.; Public-hall, Croydon, June 14 to 18; Stafford, June 28 to July 2. Meeting during Mildmay Conference in Room No. 4 of Conference Hall, Wed., June 23, at 3.30.

Children's Evangelistic Band.—Mr. Russell, at Bell-street Mission-hall, Edgeware-road, June 15, 16, 17, at 7.—Mr. Russell, open-air service in Regent's Park (near the Fountain), every Monday, at 6.—City Weekly Prayer-meeting at Weigh-house Schools, Fish-street-hill, every Tuesday morning, 9 to 9.45.

HOUSE OF REST, 7, Cambridge-gardens, Kilburn-park, N.W.—Meeting every Friday, at 3 p.m., on "Faith's Rest, and the Believer's Progress in the Divine Life."

HOME OF INDUSTRY, Commercial-street, Spitalfields.—Meeting of Christian Workers third Wednesday in each month, at 7. Tea at 6.

MOORGATE-ST. HALL.—Thurs., June 10, at 7.30.—About 8.30 the Meeting will be open for short prayers until 9. Also, a Gospel Service for the Young is held every Saturday afternoon, at 3. Parents, teachers, and friends are invited to bring their children. Meetings for Young Men every evening except Thurs. and Sat., from 8 to 9 p.m. A Meeting for Young Women only, every Saturday afternoon, at 3, to commence June 12, in the Upper Room (entrance from London Wall); to be conducted by Young Women.

MISSION-ROOM, Central-hill, Norwood.—Mr. Frank White, on Friday, June 11, at 7.30. Also Sunday, 13th, at 7.

VESTRY HALL, King's-road, Chelsea.—Special Services.—Mr. C. Russell Hurditch will preach each Tuesday and Friday night, at 8. Christian workers affectionately invited.

ST. GEORGE'S HALL, Langham-place.—Messrs. Henry Edwards and C. Russell Hurditch, Sunday, at 7.

MALDEN HALL, Haversstock-hill.—Mr. Herbert Hill, Sundays, at 7; Wednesdays at 7.30.

WEEKLY NOON PRAYER-MEETING, St. George's Hall, Langham-place, W.—Every Wednesday, from 12 to 1.

DAILY PRAYER-MEETINGS.

BOW-ROAD HALL, Burdett-road, 12—1.

CENTRAL CITY NOON PRAYER-MEETING, Moorgate-street Hall, corner of London Wall, 12—1. Ladies' meeting, 1 to 1.30.

Y.M.C.A., Stafford Rooms, Titchborne-st., Edgeware-rd., 12—1.

MILDWAY CONFERENCE HALL, Mildmay Park, at 12.

NO. 59, LOMBARD-ST., Mon., Tues., Thurs., Sat., at 1; Wed. and Fri., at 12.30.

EAST-END CONFERENCE HALL, Carlton-sq., Globe-road, at 12.30.

WOOLWICH, 14, Thomas-street, 12 to 1.

SUSSEX HALL, Leadenhall-street, at 1.

SUNDAY-SCHOOL Union, 56, Old Bailey, at 1.

PEOPLE'S HALL, 272, Whitechapel-road, at 1, except Saturday.

THE PEOPLE'S HALL, 188, High-street, Deptford, 1—2.

GREEN LANES WESLEYAN CHAPEL, N., 6.45 a.m.

PECKHAM EVANGELISTIC MISSION, 116, Hill-street, 12—1.

TOTTENHAM.—Brook-street Chapel, 12—1.

ST. MATTHEW'S VESTRY, Denmark-hill, from 12 till 12.45.

ONSHOW HALL, Neville-street, Fulham-road, Sat. even., at 7.30.

ARUNDEL-SQUARE CHAPEL SCHOOLROOM, every morning, from 7 till 8, Sundays from 8.45 till 9.45.

COMMITTEE ROOM of Small Public Hall, Croydon, 12—1.

UNION HALL MISSION, Carlisle-street, Edgeware-road, 12—1.

19A, GREAT PORTLAND-ST., Oxford-circuit, 3 p.m.; on Saturdays specially for children and their friends.

GREENWICH.—Large Hall, Railway Station, 12—1.

Donations received by Messrs. Morgan and Scott to Saturday Morning, June 6th, 1875.

Rev. E. Clarke's Mission in Italy—J.B.	0 2 6
Expenses of Messrs. Moody and Sankey's Meetings in London—P.E. £12/3/-; Reader, 1/-; H.F. £1; Wood Green, £2; Z.Z.Z. 3/-; E.C. 2/-; C.S.J. £12/3/-; H.H.S. £1; E.L.L. £3; E.A.V. 10/-; M.B.H. £1; U.M.H. 10/-; E.H.C. 10/-; D.G. £10; T.A.C. 10/-; M.F.C. £2; F.N.G. 19/6; G.M. 3/-; A.K. 10/-; A.T. £1; M.M. 2/6; A.M.J. 2/-; K.J.B. 5/-; Widows' Mite, 2/-; M.D. 5/-; Anon. 25; E.J.H. 3/-; J.G. 25; J.B. £1; S.E.A. £1/10/-; N.B. 8d.; H.R.C. £1; A.C. 10/-; A.E.Y. £1	56 2 8
Scripture Readers, Ireland—H.L.	1 0 0
Miss Lee's Home, Plaistow—A.	1 0 0
East End Juvenile Mission—J.H. 15/-; L.C. 2/-; J.B. 10/-; Boys—E.C. 10/-; Girls' Home, Ilford—M.L. £1. Poor Woman—M.F.C. £1	3 17 0
Deptford Gospel Mission, Tent—Z.Z.Z. 3/-; A.F.C.C. 10/6	0 13 6
Lodianna Zenana Mission—M.L. £1; H.H.S. £1; T.A.C. 10/-	2 10 0
Crystal Palace Bible Stand—M.L.	1 0 0
Miss Weston's Work in Royal Navy—M.L. £1; H.H.S. £1; A.T. 5/-; S.S. 10/-; J.B. 10/-; Mrs. G. 5/-; Arctic Expedition—G.N. 3/6; A.T. 5/-; Life-boat Hall, Devonport—A.A. 10/-	4 7 6
Aldershot Mission Hall—M.L.	1 0 0
Major Malan's Mission, S. Africa—C.S.J. £1/3/-; T.A.C. 10/-; H.M.K. 15/-; W.H.A. 25	7 8 0
Home of Industry—L.C. 2/-; Belleville Home—J.G. 25	5 2 0
China Inland Mission—J.A. £2; T.A.C. 10/-	2 10 0
Midnight Meeting Movement—E.L.L.	1 0 0
Miss Mason's House of Rest—E.L.L. £3; M.S.O. 10/-; M.F.C. 5/-	3 15 0
Poor Jews in Whitechapel—E.E.L. £1; T.A.C. 10/-	1 10 0
Famine in Asia Minor Fund—E.E.L. 10/-; T.A.C. 10/-; M.Y. £2	3 0 0
Boy's Home, Deptford—A.F.C.C.	0 8 0
Poor French in London—T.A.C.	0 10 0
Woman's Mission to Women—T.A.C.	0 10 0
Dinners for Aged Sick and Poor—T.A.C.	0 10 0
Miss Leigh's Young Women's Home, Paris—T.A.C.	0 10 0
Mission to Cabmen (J. Jones)—M.F.C. 10/-; S.S. 5/-	0 15 0
Cripples' Home—M.F.C.	0 5 0
Postmen, Policemen (Miss Whiteway)—A.T.	0 2 6
Moravian Missions—Ashton-place	0 13 0
Friendless and Fallen—M.M.	0 2 6
Mr. Pascoe's Work in Mexico—H.M.K. 15/-; Trust, 5/-; J.G. 25	6 0 0
Whitefield Mission—S.S. 5/-; R.K. 5/-	0 10 0
Miss de Broen's Work in Paris—H.E.W.	0 1 0
Miss Cotton's Work in Dorling—J.G.	5 0 0
Christian Workers' Mission—A.E.Y.	0 10 0
Mr. W. Penrose's Mission—E.E.G.	0 5 0
Society for Distributing Scripture Truth, Eastbourne—E.E.G.	0 5 0
Kilburn Home for Little Boys—E.E.G.	0 10 0
Miss Sharman's Home—F.S.	0 5 0
Homes of Hope—F.S.	0 5 0
Homes of Compassion, Hounslow—F.H.B.	0 4 0

£113 19 2

M. S. Howard—[A Parcel of Clothing, with thanks.]
 Rev. G. P. Baxter, Bryansford Parsonage, Castlewellan, acknowledges with many thanks—A Trifle, 3/6; Stamps, 5/-; Scarlet, £1; A Thankoffering for many Blessings, £1; M.P. £1.]

SECOND
YOUNG MEN'S SPECIAL NUMBER

OF
The Christian.

London: MORGAN AND SCOTT,]

[REGISTERED FOR TRANSMISSION ABROAD.]

[12, Paternoster Buildings, E.O.]

THURSDAY, JUNE 10, 1875.

FROM MR. MOODY TO THE EDITOR.

MY DEAR SIR,—I am greatly taken with the idea of having a Special Number of *THE CHRISTIAN*, devoted entirely to Young Men. The work amongst the Young Men is, to me, one of the most cheering features of the present movement, and I trust this Special Number will give it a fresh impulse throughout the whole country. The account of the Liverpool Convention should be read by every Christian Young Man in the three Kingdoms.

LONDON, June 1, 1875.



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TO OUR CONTRIBUTORS.

We think it is only right to express our special thanks to those friends (chiefly young men) who have kindly sent us articles and interesting intelligence for our two Special Young Men's Numbers. With their assistance, we trust we have been able to present to our readers some idea of one of the most important and hopeful features of the great religious awakening with which God is visiting our land. We send forth these special issues of our paper in the prayerful hope and expectation that they may be instrumental in arousing a livelier, a more universal interest in the work among young men. We repeat the announcement made in last week's Number, that "the two extra portions will be issued as one Special Double Number of *THE CHRISTIAN* for Young Men, price Twopence, for supply to Young Men's Associations throughout the world. It will contain matter of sufficient interest and importance to constitute it a manual for the conduct of evangelistic and other work among young men everywhere; and we would request those Associations which desire supplies to send us orders as early as possible."

IN TINTED COVERS, 1s.; CLOTH, 1s. 6d.

ADDRESSES TO YOUNG MEN.

By REV. DANIEL BAKER.

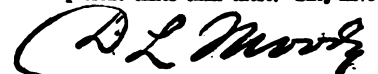
WITH COMMENDATORY PREFACE by MR. D. L. MOODY.

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THE FULFILMENT OF SCRIPTURE PROPHECY.	ON SEEKING THE LORD.
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EXTRACT FROM MR. MOODY'S PREFACE.

"I have thought no Addresses could be more suitable for the present times than these. They have been a great help to me; and many who are now preaching the gospel in America bear similar testimony. . . . I believe his [Mr. BAKER'S] Addresses will be the means of pointing THE WAY to multitudes who are enquiring."



London: MORGAN & SCOTT, 12, Paternoster-buildings; and may be ordered of any Bookseller.

HOW TO GET UP A YOUNG MEN'S MEETING.

THINKING OVER IT.

First of all, pray about it. See if God wants you to get it up. If God does, be sure that you are really willing to do your part. Remember that Satan would give a good deal to have you let the thing alone, and be prepared to deal honestly with the excuses which he will put into your mind against it. Take up the questions of personal inconvenience, sacrifice of your time, possibility of losing certain friendships, and many others which will at once suggest themselves, and ask yourself candidly, "Ought I to let these things stand in the way?" Settle them at once for what they are worth, and give God the benefit of any bias.

Then, after counting the cost, if you really mean to go on, let every fear about consequences, every doubt about the success of it, every suspicion of failure, vanish. You have all the powers of heaven at your back, and you *must* succeed. Make up your mind to this at once, and go forward in the fulness of trust in God. Do not be frightened at your own inexperience, nor think how exceptionally "hard to move" your town is. It is God who is to do the work, and not you; so you may safely leave all anxiety in his hands. Above all, do not be afraid of making mistakes. Everybody makes mistakes; and the greatest mistake you could make would be not to begin at all.

PRELIMINARY STEPS.

Look out three or four other young men whom you think you might get to join you in it. In every district there are three or four young men who usually take the lead in such things; do not go to *them*. If they are worth anything, their hands will be already full; but that is not the reason. Young men would take it from them *as a matter of course*, and it would not have the same effect. Get them to pray for you, and counsel you, but let the new workers come to the front.

Remember it is quite as important to develop new workers as new converts. Therefore, pick out three or four new men, young men whom young men would like—Christians, of course. They may not be workers, very probably because they never get the chance. The Church has a wealth of such young men, men whom it is at once her loss and her sin that she has never set to work. Call on one or two personally; tell out all that has been passing through your own mind, how you have grown ashamed at never having done anything for Christ, how you have begun to yearn for the souls of the young men around you, how God has laid it upon your heart to make a humble effort to reach them. Do not get their answer upon the spot, but after a brief prayer that God will lead them to comply or refuse according as it will be for *his* glory, say you will call back again in a day or two. Spend the interval yourself in ceaseless prayer.

THE FIRST MEETING.

The first meeting will naturally be a workers' meeting. Let it be anywhere—in your own bedroom, for instance. If half-a-dozen come, it is well. If three come, thank God—God can work with three. It is not his way to work with crowds; it never has been. Individual men are his instruments—*units*. The New Testament itself is but a brief biography, and the pages of

the Old are marked with the lives of men, not with the graves of nations. Therefore, be encouraged with your *handful*. "Where *two or three* are gathered together in my name, there am I." Let this meeting be continued every second night, say, for a week. Let it be a week of consecration and prayer. Let the workers get filled with the Spirit. Let them determine to take *one month* clean out of their lives and give it away to God. If they do, they will not need to be asked about the second month—it will be God's too.

Meantime, let a hall be engaged, a small cheerful place, unsectarian if possible, a place which would be popular with young men. A music-hall or an empty theatre may often be had in summer, or, as a last alternative, the school-room of a church; or, even at a push, a *tent* might be hired for a few pounds. Then let a few unpretentious tickets be printed. Let them be of the very best quality, containing a courteous invitation to the meeting. Any *cost* will kill the meeting at the very outset. Let the invitation be delivered *personally* to every young man in the neighbourhood, and accompanied by a respectful verbal request that it would be a favour if they could make an effort to come. It might even be whispered about that Mr. So-and-so (who had not been identified with "this kind of thing" before) was expected to preside, and young Mr. Blank (who had certainly never previously been known to "come out" as a Christian) would probably speak, so that, curiosity and surprise being awakened, an audience would be almost a certainty.

THE ARRANGEMENT OF THE MEETING.

Large platforms should, if possible, be avoided. A little table, a few yards from the centre of the room, with the chairs ranged round in semicircles, makes probably the best arrangement. This is, at all events, unostentatious, takes away the appearance of speechifying, or delivering *set* addresses, and gives that homely, informal character to the meeting which should be specially aimed at. Anything which will reduce the character of the speaking from speechifying to plain honest talking, even in form, is of more value in a distinctively young men's meeting, than one who does not know young men, might imagine. A harmonium, and a few leading voices to form a small choir, are, of course, a great acquisition. It is needless to add, that all who have an official charge of the meeting, such as handing about hymn-books, and showing the audience to their seats, should be *gentlemen*.

THE PROGRAMME.

The meeting should only last an hour. From nine to ten at night is undoubtedly the best time. Theoretically this late hour is ridiculous; but the stern law of experience has peremptorily proved it to be right. All the recent great work amongst young men throughout the country has gone on from nine to ten at night. There are a hundred objections to it—objections of great weight. They are all granted. It would be of immense advantage if an earlier hour would suit; that is all one can say. The reasons for the popularity of the late hour seem to be these: Many do not leave business till very late; some have evening-classes, over at nine; some have church work, home duties, and other engagements, which do not set them free earlier.

Then no one grudges dropping in to the meeting when the day is practically done; but an earlier one breaks

up the whole evening, and this is a serious matter when the meeting runs on for weeks or months, as it ought to do, if there is any life in it at all. The less formidable the meeting can be made to those who are invited, who are not Christians (who naturally look on it as a kind of nuisance at any rate) the better; and young men are not going to lose a quiet row, or a smoke, or their innings at cricket, for a religious meeting.

Then the meeting should be held *every night*. It should run right on through everything—wet nights, fine nights, long nights, short nights. Do not say, "Well, we'll have it three nights a week to begin with—best to begin with a trial." No, it isn't! If you have faith enough for three nights a week, you may as well have faith for seven. You see, a young man comes on Monday night, and if you have no meeting for him on Tuesday, he goes to the theatre. The men who would do that are the very men you want to get hold of. Therefore let your meeting be an institution. If it should only be a small one, or a temporary one, never mind. Let it be an *institution* while it lasts.

THE CHAIRMAN.

A great deal depends upon the chairman. To young men he should be a *sample Christian*. He should be youthful, genial, sympathetic, natural, ready. Gentle withal, he should know how to be firm without being severe, and to respect the feelings of his audience more than the feelings of an individual. There are men who attract men. Therefore, if you have half-a-dozen men whose hearts are in the right place, choose him above all who is the most *likeable*, who lives in that mysterious atmosphere of natural magnetism, the influence of which is as difficult to define as to resist.

The chairman should be to the meeting very much what the *chef de baton* is to an orchestra—to keep time and tune. His stock-in-trade consists of a Bible, a hymn-book, a watch, *with a seconds-hand*, a cheery smile, and an eye "without any mud at the bottom of it," as Emerson would say. His duties are at once very simple and very difficult. The difficulty is in being simple; it is so hard to be unobtrusive. Then it requires great tact to gain influence over a meeting by familiarity without losing it in dignity; and great delicacy of handling, to let the sympathetic elements in the audience enjoy the sense of complete freedom, and the discordant ones at the same time the fulness of restraint. He fills the post best of whom, when the meeting is over, a stranger would say, "What an easy time of it the chairman had! Just to sit in the chair, and do nothing. Why, anybody could do that!" A touch so light as that is the perfection of all generalship. But, after all, it is only God who can *subdue* a meeting.

THE BILL OF FARE.

The speaking, of course, must be done by young men. If, as a deputation from some other town where there has been work, a stranger can be got to help (not to monopolize), it might give the work a better start; but the experiment has been tried with local men only, and succeeded to perfection. After an opening hymn, the chairman might call on some young man to read the requests, and lead in prayer—a novice if possible, for his own sake, if not for the meeting's; it would draw him out. Then another hymn, and a few verses of the Bible read by another, followed, perhaps, by a few remarks. After another hymn, two very short addresses, of ten minutes, concluded with prayer, the benediction and an

earnest appeal from the chairman for the undecided to stay to the after-meeting.

The addresses may be anything but preaching—young men will not stand being preached at by one another. Individual testimonies to personal change of heart have been found most useful of all.

Every Christian has his own wonderful little history to tell; and when it bubbles right out of the heart, with the sole desire to glorify God, and bring sinners to the cross, no one ever thinks of the blundering and the faltering. And if an occasional tear has to be brushed away from the speaker's eye, at the memory of the forgiven but not forgotten past, there is an eloquence in strong men's tears which no voice can ever express. After the first night or two, the meeting will generate its own speakers. Men's tongues will be loosed. Those who never dreamed of speaking will find they cannot keep silent. Then, instead of having two addresses, the chairman might occupy the first twenty minutes himself, then throw the meeting open, and hear from half-a-dozen, two or three minutes each. By-and-by, a teaching-meeting for Bible study, for which the aid of more experienced Christians might be called in, should be started three times a week, an hour before the general meeting for those who had been impressed.

CONCLUSION.

Now for the conclusion, *i.e.*, your conclusion. Do you think you will try it?

BOYS' MEETING, LIVERPOOL.

One evening, at the end of the young men's meeting in Newsome's Circus, it was intimated that on the following Thursday boys would have a meeting entirely for themselves, an hour before the young men's meeting began.

At eight o'clock on the evening arranged, about thirteen Christian boys took their seats on the platform, and there was immediate attention. One gave out a hymn, then another prayed to his heavenly Father for a blessing on their meeting that evening. Then Hymn 49 was sung—

"The great Physician now is near,
The sympathizing Jesus,"

the boys all rising and joining in the chorus. One after another the boys rose from different parts of the circus, and told simply the story of their meeting with this beloved Jesus, of whom they had been singing; and turning to their companions, they pleaded with them to come and trust this loving Saviour, and told them if they did so they would be very happy.

One little fellow said, "I have a brother a sailor; I cannot think of him without crying. He is not yet a Christian, and the thought sometimes comes to me, if he were lost at sea, when I go to the right hand of Jesus I would never see him, and it makes me cry to think of it. Will you all pray for him?"

And then many of the boys bowed their heads and prayed that the Spirit of God would touch his heart that night while he was far away on the ocean.

At the close of the meeting many of the boys gathered together in groups over the circus while the Christians pointed the others to Christ.

The meeting is still carried on every Sunday evening, and we ask your earnest prayers for a great blessing. R.

YOUNG MEN AND THEIR HOLIDAYS.—I was present at the Convention in Liverpool, and heard a suggestion made which gave me the hope that the young men who have been so much blessed in our large towns will endeavour to carry the good news with them whilst enjoying their holidays. Would it not be a good thing if the Bible-classes which are held in the country districts for young men could receive a visit from any of those who have been so blessed of God? We have a Bible-class here which needs stirring up, and the members of which, conscious of their need, would gladly welcome any of the young men who will pay us a visit.

J. F.
Ambleside.

THE STRENGTH OF YOUNG MEN.

BY THE REV. ROBERT MUIR, M.A., HAWICK.

In the far off days of earlier Bible history, we see that Saul was made king because he was a giant among the tribes—a head and shoulders above the rest of the people. Those were the days when men still worshipped brute force. David, however, taught a better lesson when he, a mere stripling lad, overthrew the great champion of the Philistines, and thereby demonstrated that the fear of God and faith in God are stronger than brute force. His son, Solomon, had caught hold of the great truth, and laid it to heart when he wrote down the well-known words, "He that is slow to anger is greater than the mighty; and he that ruleth his spirit than he that taketh a city."

According to the Bible idea, more especially as unfolded in the New Testament, that man is strong who is strong spiritually. The gospel does not disparage the lower kind of strength—strength of mind and strength of body; but, on the other hand, in harmony with its many-sided character, it aims at the building up of the whole man. Hence its moral rules are a code of good health, and an enlightened Christianity is the friend and patron of all enlightenment. The *moral*, however, is the true basis of Christian manhood; and he is the strong man who has ceased to lean on the human, and who leans upon and derives all his strength from the Divine, who enlightens his mind with God's truth, who regulates his will by God's law, who lives and moves under the promptings of God's spirit, and who reposes his soul's trust upon One who meets his need with infinite sufficiency, and is to him wisdom and righteousness and sanctification and redemption. The strong man, in short, is the man who is filled with the life of God—the all-wise, all-merciful, all-righteous, and just; let this be the strength aimed at by all young men who may read these lines.

Young men are, or at least ought to be, the life and the hope of our churches. They are the connecting link between the church of the present and the church of the future, and it is for them to determine whether the spiritual interests about to be committed to their care will be improved under their management, and transmitted as a richer legacy of good to those who come after them. When the spiritual life of a church is high, it rises high in young souls. Young men and maidens, as well as old men, praise the name of the Lord; and that is guarantee that the spiritual succession of faith and hope and Christian courage and energy will be continued after the present actors have quitted the scene.

It is important to be remembered, too, that Christian young men are in many respects the flower of the spiritual army. If they want some of the virtues that come with ripe years and experience, they have at least the *strength* which is the attribute of their age. The grace of God within them has the quick force and exuberance of a virgin soil. It imparts to their ardour a peculiar freshness, and to their zeal a mighty enthusiasm, precisely at that period of life when men are most susceptible, and when, if they go in for a thing at all, they go in for it with a will, throwing the reins upon the neck of their zeal, and riding off upon the great purpose of life in a manner that sometimes calls for repression rather than stimulus.

For the very reason, however, that young men are full of impulses and precipitate of action, it is of the first importance that the divinely guiding and controlling hand of the Spirit of God be laid upon them when they are making their first start in life; for the natural force within them will work as a force somehow; and it depends on the direction given to it whether it will become zeal for God, or riot in wickedness. Therefore, young men, as you are now standing on the threshold of that time when you are about to put forth the strength that is in you, either for good or for evil, it would be well for you to consider where you are, and whither you are going; and especially it would be well

for you to make sure of this, that if you would be true to your vocation as young men called to eternal life, and summoned to the great battle thereof, you must secure for yourselves that heavenly mind and temper, and clothe yourselves with that spiritual panoply, of which we have a detailed account in the New Testament, and which is summed up in the apostolic exhortation, "Be strong in the Lord and in the power of his might."

You need to be strong for two reasons—with a view, at once, to defensive and to aggressive action. You are in a world where, in the great struggle for life, lower and higher, only the strong things hold their own, while the weak go down and perish. What a weakling is the young man who enters upon life, especially life in our large cities, without the fortifying protection of Christian principle, without the shielding or deterring influence of godly companionships, and perhaps with all the innocence and unsuspectingness contributed by a rural upbringing. For a young man to maintain his integrity under such unfavourable conditions—evil circling him round, and no resisting force possessing his soul—would be next to a miracle. And besides, you must not only act on the defensive in this great warfare between God and the devil, but you must assume the offensive as well. You must work for God, more especially that kind of work which will engage your attention, and direct your efforts towards those who are young like yourselves. How to do it? How to acquire the requisite strength or force to do it? Here the answer is twofold. Your spiritual life has two sides—a divine side and a human. From its divine side it impels you to look to God, and to God alone, for spiritual supplies, bringing them down daily and hourly from above, through that power of appropriation that belongs to meditation and prayer—in one word, to communion with God.

A young man to be strong must be devout, coming forth from his chamber as the sun does from *his*, rejoicing like a strong man to run his race. And this is not all; not only must you be devout and heavenly-minded, but looking at your spiritual life from its more human side, you must be active and energetic. The contemplative and the active must be combined in your moral nature, otherwise you will never be strong. The grace given you in answer to prayer will be wasted, and you will be weakened unless you exercise it in doing good. It is by a beautiful law that your own personal growth in grace is made to depend upon the zeal with which you work for God and for the good of others! Ask a watchmaker, and he will tell you that the watch wastes much more by lying idle than by going. Take care that you do not go to pieces in your own sloth. Do not waste your religious life in reveries and dreaming, nor yet in mere empty declamation and impracticable schemes; but work it well and work it hard, and you will both exalt it for yourself, and turn it to good account, and to increasingly good account, in the spiritual welfare of others.

Let me remind you of the amount of good you may communicate by personal influence, by individual action. What is called weight of character, when accompanied by practical energy, not only accomplishes what it proposes, but it becomes irresistible; not only bearing down wickedness, but putting it to shame, and not seldom winning it over to God and to good. But if the spiritual force that is in you be great when working alone, how much is it multiplied by combination. Young men are gregarious; they go in herds. How they crowd to theatres and music saloons and dancing parties; and how the incitements to evil are kept up by association and the confirming influence of companionship!

How hard it is, how sometimes all but impossible, for a young man to break away from the *set* with whom he is connected, and to whom he is bound by so many evil cords. To break these cords you must bring him in contact with associates of an entirely opposite kind, and throw around him the protection supplied by the

confederation of young men for purposes conducive to the cultivation of mind and character. Such social agencies for the restraining of the viciously disposed, and for the confirming of the virtuous in their integrity, are well exemplified in our temperance societies, our young men's literary societies, young men's Christian associations, and other like organizations. A strong protection those, and a capital training school to the individual members thereof, they at the same time serve the purpose of recruiting parties for enlisting the vigorous young life of our country into the ranks of the Christian army.

Let those young men's associations be encouraged and fostered everywhere, and wherever they are established let them present an open door to every point of the compass, and hold out an encouraging hand on the right and on the left, that so young men, when they leave the rural districts and smaller towns, and go up to our great centres of population and industry, may find that the attraction of the theatre, the dram shop, and the dancing saloon, is baffled by the counter attraction of meetings of ingenuous youth, where nothing is seen or heard or transacted, except what is fitted to inform the mind and to elevate the character.

But I must not extend this paper. Let me simply exhort every young man to do his very best to train his own heart and life to the service of God, and to get others embarked in the same glorious work. The Church in these days needs all the gifts and all the talents, and the non-use of these, as well as the abuse or mis-use of them is a great sin and great waste. In these days we *utilize* everything—that is the word now in vogue to describe how thrifty and deft we have become in the use of the material resources of every-day life. We find use now for the cuttings and parings of all things. One of the most flourishing industries in the town where I dwell is a powerful testimony to the fact that the waste of our mills, which a few years ago was turned adrift upon our rivers, can now be made to yield a rich revenue to the cunning brain and hand which know how to use it.

Let the Church, let young men, learn a lesson from such facts as these. For young men to squander their energies on the world and on pleasure, is to play the prodigal indeed; let them learn to devote themselves, soul, body, and spirit, to the service of the Saviour and of humanity; doing that they will soon make the discovery that they have found a task worthy of their powers to work upon—and a task which, when by effort and practice, as well as by the continued infusion of divine grace, it has become congenial, so works the love of itself into the soul of him who is engaged in it, that for its promotion no service is felt to be too great, nor sacrifice too costly.—*Young Men's Christian Magazine.*

THE BRIGHTON CONVENTION.

YOUNG MEN'S MEETING.

Our ordinary numbers of last and this week contain accounts of the great Christian Convention now being held at Brighton. We are glad that, in the multiplicity of meetings, the young men have not been neglected. The following report is from the *Sussex Daily News* :—

On the evening of Wednesday week a crowded meeting of young men was held in the Music-room. Mr. M. Wallis was in the chair. After prayer and praise he said: A great responsibility rests upon you and me, young men, in our being permitted to witness the arrival of a great crisis in the history of the Universal Church of Christ. Men throughout the world are wearied of systems and formalities which are called religion, and they are longing with an inflamed desire to know Christ Himself—a real personal Christ. When countless numbers are crowding into the glorious kingdom, what can be more fitting than that the young manhood of this country should lead the way, and engage in the work with the vigour of their intellects, the energies of their minds, and the consecration of

their hearts. The men who are in this movement, who are men of prayer and service, are moved to-night to gather you together to warm your hearts and to endeavour to show you the joy of getting near to Christ, who is not only our Saviour from sin, but our exceeding kind Friend and Brother, who carries the burdens of which you have so many, increases your joys and soothes your sorrows. The beloved disciple has written to you and to me, "I have written to you, young men, because you are strong, and the word of God abideth in you, and you have overcome the Wicked One."

Mr. Mayers then sung, very effectively, the hymn, "There were ninety-and-nine that safely lay," after which

Mr. T. B. Smithies said: Deeply impressed am I with the power that God has given young men. Much depends upon the members of our Young Men's Christian Associations as to the future of the young men of our country. I was walking along the Strand one night, and I came upon a fine tall soldier. I entered into conversation with him; and said, "There is one thing I cannot understand about the British soldier." "What is that, sir?" "Well," I said, "he is bold and daring: you could not insult him more than by calling him a coward. There are men amongst you would rush up to the cannon's mouth, even if you knew it would be certain death, and yet there are amongst you men who dare not kneel down in the barrack-room at night, and repeat the prayer their mother taught them when they were children." He paused and said, "That is true, sir." "What is the meaning of it, soldier?" He said, "You remind me of what took place in my own roll a few weeks ago. A young fellow came into our room, and the first night before going to bed he knelt down to pray, and instantly there was a noise and disturbance in the room. Caps and belts were flung over at the man, but he did not move. The second night there was a general cry, "Willie, try it again." Down he went on his knees again. Caps and belts were thrown again, and the men whistled. The third night he went again on his knees, and again on the fourth night, with the same result, and on the fifth night. And then," he said, "the greatest blackguard in the room cried out, 'Lads, he is genuine—he stands fire,' and from that night every one in the room respected him, and began to follow his example."

Now, my dear friends, in a large establishment in Birmingham, very similar to what many of you are in in this town, some seventy years ago, there was a youth who came from his mother's loving home in one of our beautiful villages. He had been taught to "stand fire," not to be ashamed of God or of prayer. The first night he retired to rest with several other youths. He knelt down to pray, and, as in the case of the soldier, he was instantly beset by the young fellows in the room, abusing him and ridiculing him; and everything was done to induce him to abstain from prayer, but he "stood fire;" he was not ashamed of the gospel of our Lord Jesus Christ. Amongst them was a strong-built youth, who stood on his right, and who said, "My mother taught me to do that. I have been ashamed of doing it, but I will do it." That youth became the great, the noble John Angell James.

Oh, young men, if that youth had not stood fire the world might never have known or been blessed by the labours of John Angell James. The soldier told me what I want to leave with you. He said, "Sir, as a rule the fresh fellows who kneel down to pray do not do it a second night." Ah, young men, may that never be said of you. That explains the meaning of those words, "He stands fire." Do not be ashamed to acknowledge your Lord and Master.

Some time ago, in one of our great ships of war, there was a solitary sailor who was not ashamed to own himself a follower of Christ. For a long time he was alone; no other sailor joined him. His place of prayer was amid the noise and din of the sailors. One evening he perceived a shadow by the side of the gun. Another Jack Tar was creeping along, and said, "May I come?"

Oh, the joy of the young sailor to have a comrade with him! They met for many nights behind the gun, reading and praying. They became the butt of the men in two or three of the messes; but still they continued bearing and forbearing. It came to the ears of the commander, who was a Roman Catholic, but I mention this to his honour. The moment he heard that two of the sailors were meeting for reading and prayer behind one of the guns, he sent for one of them and instantly ordered a portion of the lower deck to be curtained off, and gave orders that no one should molest them. For some nights they were the only two occupants, but by-and-by the curtain was opened, and a blue jacket said, "May I come in?" He was welcomed. Another came, and another, and the last account I heard from that ship was this, that every night thirty-two men were meeting for prayer, thirty of them believed to be converted characters; and there, by standing fire, by standing firm, true to what was his duty, God has blessed that solitary sailor, and made himself a spiritual father to at least thirty of the men on board the ship.

Young men, go by God's help and do likewise. You may not have as much to bear as that sailor had; you have opportunities and privileges he could not have on board a ship, but God will bless persevering and loving endurance. Let others see by your example that you understand the Bible rule which ought to influence all Christian young men, "Not slothful in business; fervent in spirit, serving the Lord." May God help you young men to be Bible Christians, men of business, serving the Lord whilst you are serving your earthly master.

The hymn, "Jesus of Nazareth passeth by" was then sung, after which,

Mr. Henry Varley then addressed the meeting, and Mr. Mayers sung, amidst an impressive silence, the hymn, "Prodigal child, come home," and after prayer the meeting was closed, but numbers at the invitation of Mr. Varley remained behind for conversation and advice.

Rev. Mr. Hankin, speaking at the above Convention, said that at the consecration of the high priest, blood was put upon the tip of the right ear, the tip of the finger of the right hand, and the tip of the toe of the right foot, to show entire consecration to God. So must it be with them. This was consecration:—

"Take my life, and let it be
Consecrated all to Thee;
Take my hands, and let them move
At the impulse of Thy love.

Take my feet, and let them be
Swift and beautiful to Thee;
Take my voice, and let me sing
Only for my Lord the King.

Take my lips, and let them be
Filled with images from Thee;
Take my silver and my gold,
Not a mite would I withhold.

Take my moments and my days,
Let them flow in ceaseless praise;
Take my intellect, and use
Every power as Thou wilt choose.

Take my will, and make it Thine,
It shall be no longer mine;
Take my heart, it is Thine own,
It shall be Thy royal throne.

Take my love—my Lord, I pour
At Thy feet its treasured store;
Take myself, and I will be
Ever, only, Lord, for Thee."

WHAT IS TO BE DONE WITH THE YOUNG CONVERTS?

1. Let the workers obtain from the converts, at the time they are conversed with, their names and addresses; also the church they have attended, or would like to join, and hand such communication in to the secretary, to be entered in a roll-book, and at the end of each week or month fol-

lowing, the names and addresses to be sent to the ministers of the several churches named.

2. Arrange the converts into companies of not more than ten members in each company, and let one member out of each company be selected by the committee as a leader.

3. Let each company meet as often as the several members of it shall decide (say half-an-hour before the general meeting) for the purpose of holding a Bible-class, and let each member take his turn in rotation as chairman, and not more than one night in succession. (This will conduce to bring each member out, and encourage him to practise expression of thought, which in a public meeting he would at first perhaps not like to venture). Twenty or thirty such classes could meet at one time, as in a Sabbath-school.

4. Let each of these companies, as the secretary may select, go to the various meetings, in and about the town, which have applied for help. No company should be required to go out more than once a week.

5. Let one evening, say one hour before the general meeting, be set apart for a general Bible-class, conducted by some competent person.

6. Let one evening, say Monday, be set apart as an open experience or testimony meeting, for the express purpose of telling the success which has attended the public efforts of the several companies during the past week, or of any individual who has been appointed to any special public work. (This will be a means not only of strengthening and encouraging the several workers, but also of communicating information of special procedure under peculiar circumstances.)

J. S.

UNFAITHFULNESS.

'Twas the close of a day of labour,—
A day spent like other days
In treading the path of duty,
'Mid the turmoil of worldly ways.

I had seen and mingled with many,
Had heard and spoken to some,
But none, as Christ's ambassador,
To the Saviour had bid me come.

They had spoken of rain and sunshine,
Of the market and of the ball,
But I never heard any one mention
The Saviour who loves them all.

There were some who were slaves to money,
And Fashion called many her own;
And musing, I wondered how many
Would stand round the Saviour's throne.

One or two there were who had spoken
Of meetings for worship and prayer,
Where some eloquent preacher was with them,
But they did not say Jesus was there.

Then why, if any were treading
The blessed yet narrow way,
With Jesus to help and to strengthen,
Why had they so little to say?

So little to tell of the Saviour,
So ready to carry each load;
No kind invitation from Jesus
To enter the heavenly road.

Were they holding back from the Saviour
A service each Christian should give,
Of showing in word and action
How Jesus would have them to live?

Or were they, like foolish builders,
Tolling with patient hand,
To build them a tower of salvation
On Time's ever-shifting sand?

Then a voice of upbraiding rose in me,
For all day I could plainly see
I had spoken to no one the message
The Saviour entrusted to me.

W. A. H.

ZEAL TEMPERED WITH DISCRETION.**A FEW WORDS FOR YOUNG CONVERTS.**

I rejoice at the blessed work of God among young men. It is one of the most cheering signs of the great revival, and is full of happy augury for the future of our land. I have witnessed at many large gatherings the bold and manly confession of Christ by young men of great promise, and some of these new converts are already doing noble work for the Master.

At all the meetings for young converts the constant burden of exhortation is, "Work for Christ; testify for Christ; preach Christ in season and out of season. Never be absent from the nightly meeting, nor yet, if possible, from the early prayer-meeting." And to this exhortation many of the dear young men respond by exhausting, self-denying labours, which are beautiful to behold.

But I would put in a kindly word of caution to the conductors of these meetings. Bear in mind that the great majority of young men have to toil all day at some calling or other, and their strength is often well-nigh exhausted by their necessary daily work. Many of them are hard-working clerks, requiring to be close at their office from nine a.m. till six p.m. Many are in shops from eight a.m. till eight p.m. Some are mechanics, requiring to be at their work at six a.m. There are few who are free from the severe strain of competition in this keen, pushing age. I have had considerable experience myself as an employer of young men, and I know well that the arduous strain of business is itself as much as most young men can stand. And when there is superadded to this the nightly attendance at exciting meetings, in hot rooms, with the severe nervous tension of speaking to anxious souls, it is only a question of time till the health breaks down, and a period of painful languor and spiritual depression often follows.

I speak from personal knowledge when I say that many young converts go through this experience. They are unduly stimulated by fervent appeals to work beyond their strength. Their conscience is tender, and they interpret in the most literal manner the addresses of the leaders of these meetings, and there is a strong tendency to neglect the common duties of life, and to give a wearied brain and a worn-out frame to their secular work. I have known young men whose zeal in preaching made them very bad servants, and I have seen good situations lost and characters injured by falsely thinking that duty to God excluded attention to common things. One rarely hears anything said at young men's meetings about such matters as fidelity to their masters, and the honest performance of the duties of their calling; and yet the Scriptures insist more upon these than upon outward service for Christ.

I would venture to counsel that more importance be given to practical questions such as these, and that young converts be left, to some extent, to choose for themselves how they are to employ their leisure time, and not be expected to account for every minute to their fellow-Christians on pain of being considered backsliders. Many men have weak health, and a feeble, nervous organization, and work which is a pleasure to others, is simply death to them; many have their small modicum of strength consumed in the unavoidable duties of their calling, and it is not fair to insist upon their undertaking work which unfits them for their daily duties.

These thoughts have often occurred to me when I observed the pale, jaded countenances of Christian young men as they came down in the morning to their office—a glance showed that they had not nervous energy for the necessary work of their secular calling, and when the strain of business came upon them they were not equal to it.

All the higher walks of business require a calm judgment and a clear intellect, to decide the complicated matters that constantly arise, and when the head gets feverish and overwrought, the judgment loses its balance.

The persons who speak, and exhort, and form the opinions of young converts, are often very zealous Christians, but men who have never had to work for their living, or who know nothing practically of the stern demands made upon a man of business. Their teaching is often very one-sided, and practically ignores a most important side of human life—one that our heavenly Father has not ignored, for it occupies a large part of his written revelation. Indeed, the original command, "Six days shalt thou labour, and do all thy work, but the seventh day is the Sabbath of the Lord thy God," is the primary law for mankind, as regards the employment of time; but one would almost suppose, from the teaching of some evangelists, that the command ran, "Seven days shalt thou labour, and do all God's work, and for thine own living the Lord will provide."

We wish young converts to get an harmonious conception of human life and duty; it is just as imperative upon them to make out an invoice accurately as to pray fervently at a meeting; to give their fair quota of brain-power to the employer who maintains them, as to distribute tracts in the street. We wish to see these young Christians growing into a beautiful manhood of uprightness and integrity. It is a sad spectacle to see how many wretched and disgraceful failures occur among Christian men.

In a pretty large experience of business I am bound to confess that I have not found Christians more reliable in business than other men. They as frequently fail, and their failures are as often owing to reckless speculation, and the dividends on their estates are just as often sixpence or a shilling in the pound, as happens among those who make no profession of religion. I have often thought this very unaccountable, the more so when you see such lamentable catastrophes among those who are active and earnest in Christian work. Surely there is some defect in the moral teaching given to converted men. Surely the vast amount of such teaching in the Scriptures is not to be ignored, because salvation is of grace.

I fear many young converts are led to believe that the moral law has little application to them, and their conscience becomes dull to the plain practical duties of life, even while it is alive to special religious work.

I hope your valuable paper will direct some attention to this subject. It is apt to be overlooked in a time of revival, and I trust these homely counsels will be blessed by God to some of your readers. S.

WORK AMONGST THE LIVERPOOL TELEGRAPH CLERKS.

The tide of blessing commenced, under God, during the recent awakening in Liverpool, has borne rich fruit in this office. A great number of young men have been converted, many of whom have openly testified for Christ, and are now actively engaged in the Lord's work. The clerks have opened a weekly converts' meeting amongst themselves, which is held every Friday evening, for mutual help and conversation upon the divine life, and which is generally briefly addressed by an experienced Christian. It is gratifying to state that, although some eight or ten weeks have elapsed since the meetings were commenced, the interest is not only being kept up, but is steadily increasing, the average attendance ranging from forty to fifty clerks, mostly young converts.

In addition to these facts, several have received very deep impressions, who have not as yet taken a bold stand for Christ.

A TELEGRAPH CLERK.

BIRKENHEAD.—As the secretary of the Birkenhead Young Men's Christian Association, it is with humble thankfulness to Almighty God that I have to testify to a blessed work which we have been able, by divine help, to accomplish. We took the Theatre Royal, and from October last, every Sunday evening, we have been carrying on services. The average attendance has been 2000, and we know of over 200 who have there, by the grace of God, decided for Christ, the larger proportion of whom are young men. The young men's meetings in connection with the Association have been very successful; and we are now determined, with God's grace, to labour more abundantly for his glory.

MR. MOODY AND YOUNG MEN'S CHRISTIAN ASSOCIATIONS IN AMERICA.

BY THE HON. J. V. FARWELL, PRESIDENT OF THE Y.M.C.A. OF CHICAGO.

"There is a lad here which hath five barley-loaves and two small fishes; but what are they among so many?" The great question of the age is, how shall the multitudes be fed with "the true bread"? Perhaps the prayer of the Saviour, "That they all may be one, that the world may believe that Thou hast sent Me," may best furnish the key to the problem.

All the lads with their little store of loaves must put them in the hands of the Master, to be blessed and broken, and then none will need to go away hungry.

Every organization which serves to unite all Christians in the one work of saving souls, should command the thoughtful consideration and practical sympathy of the friends of Christ.

Mr. Moody may be justly honoured as one of the foremost champions in every movement, looking in this direction, and especially of Young Men's Christian Associations.

The Chicago Association, of which he was the spiritual father, had a permanent existence only when it was put in possession of a building of its own. Apprehending the importance of this, he proposed in a little circle of his friends special prayer, that the Association might have a home of its own, then following it with earnest efforts he ceased not until the first building of that kind in the world was dedicated.

The hall connected with it was placed at his disposal for preaching the gospel, by a vote of a large majority of the ministers of that city, most of whom, a few years before, would have advised him to "stay by the stuff," and not venture into the battle with sin with his little sling.

At the dedication of this hall Mr. Moody was called on for an address, the spirit of which I recollect very well. The point he pressed home with his accustomed vigour was the importance of the event they were then to endorse, as a practical demonstration of the unity of Christ's body, such as the world would recognize.

Said he, "This movement will not rest long. Onward over this state; onward over the length and breadth of this continent, and then breaking over the broad expanse of old ocean, it will seize upon the Christian hearts of the Old World, and not be stayed until the Church of Christ everywhere shall so feel its influence that the prayer of the Son of God shall be fully answered."

There are now elegant buildings in New York and San Francisco, and the Associations of the United States, America, have buildings valued at several millions of dollars; and, strangely enough, the father of this monument for Christian unity in America, is now doing what he can towards answering his own and the Saviour's prayer in England.

Surely the barley-loaves and fishes of this "lad" have increased wonderfully, under the hands of the Great Head of the Church, and the fragments are being gathered with abundant thanksgiving in the mother-country—whose pilgrims gave us the blood which has given life to this great movement.

May the mother outdo the child in the work of saving and uniting in Christian life the young men of this great nation. To do this successfully every one should have something to do. Young converts may not teach; except as their own experience may teach others the way; but work of some kind is absolutely necessary to growth in grace and usefulness. Young men's meetings will develop the capacities of those who attend—managed by judicious leaders—so that every large town in England may, within the year, have its own bands of evangelists, under the oversight of the churches, breaking the bread of life to the hungry masses; who must be reached, if reached at all, by going out after them. The object of this statement is

to teach by example. What has been done in America may be done in England with more success, for the reason that here there is much more Bible study among the masses than there is there.

WHY OUGHT THIS WORK TO GO ON?

Let any one who has any doubt as to the importance or desirability of earnest Christian work among young men reflect on the following three facts:—

1. They form about one-seventh of the entire population.

2. Youth and early manhood is the time when the character is made or marred.

3. The powers of darkness are using every effort to lead young men to destruction.

As to the first fact, it is estimated that in Liverpool there are, say, 70,000 young men; in Manchester 75,000; and in other large towns there is no doubt a proportionate number. Let the thought of such an army sink down into the heart of every Christian man in the country, and let him cast his eye into the future, and endeavour to estimate what influence for good or evil this rising tide of earnest life is capable of exerting.

Some men object to think out such a subject. They cannot deny its importance; but they decline the trouble of finding a way to deal with it, their numerous other engagements being pleaded as an excuse. But are not these the very men who, when young men have been led astray, will read moral lessons to them, until "morality" becomes almost nauseous, and who will, with a wise shake of the head, say they "knew what it would come to." With all earnestness, let me ask such a friend, if you knew what it would come to, why did you not try to prevent it?

2. That youth and early manhood is the time when character is shaped will be at once admitted; this being the case, the question arises, Do we intend to avail ourselves of the opportunity? Delays are dangerous, and in nothing more so than in matters spiritual. A machine can stand still, but perpetual motion, sought for in vain in the works of man, is a ruling principle in the works of God. Every man we meet proves it in his life, and character as well as life cannot stand still. If we wish to mould it in others, let us choose the most pliable time, and let "He gives twice who gives quickly" be our motto. The character of every young man we know is forming, even while we think about him. Shall we try to mould it?

3. Consider the influences at work against young men! The world, the flesh, and the devil, a trinity of evils, the first to charm him, the second to debase him, the third to destroy him—three influences leading to three downward steps, viz., "Earthly, Sensual, Devilish," each with its multifarious agencies within and without, which beset young men, like gins and snares on every hand, and make it hard work for many to keep right, much as they wish. Who will enter the lists against such odds? We might well hesitate. We cannot do it; but the Lord He it is that fighteth for you, and "one man shall chase a thousand." Do we want to save our brothers? Do we want to win jewels for our crown above? and, highest of all, do we want to bring glory to Him who gave Himself for us? Then let us go forth determined to fight, and we shall realize that in God's work, that implies certain victory here, and a crown "laid up" above.

E. J.

Liverpool.

A TOUCHING INCIDENT.

One Sabbath evening, at a meeting of the Belfast Young Men's Christian Association, a young man got up and said that he had been converted about four months before, and that he would like to speak a word for Jesus. He then went on to tell that he had got out of work in the place where he lived out of town, and that he had come here to get work, and that after being a little time here, he had been taken ill, and had had to give up everything, and was going home the next morning, as he believed, to die, but that he was perfectly content and happy, for he knew he had, as that beautiful hymn says, "a home overthere." He had to leave the meeting before it was quite over, and some of us went out to see him before he left, and while we were speaking to him he fainted away. As he was recovering, and opened his eyes, he said, with such a happy, peaceful smile, "Oh, what a glorious thing it is to be a Christian!"

YOUNG MEN'S CONVENTION AT LIVERPOOL.

[Concluded from last week's Special Number.]

THE EXTENSION OF THE WORK TO OTHER LOCALITIES.

After the delivery of Mr. Pitt's address on this subject, given last week,

Mr. MILLER (Edinburgh) said there were many of them who had only come to know Christ lately, while others had known Him for a long time; and the main question ought to be, "What amount of work have we been doing for the Lord elsewhere?" There had been a great waste of zeal; for, instead of going about the country telling the people of Christ, they had been too apt to remain at home. One of the most interesting features of the Edinburgh revival work was, that they had a large band ready to go through the country, and hold evangelistic meetings in nearly every district. This had been carried out as a sacred duty, and a great amount of success had attended this work in Scotland. He would suggest the appointment of a deputation committee, under whose auspices young men might be sent out to do similar work in England. They ought to look carefully after the work amongst young men. Last summer he (Mr. Miller) and a friend were sent to do evangelistic work in a little village in the North of Scotland. They went to the minister, and told him that they wanted to have young men's meetings. The minister was a good old man, a Highlander, one who disliked to get out of the old groove; and he shook his head, and said, "If you can show me any scriptural precedent, I may consent." They argued the point, and at last the old man yielded. The work was most successful; many were brought to Christ, and in less than a fortnight there was established a Young Men's Fellowship Association in the place. When they could establish fellowship associations such as these, they were like safety-valves, to let off their superfluous steam. About four months afterwards, when he (Mr. Miller) went back to the same village, they asked him to begin a series of meetings away over the hills, and he asked what was the use of beginning meetings there. The young men said, "Go and see if you can't raise meetings." He went, and found to his amazement that there was a large meeting, which proved the beginning of a revival. They had a school-house crowded, and many standing outside, earnestly desirous to get hold of Christ. The young men of that village afterwards went about telling others of the Saviour, and thereby many were brought under the power of divine truth. The news spread far and near, and, some time after, the whole country was ablaze to get hold of the Saviour. They had had showers of blessing in Liverpool, and he thought young men could not do better than form themselves into an evangelistic association, going about in pairs, to tell the people what God had been doing, and to point them to Christ. If they did this, they would soon find the whole district blessed by the effort, and multitudes brought to a knowledge of salvation.

Mr. WALKER (Liverpool) said a very important means of spreading the knowledge of the gospel was in the hands of many young men. The holidays were approaching, and many of them would soon be scattered all over the country—many in Scotland, and some in Ireland—and he thought there was an opportunity here of spreading a knowledge of Christ. He would ask every young man if the summer holidays would be merely holidays and nothing more, without any fruit being brought into the Saviour's vineyard—without an effort being put forth to bring some to the Saviour. Many might not be able to hold meetings; but all would be able to say a word in season, and no doubt many would be glad to receive them. Let there be earnestness in the work, and although some might laugh, let them remember that they were on the winning side, and go forward in the strength of the Lord.

The CHAIRMAN said he thought the suggestion particularly good, and hoped it would be carried out.

This closed the discussion on the second portion of the evening's programme.

THE QUESTION DRAWER.

The Liverpool Convention would not have been complete without "The Question Drawer," now so familiar a feature of the Conventions at which Mr. Moody presides. A large number of questions were handed in to the secretary in

writing, and read out one by one for the Chairman, who had not seen them previously, to answer.

Mr. DRUMMOND stated at the outset that so far as the Question Drawer was concerned, he was a man of just one idea, and that idea young men and young men's meetings, and that he would not of course presume to interfere with questions upon other subjects.

Mr. NASH then proceeded to put the following questions:—

How should a Christian young man dress?—That is a great puzzler to begin with! I should say he ought to dress so that there should be nothing remarkable about it, so that after you had said "Good-bye" to him, you could not tell what he had on at all.

What are the fundamental requirements for a chairman?—First of all, I should say *personal piety*; secondly, geniality and good humour; then intense sympathy with everybody. There are hundreds of other things, but these are the most essential.

How shall we draw out young converts, and get them to work?—That ought to require a very close study of the young convert's character. Many young converts are entirely spoiled from this being disregarded.

Is it right to use a bell at young men's religious parties?—As little as possible. The bell, however, ought always to be there—as a kind of warning!

How are we to prevent chairmen from becoming bores?—I think it is impossible.

Should Christian young men attend theatres, and sanction theatre-going on the part of others?—I cannot say anything about that for others; I can only speak for myself. I think if a young man can look in his heavenly Father's face at night, and say, "To me to live is Christ," the question will never trouble him.

Is it a good thing for converts to give their experience in a meeting?—That is a vital question. In some circumstances I should say not. But it very much depends upon the motive. A young man comes in here, who has newly given his heart to God. Away in yonder gallery he sees half-a-dozen young men, once his companions in sin. They do not know he has changed sides; he knows they have not. Shall he not rise and say to them, "Young men, you know who I am, and what I have been. I want to tell you that God has been good to me. He has led me to Christ. I mean to try and follow Him. He is a good Master. May God help you to turn this very night for Jesus Christ's sake?" Would this not have more real effect upon them than all the sermons they ever heard in their lives? I know it has had upon thousands. Of course it may be carried too far, dangerously too far, but so may everything. If the convert speaks well, I should not encourage him to speak a second time, at least not ordinarily, or for some time to come. But if he just barely escapes breaking down, and feels thoroughly ashamed of himself when he sits down, I do not think it would spoil him to get him to speak occasionally.

Should unconverted men be allowed to sing solos at young men's meetings?—NO.

How are we to keep up the interest of these meetings in summer?—There will, no doubt, be a great deal of competition, and I would not interfere with much of it. Let cricket go on, for instance, but try to get the young men who play cricket with you one night to come here with you the next.

Should Christian young men become teetotalers?—I don't know. That is a question every man must settle for himself. "Let every man be fully persuaded in his own mind."

Should we have religious addresses at young men's meetings?—Yes, most decidedly; but the difficulty is to get men to give them without preaching or becoming stale.

Should young men's meetings be varied, or what kind of meetings should they be?—Meetings for different classes are a splendid thing if the interest begins to droop—one night given up to clerks, another to carters, and another to telegraph boys; another to policemen, another to cabmen, another to sailors, and so on.

How shall we make Young Men's Christian Associations throughout the country more evangelistic?—I would send all the secretaries to spend a month in a "young men's meeting."

How shall we best extend the work?—By sending out deputations of young men to every town and hamlet round about.

Is it desirable to have young Men's Christian Associations in every town?—I think it is—of some sort or another.

How can we best work up Young Men's Christian Associations in other places?—As I said before, get a good secretary, and give him a course of young men's meetings for a month. Get him thoroughly on fire and then he will set every one else on fire.

Should women be admitted to young men's meetings? and if not, why not?—Obviously not. A young men's meeting is a young men's meeting. Let women have meetings of their own if they like, only if they call them women's meetings, don't let them let men in.

Should Christian young men smoke in the streets?—That is one of the questions for each man to settle for himself. I knew a young man who has spoken in this hall, who was a great smoker. He was brought to Christ a short time ago, and on returning home at night from the young men's meeting, he used invariably to smoke a cigar. One night, after a very spiritual meeting, on the way home he overtook a young man, and felt a burning desire to speak to him about his soul. *But then he had a cigar in his mouth.* Somehow or other it seemed to stand in the way. He could not well define it. "Speaking to a man about his soul with a cigar in his mouth!" he repeated to himself. There was an anomaly somewhere. Reason it out he could not; but somehow, it did not seem consistent. He must either lose his cigar, or his opportunity. He chose the former, and he never smoked coming home from the meeting again.

What do you think keeps young men from becoming Christians?—Some special sin which they prefer to Christ—I think, some one definite sin. In every life I believe there is some one particular sin outstanding only to oneself, different in different cases, but always one, with which the secret history is woven through and through. This is that which the unconverted man will not give up for Christ.

How can we get young men who are bashful and reserved to take part in these meetings?—In some cases it should not be done at all; God does not want all the world to be public men. In other cases these men become the best workers. I think the man who has just to be *dragged* out of his shell becomes generally of most use. Then he does it only for Christ. But one should not ask a bashful man right off to take a leading part in the meeting. Let him begin in a small way. Give him a chapter to read, or the requests for prayer; then get him to lead in prayer, and so draw him out by degrees.

Should there be a pledge-book at young men's meetings, for young men to sign the pledge?—That is a difficult thing altogether. Temperance is a very good thing, but we are not met here to talk about it.

How would you deal with sceptics and infidels? Is it well to enter into a discussion with them?—I think not. Certainly never in an inquiry-room. Few who come there are genuine; but one comes across a case of really honest doubting sometimes, which is worth following up, and which is entitled to it.

Should loafers be allowed to attend these meetings, whose manifest object is begging?—I am sorry to say there is such a thing as the "professional inquiry-man," who gets his living out of it. These men have been "anxious inquirers" all their lives, and the young men's meetings are a splendid reaping-ground for them. I am afraid it is the truest kindness to discourage them absolutely. They have been trod on some occasions from the doors of these meetings straight into public-houses. Some of them are very perplexing. I used to think it was almost worth while being taken in ninety-nine times for the sake of the hundredth who might turn out well. But even the hundredth often turns out only to be a more accomplished hypocrite than the others, and one really does not know what to do.

How can you get sleepy and lazy Christian young men to work?—I was in the rooms of a Young Men's Christian Association lately, and asked one of the members what he was doing in the way of evangelistic work. He said, "Nothing." I asked the reason. "Why," he said, "I've never got a call." I took him by the arm, and led him to the window. A young man was staggering past under the influence of drink. "There," I said—"there's your call; go and rescue your brother from his drunkard's grave." He left the room. I know not what the result was to the drunkard, but I know that this young man became the most earnest worker the Association had. Let us try to let others feel the burden of perishing souls; so that if a lazy Chris-

tian has no stimulus *within* him, he may have it *without* him at every turn of the street.

Should respectable young men be expected to go into the streets, to invite other young men to attend these meetings?—Every Christian should be respectable.

What are the main external hindrances to young men's meetings?—The main hindrances are criticising Christians and cold Christians.

Should boys be allowed to preach, and take part in young men's meetings?—I think not.

Is it desirable that boys should preach in the street?—No.

Should young converts preach in the open air, or some experienced Christian?—I should think one of each. Let one say how it is to be done, and the other how it has been done.

What are the right sort of men to preach in the open air?—The best men we have. I think street-preaching is spoiled because we think "anybody will do to preach in the streets."

How is it best to deal with a drunken man if he comes into the inquiry-room?—I have often thought about that, and can make very little of it. Perhaps the best way is to try and leave some simple but definite impression upon the mind, which will lie there until the brain is normal. All the better if it is a text, for that is something for the Holy Spirit to work upon. I remember a friend very late one night finding a man drunk in the street. He took pity on him, and volunteered to take him home. It was winter, and the man's home was away at the far end of the town, and after staggering along for a mile or two, the drunkard began to revive a little. He did not talk any, but seemed very sensible of the kindness paid to him. On reaching the door of his house, he was able to stammer out his thanks. "You have been very kind to me. If there is anything I can do to repay you, I will do it." "There is one thing," said my friend. "Will you promise me that you will *prepare to meet your God?*" They parted, and when my friend went in a few days to follow it up, he found the man in deep distress about his soul. "*Prepare to meet your God*" had been ringing in his ears ever since. He was brought to Christ, and died six months afterwards a most triumphant death.

HOW TO DEAL WITH YOUNG MEN INDIVIDUALLY IN WINNING THEM FOR CHRIST.

The Convention then proceeded to consider this subject, the discussion on which was opened by the Hon. Captain MORRISON, E.N. He remarked that before they took up this or any other work for the Lord, they must spend much time with the Lord. Persons were frequently heard to say, "Oh, I have got so much to do, I cannot spend so much time to-day over the Bible;" and there was a great danger of men, in their activity, rushing about too much and of praying too little. Martin Luther used to say that the more he had to do, the more time he must spend with the Lord; and this he strongly commended to their consideration. Prayer was essential if they were to succeed in winning young men for Christ. Kindness was also necessary. Let them approach young men in a kindly way. Some persons had got a very rough manner with them, which repelled those whom they desired to draw to Christ, which frightened them away. It was necessary first to get hold of the young, to interest them, before they preached Christ. A very useful way of doing this was to find out something that we had in common with them, and so to get into sympathy with them. We could then talk to them, and afterwards could point out the way of salvation. This was a work which required a great deal of perseverance. Only men whose hearts were in it succeeded. One of the reasons why they did not win more young men for Christ was that they were only half-hearted in their efforts. And it was a work which needed much tender love and sympathy. Let them always speak kindly and lovingly; then no one could take exception. He thought it unwise to send out men two together—one to speak to a man, and the other to look into his face and see how he took it. He would repeat that what they wanted was much prayer, much perseverance, much love, and much sympathy. When they had got them into the inquiry-room they should be earnest and anxious in dealing with them. He had often been pained by the way anxious souls had been dealt with there. Let them display great warmth in their communications with anxious souls. Never give a man

a flabby shake of the hand which would chill him at once; and above all never press a soul to believe until they had shown what the soul was to believe. He constantly heard people saying to inquirers, "believe," "believe," when they had most imperfect notions of what they had to believe. First declare what Christ's salvation was, and then urge the inquirer to accept it.

The Chairman then announced that he had received a telegram from Mr. Moody in London, in which he said:—"May God's richest blessing be poured out upon your meeting to-night. We have been praying for you in the Opera House to-night."

Mr. W. P. LOCKHART also spoke of the importance of the evangelistic work in which they were engaged, and urged its continuance. Alluding to experience meetings, he said they were all very well when they told what God had done for them, but not when they came to say what they had done for the Lord. In this work there was an almost insolent way of dealing with young men that should be guarded against. If the Lord had brought them to Himself, they should be ready to go forth and labour to bring others to Him.

Mr. ROBERTS said it was by love that he was led to Christ. He always tried to keep that in his mind's eye. He urged upon them to treat all they met with kindness and cordiality. He had got into a regular habit of shaking hands, and he meant to continue it. When a young man came into a meeting, he at once went up to him, and shook him by the hand, and tried to make him feel at his ease, and that he was among friends. He would assure those who wanted to lead young men to Christ, that if they were to succeed, they must go in love.

Mr. WALTER CHAMBERS added a few remarks.

Mr. HERB RADOLIFFE said that one cause of the ruin of young men—a thing that should not be lost sight of—was, that they were brought to ruin through strong drink. Those who wished to get at young men should first get to know their need, and then try to bring them to the Saviour. He mentioned cases in which he had seen respectable, well-educated young men lying about drunk. These and others were the class that they should endeavour to bring under the influence of the gospel, and to whom their labours should be directed.

Mr. NASH said that they must get at young men before they dealt with them individually. They should get them alone, for he strongly disapproved of speaking to young men in the presence of five or six others about their souls. Then let them remember that they should say nothing unkindly. Let the person to whom they were speaking see that they were thoroughly in earnest. Another thing that they should bear in mind was, that they should never argue with a sceptic. Let them never say an unkind word to the Roman Catholics, or others of other religions who differed from them. Let them agree to differ, and approach all with whom they had to come into contact with love and kindness. Let God speak, and let them point out the necessity of salvation by showing them the Bible. Let God's Word speak in this work, for it would speak for itself.

Mr. PATRICK MURDOCK, of Edinburgh, in speaking in reference to the mode of dealing with young men, said the men they knew, and the man who knew them, should be the persons whom they should endeavour to get at.

The Rev. W. H. M. H. ATKEN said that in this work they should avoid anything like cant. They should endeavour to avoid, in talking with those with whom they came in contact in this work, anything which savoured of shop. Let them adopt a manly, healthy tone of life. One thing they ought to avoid was, that they should not enter into argument with a spirit of controversy, discussions with infidels and atheists should be avoided, for it was frequently found that any field atheist, if he might use such an expression, who read some trumpery atheistical prints, that were issued from a vile, atheistical press, would stand up and sometimes bowl over a Christian man. Although avoiding a controversy, they should be ready to give the reason for the hope that was in them. If the young man with whom they were speaking got the idea that they were very conceited, or very dogmatic, then not much good would be done. Anything like a melancholy countenance or puritanical gait, in those engaged in this work, should be avoided. They should not speak with levity about spiritual things, but still they should speak and act in a glad, happy, and cheerful way. He remembered a phrase applicable to those engaged in this work, that had been used by his

father, "Let us be natural until we are divine." In conclusion he urged the young men present, and all who had taken part in that Convention—meetings which delighted him to see—to continue in the noble work in which they were engaged, the bringing of souls to Christ.

The Convention closed with praise and prayer, and before pronouncing the benediction, the Chairman suggested that even although this was a Convention, as the one aim of all their work was to win young men to Christ, there might be an inquiry-meeting held as usual. A good many responded to the invitation.

CONVENTION BREAKFAST.

On Friday morning, about eighty delegates and friends were entertained at breakfast by the Committee, at the Compton Hotel. Mr. Alexander Balfour, president of the Liverpool Young Men's Christian Association, occupied the chair, and was supported by Mr. Henry Drummond, the Hon. Captain Moreton, Mr. John Patterson, Mr. John Houghton, and other gentlemen. After breakfast,

The CHAIRMAN addressed the assembly, and expressed the great pleasure which it afforded himself and others who had taken an interest in the revival work amongst the young men of Liverpool, to see the delegates from distant towns. He regarded the present as a highly-interesting epoch for young men, and looked to the revival movement amongst them for still greater results than had already been attained. The teaching which one young man could give to another had not hitherto been used in the Christian Church in the way in which it ought to be used in the future. He did not undervalue the public ministry; but he maintained that besides the public ministry there was this laid upon them, that each man should teach his neighbour.

Mr. BOSOMWORTH, on behalf of the Christian young men of Liverpool, then presented to Mr. Henry Drummond a handsome gold watch and chain, as an expression of their warm esteem for him. He spoke at length of Mr. Drummond's work in Liverpool, which had been successful to an unusual extent; and that gentleman had won the warm love of the Christian young men, who would ever feel the deepest gratitude to him for the good he had been enabled to accomplish.

Mr. DRUMMOND thanked the Christian young men of Liverpool for the unexpected kindness. He was thankful if God had allowed him to do any good; but he felt that he had simply gathered round him a band of earnest young men who had themselves done the work.

A brief conversation ensued on the subject of the work amongst young men, in the course of which the Hon. Capt. Moreton suggested that this General Convention of Young Men should become a permanent institution. It should hold annual meetings in various parts of the three kingdoms, and it would be the means of extending and invigorating this work amongst young men to a very great degree. After discussion as to the best means of carrying the proposal into effect, it found desirable, participated in by Messrs. Drummond, Smith, Patterson, Nash, Anthony, and others, on the motion of Hon. Capt. Moreton, seconded by Mr. Drummond, it was resolved: "That another Convention of the young men of Great Britain and Ireland be held; and that it be remitted to the Committee of the Liverpool young men's meetings to take the necessary steps for carrying this into effect."

The proceedings then terminated.

MANCHESTER YOUNG MEN'S MEETING.—Our meeting was started more than five months ago by Mr. Henry Drummond, and has gone on without a single break every night since. At the present time the average attendance is eighty, but on some nights very much greater. We have to thank God that not one night has passed since December without some of the audience remaining to inquire earnestly as to the way of salvation.
J. C. E.

THE POLICEMEN.—During the present revival, the policemen of Liverpool have been sharers in the blessing. Quite a number of the ordinary constables, besides members of the river police and fire brigade, have been led to decide for Christ. A committee has been formed, composed exclusively of policemen, who are working away with much success, endeavouring to induce their comrades in the force to attend the young men's meetings, where so many have been blessed. A Bible-class for policemen only is held in a small hall in the centre of the town once a week, with the most gratifying results.

A LIVERPOOL DERIVATIVE.

YOUNG MEN'S INTERNATIONAL CONVENTION.

OPERA HOUSE, HAYMARKET, LONDON.

A Convention of young men was held at Mr. Moody's request on the evening of Saturday week, the special attraction being the presence of the presidents of the Y.M.C. Associations of New York, Philadelphia, and Chicago. Mr. Moody presided, and Mr. Sankey was present, as well as many connected with the London Associations.

Mr. MOODY, in opening, said some one had asked him what his programme was, but he hadn't got any. He wished it to be a friendly meeting, and if any young man had anything to say, he was just to get up and say it where he was. He also said that if any one wished Mr. Sankey to sing any special hymn, they were to ask it. The practical result of this liberty was, however, that half-a-dozen shouted out for different hymns at once.

After a hymn and prayer, Mr. Sankey sang the solo, "Only an armour-bearer;" and Mr. Henry Drummond read the closing verses of Matt. vi.

Mr. Moody said the first note which had been put into his hand to-night was from a young man who said he had found peace in Jesus since entering the hall, and desired thanks to be rendered to the Lord. Mr. Moody hoped this was a token of what they were to have to-night. He gave a sketch of the origin and progress of Young Men's Christian Associations in London, how they had spread over the country, and had been taken up heartily in America, where there were now seven or eight hundred associations.

What you do in London goes round the world. The idea was taken up in New York. For a time they had no proper building, but their president went round to the merchants, and gathered a hundred thousand pounds, (500,000 dollars). They bought ground, and put up a splendid building. I wish we could get something done here. On Monday we have to turn out of this place, and we have tried to get a place, and have failed. I hope God will incline some one's heart to give £20,000 for a start. If any one feels inclined to give this he may get up and speak at any time. I am going to call on the man who was president when the New York Association was started.

Hon. W. E. DODGE, of New York, said: I thank God with all my heart that, most unexpectedly, I have been sent to London at this time, to feel the great influence of these meetings. Their influence is telling all over the world. I have heard many harsh, unkind words said about these meetings, by those who have never attended them; but, thank God, hundreds of thousands can say, "This thing I know, that whereas I was blind, now I see."

I thank Him for this, and pray that He may do still greater things. One thing is particularly sure, God always works by means; and wherever his people are thoroughly in earnest, and have learned to take hold of his word by faith, He will give success. But you must be ready to do your share of the work. I remember a large convention held in Montreal. At its close, a crowded prayer-meeting was held, and one short speech I heard there impressed me much. It was delivered by a great burly specimen of a Scotch soldier, bronzed by the Indian sun. He was the general in command of the forces in Canada, and he said, very earnestly, "I am here to-night because, if from my position I have any influence, I want to have the *wholes* of that influence on the side of Christ." That is what we want; the *wholes* of our influence on the Lord's side.

Having given a sketch of the work of the New York Association, he adduced the following illustration of its usefulness.

I remember a young man who came from Liverpool, the son of a clergyman who was dead. He had come over in the hope of getting employment. His funds soon ran out, he was turned out of his boarding-house; driven to despair, he was on his way to commit suicide.

Passing along, he saw our bills, inviting young men to our hall. He came, and our secretary saw at once he was starving, got a good meal for him, employment was obtained, and a boarding-house where he would be amongst Christians. That very night, an episcopal clergyman called to ask volunteers for his ragged-school. This young man volunteered at once, and there, in one day, he was rescued, provided for, and set to useful work. That's the true work for Young Men's Christian Associations, and their grand object is to lead young men to the Lord Jesus.

Mr. MOODY introduced the next speaker, with whom he

had laboured for fifteen years, and who had been very liberal in his support of the good work in Chicago.

HON. JOHN V. FARWELL, Chicago, told of an old Scotch lady in Chicago who was the means of keeping up the noonday prayer-meeting, which has been made the instrument of much good. The attendance had been falling off, one time when Mr. Moody was away from home; and at last, when this lady went as usual one morning, she found no one there. However, she sang a psalm, and prayed that God would sustain the meeting. The next day, as she was again alone, a gentleman, who was detained in Chicago on business, came in, and the two prayed together. During the few weeks that he remained in the city, he threw his whole energy into the labour of resuscitating the meeting, and it has been flourishing ever since. Mr. Farwell then dwelt on the character of Abraham Lincoln, of whose prayerful Christian character he gave some instances.

Mr. SANKEY sang, "What are you going to do, brother?"

Mr. WANAMAKER, of Philadelphia, said that the hearts of prayerful Americans were stirred for London at present; and he thanked God he had seen these prayers being so graciously answered. He then proceeded to speak of the success achieved by Young Men's Christian Associations in America; which success he attributed first to "dead earnestness of purpose." If this was wanted in his city, how much more was it wanted in London, which is five times larger. Another secret of their success, was that they were "aggressive." They had every appliance that skill or experience could suggest, and all bent to this one point, "to lead young men to the Saviour." He hoped that the end of these meetings would be increased consecration to the Lord and his service, and then we might expect to see the work prosper. We were also called upon to exercise self-denial, that we might have more time and money to devote to the Lord. He closed by a few solemn words of warning and exhortation to those who were still out of Christ.

Mr. MOODY then asked the Christians present to rise and sing the 53rd hymn, when nearly every one in the house rose. After the hymn was sung, he said that he was anxious these young men's meetings should continue, and as a neutral hall could not be obtained, it had been arranged that for one week they should be held in Mr. Carmichael's chapel, Oxenden-street, every evening at eight o'clock. He then called for a show of hands from those who would support these meetings. About one-half of the audience raised their hands.

A gentleman in the body of the hall said that if young men would give up smoking, and devote the money thus saved to the Lord, much good would be done. The doxology brought the meeting to a close.

WORK AMONGST BOYS.

Few departments of work are more suitable for young men than working amongst boys. In choosing a field of work which it is to be hoped many young men will now be led to do, the idea of starting a class or a meeting for boys is worth considering. As an encouragement to any who may feel called upon to take up this most congenial task, the following extract is given from a letter from one of the Liverpool young men:—

Two years ago a society was formed here for working lads of fourteen years and upwards. It met with a fair amount of success, but the hearts of those who managed it yearned for some visible fruit. The centre of the work was a Bible-class conducted alternately by two young men.

The attendance for some time averaged from twenty-five to thirty, drawn chiefly from the large ship-building yards and foundries on this side of the Mersey.

One Monday evening, early in the year, the whole [class seemed to be under the influence of the Holy Spirit, and many wished in their hearts to go and speak to the teacher. Reserve seemed for a time to hold them back, but the deep anxiety compelled them to get the matter settled, and the workers at the Mission soon had the happiness of seeing many find peace by trusting in the Lord Jesus. Since then the work has gone on with wonderful increase until, at the present time, there are about 160 members attending the Bible-class, and many of these, we have good reason to believe, are at peace with God.

The character of the yards where they work is in many cases changed, and the influence of the work is most marked. In one foundry during the dinner hour, the men congregate for a prayer-meeting, and the attendance varies from two to three hundred. It is said that there is not now one scoffer in the yard.

E. B. A.

THE WORK AMONG THE YOUNG MEN OF BELFAST.

Since the visit of Messrs. Moody and Sankey to this town, the young men have been greatly quickened and stirred up, and both here, amidst the teeming population of this centre of industry, and in the country districts for a considerable distance round, they have been labouring for their Master with the most glorious results, and with the seal of his approbation resting on their work. Three young men, representing respectively the Presbyterian, Methodist, and Episcopalian Churches, visited one locality to proclaim Christ's gospel. They sought preparation for their work by wrestling with God for the spirit of prayer, and while they were yet calling, their prayer was heard and answered, and they were enabled so to present Christ to the hearts and consciences of the people, that a great multitude believed. As many as eighty waited in some of the inquiry-meetings, and nearly all who remained to seek went away with the joy of those who find.

An inquiry-meeting being announced for the succeeding day, for an hour only, and confined to those who were anxious, the place was so crowded that admittance could hardly be obtained; those most pressingly anxious to be spoken to had to be gathered into another place, and as many as fifty professed to lay hold on Jesus. With a larger agency and more time, twice that number might have been reached.

On a return visit to this place, with similar blessed results, I met an old man, who seemed near eighty years of age, and on asking him if he could trust in the Saviour, he grasped my hand, and, with an eye that sparkled through grateful tears, he said, "Thank God, I can, sir. Since your last visit here, I have been trusting in Christ as my Saviour." He was one of a group of nearly twenty inquirers to whom I had spoken at the previous visit (all of them men) who had professed to accept Christ.

But perhaps the most interesting feature of the work among the young men are the open-air services. A band of five in number, representing the Presbyterian, Episcopalian, Independent, and Methodist churches, has been formed, and presenting, not the creeds, but the cross, they have gone forth with their message to perishing sinners. In a little over a fortnight, more than a hundred and thirty souls at these services have been added to the Lord.

Some of the instances of conversion at the meetings have been cases of thrilling interest. An intelligent man lingered as an inquirer after a service which had been largely attended. He appeared to be familiar with Scripture truth, but could not personally realize his interest in Christ. He seemed to doubt the possibility of immediate conversion, and thought he must wait till the Spirit would draw him. He was directed to the Saviour, and urged to seek present salvation. He went away, promising to lay his case before the Lord in prayer, and to meet us afterwards at the young men's meeting. When leaving this meeting, the man, who, true to his promise, had come, came quickly across the house, his face shining with the unspoken testimony; and, to our joy, he told us he had found the Lord. If time had been given he would have spoken in the meeting.

An old woman, apparently a charwoman, was returning late with her washing in a basket, and hearing the favourite solo, "There were Ninety-and-nine," being sung, she was arrested, and became the subject of deep conviction. She cried out, "Oh that God would take the burden off my heart!" And while prayer was being offered on her behalf, with a cry of grateful praise she seemed to find peace in believing.

The question was asked at one of the meetings, "Does any one want to find Christ?" A poor woman, whose face was bathed in tears, said she did; and, ere long, the sought for treasure was found.

Three young men were spoken to at the same meeting, who surrendered to Christ as prayer was being offered on their behalf.

Two men, under the influence of drink, were passing by, and were arrested by the Spirit. One of them was in great distress about his soul, and he besought one of those who had been conducting the meetings to call and see him the next day.

A mother and her two daughters were seeking the Lord. The daughters first found the Saviour, and the elder of the two exhorted her mother simply to take Jesus at his word. The mother did, and is now at rest in Him.

At the last two meetings twenty-four found the Saviour. And so the work goes on, and while Christ pleads, "Still there's more to follow."

At a service in one of the churches here last week, there were about 150 inquirers, and it is believed that between forty and fifty of them found the Saviour before they left. In another church, on Sunday evening last, nine persons professed to lay hold on Christ as their Redeemer.

A large number of open-air services are being held throughout the town and country districts, with very blessed results. One band of five young men, representing four different denominations, who have linked themselves together for the furtherance of the Lord's work, have been greatly owned and honoured of God. They hold a service every night, and they have not held a single service without meeting with inquirers, and without some professing to lay hold of the Saviour. At some of these meetings as many as from eleven to fifteen were led to decide for Christ, and several of these converts are now trying to do something for Him who has done so much for them.

A sketch of one of these meetings might be interesting. The young men meet upon a vacant space of ground in the centre of a densely-populated district, and commence singing. Meantime the people are congregating round about, and joining in the singing. Then a brief prayer is offered up, another hymn sung, and one of the young men proceeds to tell the simple story of the cross, concluding with an earnest appeal to the people to come to Christ now. Then another hymn is sung, sometimes as a solo, and sometimes by the gathered crowd. Then there may be another one, or perhaps two, short addresses, interspersed with prayer and singing, and the meeting is closed with prayer. As the service is drawing to a close, you may see the evident manifestation of the Spirit's power in the earnest faces of the listeners, many of whom are evidently in deep concern about their souls, and you may see young men and women, as well as old people, bathed in tears. Before the last prayer is offered, sometimes those who wish to be specially prayed for are asked to hold up their hands, and you may see quite a number of hands held up. After prayer, those who wish to be conversed with are asked to remain, and the young men who form the band try to point them to Christ.

THE WORK IN LIVERPOOL.

The evangelistic work amongst young men, as conducted in Liverpool for more than three months past, originated during the visit of Messrs. Moody and Sankey. The first meeting was held in Newsome's Circus on the evening of Sunday, 21st February, being under the direction of Mr. Henry Drummond, of Stirling, whose functions in establishing similar meetings in nearly all the important places visited by the American revivalist are already well known. At once, large numbers of active Christian young men rallied about him, and an earnest effort for the salvation of souls began. Since that first meeting was held, not an evening has been omitted, and it is expected to carry on the meetings right through the year. The audiences have never been less than about four hundred, nor more, probably, than twelve or fifteen hundred, but for weeks running there were frequently as many as a thousand every night, chiefly young men and lads. The character of the meeting has been mainly, in fact almost entirely, the delivering of testimony by young converts, and these statements have generally been of such an earnest, soul-stirring nature, that hearts have been touched, God's power through his Word made manifest, and every night some souls have been brought to see the Light of Life. After-meetings are always held, when the real work of the evening is done by the young men coming into loving contact with their fellows, and pointing them to Christ.

But not only have these nightly meetings been held, but the work has given rise to the establishment of distinctive services, the carters having capital meetings every Sunday afternoon. The sailors also have a night set apart for them every week or so. The policemen, too, have a meeting of their own, quite a work having been done amongst them. But without detailing all the meetings held, and the interests represented, there can be no doubt that a very widespread effort has emanated from this young men's movement. There are now between forty and fifty young men's meetings being conducted in Liverpool, Kirkenhead, Cloughton, and other places in this vicinity. But beyond

all this outward evidence of work, there is great reason for thankfulness in being privileged to learn of the unspoken work accomplished, and constantly progressing in the hearts of young men. This personal work, so far as each man is dealing between God and his own soul, cannot ever be fully known here, but is accurately open to the eyes of "Him with whom we have to do."

Those engaged in the work here have been enabled to infuse a spirit of zeal elsewhere, deputations having visited Birmingham, Manchester, Southport, Chester, Bootle, Newport (Salop), Wellington (Salop), St. Helen's, Preston, Wigan, and other places. In Rock Ferry and Bootle the work has led to the establishment of Young Men's Christian Associations.

Much more might be told of this truly wonderful movement amongst young men, which the Master has so richly blessed; one might tell of the personal efforts in boarding-houses, in warehouses, of clerks and salesmen holding meetings in their shops, etc., but space will not permit.

W. J. B. P.

HOW WE ORGANIZE OUR YOUNG MEN'S MEETINGS.

BY ONE OF THE LIVERPOOL YOUNG MEN'S COMMITTEES.

In writing upon this subject, it is my desire to describe the various means by which the work of our meetings is performed, in the hope that the relation of our experience in Liverpool may be of some slight service to those who contemplate starting similar evangelistic agencies elsewhere.

At the head of the work we have an executive committee of seven young men. The burden of this work falls upon the secretary; and if every town had these duties as efficiently performed as they have been done for us by Mr. Samuel Nash, upon whom, under God, so much of the success of our work has depended, the spread of the young men's movement throughout the land would be more than a certainty.

Of course, a work of such magnitude as that which we have here could not be conducted by the executive alone; therefore the co-operation of a considerable number of young men, both young and old converts, was obtained, the work divided into departments, and sub-committees appointed to manage them.

This arrangement has proved, on the whole, very satisfactory in its operation for many reasons, particularly as it gives to a large number of young men a personal and official interest in our success, and because it secures the performance of the various duties with a degree of efficiency otherwise unattainable.

Having given our reasons for the formation of the sub-committees, I will now very briefly treat of their work, taking them in order.

1. *The Invitation Committee.*—The duty of this committee is to invite all young men to the meetings, by the systematic distribution of handbills, by personal invitations in the streets, by house-to-house visitations, by advertising, etc., etc. The executive of this committee consists of about eleven members, who meet weekly for the despatch of business. The General Invitation Committee is formed of about eighty other young men, who meet fortnightly, and who arrange among themselves for the regular and efficient discharge of the duties assigned to them.

2. *The Reception Committee.*—This committee takes in hand the work of receiving, welcoming, and making to feel at home all the young men induced to attend the meetings; also of keeping order in the meetings, by providing an efficient staff of amateur stewards, who are posted in the various entrances and passages, to see that everybody is comfortably seated, and to put down promptly any unpleasantness that might arise.

3. *The Visitation Committee.*—The portion of the work devolving upon this committee is probably the most important of all. It consists of visiting all the young men whose names and addresses we have obtained during the services, at their homes, of looking after weak converts and backsliders, and generally caring for their spiritual welfare.

In addition to the above committees, we have others, which undertake special duties, such as the Bible-readings Committee, Choir Committee, "Our Boys" Committee, Carters' Committee, Policemen's Committee, etc., etc.

The Deputation Committee deserves comment, as it is specially appointed to arrange for deputations from our meetings to other places, to assist in opening or reviving the work amongst young men elsewhere.

It will be seen that very little is left for the General Committee to do, except to control the expenditure, to provide suitable chairmen, and other officers, for the meetings; this they arrange at a meeting which is held every week.

In conclusion, I would venture to urge upon our brethren, the Christian young men of this country, the importance of starting, and that at once, similar special meetings, in order to reach the masses of our unconverted fellow-countrymen. Let us all begin from this time with much prayer, and much study of the Word of God, to strive to win every man his neighbour for the Master. Let us win them by our love, by our consistent, prayerful lives, and in all things endeavouring to follow in the footsteps of Him who has gone before us into his glory.

Let us go forth with this motto—

"THE YOUNG MEN OF OUR COUNTRY FOR CHRIST;"

and if this be done prayerfully and courageously, we shall find, as it is said in the 67th Psalm, that "God shall bless us, and all the ends of the earth shall fear Him."

Brethren, pray for our great work in Liverpool.

WALTER CHAMBERS.

COTTAGE MEETINGS.

Here is another suggestion for those who are asking, What can they do for Christ? It comes from a young convert whose labour God has very remarkably blessed in many departments of work.

I think that the greatest work going on at present in our town is that which is carried on by young men, under the name of "Cottage Meetings." These are meetings carried on by two or three young men who band themselves together and get the loan of a kitchen for a weekly meeting, and then go themselves and try to get the neighbours in.

At the present time there are thirty-three of these meetings carried on by the Young Men's Christian Association alone. We are constantly hearing of conversions which have happened in them.

Two other young men and myself have been carrying on such a meeting for some time back. We are of different denominations, so that we have no difficulty in inviting all in. At first the meeting was not very large, but we kept praying to God, and trying in different ways to gather the people in. Sometimes we called on the people personally who lived near, or commenced to sing along the streets in the neighbourhood till we got a crowd to follow us, and then we went into the school-room. At other times, again, we would stand at the door, and some of us would sing, while others would ask the people to come in.

On the last night of our meeting we had about 120 people, and afterwards in the inquiry-meeting there were nine who professed to find peace. For some time back, I believe since we commenced the meeting, there has not been a night in which we have not had some conversions.

Four or five of us also have been trying the open-air work, and we find it has succeeded very well. We have only taken this up the last few weeks, and God has been prospering us very much. We have been holding the meetings very late for two reasons. First, we find that the people come out far better when it is quite dark, as they then are not seen, and they are not so afraid of being spoken to. And, second, we can have all the regular meetings over, and so do double work in one evening. We have been holding a good number of them of late, and nearly all of them commencing as late as half-past nine, and some of them not commencing till nearly eleven o'clock. I could give numbers of very interesting conversions at them if I had space. I will just tell one or two. One evening a poor woman who had been anxious for eight years, found rest in Christ. That same evening, a girl and her mother also settled the great matter of their souls' salvation, and the girl has since brought to one of our regular services five others to hear the words of truth.

One evening we were coming home from another meeting, it was nearly eleven o'clock, and some one proposed to have a meeting. At first we thought it would be better not, but at last we decided to have a short one, so we commenced to sing a hymn. At first there was hardly any one in sight,

but gradually they began to gather round, and afterwards some of them told us that they had got up out of their beds to come. This seemed to be true of a number of them, for they did not look half-dressed, and some of them had nothing on their feet. But thanks be to God, some of them went home that night rejoicing in Christ.

There are still some of our number going out to the country districts and towns, and I could give some wonderful reports of work I have seen in the country if I had space.

And now I would like to say a word to young men. Be up and doing. God has been giving us great blessings, and He is not willing to stay his hand; if we be faithful trying to do what we can, and looking to God for the blessing, we will be blessed, for He will not break his promises. Oh let us then go forward in Christ's name and in Christ's strength, and never be content with anything less than the United Kingdom for Christ. H. W.

HOW TWO YOUNG MEN SPENT THEIR HOLIDAYS.

The Lord's way of doing things is very different from man's. For any important work we look to the great; God chooses the insignificant; so that, through the weakness of his servants, He may show the omnipotence of his power. This has been abundantly shown in the case of two of us young men, who were allowed to take part in the young men's work in Liverpool. We there had the blessed opportunity of speaking personally to many young fellows of our own age at the meetings, and pointing them to Christ.

After working quietly in this way for some weeks, it occurred to a dear friend of mine that, if we went to some town which had not been stirred up as we had been in Liverpool, and simply testified of the work which the Lord had done in our midst, and of which we had been witnesses, God would own it to his glory. After much prayer together (and this is a very important point for those who are going to unite in work, to pray often together for the guidance of the Holy Spirit) we were directed to Shropshire.

We broke ground at Wellington, where we were asked by an honoured servant of God, whose influence for good is widely felt in the town, to take the Sunday afternoon and evening meetings in his Mission-hall, which holds about a thousand people. The meetings were announced by bills stating that "two young men from Liverpool would tell of the work there," and that "Sankey's hymns and solos would be sung."

In the evening the hall was full; and as we sat on the platform before all these people, our faith failed; the thought of us two boys standing up and speaking to ten hundred was dreadful, and each of our hearts said, like Jeremiah, "Lord God, behold I cannot speak, for I am a child." But as the Lord caught poor sinking Peter when he cried to Him, so He strengthened us with this word, "Say not, I am a child; for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." We took God at his word, and never in any of our meetings was the Spirit of God so visibly manifest as He was that night. As we told of the blessing Liverpool had received, and simply held up the cross of Christ, the attentive faces and many moist eyes told that hearts were reached, and showed that the word of God is true, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

An after-meeting was held, at which we met not a few anxious, and several professed to find peace in Jesus.

On the Tuesday evening we had another gospel meeting at Wellington, and then began work at Newport, a small town of 3500 inhabitants. We commenced with two week-evening meetings in a schoolroom, kindly thrown open to us by the Independent minister. These meetings were blessed, and were so well attended, and the Christians of all denominations went in so warmly with the movement, that we were led to take the Town-hall. We then called on the ministers, and the principal men in the various churches and meetings in the town, and asked them to show their sympathy with the work by supporting us on the platform. This most of them did, which gave the meetings more influence, humanly speaking, than they would otherwise have had.

At the first meeting in the Town-hall, at eight o'clock on Sunday evening, after the churches were dismissed, about 600 were present, many being content to stand all the time, which, however, was not long, as our meetings lasted only

one hour; and on the succeeding Sunday the hall was crammed to the door. Both at these and three week-evening services the Lord was with us, giving us words to speak; and the result was seen in "brands plucked from the burning."

A united prayer and praise meeting was also held, which was well attended.

This is, in a condensed form, an account of a fortnight spent by two Liverpool young men in Shropshire, and is given in the earnest hope that it may be the means of stirring up many others who have found the preciousness of Christ, and have taken the Lord for their King, to ask in the spirit of God's Word, "Lord, what wilt Thou have me to do?" W.

Liverpool.

CLAUGHTON—AN EXPERIMENT WORTH TRYING.

About four weeks ago it occurred to some of the Christian young men of Claughton to endeavour to reach their companions. Two Christian gentlemen placed their school-room at our disposal, and a series of meetings was commenced. These have been continued for four weeks, generally five nights each week. They commenced with an attendance of about sixty, but the numbers steadily increased, and at the most recent meeting, although seats were provided for 160, yet many were standing in addition. The wonderful work going on has become a prominent topic of conversation, on the Liverpool "flags" and the Exchange. God has been gracious to us beyond our weak faith, and the blessing has been truly marvellous. The meetings have been quite unsectarian, Churchmen, Dissenters, Quakers, Roman Catholics, and even Unitarians and scoffers, have been present. Many have come out boldly for Christ who are well known to most of the young fellows of Claughton. We had the privilege, one evening, in a crowded meeting, of hearing three brothers (who a few nights previous were almost adverse to the meeting) get up, one after the other, and confess to having found peace through the blood of Christ. It was a solemn time, and many strong men were moved to tears. One remarkable outcome of these meetings for young men, is the desire on the part of the mothers and sisters to share in the blessing. This hungering and thirsting has resulted in the commencement of meetings for ladies only, and already there are signs of blessing. I think it would be safe to say that, as an example, there are eight in one family rejoicing in Christ, whose conversion can be traced, humanly speaking, to these two classes of special services. E. B. A.

YOUNG SOLDIERS.

The secretary of the Liverpool Young Men's Christian Association, sends us the following petition, enclosed in a letter, in which he says, "A deputation of little boys, from nine to thirteen years of age, has just this moment waited upon me with the enclosed petition, which explains itself. They have all been converted at the Young Men's Meeting, and now want to hold a meeting for boys of their own age, and a Christian woman has kindly offered to lend them her large parlour for the purpose"—

PETITION.

"We, the undersigned, have commenced to hold meetings for the spread of religion amongst little boys, and we wish for your co-operation and assistance to work these meetings properly. As we have no means to have these meetings advertised, we should feel it a great favour if you would kindly have printed for us some slips, same as those used for the Circus; and if you will not print them for us, would you kindly give us a donation towards getting them printed? And the Lord will bless you and give you in return double out of his abundant store for so helping his little disciples, who are striving to extend his kingdom all they can in their own humble way. As you know, sir, it says in one of Mr. Sankey's hymns—

"The children, too, both great and small,
Who love the name of Jesus,
May now accept the gracious call,
To work and live for Jesus."

Trusting, sir, that you will accede to our request,—We are, sir, your obedient servants in Christ,

[Signed by E. McC—, on behalf of himself and eight other boys.]

Liverpool, May 24, 1875.

UNSPOKEN SPEECHES AT LIVERPOOL CONVENTION.

I have sometimes been pained by seeing Christian workers dealing with anxious souls in an obviously injudicious manner. The inquirer, let us suppose, has some particular difficulty or sin, which Satan has used in blinding him to the glorious gospel of peace; and the worker, instead of patiently and lovingly endeavouring to ascertain this, begins to hammer into him some portion of Scripture, or some of his own theories, not at all suitable to the case. I have met with cases of this kind, and the result has been in some of them that the inquirer has been stupefied. Would it not be well, first, to ascertain the particular disease of our patient, and then apply the medicine which is so liberally provided in the Word of God for every wound?

We have always been able to trace the source of dull and comparatively uninteresting meetings to a want of earnest prayer. We must not rely on the *esprit d'corps* of our meeting, but let us see to it that on each occasion our expectation is solely from the living God. I do not speak of a theory, as I say from practical experience that to be increasingly successful, we must have increasing prayer, expectation, and praise.

Deal with your inquirers *alone*, with no third person by. Deal with inquirers of your own sex, age, and class as nearly as possible. Avoid precipitancy on the one hand, and undue delay on the other. Have your Bible in hand, and give your spiritual patient chapter and verse—an infallible medicine. But vary your prescription according to the peculiar temperament and special form of soul-disease of your patient. Shun all argument.

In speaking with inquirers, perhaps the author of "A Pastor's Sketches" gives the best hint: "Conspire with the Spirit in deepening any positive impression He may have already made."

I would suggest the practicability of Christians inviting young men to their own homes for Bible-class purposes; but the name Bible-class had better not be used. A card might be printed or written thus:—"Your company is requested at a social gathering of young men for scriptural exposition, on Sunday afternoon next, at three o'clock, at my residence." Name and address to be stated. These cards could be given in the street, bus, shop, or sent by post. There is one thing, however, I deem important. Only young men of the same standing in life should be invited to come together, for equality would produce social combination, and make the gatherings attractive, for all like to make eligible acquaintances. Let each man, therefore, invite only those of his own sphere, or if they differ at all, let them be below, rather than above him; but the young men themselves on a social level. These meetings should be, as far as possible, for young men of the same locality. Christian Associations are sometimes too far off and too large (and therefore unsocial) to make them attractive. Make the young men comfortable and at home, and let there be a systematic study of God's Word, and, I believe, much good would result, and that these gatherings would become nurseries for the church and for the ministry.

THE FULCRUM AND THE LEVER.—Archimedes wanted a fulcrum on which to place his lever, and then he said he could move the world. Calvary is the fulcrum, and the cross of Christ is the lever; and by that power all nations shall yet be lifted.—*T. de Witt Talmage, D.D.*

I Am Praying For You.

"Evening, and morning, and at noon, will I pray."—Psa. lv. 17.

IRA D. SANKEY.

CHORUS.

2.
I have a Father: to me He has given
A hope for eternity, blessed and true;
And soon will He call me to meet Him in
heaven,
But oh that He'd let me bring you with me
too!

3.
I have a robe: 'tis resplendent in whiteness,
Awaiting in glory my wondering view;
Oh, when I receive it all shining in brightness,
Dear friend, could I see you receiving one
too!

4.
I have a peace: it is calm as a river—
A peace that the friends of this world never
knew;
My Saviour alone is its Author and Giver,
And oh, could I know it was given to you!

5.
When Jesus has found you, tell others the
story, [too;
That my loving Saviour is your Saviour
Then pray that your Saviour may bring them
to glory, [answered for you!
And prayer will be answered—'twas

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HALF A PAGE FROM A YOUNG CONVERT'S NOTE-BOOK.—It was my privilege to speak to a young man in the young men's meeting, a fortnight ago, asking him whether he was anxious after the welfare of his soul. He said, "Oh, yes, I so want to be happy like many I see here. I came to this theatre (where the young men's meeting was) to upset the meeting if I could. I had made up my mind to laugh at everything I heard, and make others do the same; but oh, sir! instead of laughing, I have felt so miserable! I cannot read myself; but do tell me what it is that makes you and other young men look so happy." I conversed with him for some time, and quoted that text (which has been blessed to so many), "Whoever believeth in Him should not perish, but have everlasting life." The poor fellow seemed to think he was too poor and ignorant for the Lord Jesus to save. I prayed that God would bless us, and asked the young man to pray. All he could say was, "Oh, God, will you forgive me all my sins." And, thank God, I believe that young man left the theatre trusting in Christ.

The Christian.

THE BRIGHTON CONVENTION.

In looking through the successive issues of the *Sussex Daily News*, in which the addresses and proceedings were very fully and ably reported, we find it impossible to give any condensed summary which would convey an idea of the tone and character of the meetings; we must, therefore, refer our readers to the Report now in preparation.

We are struck, in reading these numerous addresses, with the amazing amount of scriptural exposition and practical exhortation, concerning which we do not doubt that every evangelical Christian would affirm, that not only is the true overwhelmingly in preponderance over that to which exception might be taken, but whatever is questionable is, with scarcely an exception, accidental, and not vital to the teaching represented. And we may go farther, and say, we do not think so large an amount of matter spoken at one time has ever been reported, to which there has been so little to object; and when it is remembered that the speakers were gathered from every leading denomination, and were men of very varied antecedents and present position, this is the more remarkable.

ATTENDANCE, ETC.

The estimate of the local managers was that there were 8000 visitors from other places, which was confirmed by the report of the station-master, we are told. In the Corn Exchange 2500 chairs were placed, and the adjoining Dome is said to contain the same number, making, with those standing, and the overflow meetings probably near 6000 persons present at once, with a large number who could not get in. On the latter days, probably 2500 were in the Corn Exchange at the early morning prayer-meetings, the doors of which had to be closed before seven o'clock, and the overflow taken into the Dome, where probably 500 to 1000 collected.

During the ten days about three hundred services were held, including evangelistic meetings for the unsaved in two tents, erected at the expense of the Convention, the Town hall, a large hired hall, and various chapels.

It is not wise to number Israel, but from hour to hour, and from day to day, a succession of reports came in from all quarters of persons professing conversion by scores. One evening over fifty stated that they had found the pardon of their sins. From the first the chairman of the meetings had privately and publicly asked for one thousand souls in conversion, and there is reason to hope that the prayer was answered. On Tuesday evening about 2600 were in the Corn Exchange at an evangelistic service, after the close of the Convention.

PASTORS FROM OTHER COUNTRIES.

It was very delightful to see present the representatives of twenty-three countries, viz.:—Germany, France, Switzerland, Russia, Sweden, Norway, Holland, Belgium, Austria, Italy, Spain, Portugal, China, Persia, India, Sandwich Islands, Cape of Good Hope, United States, Canada, England, Scotland, Ireland, and Jerusalem, in the person and family of Bishop Gobat. Nearly all of them had made special journeys to be present, some of them coming thousands of miles. Many came disposed to criticize, but we know of no instance of any who did not lose his spirit in receiving rich blessings from the

Lord. The German chaplains generously removed their military badges out of consideration for their brethren from France, and the French pastors said that for the first time *all* the remaining bitterness engendered by the war had passed away, so that they could with all their hearts embrace their German brethren with the feeling of being perfectly at one in Christ. The scene of the special joint communion of the German and French members of the Convention was one of feeling unparalleled in their Christian experience.

The name of "foreigners and strangers" was, by almost a necessity, dropped for that of "brethren from other countries." They were indeed "no more strangers and foreigners" to our hearts. Most liberal hospitality was exercised towards them, in addition to meeting their railway, lodging, and board bills. We saw one bill of a visitor to Brighton for 1317 meals, mostly given at his lodgings, to the brethren and sisters from other countries—he and his family in a most instructive way aiding the serving of the meals provided by his generous purse.

ORDER.

About seventy ushers, presided over by the efficient Mr. Hillman, kept admirable order in the various meetings, of which sometimes eight would be going on at the same time in the various halls and rooms of the King's Pavilion. The Dome and Corn Exchange are badly adapted for hearing, and it is owing to the admirable rules, strictly maintained, that the speakers were heard so well. We commend these regulations to the attention of other similar gatherings.

1. No one was allowed to enter or to leave during prayer, addresses, or solo singing.

2. Opportunity for changes was given frequently, sometimes in the middle of a long address, by the congregation singing a hymn or chorus.

3. The irreverent habit of moving during the Doxology or Benediction was entirely broken up.

In enforcing these rules the doors were fastened, and the ushers courteously peremptory. The moving of one person will destroy the hearing of a hundred persons sometimes, and it is only just to the audience to protect them thus. The ushers bore testimony to the extraordinary patience and courtesy of the great crowds often kept waiting outside for the opening of the doors.

The ushers were themselves earnest Christian workers, who had volunteered for this difficult service. At the close on Tuesday, the breakfast to them was a scene of deep and tearful feeling. The blessings of the meeting had descended largely upon them.

MONEY.

It was a very pleasant part of both the Oxford and Brighton Conventions that the subject of money was rarely mentioned, and never pressed. And yet at Oxford, instead of the outlay only of three hundred pounds being refunded, about sixteen hundred pounds were sent in, the surplus being for aiding Christian work on the Continent; while at Brighton there is an estimated surplus of two thousand pounds or more.

Four Christians, three of them unsolicited, guaranteed the sum of five hundred pounds each for the Brighton meeting, but no part of this guarantee had to be called for. About two thousand pounds were spent, mostly in the expenses of pastors from the Continent. No part of it went as compensation to any of those engaged in preaching.

One thousand pounds had been specially desired to be bestowed in local aid in connection with Mr. R. Pearsall Smith's proposed work on the Continent in the coming twelve months, but this sum was doubled by the generosity of a single individual, who gave this thank-offering of a thousand pounds—the same person who gave "an alabaster box" of a thousand pounds at Oxford. The word *convert* means turn inside out, and these meetings do marvellously convert the pockets of Christians.

From what we have known of other meetings of the same character, we believe that immense additions to

the revenues of our missionary and other boards will come from these Conventions. We know of one instance of a thankoffering of near ten thousand pounds given to a single church purpose, by one who had received blessing at a consecration convention. Donald Matheson, Esq., and T. B. Smithies, Esq., are treasurers of the amounts collected.

INTERNAL ARRANGEMENTS.

The acting committee commenced on the plan of doing everything unanimously, and nothing to which each one did not agree. At their first meetings, when a difference of judgment occurred, they at once fell on their knees, and soon found themselves of one mind, or heartily consenting. Every movement was made unanimous.

In answer to prayer, a most experienced and suitable manager took honorary charge of providing lodgings, as a thankoffering for mercies received. It was no easy task to answer the quantities of letters received, and to find, on favourable terms, lodgings for so great a multitude. On one day alone two hundred letters were received, and eleven clerks, mostly volunteers, were kept at work till eleven o'clock at night. Much gratitude is expressed to Mr. Buchel for his quiet efficiency.

The superintendent of the Pavilion, Dome, etc., was like a member of the committee itself in his earnestness to forward the purposes of meetings, early and late suggesting and aiding in every way. The local committee, of whom Mr. Marriage Wallis was the centre, worked most effectively.

From the first it was asked that no one should lose the interior Sabbath of the soul in this great movement, and the prayer was answered to a blessed degree, the arrangements moving on from day to day almost without jar or confusion. A quiet, restful calm seemed to pervade every department, and to impress almost every one's countenance. The weather, too, was excellent.

HYMNS OF CONSECRATION AND FAITH.

This book was, by necessity, somewhat hastily put to press for the Brighton Convention, Mr. Pearsall Smith being much absorbed in the work on the Continent; but it is now being revised and enlarged, and a new edition will be issued as soon as it can be got ready. In the meantime, the Brighton edition is for sale by the publishers, Messrs. Morgan and Scott. The new hymns, many of them composed specially for this book, are received with much favour. We specially notice the beautiful new tunes to our good old hymns, Nos. 2, 4, 5, and 77; and the new hymns, Nos. 10, 18, 19, 24, 27, 43, 49, 59, 84, 86, 87, 88, 90, 91, 94, 95, 97, and M. Monod's hymn, No. 105. 110 pages, price one shilling.

MINISTERIAL EXPERIENCES.

The Rev. Theo. Monod said—Dear friends, I think that these testimonies are one of the most important features of these meetings, and are a means of grace. After all, it is the living witness that carries with him persuasion. It is one thing to speak for one's own sake and another thing to speak for the Lord's sake. I may say, with my brother Rappard, I was brought to God in a very definite manner. At that time I understood at once that [Christ was my righteousness, and that He was my strength. In fact, what led me to Him was not so much the sins of guilt as of weakness. I may say I never ceased to believe that He was the believer's strength; and that we had no strength outside of Him. I preached it, published it, and, in an emergency, or in the visits to beds of sickness, in proportion to the occasion, I would put myself in his hands, and I always found Him faithful. But between these emergencies, these moments when I thought I must have Him, well, I suppose I thought, indeed, I am sure I felt, I did not need Him so much. But it is a shame; it is a horrible sin to think we can do without the Lord Jesus Christ, now and then, and suit and please ourselves. And yet that was my life. And so it was with me for many years, not without some blessings from God in his wonderful patience. Well, one day last year, Mr. Pearsall Smith came to Paris, and the first time I saw him I told him there was one trouble with me. I said, "There

are some sins, I like. There are some sins in which I find some satisfaction." Then he simply answered me with one verse from Scripture, "Reckon yourselves to be dead indeed unto sin." I went to my Bible and found the verse there; but was it practicable? Could it be done? Was that the way to fight sin? I tried it and found it was; and every time I reckon myself to have died, it is settled in my own mind as a fact, then I am dead to sin, I find temptation, as it were, to drop down before this; it has been a very wonderful and blessed verse to me. I went on doing that now and then, but I soon felt that I had better do it all the while. One day I was led just to say to God, "I am Thine;" not, I wish to be, or, I wish I was, but, "I am." Well, did that make any great change? No; no extraordinary change. My duties were just the same, only I felt this, I knew this, that I belonged to God, I believed it on the authority of his Word: "Ye are mine." Then you ask me if I had failures. Yes, I had, and then I confessed to Him that I had turned from Him, and I felt more heart-searching, more sorrows for one transgression than I did before for weeks or months of conscious sin. He has led me since, step by step; I think that leading of Christ which He hath promised, is really true: "When He putteth forth his own sheep, He goeth before them." Let us expect and receive from Him abundance of life, of light, of love to obey Him cheerfully; to obey, I was going to say, *plentifully*: and to be like a full stream running over. He has promised as much: "He that believeth on Me, out of him SHALL flow rivers of living water."

A German missionary from India gave a short but interesting account of his labours there, in the course of which he related two remarkable circumstances. One was that through the prayer of a converted native, a woman, who was possessed of an evil spirit, was restored to her natural state of mind. The other was that of a native Christian girl, who was bitten by a serpent, for which there was no remedy, and it was fully expected that she would die. But a number of fellow-converts prayed for her all night, and the next day she was able to resume her duties.

Rev. J. Hudson Taylor, of the China Inland Mission, said it was seventeen years since he first knew the Lord. He was led to believe that he was not enjoying something that was the privilege of Christians, and his agony was intense at the thought of it. The great thing about Christianity was its reality, and if he did not feel this he should not care to preach it. Many saw that there was blessing in Christ—a life of high joy and victory; but they did not know how to enter into it. At last, seven years ago, he saw that his efforts to realize this life were mistaken, that simple faith was wanting. But he had no more success in struggling for faith than for holiness. God, however, changed his whole life in one moment, by telling him to leave the question of his faith, and but trust in His strength. This confidence was sufficient for all the exigencies of life. They were to look to Christ for "grace for grace," not regarding themselves and their feelings, but Him.

The Rev. M. Hesse, of Wurtemberg, felt a great desire to speak of what the Lord had done for him. He had felt a great interest in the movement, but he did not think it was likely to suit him. After a long time of misery and doubt, he read the passage, "Sin shall not have dominion over you, inasmuch as ye are not under the law, but grace." He decided on becoming a missionary, and went to the college at Basle to be trained for India. During years of study there he felt the power of sin grow mightier than before. He, however, went to India, and had great joy in the work, but failing health obliged him to return. After this he was still miserable, and then he first read of the reports of the movement called "Higher Life." Then Mr. Smith came over to Germany, and he heard him at Stuttgart. Then he tried to find out the sin that hindered him from having full trust and consecration to the Lord. From that time the thing was done. It cost him a terrible inward battle to confess; but he did it, and the sins were gone. From that time until now he had not fallen back into those sins, and he believed Christ would keep him from them for ever. He learnt clearly to understand and firmly to believe that his past sins were all forgiven through the blood and merit of Jesus. Before that time his theology, and one shared by many others now, was that a certain quantity of sin was necessary, not to orthodoxy, but to keep us humble. It might be that his sins were the means of keeping him humble, but still that theology was false. Now he had

learned that as Jesus had pardoned his past sins, so He was able and willing to keep him from sin in the future. Formerly he was like a fish out of water, to use a homely illustration, and now like a fish in an ocean of love.

A Pastor from Wurtemberg said that, during the last few weeks, he had felt, in the words of the Apostle Paul, "O wretched man that I am, who shall deliver me?" Yesterday he was at the small meeting in the morning, and then had a battle. No one saw it, but he had a battle. Afterwards the Lord said, "Come unto Me, all ye that are weary and heavy-laden, and I will give you rest." Then he went to the Saviour, and gave himself entirely to Him, without condition. But in the evening he again felt miserable and unhappy, "like a thief out of prison." He was ashamed to come to the meeting that morning, ashamed before the Lord. In fact, he never felt so sinful, so wholly unclean, in his whole life. Then the Lord spoke to him again, and said, "Thou art mine." Would that every one present would go to Jesus, and rest in his full mercy and love! What a great thing it would be if, as they left the building, every heart could truly say, "Now, Lord, I will be thine!"

A Pastor from Geneva said he had learned something in the last few days. "Jesus loves me," he had often read, but the word "now" had come into his vocabulary—"Jesus loves me now." It was not a doctrine of men, but it was a great and real blessing, and from the very depths of his heart he thanked the Saviour for that word "now."

A Pastor from Canton Vand said—I am a stranger among you, and I have been a Christian these twenty years, but it is only very lately that I came to know how great were the riches of my Lord's grace toward them that believe. Reading a letter written by one on sanctification by faith, that we had nothing to do but remain quiet, and the Lord would do everything for us, I put this teaching down as false, but a few days after the thought came to me that these brethren say they have renounced themselves and I have never done so. I had gone to India as a missionary, but I had not renounced myself as now. I have given up myself entirely to the Saviour, light has broken into my soul, and I found the truth in Christ. I would say to as many as do not understand the meaning of our preaching Jesus, begin to obey your Saviour when He tells you to renounce yourself, and then you shall. Believe first, and then you shall see. Satan whispered in my heart "It is a delusion," but I found it was not a delusion. The still small voice whispered, "Thou art Mine." We must ever remain in the attitude of expectation, not only to have, but to be filled with the Spirit, "Looking unto Jesus," and Him only. Since then I have known that the Lord is good, that He loves his children with an infinite love. I know that what Jesus says is true, that the Father loves us as He loves his only begotten Son. May the Lord give you to be filled with his love, and to live henceforth not mere children of the earth and the world, but as children of glory.

Another Minister said he stood amazed at the wondrous comprehensiveness of the salvation of our Lord Jesus Christ. Sixteen years ago his heart had been filled with love to God, but within the last three years he had been conscious of not possessing what Jesus had given to some of his dear children, and which Jesus was able to give to him. But how to lay hold of these things he did not know. He read his Bible, and yet, somehow or other, it seemed a sealed book. He thought he could not understand it as fully as he ought to do, and obtained every book he could on the person and work of the Holy Spirit, and yet he seemed to feel they were not enough, and his soul thirsted for the thing itself. His soul was ready to break with spiritual thirst. He had been led to see that he had been striving to make good his salvation by works. He knew that he came into salvation by faith, and it seemed to him that the finishing out of that salvation was by doing, whereas Christ offered to give the full salvation to those who trusted. On reading of one who had been a preacher, and successful in his work, but had not the soul-rest he wanted, that reminded him of himself. And he felt there was one thing he had not laid on the altar—his unbelief. He resolved he would go and give up his unbelief. To do it seemed like letting go a rope, or dropping from a rock to an infinite depth below; but the moment he said, "Lord Jesus, I now trust Thee to keep me from worry, care, fretting, and falling into the condemnation of sin; I now trust Thee," words could not describe how precious Jesus became to his soul. It seemed as if deep in his soul a happy conception of his presence rose up before his gaze, and this text came to him, "I that speak in righteousness, mighty to save," and it seemed as if Jesus

said, "Thou art as a little child at my feet; dost thou think I cannot carry thee?" He was reminded of the fable which just illustrated what he meant. A fly sitting on the horn of a bull said, "I hope I do not make your neck ache." "Ache!" said the bull, "if you hadn't spoken I shouldn't have known you were there." He felt then that though he could give up almost everything for God, there was one thing that would be trying, and that was to be laid aside by illness from his much-loved work of preaching; but when Dr. Mahan said in his sermon, "Will you fall thoroughly into the centre of the will of God?" he felt Yes; yes, I will. That brought rest and peace.

MEETING OF STUDENTS.

Whilst it is the privilege of hundreds—I may say thousands—to testify that, during the Brighton Convention, the manifest presence of the Lord was in the great congregations, it is my joy to bear witness to the fulfilment of the frequently-quoted, yet very precious, promise of Jesus to his disciples, "Where two or three are gathered together in My name, there am I in the midst of them" (Matt. xviii. 20).

A few students banded together for mutual help. From each meeting we went our different ways strengthened. At the first we were only about five or six in number. At the last we were fifteen or sixteen. This, our farewell meeting, will never, I believe, be forgotten by those who were present.

Amongst the denominations of Christians represented were the following branches of the Church:—The Lutheran, Spanish Evangelical, Presbyterian, Established (English), Free (English), Wesleyan, Baptist, Congregational.

The following educational societies were represented:—The University of Utrecht, Holland; University of Upsala, Sweden; University of Lausanne, Switzerland; University of Bonn, Germany; University of Dublin, Ireland; University of Cambridge, England; Madison University, U.S.A.; Queen's University, Ireland; King's College, London, England; Corporate Law Society, England; University College Hospital, England.

At this last meeting, ten or eleven repeated each a passage of Scripture, and prayed for his fellow-students. Silent prayer followed. Then, standing up, we sang together, "Praise God, from whom all blessings flow." After which, we seemed loth to part, and so, as a sort of second farewell hymn, we sang (standing, and having hold of one another's hands, in token of the union of our hearts in one common Saviour and Friend), three verses of that well-known hymn—

"Blest be the tie that binds
Our hearts in Christian love."

And then we parted, with a sure hope that His presence, which we had so fully realized in Brighton, would go with us.

As we shall be few amongst many, on behalf of my brother students, as well as for myself, I ask the earnest prayers of the people of God, that we may each be made a great blessing to the young men with whom we daily mix.

G.

EVANGELISTIC MEETING.

On Monday evening there was an evangelistic meeting at the Town-hall, when Mr. Henry Varley gave a most earnest and heart-stirring address to a crowded audience.

I was seated near the platform, and scarcely had the speaker finished his address, when an old man, apparently seventy years of age, burst into tears, jumped from his seat, went up to Mr. Varley, and clasped his hand, saying—

"Oh! I am saved!" and more that I could not catch.

Just then, two young women, who afterwards proved to be this old man's two daughters, pushed forward to the platform. The sight was a most affecting one. Well, the meeting was concluded, and part of the audience left, Mr. Varley exhorting all who could possibly do so, to remain. I did remain, with some 200 others, and when Mr. Varley called upon all those of us who were for Jesus, and sought Him, to stand up, fifty-two rose to our feet.

I now pass to eight o'clock on the following morning. This was Tuesday, June 8, the eleventh and last day of the Convention. Mr. Pearsall Smith's last words almost were, "The Convention is over," and very many of the vast crowd were weeping. It was the early prayer-meeting, which commenced in the Corn Exchange every morning at seven. This morning the room was filled twenty minutes before.

In the course of an address by Mr. Varley, he said, "I wish all of you had been at the Town-hall last night. There fifty-two of the congregation rose up, and declared themselves for Christ," and here he told that incident of the old man and his daughters. He was about ending his story, when this old man, rising from his chair, said, "It is true! it is all true, every word of it! I am the man!" The effect on the audience was astounding. Mr. Varley immediately turned round to the Rev. Mr. Mountain, who was presiding at the harmonium, and who then led the hymn, "Hallelujah! Thine the glory," joined in by some thousands of voices.

At the close of the meeting, Mr. Smith asked each one present to give the right hand of fellowship to all of his nearest neighbours—a request, I rejoice to say, very heartily and generally complied with.

The following lines were read at the parting meeting, Tuesday morning. They are from the pen of the wife of Pastor Gobat of Basle, the daughter of the venerable Gobat, Bishop of Jerusalem, who was present at the meetings:—

FAREWELL WORDS

(ADDRESSED BY THE CONTINENTAL BRETHREN TO THEIR FRIENDS IN ENGLAND).

Strangers from a distant land
Led by Jesu's loving hand,
We have met upon this shore,
Strangers, foreigners no more.
JESUS was our meeting-place,
As we sought our Father's face;
One word made all hearts to glow:
"Jesus saves me, saves me now!"

Broken, broken at His feet,
Thus for His blest use made meet:—
Emptied of all things below
Him and only Him to know;—
Helpless, *worthless*, weak and poor,
He our strength, our boundless store;
Nothing we, nor great, nor small—
Jesus Christ our All in All.

Thus the pilgrim band returns,
And a fire within us burns,—
Fire of Jesu's mighty love
Kindled by the heavenly Dove.
Oh! we long to tell abroad
All the wondrous works of God,
While we triumph hour by hour,
In our David's matchless power.

Where the Alps majestic rise,
'Neath our glowing, southern skies,
In Germania, France, and Spain,
Over hill, and vale, and plain,
Wheresoe'er our feet shall tread,
May the glorious tidings spread,
As in joyful trust we bow:—
Jesus saves us, saves us now.

Jesus Christ the Crucified,
Jesus placed at God's own side,
Conqu'ror over sin and grave,
Jesus, mighty still to save;
Jesus, living, loving Friend,
Jesus, faithful to the end,
Nothing else would we proclaim
But the glories of that Name.

English brethren! fare ye well,
God's rich blessings on you dwell!
We would clasp your hands and say,
Ere we tear ourselves away,
"Oh! let this our watchword be,
'*Jesus saveth even me.*'
Let us trust, whate'er befall,
Let us trust Him—that is all."

Onward, onward, let us go,
Conquering over every foe;
Onward, till we see His face,
Each a trophy of His grace.
Out of every tribe and tongue,
We shall come to join the song:
Glory to the Lamb once slain,
Glory to our God. Amen.

Brighton, June 8, 1875.

Many of our readers will be interested to know that Conventions—similar to the one which terminates at Brighton to-day—are arranged to be held as follows, under the direction of R. Pearsall Smith:—*Keswick* (Westmoreland), June 29, 30, and July 1; *Nottingham*, July 13, 14, 15, 16, and

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17; and *Leeds*, from July 24 to August 2. The Committee, by whom the necessary arrangements are being made at the last-named town, have requested the Foreign Pastors at the Brighton Convention—in number about 160—to send a friend or neighbour (who must of course be a Pastor as well) to the Convention at Leeds, and the Committee on their part very generously undertake to pay their railway expenses, and provide for them during their sojourn in Leeds.

During the past week it has been possible to hear a good many foreign languages spoken in social intercourse; and in one instance, singularly enough, the only means of communication was afforded by a dead language. This instance occurred at the breakfast to the Foreign Pastors, where a Silesian Baron, lately a Canon in the Romish Church, spoke across the table to Signor Grassi, of Rome, in Latin.

* * * We are requested to state that as the various addresses delivered at the Convention have not been examined by the speakers, it will be manifestly unfair to hold them responsible for particular expressions.

OVERFLOW PRAYER-MEETING IN THE DOME.

A correspondent writes —

Do let this little account of the prayer-meeting in the Dome on the last morning be included in the report, if possible. It was such a blessed little time, and though we went with disappointed hearts into the Dome, we came away feeling that God had indeed given us our portion too.

It has been such a blessed time, and so doubly blessed to know the best is yet to come, even the best of anything and everything we received there. I heard several say how strange it seemed to leave Brighton without regretting that the time was past, as we usually do when anything very bright and glad has been ours for a little. It seemed to me such an *Adieu* to the whole—nothing was past—we were but going to see the "so be it" in our lives. It was impossible to think we were leaving any blessing behind us in Brighton, for with the Lord Jesus so near to each one, we knew we must be carrying it all with us, for what is all blessing but *Himself*? Thank God for teaching us that.

The Corn Exchange, which holds over 2500 persons, being more than full even before seven o'clock, many hundreds of people were requested to go to the Dome, where a prayer-meeting would also be held.

After singing Hymn 102 the Rev. E. H. Hopkins asked if some of the brothers would express their testimony in a verse from the Bible. Among many given were:—

"My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."

"Accepted in the Beloved."

"The Lord is my Shepherd, I shall not want."

"I will never leave thee, nor forsake thee."

"I know that my Redeemer liveth."

"My grace is sufficient for thee."

"Thy word have I hid in my heart, that I might not sin against Thee."

"Whoso drinketh of this water shall thirst again, but whoso drinketh of the water that I shall give him shall never thirst."

"In Thy presence is fulness of joy."

"According to your faith, be it unto you."

"I the Lord hold thy right hand, saying, Fear not."

"The beloved of the Lord shall dwell in safety by Him."

"In the light of the King's countenance is life."

"Go into all the world, and preach the gospel to every creature.... Lo! I am with you always, even unto the end of the world."

"The eternal God is thy refuge, and underneath are the everlasting arms."

"Blessed be the Lord, for He hath visited and redeemed his people."

"O taste and see how gracious the Lord is."

Requests for prayer and praise were then read, Hymn 43 sung, and after prayer by Lord Radstock, the Rev. E. H. Hopkins read Eph. iv. 1—17.

Pastor Theodore Monod then said, he believed almost all present had come into the Dome with a feeling of disappointment, inasmuch as this last morning of the Convention we wished all to be united in the Corn Exchange. But we must remember that our disappointments are God's appointments; we must not try to *make* the best of it, but believe it *is* the best. In reference to a few words spoken by a brother on the subject of prophecy and the book of Revelation, he said, he was much struck with the thought, for he believed we did not sufficiently study that book, to which a special promise of blessing was attached. Though

there was much that we could not understand, there was more that we could, and the whole impression of the book was to lift us above earthly things. It was a great help to "setting our affection on things above."

He would leave two words with us to carry away—the first, "Thou." Our natural bent is to think of *myself*. At first we say, "I am vile; I am miserable; I am lost." Then "He," not I, but He; what He gives to us. "Jesus Christ is made unto us wisdom, and righteousness, sanctification, and redemption." That is a great step, but there is one beyond. "He" is but speaking of Christ in the third person. Turn *He* into *Thou*; the thought into prayer. How naturally we find it in the Bible. In Psa. xxiii., "The Lord is my Shepherd;...He restoreth me;...He leadeth me;...yea, though I walk through the valley of the shadow of death I will fear no evil, for *Thou* art with me; *thy* rod and *thy* staff they comfort me;" and again, in Psa. xlii. 5, 6, "Why art thou cast down, O my soul, and why art thou disquieted within me. Hope thou in God, for I shall yet praise Him for the help of his countenance. O my God, my soul is cast down within me, therefore will I remember *Thee*." When we think much of God we feel our heart warming towards Him; we must not only think but speak. "Let him kiss me with the kisses of his mouth, for thy love is better than wine." This is what we want, *Thou*, and not my sinful, not my Christian self. If you find comfort in your experience, it is, as a German has said, like trying to warm yourself in the moonlight. We learn that everything is in *Christ*; we want, not his gifts simply, but *Himself*. And the other word I would leave with you is, "Now."

It makes a little poem, very short,

THOU
NOW.

Let past things remain in the past; do not try to light to-day's fire with the ashes of yesterday. Don't look to to-morrow; we know nothing of it. For aught I know, when to-morrow comes "everlasting joy" may be upon my head, and I shall obtain joy and gladness, and sorrow and sighing be fled away. And so it may be a help to us to keep saying, not to ourselves, but to *Him*, "THOU. NOW."

A brother from Holland then spoke of the blessing of losing ourselves, and being found of Jesus Christ.

After prayer and a hymn, three pastors from Italy and Germany each spoke of the blessing they had received at Brighton; of the joy of knowing the Lord Jesus more fully: of giving all cares into his hands, and looking into "the dear heavenly face of our Father in heaven." Those who had received special blessing at this time then sang the Doxology, and then all joined, with hearts overflowing with gratitude, in

"Glory, honour, praise, and power
Be unto the Lamb for ever.
Jesus Christ is our Redeemer—
Hallelujah, hallelujah, Praise ye the Lord!"

THE SIXTH OF ROMANS.

Lines suggested by Rev. T. MONOD'S Address, in the Dome, Brighton, on Tuesday evening, June 1, by THOMAS RYDER, Nottingham.

"Buried with Christ," and raised with Him, too,
What is there left for me to do?
Simply to cease from struggling and strife,
Simply to "walk in newness of life."
Glory be to God!

"Risen with Christ," my glorious Head,
Holiness now is the pathway I tread,
Beautiful thought, as I walk therein,
"He that is dead is freed from sin."
Glory be to God!

Living with Christ, who "dieth no more,"
Following Christ, who goeth before:
I am from bondage utterly freed,
Reckoning self "to be dead indeed."
Glory be to God!

Living for Christ, my members I yield,
"Servants of righteousness," evermore sealed,
"Not under law," I'm now "under grace,"
Sin is dethron'd, and Christ takes its place.
Glory be to God!

Growing in Christ; no more shall be named
Sinful things whereof I'm ashamed;
"Fruit unto holiness" now will I bear,
"Life everlasting, the end" I shall share.
Glory be to God!

LIVERPOOL.

The evangelistic services which have been carried on in Victoria Hall ever since Messrs. Moody and Sankey left Liverpool, were discontinued the beginning of this month, except on Sunday afternoons and evenings. On these occasions addresses have been delivered by the Revs. W. H. M. H. Aitken and B. H. Lundie, Dr. Owles, and Mr. D. M. Drysdale, with much acceptance to large audiences.

The committee of the Young Men's Meetings, however, considering it most desirable that the evangelistic services should be continued, though not in so large a building as Victoria Hall, determined to carry them on in their large Circus, and Captain W. E. Smith, of the Evangelization Society of London, kindly sent down William Taylor (late a navy), who has been preaching with much success and blessing every night during the past week. These services in the Circus are to be continued.

The nine to ten young men's meeting is carried on as usual. The number of young men's meetings held night after night, on this and on the Cheshire side of the river is simply astonishing; moreover, they are decidedly on the increase.

The carters' meeting on Sunday afternoons in the Circus is a great success. On a recent occasion, when Mr. Aitken addressed them, there were something like nine hundred carters present.

On Friday evening, as many telegraph boys as were not on duty (some eighty or ninety) were entertained to tea at the Y.M.C.A. Rooms, 44, Renshaw-street, presided over by Mr. Nash. Addresses were delivered by William Taylor and others, and the testimony of many of the boys was interesting and very encouraging.

Would the Lord's people kindly remember Liverpool in prayer?

UNITED CHRISTIAN CONFERENCES ON SCRIPTURAL HOLINESS.

ADMIRAL FISHBOURNE, C.B., Convener.
REV. JOHN ALLEN, Hon. Sec., Southgate, N.

WOOD GREEN MASONIC HALL.—Tues., Wed., Thurs., and Fri., June 15—18, from 3 to 9 p.m. (see particulars last week's CHRISTIAN).

Y. M. C. A., 165, Aldersgate-street.—Sat. June 19, from 3 to 4.30 p.m., for Study of Holy Scripture, on the Duty, Privilege, and Power of Holiness. Revs. Asa Mahan, D.D., A. F. Barfield, J. Hawes, Thornley Smith, John Thomas.

LUTON TOWN HALL.—June 28, 29, 30, July 1 and 2. See further announcements. Rev. G. Newton, Hon. Local Sec.

WOOLWICH.—The usual week-evening service at the English Presbyterian Church, Woolwich, was on Thursday last thrown open for accounts of the recent meetings at Brighton, when interesting reports were given by the Earl of Cavan, Lieut.-Col. Forster, and the Rev. H. Rylands Brown, of Shooter's Hill Chapel. It was resolved to hold a similar gathering on the following Thursday (the 17th instant), at seven p.m., when written testimonies of blessing received during the visit to Brighton will be read, and any oral reports welcomed from brethren "to whom He said, This is the rest wherewith ye may cause the weary to rest, and this is the refreshing" (Isa. xlviii. 12).

PRaise.—Major Malan desires to praise the Lord for preserving him, when washed down a drift, in the Kei River, with a wagon and twenty-two oxen, on April 22. Also for answering his prayers, in the preservation of seventeen oxen, especially of one which was kept standing up in a rapid, water rushing over its knees, all night, and got out alive next day. The Kaffirs say, "This is the work of God" (Psa. xxxvi. 6).
Ngamahwe, May 1, 1875.

BENEVOLENT, OR STRANGERS' FRIEND SOCIETY.—During the past month, 457 cases of poverty, aggravated by sickness, have, after due inquiry, been placed on the books of this society. During the same period, 2441 visits have been made to the abodes of the sufferers, and £141 8s. 6d. has been distributed. Grants for the current month to the amount of £105 have been made in twenty-eight districts, the balance in the bankers' hands being only £38. Donations, subscriptions, relief tickets, etc., are greatly needed, and earnestly solicited. Total since last October:—Cases, 3220; visits, 16,547; distributed (exclusive of private charity), £278 16s. 6d.

7, Exeter Hall, W. O.

W. J. CHAMPION, Sec.

MESSRS. MOODY AND SANKEY IN LONDON.

FAREWELL SERVICES IN THE EAST-END.

For the third time we are called upon to record the closing of Messrs. Moody and Sankey's labours in one of the four divisions of the city. The voices of the preacher and the singer that have echoed so often and so sweetly among the wooden rafters of Bow-road Hall, will be heard there no longer. Other voices will be heard, however, and we trust that during the few weeks when the hall will remain standing, the voice of the gentle Saviour will often be heard by weary souls, calling them to rest.

On Tuesday week, the closing day, three services were held, and, as may be supposed, the attendance throughout the day was unusually large.

At the twelve o'clock prayer-meeting, there were, we should say, about 3000 people present.

Mr. Moody's expository remarks were directed to show the suitability of God's salvation to men, just as water satisfies and refreshes the thirsty body. God would not disappoint us if we came to Him really thirsty. Every one thirsts after something. It is this that fills the theatres and gin-palaces. If men had their eyes opened to that which they really needed, they would come to the living fountain, where alone their thirst can be quenched. The more they drink of this world's pleasures, the thirstier men become; but if they came to Christ, He would satisfy them. Mr. Moody told of a dying soldier who said, "Oh for a draught of water from my father's well!" and showed how the Bible opens with a river that flowed in Eden, and winds up with the river of the water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. "May God help us to drink of it here that we may drink it hereafter."

After prayer by Mr. Moody, and singing Hymn 59, "Give me the wings of faith to rise,"

Mr. Sankey spoke of Christ's having suffered thirst on the cross, and how He still thirsted for sinners to come to Him. Who would give Him a draught to-day? The only thing that would refresh Him was our heart's love!

A man in the audience prayed quaintly that many would open a banking account with God to-day. His was the only bank that gave 100 per cent. He prayed also that those who had an account there might to-day present a cheque, and draw all the balance at their credit.

Major Cole commented on the touching history of Hagar, who, with her child, thirsted in the wilderness. From God's gracious supply of her and her son's need, he drew a lesson for mothers to bring their children to the living Christ who was waiting to bless.

Mr. H. L. Hastings, Editor of the *Boston Christian*, said few in this country knew what thirst was. Those who had wandered through the deserts, and sailors who had been wrecked at sea, knew what it meant. Men had been known to tear their veins open and drink their own blood in the intensity of their thirst. God uses this terrible agony as a type of the deeper anguish of the unsaved soul. If there were any present who were thirsting for something better than this world could give, let them come to Christ. He related the sudden death of a passenger on board the "China," on his way to this country, and applied the lesson of the incident by entreating all who were unsaved to come to Christ without delay.

Mr. R. C. Morgan said the river of God was full of water. Our Father's well is running bank high now; it is like the river of Jordan, that overflows its banks all the time of harvest. If we want to drink of the water, it is in God's wonderful Book. He was speaking lately to a little girl, and asked her if she thought God loved her. Oh, yes! How did she know? She read it. Where? In the Bible. What effect did this knowledge have upon her? Oh, she loved Him! He thought it was one of the grandest confessions he ever heard; it was the nearest approach he had heard to the "It is

written," with which Christ conquered the devil. He then gave an instance of the constraining power of the love of Christ as strikingly manifested in the removal of any latent feelings of bitterness between the French and German pastors, which has been a wonderful result of the Brighton Convention. They had drunk together of the living water.

Mr. Moody invited all the Christians who wanted to drink deeper of the water of life to rise, and nearly the whole assembly rose. To his second invitation, to those who wished to become Christians, to rise, a few responded, and these he asked to go to the inquiry-room, while the congregation sang the parting hymn—

"I heard the voice of Jesus say,
'Behold I freely give
The living water—thirsty one,
Steop down, and drink, and live.'"

Afternoon meetings have been rare in the East-end, but the attendance this afternoon was such as to encourage the belief that large audiences would have come together at that time of the day, if other arrangements had permitted the meetings being held. Doubtless the crowd was greater at this service on account of its being the last but one.

Mr. Sankey sang, "What shall the harvest be?" and "The ninety-and-nine," the last at the request of some friends who had come from the country to attend the service. He was listened to with breathless eagerness, and his singing seemed to produce a deep impression, as it invariably does.

Mr. Moody discoursed from the seven "I wills" of Christ, as recorded by the apostle John. The Saviour was very clearly and lovingly exalted before the listeners, and we trust He drew many to Himself. Mr. Moody closed his fervid and passionately earnest address with some suitable exhortations on the "I will" of the returning prodigal, "I will arise and go to my Father." He read a letter he had received from a lady, telling about her unconverted husband, who had seen several of his children die Christians without being moved, and asking prayer for him.

Before the final prayer, all who wished to imitate the prodigal, and say, "I will arise and go to my Father," were invited to testify it as usual by rising. From the numbers that rose, it was plain that Mr. Moody's words had gone deep down into many a soul, and if appearances were a reliable test, there must have been joy in the presence of the angels over many souls returning to the Father's house.

The evening gathering was, in many respects, a wonderful one. The crowd was so dense and so persistent in their efforts to get inside, that some of the passage-ways in the hall were seated with chairs for their accommodation, a thing almost unknown in these meetings, as the passages have, as a rule, been inexorably kept clear. There was a large contingent of foreign pastors, who were *en route* homewards from the Brighton Convention. At Mr. Moody's special request, a number of seats in front were vacated by those in possession and allotted to these visitors. Some little time was occupied before all who had gained admission were comfortably placed. We have no idea of the numbers who were, perforce, shut out, but they must have been very many. The service began about half an hour before the appointed time, and even then thousands of the congregation had been waiting patiently for hours.

Rev. Theo. Monod, of Paris, whose addresses at the Brighton Convention added much to the interest and importance of that concourse of Christians, had a seat on the platform, and offered the opening prayer—very short and pointed.

Mr. Sankey's farewell "sermons in song" were, to the Christians "Nothing but leaves," and to the unsaved, "Jesus of Nazareth passeth by." The singer seemed to throw his whole soul into his voice, feeling, no doubt, that they were the last messages he would, in the providence of God, be able to carry to the East-end of London, and hoping that even if all those that went be-

fore had failed, these might do good work for the Master he has so zealously served.

Mr. Moody's final words to this vast company were an expression of his yearning and intense desire to make the way of salvation so plain that every soul out of Christ might be left without excuse. He well-nigh exhausted his copious store of illustration and metaphor in seeking to impress his all-important message on the hearts of his hearers. He rung the changes on the words, "believe," "receive," "trust," "accept," etc., dwelling at most length on "receive," which he illustrated from the story of Eliezer's mission in search of a wife for Isaac, and Rebecca's affirmative answer to the question, "Wilt thou go with this man?" Mr. Moody was so earnest in pressing instant salvation on his audience, that he appeared loath to close.

"Behold I stand at the door and knock." Does your heart throb to-night? It is Christ knocking. "If any man will open the door, I will come in to him, and sup with him, and he with Me." Who will let Him in? Who will pull back the bolts and say, "Welcome, thrice welcome, Son of God, into this heart of mine?" I want to leave you right here, with Christ knocking at the door of your heart.

And so ceased the voice of the messenger, whose words have been the instrument of many a bright and hopeful conversion in the busy East of London. We doubt not that there will be a goodly cluster of jewels in the Saviour's crown, and in Mr. Moody's too, at the great day of account, as the result of the services in Bow-road Hall. But, alas, one cannot help thinking of the myriads who remain untouched by this or any other effort. Will it be more tolerable in the day of judgment for Sodom and Gomorrah than for them?

OPENING SERVICES AT CAMBERWELL.

After three months' incessant labour in the North, East, and West of London, Messrs. Moody and Sankey might fairly have taken a week's rest before commencing their last month's campaign in the South. Not so, however; only one brief day was allowed to intervene between the closing meeting at Bow-road Hall and the opening one at Camberwell Green. One of the many things which our friends, and all their well-wishers in this movement, have to be thankful to God for in connection with it, is the comparatively perfect health of body vouchsafed to them throughout these months of arduous and anxious toil for the Master. The physical strain experienced by both evangelists must have been something most unusual, and we can only attribute their continued and apparently unabated vigour of body to the goodness of God in keeping their minds at perfect peace, because they were stayed on Him.

The opening service in the south division of the city was held on Thursday afternoon, and the presence of Messrs. Moody and Sankey, with the added attraction of addresses by Mr. Spurgeon and Mr. Aitken, of Liverpool, drew together an immense and nominally Christian audience. The new hall was filled to overflowing long before 3.30 p.m., and hundreds, if not thousands, were obliged to return as they came. With much difficulty we gained standing room at the back of the principal platform, and our efforts were rewarded with a sight which, four months ago, would have been looked upon in London as very wonderful, but which has now become familiar to all whom duty or pleasure or curiosity has led to attend with frequency at Messrs. Moody and Sankey's meetings.

Though very similar to the Bow-road Hall in its general structure and internal appearance, Camberwell-green Hall is much more complete in its arrangements and appointments, and indeed seems to be as convenient for the purpose intended as a temporary building could well be.

The building, we understand, will seat about 8000. One half the platform is occupied with the choir, which has been in training for some time.

The public service commenced with the joyful strains of "Ring the bells of heaven," after which prayer was led by Rev. Dr. Hugh Allen, of St. George's, Southwark.

Mr. Sankey's first solo was "Nothing but leaves," a choice which was surely full of deep and solemn suggestiveness at the outset of these special meetings in the South. It was, too, a singularly appropriate prelude to the reading of the parable of the talents by Mr. Moody, and the addresses that followed.

Mr. Aitken was the first to speak to the thousands of professing Christians, and as we report in other columns his stirring and heart-searching words, we do not further comment on them here, except to say that our readers lose much when they lose the terribly earnest and telling delivery that accompanies Mr. Aitken's discourses. Mr. Moody and Mr. Spurgeon, who both sat, literally, at Mr. Aitken's feet, evidently did so also in the sense of drinking in and appreciating the powerful burning words of the speaker. It was an address worthy of the important occasion.

After Mr. Aitken's rousing call to action, it was fitting that Mr. Sankey should sing, "Here am I, send me," which he did in a way calculated to convey to the mind of every Christian present the sense of his personal responsibility in the great conflict between Christ and the powers of darkness. Mr. Sankey seemed to sing in this new building with much ease, and it need not be said that his fine voice filled every corner in a way that astonished some who heard him for the first time.

Mr. Spurgeon, after a few words of reference to Mr. Aitken's address, said: I cannot but feel happy, standing here in such a company of God's believing people gathered from all churches, and representing, I believe, every section of the great body of the Lord Jesus. I could hardly have believed that such a company would ever come together at all; and I do not see how they could have been brought together, except, in the providence of God, our two friends had come across the sea. When I was a boy I used to like sugar-candy, and used to wonder how the strings got inside, although I knew afterwards they were stretched across in order that the sugar might crystallize upon them. My brethren are strings upon which I hope everyone will crystallize—at least all those who have got the slightest bit of sugar in them. Those who have not, I suppose, must crystallize somewhere else.

It is all the better that our friends are foreigners—although I do not know that Americans can be called foreigners—because, coming from abroad we do not criticise them so much as we do our own brethren. My friend Varley is a great man, but he is greatest in America; and I suspect our friends Messrs. Moody and Sankey are greater here than if they were at home. They are going away soon, and perhaps it is fortunate; for if they were to stay here some of our ministers would be afraid they would take their congregations away, and they would not rally round our brethren as they do. Now, however, we welcome them, and I hope every congregation will be richer for the special services to be held here.

I thank God that our dear brethren do not commit themselves to any particular line of thought except the gospel, and take no concern in various matters which are in dispute with different sections of Christians. I hold that every man should teach the entire truth as he believes it, and if he be a settled pastor he must not keep back any part of it; but evangelists are to show forth only the great cardinal truths of the gospel, and this our friends do. Without compromising ourselves at all, we have no difficulty in believing the gospel our friends preach, and therefore we of South London feel we can work with them. I do not know how all my brethren feel; but I hope they all feel heartily in union with our friends. If they don't I do, and there are plenty more behind me who can say *we* do also. And by the grace of God we do mean to unite with our dear brethren in making these meetings a great success. I ask you to tell me whether you do mean to do this or not, to back up these friends with all your hearts and souls. If you do, I ask you to say "yes" (Mr. Spurgeon's question elicited a very general shout of "yes"). Well, then, the proper way is to come and help them with all our might, and believe that God will help us, because He will be glad to see such unity among his people, and the heartiness with

which we gather around the cross. For whether we be Churchmen or Dissenters, Calvinists or Arminians, we do love the Lord Jesus Christ with all our heart; and I do not know who loves Him the most; we all desire, where Christ is to be glorified, to have a finger in the work.

We are happy to have our friends here, because, somehow or other, they have managed to get the popular ear. I remember going over the Alps in a railway-train, when there was a great deal of snow. We came to a stand-still, although the engine, a very powerful one, was in full work. I looked out of the window, and followed soon after with my body—for I did not like the look of things—and saw that, although the engine was making the wheels go round, the lines were so slippery, it could get no grip upon them, and so the train stood still. That is what some of us have to complain of in our churches. There are the wheels going round, but they cannot get a grip. It is the gospel, but there is no grip, and the train does not move. But our brethren have got a grip upon the masses, and they preach the gospel. We have had a great many voices that have not been very distinct, but this is very distinct. I know what Mr. Moody means when he speaks, and what Mr. Sankey means when he sings. They are about as plain men as could be to look handsome at all.

Mr. Spurgeon said, Perhaps some did not agree with the mode of action adopted by Messrs. Moody and Sankey; then let the objector come and help them to do that which was right. He had heard some very wise—he might say, extraordinarily wise—men find fault with the inquiry-room. They had never been inside, but they knew exactly how it ought to be done, and he (Mr. Spurgeon) would say to them—and some lived on that side of the water, and were present that afternoon—if there was anything wrong, let them set it right. If these persons did know better than any one else how to tell the way to heaven, but held aloof, and did not come forward, let them not find fault with those who did their best. Let us lay aside all carping criticism, but let us pray, and when we prayed, let us also work, and the Lord would send down blessings such as we never had before.

After these remarks, most suitable to the occasion, Mr. Spurgeon gave a short discourse to Christians from 2 Kings iii. 16, "Thus saith the Lord, make this valley full of ditches;" and from the mournful passage in David's history, recorded in 2 Sam. xi. His pointed words were full of warning and instruction. His closing exhortation was, "Get to work."

Mr. Moody having announced that the meetings would be held in the hall every day except Saturday, "right away," for the next thirty days, the Doroxy was sung; and after Dr. Moffat had pronounced the benediction, the great audience dispersed.

In the evening, to an audience that well-nigh filled the new hall, Mr. Moody told out the "good news" of the gospel, and we hope not a few received it, like Zaccheus, joyfully.

Mr. Sankey sang "Jesus of Nazareth passeth by," requesting the choir only to join in the refrain of each verse. The audience, however, paid little heed to this request, but heartily chimed in. Mr. Sankey sang the closing verse alone, so as to give the full effect to the solemn words, "Jesus of Nazareth has passed by."

There were a few inquirers, as the result of the service; at the prayer-meeting, which followed, a goodly number stood up to be prayed for.

HEMEL HEMPSTEAD.—In giving a brief notice of evangelistic work here, in our issue of June 3, we mentioned similar efforts at Chesham. We ought to have stated that the work at Chesham is under the superintendence of Mr. J. E. Taylor, Chalfont, St. Peter's, Bucks, and that at Hemel Hempstead only in charge of Mr. Foskett.

OPEN-AIR MISSION.—The twenty-second anniversary of this useful and unobtrusive society took place at the Home for Little Boys, Farningham, Kent, on Monday, June 7. About four hundred members and friends went by special train, and much enjoyed the preliminary visit to the various Homes and workshops. After tea, the meeting was held in the chapel. Lord Ebury presided, and Mr. John Macgregor read the report. To the Rev. G. Elder followed Bishop Cloughton, the Chaplain-General. Mr. Barming, Mr. Kirkham, and Captain Hobart also took part in the proceedings. The weather kept fine, and the friends returned safely to town, with pleasant thoughts of hallowed fellowship, of delightful country, sweet song, and much profitable enjoyment.

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LESSONS AND WARNINGS OF THE PAST.

ADDRESS TO CHRISTIANS AT THE OPENING OF THE CAMBERWELL-GREEN HALL, BY REV. W. H. AITKEN.

"Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves."—JUDGES V. 2.

The children of Israel had got so low they could not betake themselves to their ordinary occupations without danger. They could not even go down to the well to draw water. They could not go out of their houses and attend to their work in the town but they were in peril of being carried away. The highways were unoccupied, and if we had been there, we should have seen those Israelites creeping about in by-lanes, afraid to be seen. And all this was because they had been unfaithful to God; the scourge of heaven was upon them.

In the picture of an unfaithful nation we have the type of an unfaithful Church. When God's people are unfaithful to his cause, similar phenomena exhibit themselves. Where the Spirit of God is *there* is liberty, but none without it. You may have an appearance of prosperity; you may have vast ecclesiastical organizations, but if you are not walking in the power of the Spirit of God, you can have no real liberty. What is the result? "The inhabitants of the villages cease." You notice when Christians get into a low spiritual state, and the church has backslidden, that the people are afraid to go "outside the walls of the city." They have got their regular church ordinances, but you will find very little in the shape of religious activity or life; there is very little to show that the people are really enjoying the glorious liberty of the children of God. When people get into this backsliding state, they regard all special agencies as works of supererogation. They do not see the good of meeting in their own houses, around an open Bible, and special meetings are an unheard-of thing. As for the profession of Christ before the world, it is looked upon as eccentricity. They are not proud of the title of an Israelite; they are ashamed of their colours.

How many Christians there are who answer to this description! You hardly know whether they are Christians or not; you cannot discover it by their conversation. They will talk very freely about politics, or the market, or the exchange, but if you mention "the one thing needful," they immediately draw themselves into their shell. "That is between my soul and God," they say; "the less said about these things in public the better. Let us wait till we get to heaven, and then we can talk about it."

Yet again. I find those unfortunate Israelites were beset at the very place of drawing water. Above all other places, one would like to be safe there. In a hot country, and under a torrid sun, one would like to have some little security there, in order to draw water from the sparkling spring. But we find they had enemies lurking round the springs. The archer's bow combined with the Midianites' rod, and many a stalwart Israelite was laid low on the field at the very place of drawing water. That is always the way in a backsliding church. We have got our places of drawing water, and many of us come away very thirsty, because we have not drawn any. There are our churches, our Bible-classes, the communion feast—all accounted places for drawing water. You Christians who are backsliding have hardly taken your seat there, before the twang of the archer's bow is heard. To-morrow's business, your daily cares, all the perplexities of life, intrude themselves; and instead of a season of blessed, hallowed refreshment, you go away with the feeling on your minds, "What is wrong? How is it I cannot pray?" You go away with a wounded, lacerated soul, and a guilty conscience. You feel that your very prayer is turned into an occasion of sin, instead of being a blessed opportunity of communicating power.

This is a very miserable condition for any nation or church to be in, and it is a great thing when it is felt, provided they do not go on too long in that condition. Some Christians spend the most of their lives groaning over their state, but there is no use in that, you know. Set to work, and find out the real difficulty, where the weakness lies. And if you put yourself under the guidance of the Holy Spirit, it will not be long before you make the discovery.

The Israelites could not always go on in this way, so they began to struggle, and pray, and cry, and ask what was to be done next. Then God raises up a deliverer. God will always have a deliverer ready, if we are anxious to be delivered. Deborah arises, and there is war in the gates. It

is a hard thing to control an army if you have not a sword or a spear. I am afraid there are a good many congregations of which the same could be said. You ask a Christian where his sword is, and he feels in his pocket—he does not carry it about with him. It is hanging on the shelf, rusty, and he cannot use it. You do not know how to lead a poor sinner to heaven; you are all at sea. The result is, you do not know how to use your armour if you had it; many have lost it altogether. The first step towards victory is to feel our bondage; the second is to get our armour on. Blessed be God, there is armour for us! I do not know where the Israelites got their armour, whether they borrowed it, or stole it, or bought it; but we need have no difficulty about it. This book (the Bible) is the great storehouse of armour. The great God himself is our Armourer.

Then there begins to be a struggle. The people begin to show themselves in their true colours. In times of backsliding and coldness, you can hardly tell one Christian from another; but when the Spirit of God begins to work, you very soon find out who is on the right side, and who is on the wrong. There will always be middle-men, just as there were in this contest. "In the divisions of Reuben there were great searchings of heart." Reuben was a powerful tribe, and, as you know, lived on the other side of Jordan. They were tolerably safe there, and very rich in herds and flocks. And I have no doubt Reuben reasoned in this way: "Sisera has done us no harm, and there is no particular fear that he will come across the water and take us. If we share the fortunes of our brethren, and we are beaten over yonder, the victorious hosts of the Canaanites will sweep across, and carry us into captivity. The best thing we can do is, to stand quietly by, and watch the result. Our best *policy* is not to meddle in the matter. Then we have got our sheep to look after." Sometimes, no doubt, nobler impulses would rise within their minds, and they would feel, "We *must* go and join our countrymen;" and then, just as the nobler impulses rise, there was the sound of the bleating of their flocks. They begin to listen, and there is danger. "Perhaps we shall lose all our cattle; we shall be stripped of our possessions. We would like to go over, but we dare not risk it."

Are there no sons of Reuben here? Their life has been summed up in the terrible description, "Unstable as water, thou shalt not excel." Sometimes all on fire, sometimes cold and faint. Oh ye sons of Reuben, why abide ye among the sheepfolds to hear the bleatings of the flock?

My dear friends, if we are going to fight the Lord's battle, and win the victory, we must put all compromises aside, and all worldly expediency. Let us have loss where the Master had loss. The Master trod the path of suffering. Let men point the finger at us and say we are *carrying the thing too far*. I tell you, there never was a Christian yet who carried the thing too far in the right direction. If men go off at a tangent into byways of their own, they can soon go too far. But let us have the will of God revealed to us, and we cannot go too far into the will of God; you cannot plunge too deeply into the counsels of the Most High; you cannot go amiss if you are filled with the Spirit of God. "Be not drunk with wine wherein is excess, but be filled with the Spirit." When wine gets into a man, it takes full possession of him, and he is not his own master. So when the Spirit of God gets into a man's soul, it takes possession of all his faculties, in working out his own blessed purposes, and glorifying divine power.

Oh ye sons of Reuben, it is miserable work this, halting between two opinions. These men are not at all happy. The men of Naphtali and Zebulun, who jeopardized their lives unto death in the high places of the field, were as happy as if they were going to their bridal. Their hearts were cheered by the bright hope of coming victory. If any of you want to be miserable, *if you want a recipe for misery, I can give it to you. BE A HALF-AND-HALF CHRISTIAN. It is the surest recipe I know!* If a man gets right into the world, he gets a poor, painted bauble, that will break by-and-by, but has a sort of joy. If a man goes in for Christ, he gets true pleasure. But if a man tries to have the bauble and Christ too, he will most certainly fall to the ground between the two.

Let us go a step lower. "Why did Dan abide in ships?" Dan would have said he was far too busy to think about it; he had his ships to look after. He was occupied with half the commerce of the Mediterranean. He had a thriving trade. And Asher, why should he trouble himself about the matter? He dwelt in creeks—the word breaches is so rendered in the margin. He had only to build a good stout

wall, and he was safe from the Midianites. He had the sea before him. He had his ships and his merchandise, and could do a thriving trade, though Israel were on the point of starvation.

Here, in Asher, we have your business-loving Christian, and in Dan your selfish Christian. We have got these specimens in the nineteenth century. I wish they were fossils, and that we could only find them by digging through the solid earth, to have them put in some museum. But there are only too many living specimens. Now, our dear brother Moody has been sent from America, as we believe, and God has been using him. What part are you taking in the matter? "Oh, well, I have read the accounts in the newspapers. I am a merchant, and I have a great deal to do." Yes, my busy friend, "Why did Dan abide in ships?" God asks that question. The day is coming when a more inexorable voice than mine will ask the question. There was work to be done. There was a glorious deed to be achieved, a glorious crown to be won. But Dan abode in ships; he was too busy to fight for his country. Are you too busy to fight the battles of your Lord? What a mercy He was not too busy to fight our battle. I suppose He had plenty of business to do when He was making the worlds up yonder, "For by Him were all things made that were made." Yet in the midst of the sublime counsels of eternity, He looked down upon this poor world falling to ruin. He saw men and women hurrying down towards everlasting perdition. His heart was full of love, and He made it his business to come into the cradle at Bethlehem, to walk along the lanes of Palestine, scattering his gifts of mercy broadcast; to go to dark Gethsemane and wrestle there for poor sinking humanity until the blood drops stood on his brow, to hang on the cross (while the heavens bowed at the awful wickedness) until He could speak of a *finished business*. "It is finished!" and He bowed his head and gave up the ghost.

My friend, your business is only worth having so far as it bears on eternity. If it has no bearing on eternity, you had better stop it. Put up your shutters and go to the workhouse, or go to the street and starve, if your business leads you to surround yourself with the concerns of time, and leaves you no time for the concerns of eternity. If that is your business, it will take you to hell, whatever your professions are.

Let me say a word or two to any selfish Christian. You think you are safe enough yourself, and you really do not see why you should take trouble about other people. It is not your vocation. It is all very well for Mr. Moody, and of course you admire him for it, but really—. Well, what are you doing? "Oh well, I have not got many opportunities." I do not ask what opportunities you have. What are you doing? "But I have so few talents." What are you doing with the one you have got? Have you buried it? Are you saying to the Lord, "If Thou hadst given me ten talents, I would have tried to do something with them; but since thou hast given me only one, I do not intend to do anything?" Oh selfish Christian! Selfish Christian? Is not that a logical contradiction? If a man is selfish, is he a Christian? If he is a Christian, can he be selfish? A selfish follower of an unselfish Jesus! The thing is outrageous. Oh Asher, the battering-rams will bring down your walls. All that ye trust in will end in disappointment, unless you come out to the help of the people of Israel.

But, say some, it would not be expedient. That is the spirit of Reuben again. I remember dear Duncan Matheson saying in a meeting of evangelists, "There are just two *p*'s, and ye maun choose atween them; ye maun choose atween *p* for *policy*, and *p* for *power*; ye canna hae them both." The man who is really going to have God's power is the man who trusts God's policy. If we put ourselves into his hand and go right, even if it be through a brick wall, He will break it down before us. He is bound to vindicate his own word.

One step lower. One little place comes in for a terrible message. "Curse ye Meroz, said the angel of the Lord; curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." Why was Meroz to be accursed? Did they do worse than Dan or Asher? Just the same thing. The men of Meroz most probably said, as those of whom we have been speaking, We have got such little power; we are only a tiny city. We are so weak, and we may just bring down the wrath of Sisera upon our heads. Yet there comes this tremendous curse. Have any of you ever taken the trouble

to ask why Meroz was so bitterly cursed? It seems probable that the answer lies in this. The little town was situated just over the battlefield, on the hill side, that gazed down into the valley, where Sisera's iron chariots came down. The men of Meroz were on the hill side; they could see their neighbours going forth panting to the fray, and they could see the battle waging down there, now for Israel, and now for Midian, while they stood on their walls calmly admiring the spectacle, as if from the box of an opera house.

There are many Christians just like them. And this is a solemn lesson to those Christians who have great opportunities. I suppose Meroz never had such an opportunity before or afterwards. In a Scotch war a certain victory was decided by a little band of haymakers. They saw the Scotch and the English joining battle. All of a sudden they raised a great shout, took their pitchforks, and dashed right down on the flanks of the enemy. The English, thinking they were armed with spears, cried out, "Here are reinforcements!" Panic took hold of the host, and the victory was gained by a few pitchforks.

Now the Christian people in the South of London have got a splendid opportunity. There has been a good deal said about London being stirred. It would be an exaggeration, perhaps, to say that the whole city has been stirred, but it would be no exaggeration to say there has been a stir in the whole city. Now the last month of our dear brethren has come, and we want it to be their best month. May God Almighty grant it! But we must look to the Christians. You are in the position of Meroz; you have got strength, if you only know how to use it, and God looks for you to "come to the help of the Lord against the mighty." There is a battle going to be fought here. You Christians do not come here to enjoy yourselves. I do not say but you will have enjoyment, but that is not your object. I always feel that I am going to a battle-field when I go to a Mission service. I should like very much to go to some such Convention as that at Brighton, and enjoy myself; but when I go to Mission work, I go to fight; and you have all got your part in the battle. You may be like Aaron and Hur; prayer may be your work. You may bring others to the meeting, your friends and relatives, or those in your neighbourhood. You can scatter everywhere you go the blessed tale of God's love, and lead people to the conviction that a work of the Holy Ghost is going on here.

Then you will have your share in the triumph. The men of Meroz, I daresay, could have decided the battle at any moment. If they had gone down at some critical moment they could have turned the fight. At any rate they had the opportunity of doing it, and there, no doubt, was Barak, anxiously watching to see what they would do. But he watched in vain. Deborah's eagle eye, too, watches for some encouraging sign, but she waits in vain. By-and-by the battle is won, and Sisera is lying dead in Jael's tent. I daresay the men of Meroz would come out and make their very best bow to Deborah and Barak then. "We present our most humble congratulations to you on the victory achieved." And there are plenty of Christians who can do that. When success is gained they see it then; very strange they never saw it before. Deborah cursed them before them all. *They lost their chance; my brethren, do not lose yours.*

Turn to the other side. What have we got here? "Out of Ephraim there was a root of them against Amalek." What a shame! Ephraim was one of the most mighty tribes, yet there was but "a root of them." People say they have got "the root of the matter" in them. But what is the use of having roots if they don't sprout? See to it that the root brings forth its branches, its leaves, and its fruits. God will not be satisfied with the root only. I do not want to discourage you. If you are rooted in hatred of the powers of darkness, and rooted in the love of the Lord Jesus Christ, God be thanked for it, but it must be something more than root. Do not flatter yourselves that you are all right, if you have only got the root, since you have got such great opportunities.

"Out of Machir came down governors, and out of Zebulun they that handle the pen of the writer." I want to say a word or two about them. If Barak had not had them, he never could have put his army in order. Do not think of anything you undertake as secular, if it is undertaken for God's glory. It may be only keeping the accounts, or acting as a steward, or being a door-keeper. The humblest post that is really taken for the Lord, depend upon it, He will accept it. The Lord hath need of such work as that.

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I do not say that you are to be satisfied with it. "Covet earnestly the best gifts." But whatever you do is not thrown away. "Nothing is small," a friend of mine said, "that you put God into."

A few words about Barak; and first, some things not to his credit. He gets hold of Deborah, and says, "If thou wilt go with me, then I will go; but if thou wilt not go with me, then I will not go." Think of him getting behind the skirts of a woman! He ought to have said, "I do not care who goes, I will go." That is the kind of faith we want. There are many Christians like Barak; they get behind somebody else. "If so-and-so will undertake the work, I have no objection to help them." It is a good thing to have a walking-stick; but a far better thing to be able to do without it. Try and use your crutch in such a style as to be able to walk all the better when you have laid it down. But best of all try to get the strength that other people have. It comes from the same source as that from which you may draw yours.

But Barak, afterwards, made great amends. He was sent on foot into the valley. He got as much as he bargained for when he took Deborah with him. I daresay if the prophetess had not been there he would have been disposed to get out of the valley wherever he went to. It was a terrible thing to face those 900 iron chariots on foot, and if Deborah had not been there, Barak would have been asking how he could outflank them. But Deborah sends him. He was sent, and he had the grace of God to go. It is a grand thing to be sent, but a better thing to go. And he goes on foot. But he has received his orders, and off he goes. What do we read? The stars in their courses are fighting for him. He never thought he would have such allies as those. God had got better allies for him than the men of Meroz. They did not know what it was that made their horses plunge and upset one chariot on the top of another, until the vast torrent of iron was piled up, and the course of the tide was stayed. Instead of victory came defeat, instead of power came weakness, and instead of glory shame. Don't be afraid of going on foot through the valley. We go on making a toil of what ought to be a pleasure. If we put ourselves into Christ's hands He will lead us on to victory.

Christians of South London, be up and doing. Put yourselves in Jesus' hands. Be as arrows in the hand of a giant. Prove yourselves children of the Most High. Let your energy, your self-devotion, your complete abandonment of yourselves to Him be Christ's triumphant answer to his enemies. May God bless you all.

CHILDREN'S SERVICES AT BOW-ROAD HALL.

On Saturday, June 5th, there were between 9000 and 10,000 children present, and Major Cole again conducted the service, assisted by other friends. Over 2000 boys were from nine to fourteen years of age, filling entirely the centre block of the chairs, the side blocks being filled with the girls and young boys.

The subject was "Daniel," and at the close each child was presented with a "Daniel's Band card." These services have become very popular amongst the children, and much good has been done in making these children missionaries to their parents. What a blessing to East London if only one in ten adopt the principles commended on the card, accepting of Christ, and abstaining from intoxicating liquors, tobacco, and other bad habits.

Major Cole said good-bye to each child, but the interest has been so great it has been decided to continue them for another month.

THOMAS RICHARDSON,
Vicar of St. Benet's, Stepney.

PASTOR MONOD AT THE BOW-ROAD HALL.

It having been decided to continue the services in Bow-road Hall, Mr. Moody announced at his closing services on Tuesday, June 8th, that Pastor Theodore Monod, of Paris, would preach the three following nights.

Accordingly, although there was no time to issue special notices, a fair number gathered on Wednesday evening, when the text was Prov. xxx. 20, "I have done no wickedness." It was, from its fruits, of a most searching character. One person in the hall, when addressed, said "he would come no more, as evidently someone had been speaking to the preacher about him," and another worker on the following night returned with the testimony that the subject of the preceding night had been with "burning

effect." Certainly it was followed on Thursday with a doubled congregation, when Pastor Monod took the text, 2 Cor. v. 21, "He hath made Him to be sin for us who knew no sin;" and again on Friday evening the subject was, "I am the way," John xiv. 6, when the audience was still larger, and manifested a deep interest.

Every night there were anxious souls gathered in.

VICTORIA THEATRE.

The work is going on here steadily, and with most encouraging results, under the direction of Major Cole, of Chicago. In consequence of the opening of Camberwell-green Hall, the choir and most of the workers who had previously supported him were withdrawn to the new sphere of labour; but Major Cole sees in this fact only an additional reason for more energetic effort on his own part, and more complete trust in God, who can work by many or by few. The service on Sunday evening last was the most largely attended of any, and many tokens of the Divine presence and power were vouchsafed. At the close of the general meeting the stage was filled with inquirers and workers, and several very hopeful conversions resulted. We hope next week to give some of the most striking incidents of Major Cole's work at the theatre, and we would bespeak the believing prayers of our readers for him, labouring, as he is, almost single-handed, in this dark and sin-stained district of our city.

MONDAY'S NOON MEETING VICTORIA THEATRE.

Messrs. Moody and Sankey's daily noon prayer-meeting was this day transferred to the Victoria Theatre, where it will be held during the remainder of their stay in London. There was a very gratifying attendance.

Mr. T. A. Denny read the requests, amongst which were many notes of praise for blessing vouchsafed at Camberwell yesterday.

Mr. Moody read the 23rd Psalm, and expatiated on the fulness of blessing to be found in Christ as our shepherd. The love of the Good Shepherd towards lost sinners was set forth by Mr. Sankey in his exquisite hymn, "The Ninety-and-nine."

Mr. Hastings shortly addressed any wandering sheep in the audience, inviting them to come back to the Saviour's bosom.

Rev. Mr. Taylor, of Glasgow, said seventy persons in his congregation had been brought to Christ during Mr. Moody's visit, and the Christian life of the community generally was very much elevated and deepened. The good work was still going on there.

Major Cole told of a wandering sheep from Glasgow, who had broken his arm near Victoria Theatre, and coming into the meeting had found Christ. He gave other very touching incidents in connection with the work in the theatre, and asked for prayer.

EDINBURGH ROYAL ASYLUM AND THE REVIVAL MOVEMENT.

Sir,—Will you be so good as to find a place in *THE CHRISTIAN* for the following letter, which appeared in the *Daily Review*? It is fitting that the true character of a statement, widely circulated, as to the increase of cases of melancholia during the past year in the Edinburgh Royal Asylum, should be given, with no uncertain sound, in England, as has already been done in Scotland.—I am, etc.,

W. D.

Sir,—Absence from home and the pressure of more urgent duties have prevented me noticing at an earlier date the letter signed "J. P. C.," which appeared in the *Daily Review*, of the 15th inst. That letter gave an extract from the *British Medical Journal*, in reference to the increase in the number of cases of melancholia during last year in the Royal Edinburgh Asylum. The writer of the article referred to by your correspondent draws the inference that this increase is to be ascribed to the extensive religious revival here. As I have the best reason to know, the facts of the case warrant no such inference, and if the writer in the *British Medical Journal* had taken the trouble to make the necessary inquiries he would have learned that the idea of there being any connection between

the revival and the number of cases in the asylum never occurred to our excellent medical superintendent. In conversation, too, with the chaplain, he mentioned to me that, so far as he knew, he was not aware of any case directly resulting from the religious awakening here. All who are acquainted with the management of asylums know that they sensitively reflect on their surface every important incident in public life, down even to such events as the Tichborne case. It is stated by those best able to judge that about three thousand persons in Edinburgh profess to have become new creatures in Christ Jesus during the time of awakening. When we consider what that change is and involves, it would be strange indeed if such an event was not reflected on the surface of an asylum containing 750 patients. But, granting this, I am in a position to state that those directly concerned in the management of the asylum did not consider that there was any appreciable influence on the institution in the way of increasing the number of patients. The inference drawn, therefore, by the anonymous writer in the *Medical Journal* was not warranted by the facts of the case.—I am, etc.,

DAVID DICKSON,

Chairman of the Managers of the Edinburgh Royal Asylum.

HOUSE-TO-HOUSE VISITATION.

Mr. Reginald Radcliffe, who, we very much regret, has been laid aside by illness for five weeks past, has now sufficiently recovered to be able to return to London, and partly resume his superintendence of the house-to-house visitation. He wishes specially to meet as many of the superintendents and visitors as can possibly attend at the prayer-meeting, to be held at 48, Great Marlborough-street, W., next Saturday evening, at eight o'clock. It is much to be desired that the visitation work should be vigorously carried on, and, if possible, brought to a close before Messrs. Moody and Sankey leave London. At present there are about 460 districts in which the visitation is going on. Some 66 districts have yet to be taken up, in order to complete the visitation of London proper. Of these, about half are in the South of London, and adjacent to the Victoria Theatre, where the noon meeting is now held; the others lie a good deal in the East-end; in the North there remains but one district to be taken up.

Will our friends who have not taken a part in this work, permit us to impress upon them the necessity of coming to the help of Mr. Radcliffe and his coadjutors, so that the South and East may not lack the needed service for house-to-house visitation? The blessing that has followed this work in the South hitherto has been something wonderful; quite a large number of conversions have been the undoubted result, and the reception of the visitors has been all that could be desired. We earnestly trust that Mr. Radcliffe, in his season of bodily weakness, will speedily have the gratification of seeing all the outstanding districts taken up, and that this work, to which he has devoted so much of his time and energy, may be carried to a successful termination.

EPHING FOREST.—A correspondent points out the wide field for evangelistic effort that presents itself at this season of the year among the thousands who pass by road to and from Epping Forest on the Lord's-day.

MESSRS. WHITTLE AND BLISS.—These evangelists are now holding very successful meetings at Memphis, Tennessee. The Greenlow Opera House was so crowded, that the services were removed to the Exposition Building. Mr. Bliss conducts the singing in a most happy and persuasive way, assisted by his wife. The evangelists are warmly supported by the presence and prayers of the ministers and members of the various churches in the city.

PROPOSED MISSION TO THE CABMEN OF NORTH LONDON.—Owing to the near approach of the Mildmay Conference, and the workers' recess which follows, it has been thought better to defer the intended cabmen's tea until later in the season. The various Missions connected with the hall will then have resumed work, and arrangements could be made for commencing the religious services for cabmen proposed in our circular. We heartily thank the kind friends who have sent us funds sufficient to defray the expenses of the supper, and to procure a good lending library for the Mission. Something will remain in hand towards the purchase of the Dalston "Shelter," but not enough to warrant our giving orders for its erection. We are anxious to do this at once. Will not our Christian friends place the means at our disposal? E. A. G.

"OUT OF DARKNESS INTO LIGHT."

Brethren,—I assume, from the name of your paper, and from your known reputation as Christian men, that you do not wish, either editorially, or through your correspondents, to misrepresent any individual. In view of these facts, I may safely conclude that you will allow your readers to weigh the following corrections of statements made in your notice of my late work entitled, "Out of Darkness into Light."

You say, for example, comparing me with other advocates of the "higher life," "He is a much more avowed opponent of the theology of the churches on this subject, and boldly claims 'perfection,' refusing to give way to the prejudice which would avoid the use of the term." Now you will search in vain for a single statement in this book which, in the remotest form, justifies the assertion that I "boldly claim 'perfection.'" I nowhere make any approach to the setting up of such a personal claim. On the other hand, I most carefully guard the reader against the idea that I set up such a claim. The following are the only statements I do make bearing at all upon the subject:—"No question like this ever arose among us, namely, What shall we call this state to which we have attained?"

Again, "If I am asked, 'Do you, as Paul did, serve God with a pure conscience?' I answer, as Paul did, 'Yes.' 'But do you never commit a sin?' I answer such a question in the words of Paul, 'I know nothing by myself; yet am I not hereby justified: but He that judgeth me is God.'" There the reader has every word I utter about my personal relations to "perfection." Where is the basis for the affirmation that I "boldly claim 'perfection'?" Can any one more carefully guard against the idea that he sets up such a claim? God forbid that I should ever affirm that God never sees a sin in me. This, and this only, I do affirm, that, by divine grace, I do "serve God with a pure conscience."

In regard to any prejudice which may exist against the use of the term "perfection," and other kindred terms, I repeat what I have written in that book, that, to such a prejudice, "I give place, by subjection, no, not for an hour." There is hardly an important word that can be named that is of more frequent use in the Scriptures of the Old and New Testaments, or has a more fundamental and fixed place among "the words which the Holy Ghost teaches," than have these. The truth of this statement none will deny. The fixed law of my utterance, as a teacher of God's revealed truth, is to "speak the things (truths) of the Spirit of God," "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." The religious teacher that is afraid or ashamed to say to his people, "Be perfect," "Be ye therefore perfect, even as your Father which is in heaven is perfect," "Let us, as many as be perfect, be thus minded," and "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing," has, in my solemn judgment, good reason to repent in deep humiliation before God. Either his theology or his "heart is not right in the sight of God." The manifest duty of all teachers of divine truth, and believers in Jesus, is to carefully determine the meaning of these words, as employed with such obvious frequency by our Saviour and his inspired apostles, and then teach the great truths represented by such words, "in the words which the Holy Ghost teacheth."

You say that my "view of the seventh of Romans is, for instance, different from that of Mr. E. Pearsall Smith." In reply, I must say that I most fully and heartily endorse all that such writers as Messrs. Smith, Boardman, and Evan Hopkins say on this subject. The only difference that does obtain between us is this: I suppose that Paul here describes a legal distinction from a faith experience, in its strictly universal form; while they seem to suppose that the apostle sets forth the same distinction in reference to a particular and specific case. My view includes theirs, and endorses it as of infinite importance, but simply extends further than theirs. I maintain that Paul *intentionally* includes all that they affirm, but takes a wider range than they appear to suppose. I suppose that Paul intends to describe the experience of *every person*, whether he is a Christian or not, who "seeks righteousness, not by faith, but as it were by the works of the law." They suppose that his exclusive design is to describe the experience of a *believer*, who ceases to "walk by faith," and "seeks righteousness" in accordance with the legal method. I suppose that while Paul intended, and this was his main intent, to be understood as including the Christian in his representation, he also intended to teach that every person, whether a Christian or not, who "seeks righteousness, not by faith, but as it were by the works of the law," will remain "carnal, sold under sin," and will utterly fail in all his purposes of obedience. I take this view, because, as shown by such writers as Professor Tholuck, of Germany, and Professor Stuart, of America, the entire primitive church up to the time of Augustine so understood the apostle, and he has ever been so expounded by all the leading commentators on the Continent of Europe. It is in the same universal form, that the Apostle John sets forth the same great truth, namely, "Who is he that overcometh the world, but he that believeth that Jesus is the Christ?"

Again, you say of me, "In many respects he differs from other teachers of this school," teachers of "the Higher Life."

For more than thirty years I have been in very intimate association with these very teachers, and they have never found the difference to which you refer. No person can be on terms of more perfect confidence than I am with all such teachers. Neither in our writings, nor in our public teachings, do any differences appear which we, or the public, deem essential.

I will notice but one other statement in regard to my teachings. "God's order in the attainment of holiness," you say, "would seem to be, first, to show the believer his standing in Christ, tell him to appropriate it by faith, 'reckon yourselves,' etc.; and then, as a consequence, 'Let not sin therefore reign in your mortal body.'" This, however, Dr. Mahan reverses. If "filled with the Holy Ghost, and with the power of Christ resting upon him," he may with all assurance reckon himself dead," etc.

If the reader will turn to the chapter entitled, "The true and proper food for the lambs of the flock," he will find the identical "order" clearly laid down, the order which you say "Dr. Mahan reverses." When the convert has become conscious of the forgiveness of sin, and has learned God's method of justification, I add, "What he now needs to be taught most fully is, his relations to Christ in the whole matter of sanctification, as well as justification." The next turn in respect to which, as I state, he needs to be taught is, "God's exceeding great and precious promises." Next to them, I add, in another and succeeding paragraph, that "the convert should be most fully taught, in respect to his relations to Christ as the Son of God, who baptizes with the Holy Ghost." Will you say that such teachings are not in accordance with "God's order in the attainment of holiness"? The "order" which I teach in this volume, and everywhere else, is absolutely identical with that which you have laid down, with this difference, that you omitted, unintentionally no doubt, all reference to the believer's relations "in the attainment of holiness" to the Holy Spirit, a very essential omission, as you will readily admit. You certainly cannot, as you seem to do, intend to impute error to me in teaching the believer that "if filled with the Holy Ghost," and with "the power of Christ resting upon him," he may "with all assurance reckon himself dead," etc. Can the believer, with any other than a presumptuous assurance, "reckon himself dead," but upon the condition that he is "filled with the Holy Ghost," and "the power of Christ does rest upon him"?

I regret to be constrained to affirm that in no particular are the views set forth in this book correctly represented in the article which has called forth these remarks. Of the book commented on, the conductors of *The Pathway of Power*, of whom Mr. E. Pearsall Smith is the chief, thus speak:—"A book is the author's life-blood, laid up for a purpose beyond time. Milton's estimate of the value of a book applies with especial force to one which portrays the inward life, for half a century, of one whose profession it has been to learn and teach the analysis of mental and spiritual conditions, and whose walk before the world has been the exemplification of the faith he has taught. Our brief extracts are better than any commendations. They will, we hope, lead many to read the book prayerfully for themselves."—Yours most respectfully,
ASA MAHAN.

[On receipt of Dr. Mahan's book for review, it was sent to a gentleman who is a calm, moderate, and scholarly Christian minister, well instructed in the Scripture, and whom we consider well qualified to give a candid and unprejudiced opinion. We have submitted to him the above letter of Dr. Mahan, whom, let us say, we regard with the sincerest Christian respect, and of whom one well acquainted with him, though he differs from his views, says that he is the holiest man he knows. Our reviewer makes the following reply to Dr. Mahan's letter. We must now leave it to our readers to form their own judgment in the matter.—Ed.]

I am truly sorry that Dr. Mahan thinks that he has been misrepresented. I can honestly say that nothing was further from my intention. I thought when I read his book, and I think still, that his language fairly justifies one in ascribing to him a claim to perfection—not absolute, I did not use that term—but such perfection as is commonly understood by the expression, "sinless perfection." With his disclaimer of absolute perfection now before me, I should call it, "conscious perfection," and that he does claim this is clear from his quoting the words of the Apostle Paul, "I know nothing by myself," as his own answer to the question, "Do you never commit a sin?" Such an answer plainly means, "I am not conscious to myself of committing any." If this be not conscious perfection, it is hard to say what is.

If the Apostle Paul had given such an answer to the question, "Do you never commit a sin?" it would surely be fair to say that he claimed sinless perfection. The passage, however, 1 Cor. iv. 4, from which Dr. Mahan quotes, contains no such question, and it is evident from the context that the Apostle was dealing with certain definite charges of ministerial unfaithfulness brought against him, which he could with a good conscience deny; of such he could say, "I know nothing by myself," or, as Dean Alford renders it, "I am conscious to myself of no official delinquency." Of sinlessness in the abstract he is not here speaking.

The other points on which Dr. Mahan dwells hardly call for notice, for he virtually admits (1) that he does differ from Mr.

R. P. Smith and others as to the interpretation of Rom. vii.; and (2) he admits differences (though deeming them unessential) from other teachers of that school; and (3) he shows that while in other parts of his book he may follow "God's order in the attainment of holiness," he nevertheless reverses it in his exposition of Rom. vi. 11. "Can the believer," he says, "with any other than a presumptuous assurance, reckon himself dead," but upon the condition that he is "filled with the Holy Ghost," and "the power of Christ does rest upon him?" to which I reply, the command, "Reckon yourselves dead indeed to sin," is addressed not to advanced believers, nor to those "filled with the Holy Ghost," but to all believers as such, to the very youngest babe in Christ's flock. If Dr. Mahan puts in, "upon the condition that," God's Word knows of no such condition. Rom. vi. is baptismal teaching for the youngest convert, and knows nothing of a higher stage as a condition for its fulfilment. It is because Dr. Mahan insists upon this condition that he fairly lays himself open to the charge of reversing God's order in his exposition at least of this chapter.

THE WRITER OF THE NOTICE OF "OUT OF DARKNESS INTO LIGHT."

NOTICES OF BOOKS.

THE BEATITUDES OF THE KINGDOM. THE LAWS OF THE KINGDOM. THE RELATIONS OF THE KINGDOM. By J. OSWALD DYKES, D.D. *Nisbet*.—These three little books constitute a valuable treatise on the Sermon on the Mount. The occasion of that memorable discourse of our blessed Lord is so vividly presented to the mind in the first of these volumes that we must find room for an extract. After describing how a number of doctors of the law and Pharisees "sent, most probably, by the ruling party in Jerusalem," had followed Jesus into Galilee, "to watch Him and to concert with the local Pharisees against Him, in order to counter-work and damage his influence among the people." "In those days," it was as Luke emphatically notes, just on the back of a coalition of enemies so formidable; when Jewish enmity had broken into Galilee, to poison its more honest population, and, as He foresaw, to alienate the people from his side, when by so much the cross was drawing nearer, and his own public teaching growing hazardous, then it came to pass that He chose the twelve. This measure was, so to speak, his answer to the enemy, the revenge of his love. As they have advanced a step, so will He. They strengthen themselves with allies, so will He; and the more men seek to crush out the kingdom of God in its very birth, the more will his divine grace provide for its maintenance and propagation. Yes, Him they may destroy; but in his room there shall be twelve, and from the twelve how many more? Up till this, it can hardly be said the kingdom of God was set up. True, He had spoken a great deal about his Messiahship and his kingdom; but He preached, like John, a kingdom to come. He had drawn a number of followers to believe in Him, and had even called a few of them to leave their trades, and be his constant attendants; but there was as yet neither office, nor organisation, nor authority: in a word, no kingdom. Preaching there was, not rule; words which might alarm ecclesiastical officials indeed, but no overt act of which the law could take notice; the prophet's part played, not the king's. Now there is an end to this. He takes exceeding solemn and marked action. He selects a band of special ministers, equal in number to the tribes of the Hebrew kingdom. He invests them with office, not to preach simply, but to rule, under Him, the kingdom of God. To that end He binds them to his person as Chief or King. He formally commissions them with supernatural powers as their official equipment; and through them He promulgates in legislative accents the constitutional principles of the kingdom. At the hour of his widest popularity, yet at a crisis of gathering peril, in face of the people and the adversary together, He virtually sets up his kingdom, arrogates kingly rights, and, for the first time, commits Himself to the consequences of his claims to be God's Christ. It was a moment of decision. It was a policy of safety, because a policy of boldness. It was an act of calm, foresighted courage, full in its simplicity of the moral sublime." We had intended, had space permitted, commending strongly these thoughtful and interesting volumes to our readers' attention. Let the above extract, however, be taken as a specimen of the author's style and manner of treating his subject.

OUR SAILORS IN FOREIGN PORTS.—A correspondent, writing from Hamburg, says:—"A new institute is needed, to meet the wants of our sailors who frequent this port. The large number of sailors who avail themselves of the privileges afforded shows how thoroughly they appreciate it. The meetings are largely attended that the Bethel room, on Sunday evening, is invariably crowded to excess. The increased accommodation recently provided is still quite inadequate to meet the wants of the increasing numbers who desire to attend. The work from the first has been signally successful, under the superintendence of Mr. Hitchens, who has laboured most arduously amongst the sailors, and has gained the esteem of nearly all who come to this port. A larger institute has become an imperative necessity, if our sailors are to be rescued from the evil influences abounding in Hamburg. 'Come over and help us.'"

A SPECIAL NUMBER FOR YOUNG WOMEN.

The Young Men's Numbers of THE CHRISTIAN have excited so much interest, that it has been proposed to issue one shortly for young women. Will those engaged in any special work kindly send a short account of how they began, and what they have found the most successful plan, with any suggestions that might aid others in commencing a similar work, to C. H., Stoke House, Stoke Newington, N., before the 26th inst.

MISSIONS IN NEED.

Among the various Missions requiring aid at the present time, we must mention those of Mrs. Meredith—the Prison Mission and the Village Homes at Addlestone. We have reason to know that these invaluable institutions are at present in pressing need, which we trust will be liberally supplied. Also the needs of the East-end Mission, under the superintendence of Rev. W. Booth, are equally urgent. The same is true of almost every other Mission in London. Edward Wright asks help for the opening of a new tent.

MILDMAY CONFERENCE HALL.

For the present the special services in connection with Moody and Sankey's meetings have been brought to a close. They have been continued for three weeks, and have led to the salvation of a goodly number of souls. The preachers have been Archibald G. Brown, Finlay Gibson, William Stott, John Wanamaker, and W. B. Culliss. Last Sunday a new feature was added, viz., a meeting for Christian workers, at eight o'clock in the morning. About 800 attended, and the word the Lord gave to his servant, Mark Guy Pearce, was full of interest and power. His subject was the familiar one of Philip and the eunuch (Acts viii.), from which he showed that the true secret of successful labour was prompt obedience; and that if the Lord's servants have the Lord's direction, they would never labour in vain. So good was it to be there that another meeting will be held at the same hour next Sunday morning. Not the least remarkable feature of this memorable meeting was that two brethren who have recently had desert experiences were selected to offer the opening and the closing prayers. These were J. Hudson Taylor and Joseph Samme, both of whom have been laid aside, and are now by God's good mercy, being restored to health and strength again.

ROYAL HOSPITAL, CHELSEA.—A gentleman and his sister, working amongst the inmates of the Royal Hospital for disabled soldiers, which accommodates about 500 men, are anxious to give them a tea, and would be glad of help for that purpose. The special object of the tea is to reach the new men, who have entered since the beginning of the year, owing to an unusual number of deaths. Address, E. Harry Edwards, 19, Pelham-place, South Kensington.

MISS LEE'S HOME FOR DESTITUTE LITTLE GIRLS:—A Bazaar was held in the garden of the above institution on Wednesday and Thursday, 26th and 27th ult. A tent had been erected, and well filled with articles, useful and ornamental. The bazaar realized about £70. There are nearly fifty children in the Home, which is at present barely furnished, nearly all the subscriptions being swallowed up in providing food, clothing, rent, coals, and other necessaries.

LA SPEZIA.—An American ship of war having been stationed in the Gulf of Spezia for a long time, Mr. Clarke, previous to its departure, gave a tea to some of the more thoughtful of the men of the ship "Alaska." After a devotional service, a suitable and earnest address was delivered by the minister above-named, urging the men to seek immediate salvation in Jesus Christ. A young official, who has been led, by God's blessing on Mr. Clarke's teaching to find peace, is now entertaining the idea of an entire consecration of himself to Christ as a minister of the gospel. Another pleasing circumstance was the opening of one of the rooms in Albert House as a sailors' reading-room, which now contains a small library, the gift of the Religious Tract Society. Her gracious Majesty the Queen has also contributed to the same; and as it is desirable to enlarge this library, contributions of books appropriate would be very acceptable, with the addition of a first-rate atlas.

WHAT I SAW AT ILFORD.

BY MRS. H. G. GUINNESS.

The Ilford station of the Great Eastern Railway presented an unusually animated appearance on Wednesday, June 9th, when five or six hundred of the friends and well-wishers of the East-end Juvenile Mission passed through it, en route to Mossford Lodge, Barkingside (Dr. and Mrs. Barnardo's Home for destitute girls), where an interesting ceremony was expected.

The occasion of the gathering was the ceremony of laying the foundation stones of ten of the cottages of the new Village Home for destitute girls, which Dr. Barnardo is building in the immediate vicinity of the present Home. After earnest prayer by the Rev. T. G. Driffeld, of Bow, this ceremony was performed by the Right Hon. the Earl of Aberdeen, at each of the ten cottages in succession, as well as at the Chapel.

We have no question that in years to come the young Christian Earl who officiated on Wednesday will feel it an honour to have taken so important a part in the initiatory stage of what will, we hope, prove a great and good undertaking.

A substantial lunch had been prepared in a large tent pitched for the occasion in the park; the sixty or seventy girls, who are already inmates of the Home, were seated on a gallery at one end, and sang sweetly during the repast. They were neatly and prettily attired, in uniform, but not ugly or unusual, costume; the look of health and happiness was unmistakable, and not less remarkable was the increase of intelligence which we traced in some of the faces.

In a short address, Lord Aberdeen alluded to the terrible world of meaning included in the word "homeless," and to the wealth of various blessings implied in having a home, especially to girls. He expressed much sympathy with the work.

Dr. Barnardo subsequently gave a sketch of the history and plan of the Village Home that day being founded. His labours among boys had often brought before his notice cases of destitution among girls which he had longed to relieve. There is, in fact, even more need for efforts of this kind for them than for the boys. Girls are numerically in excess of boys, and destitution and neglect involve to them consequences more terribly serious.

This place, Mossford, had been given to him by a friend, with a view to his residing there, and establishing a Home for girls, as he had done. But, after fair trial, he had found that weighty objections exist against training girls in large numbers together, and he had been led earnestly to desire to try the *family system*. The family is God's institution; it is his plan for the training of children, nor can there be any question that it is the best where it can be carried out. While considering this question, Dr. Barnardo heard that five and a-half acres of land, immediately contiguous to the Mossford property, were to be sold. He resolved to try and obtain this ground, with a view to building cottages on it, in each of which eighteen or twenty girls might be received, and brought up under a "mother" as her own family. A few friends promised the money, and he bought the land, which is freehold. It was not enough, however, to carry out his scheme of making provision for 600 girls. Two and a-half acres more were subsequently obtained, immediately adjoining, making in all about nine acres, which have been secured in perpetuity for the objects of the charity. The ground was marked out with poles and flags on Wednesday last. It is oblong in shape, and the cottages, called, with two exceptions, after the wild flowers, are to be semi-detached, each with a small garden, and will be arranged round the outer edge, leaving a large open space in the centre. There will be one school, one laundry, one infirmary, and one chapel, to seat about 800, *i.e.*, the future inhabitants of the village, and others who may wish to attend. In addition to these, there will also be a school for teaching cookery, where girls designed for cooks will get instruction, and a certificate of competency before leaving from a proper teacher from South Kensington.

Dr. Barnardo mentioned the way in which some of the cottages had come to him since he made known his purposed extension. Each is to cost £450. One—the first—had been given to him at the Oxford Conference by a gentleman, in memory of a dear daughter. The second was the gift of an invalid lady, who, in giving it, gave nearly all she had. The third came thus. A child playing on the beach near a well-known watering-place observed a lady being drawn

about in a Bath-chair, apparently suffering much, and offered her a copy of the "Children's Treasury." The lady read it, and read more, and soon wrote to Dr. Barnardo:—"I have been for many years living to myself. My own maladies have engrossed me. But I am now waking up to a consciousness that the world is full of greater sufferers than myself, and I find it a relief to send you of my plenty for them. I beg to enclose a cheque for £450 for one of your cottages, in the name of the Lord Jesus." Another came as the result of the efforts of a lady living near Clapham who had collected the amount, and another from the undergraduates and citizens of Cambridge, as the result of a lecture delivered there. "These two will be called respectively the "CLAPHAM" and "CAMBRIDGE" cottages. We have not space to give the story of each. Of the chapel, the stone was laid in faith, for the £800 needed to build it are not yet in hand, but we are glad to say Dr. Barnardo has since Wednesday received the £450 for an eleventh cottage, and that it is confidently hoped that ere long there may be an EDINBURGH cottage for the reception of little Scotch lassies.

There are about seventy or eighty girls at present in the Home, which was visited by most of the assembled guests. It was impossible to detect in the happy, healthy, merry children any evidence that the present system is a failure. But they are very young now; it is at a later age that the want of individuality, and the power of self-adaptation to circumstances, becomes a painful defect in girls who have been institutionalized. The class of girls received necessitates their being taken into the Home young, before they are spoiled by adverse influences; and Dr. and Mrs. Barnardo are more anxious to do their work thoroughly and well, than to do it quickly. Some of the dear children whom we saw will have to stay at least ten years in the Home if spared, but the future village at Barkingside will, it is hoped, ultimately send out a considerable supply of first-rate domestic servants, fitted to fill any position, with satisfaction to themselves and their employers.

May God's own smile rest on the effort; may the children be doubly rescued, and each adopted into the family of God! And may the energetic and earnest founders of the Village be able, on the anniversary of this day, not only to open these ten cottages, but to lay the foundations of the other twenty. If any of the readers of THE CHRISTIAN feel now moved to help in this special branch of a most blessed work, we urge them to remember the Divine precept, " *whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest*" (Eccles. ix. 10).

I have only to add that the office of the institution, to which all communications should be addressed, is 18 & 20, Stepney-causeway, London, E.

PARIS.—MISS LEIGH'S HOME.—We are happy to be informed that the sum necessary for the alteration of the house is now complete. We are requested to state that any further donations will be applied to the extension of the work and to the maintenance of the Home.

WARDOUR CONGREGATIONAL CHURCH, CHAPEL STREET, SOHO.—On Monday evening, June 7, the church and congregation of the above place of worship met to take farewell of their pastor, T. Henry Taylor, who, after a two years' ministry among them, has accepted the invitation of the Rev. H. Grattan Guinness, director of the East-end Training College, to undertake an evangelistic tour of the West Indies, Texas, California, New Zealand, etc. Tea was provided in the school-room, after which the chair was taken by the church treasurer, Mr. G. Britten, who felt much pleasure in recording the fact that since Mr. Taylor's coming among them, the membership had grown from twelve to seventy; they had lost their heavy debt; and the spiritual deadness of two years ago had given place to a good degree of life and working power. Mr. Thornton, after a few kind words, presented Mr. Taylor, in the name of the church, with a handsome pocket Bible. In thanking the friends for this most valuable gift, Mr. Taylor said he well remembered his first visit to Wardour. The audience consisted of two dear old ladies and a chairman. He was asked if he would raise a tune; he tried, and had the privilege of singing a solo. However, from that time the Lord had been with him, and he was now overjoyed to see so many who had been brought to Jesus by the word he had been privileged to minister in their midst. Mr. William Pean, one of the tutors of the East-end Training College, who next spoke, had known Mr. Taylor for some time, and had no doubt of his being fitted to undertake the work on which he had set his heart, and urged those to whom Mr. Taylor had been ministering to look upon his leaving them as a call to them also to arise and work in some way in the Master's vineyard. Other addresses were delivered, and during the evening a small purse of gold was also presented to Mr. Taylor.

THE YOUNG MEN'S SPECIAL DOUBLE NUMBER.

A gentleman writes us from Manchester:—"I think it very desirable to circulate the Report of the Liverpool Convention very widely; and if you get up a Fund for the purpose I shall be glad to subscribe £25.—J. S."

DAILY TEXTS.

"WHO FORGIVETH ALL THINE INIQUITIES; WHO HEALETH ALL THY DISEASES."—PS. CIII. 3.

Thurs. June 17.—"Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached."—Luk. vii. 22.

Fri. 18.—"Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise and walk?"—Matt. ix. 5.

Sat. 19.—"He cast out the spirits with his word, and healed all that were sick, that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses."—Matt. viii. 16, 17.

Sun. 20.—"Ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath-day?"—Luk. xiii. 16.

Mon. 21.—"Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."—Matt. x. 8.

Tues. 22.—"And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."—Mark xvi. 17, 18.

Wed. 23.—"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up: and if he have committed sins, they shall be forgiven him."—James v. 14, 15.

"WHAT THINGS SOEVER YE DESIRE, WHEN YE PRAY, BELIEVE THAT YE RECEIVE THEM, AND YE SHALL HAVE THEM."—MARK XI. 24.

The Christian TRACT FUND.

To Donations received	By Grants to Distri-
to June 12 2 17 0	butors, Societies, etc. 2 17 0

APPLICANTS FOR TRACTS.

- John Salmon, 4, Bell-alley, Goswell-road, St. Luke's, E.C.
- C. F. Cooper, 11, Northumberland-terrace, Everton, Liverpool
- A. J. Read, 9, Millard-road, Stoke Newington, N.
- T. L. Monk, 129, High-street, Whitechapel, E.
- G. Heath, Charlton, Wellington, Salop.
- T. Painter, 2, Alma-terrace, Aberkings, Bridgend, Glamorgan-shire.
- T. Price, Campbell-street, Brockmoor, Brierley Hill, Staffs.
- T. H. Watson, Hudson-road, Sunderland.
- H. Rivers, St. John's-road, Leatherhead, Surrey.
- H. F. Lovegrove, Jeweller, High-street, Slough.
- A. H. Pettit, Y.M.C.A., Cambridge-hill, Huddersfield.
- E. Luecock, 62, Beverdy-road, Bermondsey, S.E.
- Joseph Rockett, 71, William-street, Copenhagen-street, Islington, N.
- Mr. Knight, Albion College, South Hackney, N.E. (for "Fair-lop Friday" services, July 2).

The present widely-spreading evangelistic movement is daily calling out new tract-distributors, and the appeals for tracts are altogether beyond our power to supply. If, therefore, those of our readers who are not called to this work themselves, but who have confidence in tract-distribution as one of God's means of spreading the gospel of his Son, will contribute to our Tract Fund, they will usefully employ many zealous young converts, who are as unable to buy tracts as others are to distribute them.

NOTICES.

Mr. SANKEY's address, during the remainder of his stay in England, will be, Kenyon House, Bedford-road, Clapham.

In answer to many queries, we beg to inform our readers that the "Scripture Text Book," which has been frequently recommended by Mr. Moody, is published by the Christian Knowledge Society, Dublin, at 1s. 6d. and 2s. 6d. The London agents are Messrs. Groombridge and Co. and Messrs. Partridge and Co., Paternoster-row. The book is now reprinting, and is expected to be on sale in a few days.

Communications received with thanks.—J. McC.; J.E.; W.P.; G.E.P.; A.E.; S.P.; J.R.; C.Y.; S.M.; T.F.S.; J.B.; J.G.A.; J.W.V.G.; E.H.E.; W.B.P.; G.E.; M.W.; W.K.; R.O.P.; Dr. B.; A.H.P.; W.A.G.; T.C.; D.J.T.; M.W.K.; E.H.K.; A.A.K.; J.N.W.; J.R.M.; J.N.B.; S.N.; H.B.F.; W.P.; S.M.; E.L.; K.S.M.; M.S.K.

THE EAST KENT MILITIA.

The three months' mission amongst the East Kent Militia at Canterbury, is now ended. With profound gratitude to God we review the past. Meetings have been held three times a week for special prayer and gospel addresses. They have been numerously attended; all classes of our citizens have met at the hall, and great numbers of our trained soldiers and still greater numbers of the militia, have heard the glad tidings of salvation.

The numbers attending these meetings have so greatly increased that we have been compelled latterly to hold them in the largest hall in the city, and this room, which holds from six to seven hundred persons, has been repeatedly filled. Great kindness and attention have been paid to the militia during their stay. A substantial tea repast has been repeatedly given to them; sometimes twice a week. A citizen, who heartily espouses the good work, gave a tea last Monday to 200 of them. The number at these parties has ranged from 50 to 200.

Striking cases of conversion have come under our notice. It is believed a considerable number have been made savingly acquainted with the way of salvation. Their delight is now in the "sympathizing Jesus!" Backsliders have also been reclaimed; some who were lukewarm have been revived and cheered, and many more have been greatly moved and affected by the services. Nor can we overlook the spirit of Christian union which these meetings foster, both in our city and the neighbourhood around us. Ministers of all denominations have rendered us their valuable assistance.

One result of the movement is the opening of a mission-room, where meetings for prayer and Christian instruction are held, and the number who attend is encouraging.

As an experiment, a meeting for prayer and a gospel address has been held twice on a Lord's-day evening, from quarter-past eight to a quarter-past nine, thus not interfering with the regular services in the city. The large hall has been crowded. Our great aim is to induce those who are rarely seen in our churches or chapels to frequent these hall services. In this, by the divine blessing, we hope to succeed.

It is in contemplation to erect a tent in the vicinity of the barracks, for religious services during the summer.

NORTH FINCHLEY.—A week of special united services was held here last week, in the Independent, Baptist, and Wesleyan Chapels alternately. Earnest addresses upon the blessing of a full consecration were given by several resident ministers, and it has been a very precious time of refreshing to the people of God. We trust also the result will be the ingathering of many souls.

KIRKBY LONSDALE.—It will gladden the hearts of all Christians to hear that a remarkable spiritual awakening has recently taken place in this town, such as many of the inhabitants do not remember to have witnessed before. Special services have lately been held by the Rev. E. Stainton, of Sheffield, in the Concert-hall, which was crowded in every part, many anxious inquirers remaining afterwards to be dealt with personally. Will the readers of THE CHRISTIAN pray that this gracious work may be continued?

BRIGHOUSE, YORKSHIRE.—Crowded meetings were held last week by the Rev. R. Stainton in the Town-hall at this place, with manifest tokens of the divine blessing. During one of the inquiry-meetings a father was deeply affected, and filled with gratitude to God, on account of a son and daughter, for whom he had been praying eleven years, having that night surrendered themselves to Jesus.

THE LIVERPOOL CARTERS.—A carter writes.—"I cannot help but write you a few lines to tell you of the way that God blessed our Carters' meeting on Sunday week. The Rev. Mr. Aitken was the preacher, with an audience of upwards of 800 persons. God was working mightily in our midst, and at our after meeting we had twenty-five inquirers, most of whom found peace before leaving. The master carters have provided us with 250 Bibles for the use of our meetings. God is blessing us greatly, and I hope you will take the London carters in hand, and start them also.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.—For successful efforts to start a Y.M.C.A. at Huddersfield, and for the blessing that has attended its early operations.—For souls led to Jesus in answer to prayer at Ling's Row, Derbyshire.

PRAYER.—For two sisters, that the Lord would soon appear for them, and provide a home. They are wholly cast on the Lord.—For a young Christian, in great difficulties, which appear to her insurmountable.—For three sons abroad; two of them

have accepted Jesus as their Saviour, and the third is longing for peace.—For a Christian lady, grievously afflicted in mind.

PLACES.—For a small watering village in North Lancashire, that the Lord's stewards may be quickened, and many souls saved.—Pray earnestly for a very great blessing on meetings to be held by the Rev. W. Haslam, on June 21 and 22, in Kent.—For a rich outpouring of the Holy Spirit upon the services on Fairlop Friday, July 2.—For camp-meetings to be held June 20, at Woolley Moor and Tripton, Derbyshire.—For a series of evangelistic meetings to be held in St. Rollox district, Glasgow, during this month.—For blessing on the labours of Mr. Cameron, evangelist, in Johnston, from June 6 to 16.—For blessing on meetings to be held next week at Torquay, by Mrs. Urmston, beginning June 19.—For a ladies' school at Brighton, where there is an awakening.—For a parish in Kent, where there is an awakening; and for its dear pastor, that he may be wise to win souls.—For blessing on a village Bible-class, that many souls may be brought to Christ.—For the meetings to be held at Crascombe, Somerset, by Alfred Clarke, June 24 to 28.—For evangelistic meetings to be held (D.V.) in the open air, and in Wellgate Free Church, Dundee, nightly, from June 13 to 18 inclusive.—For Curzon Chapel Mission, beginning June 27.—For blessing on a visit by J. G. Alexander to Paris, Rheims, Strasbourg, and other places in Eastern France and Alsace.

CONVERSIONS.—For three brothers and two sisters, who are unconverted and unconcerned; also for a sister, who is longing to feel the love of Christ in her heart, but cannot see the way.—For my dear brothers and sisters, and their families; and my dear husband, who professes to be a Unitarian.—For my three brothers.—For a medical man, who has been prayed for by his dear wife for thirty years.—For my husband, children, and brother.—For a dear father, who has been a chapel-goer for many years, but is still an unsaved sinner.—A mother requests prayer for the conversion of an only son.

FORTHCOMING SPECIAL MEETINGS.

MESSRS. MOODY AND SANKEY'S MEETINGS.

CAMBERWELL-GREEN HALL.—Gospel Addresses by Mr. Moody, singing by Mr. Sankey, every evening in June, except Saturdays at 8 p.m. No tickets required for the above. Bible-readings or Addresses each week on Tuesday, Wednesday, Thursday, and Friday, at 3.30 p.m. Tickets of admission to be obtained at Camberwell-green Hall, S.E.; or at Moor-gate-street Hall, E.C.; or by letter to the Hon. Sec., enclosing stamped directed envelope. Admission without tickets after 3 o'clock.

VICTORIA THEATRE.—Messrs. Moody and Sankey's Noon Prayer-meeting, 12-1. Gospel Addresses by Major Cole, of Chicago, every evening this week except Saturday, at 8.

FOLLOWING UP Messrs. Moody and Sankey's work in the West-end, there will be Special Services in St. Andrew's Church, Ashley-place, Victoria-street, on Wednesday, Thursday, and Friday, June 16, 17, 18.

ISLINGTON HALL, between 8 & 9, Islington-green, N.—Young Men's Meeting every evening, 8.30-9.30.

THE RIDING SCHOOL, Knightsbridge.—Evangelistic Addresses will be given (D.V.) every Sunday in June and July at 3.30 and 7.30 p.m., by Earl of Cavan, Lord Radstock, Mr. S. A. Blackwood, Mr. H. Varley, and others. Admission free, without ticket. Messrs. Moody and Sankey's hymn-book will be used.

CONFERENCE HALL, MILDWAY PARK.—Annual Mildmay Conference on Wednesday, Thursday, and Friday, June 23-25. Subjects:—"The Glory of the King," "The Power of the King," and "The Presence of the King."—Sunday June 20, Christian Workers' Meeting, at 8 a.m. Preaching at 3.30 and 7.—Sunday, June 27, Mr. George Müller, of Bristol, at 3.30 and 7.

CONVENTIONS FOR CONSECRATION AND FAITH (presided over by R. Pearsall Smith).—Kewick, June 29, 30, and July 1 (See Advt.).—Nottingham, July 13-17 inclusive.—Leeds, July 24-Aug. 2.

"FAIRLOP FRIDAY," July 2.—Special Open-air Services in Bow, Mile-end, and Whitechapel-roads. Conference and Tea for workers engaged. Full particulars to be announced shortly (See Advt.).

HOME FOR ORPHAN GIRLS, 1, Chatham-place, Hackney, E.—The ninth yearly Meeting for Praise and Prayer will be held (D.V.) at the Orphanage, on Thurs., July 17, at 7 p.m.

IRON ROOM, Upper Clapton.—Mr. Denham Smith every Sunday at 6.30, and Friday at 7.30, during the present month.

VESTRY HALL, King's-road, Chelsea.—Special Services.—Mr. C. Russell Hurditch will preach each Tuesday and Friday night, at 8. Lord Radstock on Friday next, at 8. Christian workers affectionately invited.

MALDEN HALL, Haverstock-hill.—Mr. Herbert Hill, Sundays, at 7; Wednesdays at 7.30.

WEEKLY NOON PRAYER-MEETING, St. George's Hall, Langham-place, W.—Every Wednesday, from 12 to 1.

HOME OF INDUSTRY, Commercial-street, Spitalfields.—Meeting of Christian Workers third Wednesday in each month, at 7. Tea at 6.

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CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Spiers, at the Public-hall, Croydon, till June 18; Stafford, June 28 to July 2. Meeting during Mildmay Conference, June 23, at 3.30, Rev. G. Savage, pres. (See Advt.)

Children's Evangelistic Band.—Mr. Jordan and Mr. Wright, at Presbyterian Schools, Emperor's Gate, Gloucester-road, South Kensington, June 21, 22, 23, at 7.—Mr. Lidstone, at Market Harborough, June 27.—Open-air services: Mr. Russell, in Regent's Park (near the Fountain, top of Broad Walk), every Monday, at 6. Messrs. G. S. and J. W. Jordan, on Blackheath (near entrance gates of Greenwich Park), every Saturday, at 3.30.—City Weekly Prayer-meeting at Weigh-house Schools, Fish-street-hill, every Tuesday morning, 9 to 9.45.

HOUSE OF REST, 7, Cambridge-gardens, Kilburn-park, N.W.—Meeting every Friday, at 3 p.m., on "Faith's Rest, and the Believer's Progress in the Divine Life."

MOORGATE-ST. HALL.—Thursday, June 17, at 7.30, Mr. Frank White. About 8.30 the Meeting will be open for short prayers until 9. Also, a Gospel Service for the Young is held every Saturday afternoon, at 3. Parents, teachers, and friends are invited to bring their children. Meetings for Young Men every Friday evening 8 to 9 p.m. All young men are invited. A Meeting for Young Women only, every Saturday afternoon, at 3, in the Upper Room (entrance from London Wall); to be conducted by Young Women.

DAILY PRAYER-MEETINGS.

VICTORIA THEATRE, 12-1, Messrs. Moody and Sankey's Meeting.

BOW-ROAD HALL, Burdett-road, 12-1.

CENTRAL CITY NOON PRAYER-MEETING, Moorgate-street Hall, corner of London Wall, 12-1. Ladies' meeting, 1 to 1.30.

Y.M.C.A., Stafford Rooms, Titchborne-st., Edgeware-rd., 12-1.

MILDWAY CONFERENCE HALL, Mildmay Park, at 12. No. 59, LOMBARD-ST., Mon., Tues., Thurs., Sat., at 1; Wed. and Fri., at 12.30.

EAST-END CONFERENCE HALL, Carlton-sq., Globe-road, at 12.30.

WOOLWICH, 14, Thomas-street, 12 to 1.

SUSSEX HALL, Leadenhall-street, at 1.

SUNDAY-SCHOOL UNION, 56, Old Bailey, at 1.

PEOPLE'S HALL, 272, Whitechapel-road, at 1, except Saturday.

THE PEOPLE'S HALL, 188, High-street, Deptford, 1-2.

GREEN LANES WESLEYAN CHAPEL, N., 6.45 a.m.

PECKHAM EVANGELISTIC MISSION, 116, Hill-street, 12-1.

TOTTENHAM.—Brook-street Chapel, 12-1.

ST. MATTHEW'S VESTRY, Denmark-hill, from 12 till 12.45.

ONSLOW HALL, Neville-street, Fulham-road, Sat. even., at 7.30.

COMMITTEE ROOM of Small Public Hall, Croydon, 12-1.

UNION HALL MISSION, Carlisle-street, Edgeware-road, 12-1.

19A, GREAT PORTLAND-ST., Oxford-circus, 3 p.m.; on Saturdays specially for children and their friends.

GREENWICH.—Large Hall, Railway Station, 12-1.

Donations received by Messrs. Morgan and Scott to Saturday Morning, June 12th, 1875.

"The Christian" Tract Fund—W.H.C. 10/-; W.T. £1; J.T.S. 5/-; A.B. £1; H.C. 2/-	2 17 0
Rev. W.C. Van Meter's Work in Rome—Bristol, per Samuel Wells	100 0 0
Expenses of Messrs. Moody and Sankey's Meetings in London—L.F. 5/-; E.A.D. 5/-; J.H.K. 5/-; A. and B.M. £2; E.S. 5/-; E.C. 2/-; E.B. 4/-; Anon. £1; R.P. 10/-; T.L. 10/-; H.B. 8/-; F.S. 5/-; A. & C.T. 5/-; Thankoffering, 8/-; Mrs. H. £1; Buxton, 10/-; C.B. 10/-; T.E. 2/6; W.H.J. 5/-; E.R. £1; A.B. £1; A.B. £1; C.A.T. 10/-; A.B. £1/1/-; T.E.R. £10; C.S. 5/-; E.G.N. £1; E.L. 2/6; O.A.W. and J.H.W. 4/6	25 2 6
East End Juvenile Mission—Pearl, 2/6; P. 8d.; S.F. 10/-	
School—H.F. 6 Articles of Jewellery	0 13 2
Aldershot Mission Hall—Pearl	0 2 6
George-yard Ragged Schools—Treat—M.J.S.	0 4 0
Miss Leigh's Young Women's Home, Paris—M.C.W. £1; C.D. £1	2 0 0
Home of Industry—A.B. £1. Belleville Home, In Response to J.S.C.—J.B. 2/6	1 2 6
Friendless and Fallen—E.B.	0 4 0
Famine in Asia Minor Fund—Anon.	1 1 4
Mr. Pascoe's Work in Mexico—Miss B. 5/-; Mrs. C. £10	10 5 0
Midnight Meeting Movement—S.F.	0 10 0
Evangelical Mission to Israel—Rom.	0 6 0
North London Mission to Calmen—J.T.S.	0 5 0
Iron Room, Bushy—J.T.S.	0 5 0
Deptford Gospel Mission—Tent—J.T.S. 5/-; Boys' Home—E.E.G. 5/-	0 10 0
Sydney-street Sunday School Treat—J.T.S.	0 10 0
Miss Bramwell's Home—J.T.S.	0 5 0
Miss Mason's House of Rest—J.T.S.	0 5 0
Newfoundland Mission Hall, Bristol—M.E.	1 0 0
Society for Distributing Scripture Truth—E.E.G.	0 5 0
Miss Sherman's Orphan Home—E.E.G. 10/-; A.B. £1	1 10 0
Rev. R. W. McAll's Work, Paris—A.B.	1 0 0
Major Malan's Mission, S. Africa—A.B. £1; Mrs. C. £10	11 0 0
Mr. G. Laurence's Mission in Spain—A.B.	1 0 0
East End Training Institute—R.B.H.	2 0 0
Two Million Pamphlets for London—E.M.	0 9 0

£164 12 0

Sydney-street Sunday School, Bethnal-green, Scholars' Treat—[Miss Buxton, £1; Mrs. Dorroon, £1; Anon. 5/-]
Deptford Gospel Mission, Mr. Fegan acknowledges the following sums to P.H.O.M.'s Appeal—[H.C. £5; Col. B. £10; Mrs. G. £1; Mrs. W.S. 10/-; Miss V. £5; Mrs. H. £5; Mrs. S. £5; Mrs. F. £4/4/-]

The Christian.

NOTES FOR THE PRESENT TIME.

THE movement for the Promotion of Scriptural Holiness is being very closely scrutinized; and it is well that it should be. Nothing can be more necessary than that the teaching which is to affect our condition for time and eternity, should, with unremitting attention and prayer, be compared with the Scriptures of truth. But this should be done in the love of the truth, and he who criticises his brother in any other spirit than that of the love which hopeth all things, which suffereth long, and is kind, which rejoiceth not in iniquity, but rejoiceth in the truth, is himself far more in need of correction than he who makes an unguarded statement, or who has an imperfect apprehension of the truth. And he who has the beam of uncharitableness in his own eye, is little qualified to take the mote out of his brother's eye.

Then, on the other hand, it is very necessary that all teachers of others should regard the pointing out of any defect as good service done to them, and to the cause of truth.

"If a foe have kenn'd,
Or worse than foe, an alienated friend,
Some rib of dry rot in thy ship's stout sides,
Think it God's message, and with humble pride,
With heart of oak replace it: thine the gains"—

Our safety and our usefulness must depend upon our adhering strictly to the Word of God, and having the authority of "It is written" for every statement made, and for every counsel given. The subject of gravest importance, and that which is, more than any other, now occupying the attention of those who are pressing onward in the divine life is, the operation of the Holy Spirit. Many souls, hungering and thirsting after righteousness, are seeking to know the truth on this subject. Not a few are waiting for the baptism of the Spirit. On this subject there are before the Church of God at present two distinct lines of teaching, one of which inculcates the need of waiting for the baptism, the other urges the command, "Be filled with the Spirit." It appears to us also that the idea conceived by many persons of the baptism of the Spirit takes the form of some conscious manifestation, whether physical, mental, or spiritual, and is supposed to be a great crisis, if not *the* great crisis, in the spiritual life. Now, without questioning the reality or the divine origin of any such manifestation, we must remember that our sheet-anchor is the Scripture, and concerning that wonderful manifestation—the Transfiguration on the Holy Mount—the vision of the Kingdom of God—one of the three who saw "the power and coming of our Lord Jesus Christ, and were eye-witnesses of his majesty," adds, "We have also *more sure* THE PROPHECIC WORD, wherunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts." The Scripture takes precedence of the vision, as testimony that Jesus is the Christ. The remembrance of manifestations may change or pass away, but the Word of the Lord endureth for ever; for every expectation of blessing, for everything for which we pray, it is essential that we have definite

Scripture warrant. Visions and trances and prophesyings are no sure signs of grace. Saul was among the prophets, yet the Lord rejected him. Balaam fell into a trance, but he said, "I shall see Him, but not now; I shall behold Him, but not nigh." Nadab and Abihu were with the seventy who went up into the mount, and saw the God of Israel, yet they offered strange fire before the Lord, and died.

One who took a prominent part in some of the inquiry-meetings at Brighton writes:—

"I think it immensely important at this time to have the bright, and blessed, and clear light of the New Testament brought out on the obligation resting on all Christians *not* to wait for ANY baptism of the Spirit, but to receive, yea, take, by trust, into their hearts and souls, the Holy Spirit's teaching as to walking habitually in Christ's straight way of holiness and righteousness, which is indeed a walking in the light, and is the only true rest."

THE BRIGHTON CONVENTION.

BY THE AUTHOR OF "CHRONICLES OF THE SCHONBERG COTTA FAMILY."

It is no new thing; yet now it seems to me as if I had only half believed it.

I never believed in any Saviour but a Saviour from sin; I never dreamed of any salvation but a salvation from sin. Yet now everything, every word of the Bible, every relation of human life, everything in nature, glows, becomes translucent, with new glory and significance.

I should not use the phrase, "higher life." It seems to me *the life*, the normal, natural Christian life, which we *all* ought to be living, not merely a few of us—which we ought to be living *always*, and not merely now and then—the life which, thank God, some amongst us do live always.

To walk in the light is surely the simple, natural order, it would seem almost the inevitable order, of true Christian life.

Our Sun is not a revolving light, alternately bright and dark. Why should our path be through alternate streaks of light and shadow?

It is simply, I think, the translation of the past and the future into the present; in other words, of *then* and *by and by* into *now*—of time, with its alternations and its decadences, into the eternal, with its ever-living youth.

The tenses of Christian life are not mere narrative tenses; they are perfect and present.

"*Thou hast redeemed us to God by thy blood, and hast made us kings and priests.*" That is, we are redeemed, and do belong to God now; we are not our own, but his; dominion over sin is not a vague promise in the future, but a possibility and possession now in and through Him who lives in those who trust Him. The consecrated, sacrificial, sacerdotal life is not for a future age, or a limited number, but for the whole Church every moment, now and for ever.

It is simply the translation of possibilities into acts. As Coleridge said, "To restore a common-place truth to its first uncommon lustre, you need only *translate it into action.*"

That is, when the Master says, "*Abide in Me,*" we are not vaguely to reply, "Enable me to abide in Thee;" but "*I do abide in Thee;*" not only "*I will,*" far less "*I fear I shall not,*" but "Now, at this moment, *I do.*"

And the Master's response is, "He that abideth in Me, and I in Him, the same bringeth forth much fruit."

The beneficences and endurances, the sacrifices of the believing, obedient life are not constructed painfully as works, but spring forth naturally as fruits.

As Alexander Knox said, "From the sentence in the Litany, 'That we may diligently live after thy commandments,' which is much, we should go on to the following petition, for 'increase of grace to hear meekly thy word, and to receive it with pure affection, and to bring forth the fruits of the Spirit.'" It is not "Without Me ye can do but little," but "Without Me ye can do nothing."

It is not "That ye may have a little broken, interrupted joy," but "That *My joy* may abide in you, and that your joy may be full."

And then if we continue—as we continue—beholding Jesus, the Spirit who manifests Him will reveal depth after depth in Him; the Babe in the manger, the Child "subject to his parents," "coming not to be ministered unto, but to minister," "obedient unto death, even the death of the cross."

THIS is the Christ who lives in Christians. *This* is the life which, through his disciples, He would manifest to the world, "that the world may believe."

Holy, Immaculate, patient Lamb of God, to each one of us, can it indeed be possible that Thou hast committed this, even this? To manifest Thee, by our living, by thy life in us.

Tremendous responsibility, unutterably, blessed possibility. To manifest Thee!

Can it indeed be true that Thou hast not only *promised*, but *commanded* this? For thy command seems to me to involve, if possible, even a stronger assurance than thy promise to manifest Thee.—*Contributed to the "Pathway of Power" for July.*

TESTIMONIES.

FROM GEORGE LAWRENCE, OF BARCELONA.

Thanks for apprising the readers of THE CHRISTIAN of the object of my coming at the present time from Spain to England. I am thankful to say that my stay at Brighton has been beneficial, and in this many of the Lord's children will see answers to prayer. As the body has been helped, much more has my spirit been refreshed during the Convention. I now see the Lord has *thrust* me out for a time from Spain, to bring me to see how marvellously his hand is glorifying his Son, and recompensing the travail of his soul, in the salvation of men, and in a fuller and deeper sanctification of his people by the Word and the Spirit of truth.

I cannot say I was prejudiced against the work God is using Mr. P. Smith to do, but certain things in his ministry I did not understand I now understand. I am not given to relate my inward experience, but this I must say, that God used, ere I left Spain, the loss of my dear son to give answer to two or more years' prayer, expressed in lines often sung before—

"Oh for a closer walk with God,
A calm and heavenly frame!"

And great has been my joy during my visits to the meetings to hear so many hundreds of God's dear children and servants manifest their trust, their peace, their joy, by increased knowledge and apprehension of the value and power of the blood, the priceless blood, of atonement, and of the preciousness of the inspired Word, which sanctifies as it enters every chamber of body, soul, and spirit. What refreshment was it to me, the "least of all saints," the "least of all apostles," the "chief of all sinners," to see such a vast assembly, and amongst them dignitaries secular and ecclesiastical, high and low, rich and poor, together setting forth the Lord's death on the last night of the Conference! I had the great privilege, in connection with foreign pastors, of giving thanks for the bread and cup, and of opening up from the Word three great points set forth in the holy supper—Bread, *one* bread, *one* cup; thanksgiving, "He gave thanks;" *broken* bread.

"Jesus bruised and put to shame
Tells me all Jehovah's name:
God is love, I surely know
By my Saviour's depth of woe."

It was heaven on earth to see that vast sea of believers shadowing that oneness for which our glorious Head prayed, and now by his priestly place in the heavenlies is seeking to maintain, "that they all may be one, even as Thou, Father, art in Me."

That night's meeting gave me great joy in seeing, in measure, many years' prayer and action fulfilled; and I came away with renewed desire to be so plastic in the hand of the Spirit, so as to be always seeking to keep, and in no wise break, the unity of the Spirit in the bond of peace; and I am sure this was the general feeling, and particularly so of the foreign brethren who were present next morning (Tuesday) at the farewell meeting.

And what a meeting! We knew that many of us would soon be away from the hallowed influences of the communion of saints, and be again in the midst of conflict, with everything trying to flesh and blood. But the quiet, the stillness, the holy worship, which, like the cloud of glory, rested upon the large assembly at the early morning meeting, I shall never forget. The feeling of all seemed to be, "Lo, God is here; let us adore!" Fittingly was our gratitude expressed by the lines written by one who assisted at the meetings; and when the final signal came for separation, our eyes laughed out tears to see neighbour embracing neighbour, and to hear the general hum of fervent prayer for each other's blessing.

"And if our fellowship below
In Jesus be so sweet,
What heights of rapture shall we know
When round the throne we meet!"

I rejoice to say that God is visiting his people in Spain; and before I left, I saw manifest signs of their desire to go on to the perfection of knowing and doing the will of God from the heart. We shall yet see glorious things. "Said I not unto thee, if thou wouldst believe, thou shouldst see the glory of God?" What a rebuke to unbelief is the resurrection!—I am, yours in Him, GEORGE LAWRENCE.

FROM ONE WHO WAS NOT AT THE CONVENTION.

Last week I wrote to you, asking for the prayers of the Convention, that I might receive blessing with you; and now I again take the liberty of writing to say, "O magnify the Lord with me, and let us exalt his name together! I sought the Lord, and He heard me, and delivered me from all my fears." I have given all to the Lord, and He has graciously taken me, and now it is peace. I have had no rapturous emotion, but a calm and sweet rest and light have seemed to fill my whole being, and every day to deepen. And I want to tell you what a glorious day I had yesterday. I am a lay preacher, and, after giving myself to the Lord during the week, I, of course, rolled the burden of my services on the Lord, expecting Him to give me the message He would have me deliver. I started to walk to the place where I had to preach (about five miles distant), without knowing what I had to say; but on the way the Lord talked so gloriously to me, giving me both words, and illustrations, and all. Then the thought came, "Oh, if I could only remember all this when before the people!" which was instantly met by the Spirit suggesting, "He shall bring all things to your remembrance," etc.; and I need hardly say He did. I had two services, and on the way to the second it was suggested, "You can't expect Him to help you always;" but again this was met by "Always having all sufficiency," etc. Glory be to his name for ever, it is grand to have the privilege of speaking for Jesus!

Having asked prayer, I rejoice to ask also that the Lord's name be praised. I give you my name and address, not for publication, but simply that I may not seem afraid of doing it, and may give the lie to Satan.

At one of the prayer-meetings for foreign pastors, a Frenchman rose, and asked the prayers of his German brethren. He said, "I want you to pray for me. I want to love you, but I feel in my heart that I hate you; pray that I may love you." Another fact that may be noticed, as showing the spirit of brotherly love that prevailed at the Convention, was that the Germans avoided wearing their decorations of honour obtained in the late war, out of consideration for the feelings of their French brethren.

A Pastor from Holland, in the Dome on Tuesday morning, June 8: Dear brethren, I only want to testify, in a few words, of what my heart is full of. When first I came here, I remember well I was sitting in yonder corner, then moved on to the platform, thinking I would hear better there. My sole object for coming here was to report, and I often sharply criticised that which I heard. Oh, you cannot think how strangely your words sounded to us Dutch theologians; and in the beginning, I may as well confess it here, in our dogmatical views we just stamped down the whole as error.

Thursday night came, and in this very same place, leaning against that pillar, I heard our dear brother Monod urging us to trust Him who is worthy of all our trust. For sixteen years I had laboured for the Lord, preaching the gospel faithfully, and although I had told others to trust Jesus, I felt I never had surrendered myself to Him without reserve. My Saviour seemed to stand before me: "Will you not trust Me now?" Oh, what could I answer? "Yes, Master, I'll trust Thee; I'll trust Thee now." My heart feels broken. I can only rejoice as a little child in that infinite love. How can I express my thanks to you dear English brethren for the blessing you have been to me and mine in your kind hospitality? You brought me nearer to my Lord. Brighton will for ever be a *bright town* for us. It may be I shall never see it again; it does not matter. I praise my Lord for his mercy, and will do so with fuller notes in the heavenly choruses up yonder, for ever and ever. Amen.

I desire to offer my heartfelt thanks to God my Saviour for revealing to me, within these ten days, the exceeding riches of his love by the lips of his servants, and I pray that the glad tidings so faithfully preached by them, that "He saves us now," may be accepted as truth by all who have been privileged to join the Convention.

Its commencement found me in Egyptian darkness, as regards this great salvation; but thanks be unto God I have seen and do see the light. May I be strengthened by his Holy Spirit to walk in the light, "looking to Jesus."

My dear Friend,—By the infinite mercy and love of my blessed Saviour, I have received from Him the blessing of power to give myself to Him in a manner I have never done before. The memory of this night can never be effaced. During the five minutes of solemn silence the power was given. Oh, praise my precious Saviour with me! As an offering to Him, I propose to put into the treasurers' hands in the morning £50 of what He has given me.

On Sabbath morning, June 6, at the close of Mr. Varley's address, in the Dome, a brother from the Hague begged permission to say a few words. He seemed overflowing with joy, and spoke with such earnestness and feeling as to carry all hearts along with every word. He said that he had just been at the Communion service held that morning for foreign pastors, and that it had been a time of such wonderful blessing, that he had felt as if he must bring some of the grapes away to show those who had not been there what precious fruits there were in this land of full trust. "We have met here at Brighton," he said, "brethren from many different nationalities, some with prejudices against one another, some with bitterness, some even with hatred. We did not feel as if anything could ever unite us. But the love of Christ has conquered all. We have found ourselves here to be one in Christ, and He has made us one with each other. At our Communion just now, a German brother rose and confessed how he had come to Brighton with hatred towards his French brethren; but said that it had all gone now, and love had come in its place; and he felt that he could embrace them all. Then a French brother arose and made a similar confession, and the two brethren shook hands, and we all shook hands with each other. And now," he continued, "I can only wish that all of you had been spies with me, and could have gathered the grapes for yourselves. But since you were not there, I felt I must come and show them to you."

This recital of the uniting power of the love of Christ produced a deep effect upon the meeting, and all eyes seemed wet with tears of joy and thankfulness. And then we read, and, as never before, understood those blessed words, "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female: for ye are all one in Christ Jesus."

I am going to depart. I feel I cannot go without shaking your hand, at least in spirit. When I got off from home, I prayed God that the sea might sever me not only from the geographical Continent, but also from the strong and sorrowful continent of all the doubts which troubled my poor soul. I feel God has done so, and I am going with the peace of God, and with the hope that I have got the powder behind the cannon-balls. My tongue is not able to express my thanks. God bless you and your work!

I had from the first intimation of the Convention months ago made my request to Him not for very vivid enjoyment

of them, but for a real, deep, *lasting* blessing which should bless others, and He has granted it so abundantly. I got it that Wednesday morning, at the early prayer-meeting, when you (by the Spirit's guidance, I am quite sure) sent us to our knees for five minutes. I have known the Lord nearly thirty years, and have for some ten years past known more and more of the "rest of faith," and the secret of an over-coming life; but my trouble has been interrupted communion. I believe unconsciously I have been thinking I had to try and maintain it myself. I say unconsciously, because had any one asked me if I had to do so I should have said, "Of course not." But at the same time I was not *definitely* trusting Jesus to do this also. On that morning, I put it completely into his hands, and I am looking, moment by moment, to Him to keep me in unbroken communion, and I know He will. He showed me clearly what broke it, viz., cares and distractions of this life, and these He enabled me to put into his hands. I am not filled with any special joy about it; but I am *trusting*.

The *Sussex Daily News*, of Tuesday, 15th inst, says:—

"During the late gathering of Christians of different denominations, and from various parts of the world, at Brighton, a meeting of Congregational ministers (including several Baptists) was held at Union-street Chapel, for the purpose of conversing freely together on the design and probable effects of the meetings. Between fifty and sixty gentlemen from all parts of the country were present. The number would have been larger, as there must have been many others attending the Convention; but, in consequence of the shortness of the notice of the meeting, they could not be called together, and some were obliged to leave Brighton before it took place. A number of addresses were given, which, without exception, expressed a high estimate of the value of the Convention, and sometimes even an enthusiastic gratitude for benefits received. Two things were especially to be noticed—that several spoke of the strong prejudices against the meetings with which they came to Brighton as having completely disappeared, and that others testified that the blessing they had received nearly a year before at the Oxford Convention had remained with them. It was then thought well that the opinions and experience of so many who had enjoyed the opportunity of seeing and judging for themselves should not be lost; and by the vote of the meeting three gentlemen were selected (the Rev. Bryan Dale, M.A., Halifax; the Rev. M. Robertson, B.A., D.Sc., Cambridge; and the Rev. Wade Robinson, Brighton) to receive the testimonies of their brethren, and to prepare them for the press."

EVANGELISTIC SERVICES AT BRIGHTON.

Your readers are aware that I stayed behind for a short time to follow on in the preaching of the Word. I rejoice to say how the interest continued to increase; every meeting was succeeded by another of increasing power. Surely hundreds have been saved and are now rejoicing in the Lord. In the last evening meeting, which was densely packed, hundreds were unable to get in; nearly every one rose to say either that they had found Christ, or that they had received so definite a blessing that they joyously testified the same. My soul is full of his praise, and I cannot but see how very much needed is the kind of ministry these meetings yield—a ministry in which the saints of God receive as really as the unsaved. How truly we found the spirit of his love pervade our gatherings, and how little to attract the spirit of discussion; this spirit cannot live in such an atmosphere. I was very much struck with the inability of the ordinary religious reporters to give the spirit of the meetings, nor is it easy to any, save they drink of the Spirit that cannot be printed or simulated.

Will you kindly intimate why I am unable to take my place at Mildmay on Thursday? My beloved father has just passed away home, and I am leaving this morning for his funeral. I shall return on Thursday, if the Lord will, and join the Conference.

Will your readers pray for me in connection with services in Liverpool, that my unexpected call to that town, as the result of death's busy hand, may be the time of life to hundreds, for I shall preach in Victoria Hall. How wondrously does the gospel change the ministry of death!

"It takes its terror from the grave,
And gilds the bed of death with light."

HENRY VARLEY.

MESSRS. MOODY AND SANKEY IN LONDON.

NOON PRAYER-MEETINGS, VICTORIA THEATRE.

The earlier meetings of the week were devoid of any special interest. On Tuesday, Mr. Moody sought to elicit testimony from young converts, and several women spoke, but, as a rule, they were not well heard by the audience.

Thursday's meeting was one of unusual variety and freshness, and revealed an additional chapter in the volume of testimony that daily comes to light as to God's wonderful working amongst us in the salvation of sinners.

Mr. Denny presented over 270 requests for prayer, chiefly from Christians for their relatives and friends.

We were gratified with the singing of one of our earliest favourites in Mr. Sankey's book, and one that we have seldom heard of late—"The Gate Ajar." Heresy hunters claim to have detected unsoundness of theology in this hymn, but the ordinary, though perhaps unthinking, Christian worshipper never seems to suspect anything unscriptural in it, but often finds soul-refreshment in its story of God's long-suffering mercy.

Rev. Thos. Richardson, of Stepney, read from the sixteenth chapter of Leviticus, the Mosaic law with respect to the goat for the sin-offering, and the scapegoat who bore away the sins of the people into the land of separation and death. Then he brought out the glorious truth shadowed forth in these typical observances—viz., that "The Lord hath laid on Him the iniquity of us all" (Isa. liii. 6); that He is "the Lamb of God which taketh (margin, beareth) away the sin of the world" (John i. 29); and that He, "his own self bare our sins in his own body on the tree" (margin, to the tree") (1 Peter ii. 24). As God took care that the scapegoat should never come back again, so Christ took care that sin should not come out of the grave again.

After this comforting bit of exposition, Mr. Richardson read a request that had been sent to the meeting at the Bow-road Hall. "Prayer was asked a short time ago for a father and mother, both backsliders, also for their four sons and three daughters. The four sons and two of the daughters now desire to praise God that they are trusting in Jesus. Will you please pray that they may be kept faithful unto death, and that their father, mother, and sister may soon find peace?"

Mr. Moody prayed very earnestly and very tenderly for this family, and also for a father who had renounced intemperance, but had not become a Christian. After prayer he said arrangements were being made for the women to meet by themselves, where they could talk freely and be easily heard.

Mr. Sankey related a case that came under his own observation the previous night at Camberwell, of a young man who had been sitting under one of the best ministers in London for many years, but had never been brought to decision for Christ. The lesson which Mr. Sankey wished parents to draw was, that it was not enough for them to be sure their children went to church regularly; they must be brought to Christ.

Mr. Sankey then sang that most delightful gem of song, "I left it all with Jesus." We wish it were sung and experienced in every home and every heart in the land. Then we would willingly let our American friends take ship at Liverpool, and wish them a fair voyage.

A gentleman on the platform then gave some decided personal testimony as to the blessing he had experienced through these meetings. He also spoke, from undoubted evidence, of the good effects of the movement in Ireland on the Roman Catholic population.

Mr. Graham, who used to read the requests for prayer at the Haymarket, gave some details, just received, of the continued good work at Glasgow, especially in connection with the breakfasts to the poor, which have now been resumed for the summer season in the tent on Glasgow-green.

Mr. Radcliffe made a strong appeal for superintendents and visitors for the remaining districts not allotted in the house-to-house visitation, and gave some very striking instances of conversion that had happened in the South of London through this instrumentality. In order to incite the Christians to undertake this work, he told of an Indian officer who was home for the sake of his health, but who had undertaken visitation work, and had been greatly blessed in it. At one place he visits there are about seventy skilled artisans. Instead of going home at seven o'clock, these men gather into a room, the use of which is granted

by their master, and listen to this officer telling them of Christ. Now he has undertaken the superintendence of a district; and though he wants twenty visitors to assist him, he has not got one. A lady, well known for her philanthropic self-denial, has got a large district, not a mile from Victoria Theatre; and, with the exception of one relative, instead of having twenty to help her, she is going into the work single-handed. Why, our brethren will have been in America twelve months before she can finish her district, unless some of the South London people come to her help. Mr. Moody's heart is wholly in the matter, and some ten days hence he is going to meet all the visitors and superintendents; but it is obvious he cannot devote time to it himself, and I want to get London finished before he goes.

Such was the gist of Mr. Radcliffe's remarks. We were glad to see him able to speak with his accustomed fire and energy, and we hope his appeal was freely responded to.

Rev. Thomas Richardson quoted the testimony of an actress in the East of London to show that the theatres of the locality have been so lacking in attendance since the work commenced there, that she is unable to obtain her salary regularly, and she is deeply concerned as to how she can give up that occupation. If the movement had this effect on the theatres, how much more would the homes of the people be influenced by it. "The proprietor of one of the large gin-palaces," said Mr. Richardson, "is also greatly concerned about getting out of that business." He then read a letter, detailing the unspeakable blessing that had come to the writer through the services in the East-end.

Mr. Moody, after stating that he had that morning received a letter from a minister, telling of the conversion of an atheist of twenty years' standing, who was now engaged in leading others to the knowledge of God and salvation, read another letter, which he said had been handed to him since the meeting began. This was the purport of it:—

"I beg to ask the prayers of the Lord's people on my behalf for strength to overcome the evil one. I was at the prayer-meeting on Monday last, although I had said many things against your good work to my friends, and had mocked at you and your dear fellow-worker. I could not resist your words about our blessed Saviour's love to poor sinners, and it took such a hold of my sinful heart, that I determined to hear you again on Tuesday. On Tuesday I came, but only got more sorrow to hear how sinful I was. I came on Wednesday, although I told my wife I would not. For the fourth time I went last to Camberwell, and with what joy I left it I cannot here express, for I had found the Saviour. Oh, sir, how can I praise his name sufficiently? How can I serve Him enough? Had you not been at the theatre, I might never have found peace."

"Somebody said we had made a mistake in coming here," said Mr. Moody. "Perhaps the Lord just sent us here in order to save that man." The writer also requested prayer for his wife and children, and closed by stating that he was going to stay at home this evening, to allow his wife to attend the meeting. Mr. Moody prayed most earnestly for the conversion of the wife; and this hour, so full of encouragement to our brethren and their co-workers, terminated with the doxology and the benediction.

Taking refuge in the front seat of the gallery of the Victoria Theatre at Friday's noon meeting, for the sake of hearing, we could not help being struck with the large number of real working-men, who, with hands and face begrimed with honest toil, had run in for the hour. And how they appeared to drink in every word that was said! The working-man element was conspicuous by its absence when the noon meeting was held at Exeter Hall and the Opera House. Here, however, we have a proof that the sons of toil are not insensible to the privileges of the "sweet hour of prayer," when the place of meeting is accessible to them. It was pleasant, too, to see so many mothers present with babe in arms, though it was not calculated to promote feelings of quietude and devotion when assailed on all sides by the cries of the same babes, some of them not by any means weak in the lungs. For the sake of the mothers, however, we repress an inclination to grumble.

The requests were read by Mr. Denny, as usual, and comprised prayer "for an unconverted clergyman," "for a lady dying from the effects of intemperance," for a member of the choir, who is seriously ill," and praise for conversion through the hymn, "Jesus, lover of my soul."

Rev. Mr. Mayers, Bristol, whom we found singing a solo as we entered the theatre, offered prayer, and the hymn, "Oh to be over yonder!" was sung by Mr. Sankey and the whole congregation in alternate verses.

Mr. Moody read from 1 John iii., and said: "I want to

speaking a minute about a class of people who are running away from the old gospel—being led away by false spirits. A woman came to me last night and said a spirit had told her to come to me, and she wanted to know my opinion about spiritualism. I gave it to her in three minutes—it was of the devil! I told her there were a great many false spirits who were getting people away from the true gospel. Didn't I believe there were some good spirits, and that it was a good spirit that told her to come to me? Well, I told her to get away from all the spirits and from spiritualism, as Lot got out of Sodom. If you want to see the fruit of spiritualism, go to our country. It has been a blight in our country. I consider it the greatest plague that could come on any nation. I would a good deal rather have the cholera, or some terrible disease, sweeping over the nation, and taking away hundreds, than have God's people running after spirits. What do we want to know from departed spirits, if we have the Son of God? It must grieve the Master. I notice that the people who get under the power of those spirits soon get to talking against the Bible. The idea that spiritualism has got anything to do with religion! It is stamped as coming from the pit of hell. Why, if an angel should come here preaching anything against this Word of God, I would not believe him. Have nothing to do with any one who talks against the blessed Son of God, who casts any reflection on our God, or hints at any insinuations of that kind. If a man came to me and began to cast reflections upon my wife, do you think I would invite him into my house? If he were there he would have to get out of it very quick.

My friends, do not let these doubts come into your minds. We are living in dark days. Let us consult Christ, and not departed spirits. Mr. Moody then expounded the latter part of the chapter, setting forth five precious possessions of the believer—life, peace, love, power, and boldness.

After prayer and singing, a clergyman on the platform gave his first experience of the inquiry-room the previous evening at Camberwell, where he and his daughter had the joy of leading some souls to Christ.

Rev. G. M. Murphy asked prayer for those who wished to come to the meeting, but could not. He offered prayer, and was followed by Rev. W. H. Aitken and Mr. Henry Varley.

THE JUBILEE SINGERS.

Our readers are already aware that these coloured friends have paid us a second visit, in furtherance of the object that brought them to this country some two years ago. What object can be more laudable on the part of these gifted sons and daughters of Ham, or more worthy the support of a professedly Christian nation like ours?

[[The educational enfranchisement of four and a half millions of their lately-emancipated brethren and sisters is a gigantic task, and must have been undertaken in a spirit of assured confidence that it was a righteous one, and that they would not be deterred either by its magnitude or by any difficulties that might cross their path. It lies with us, who have but lately made large endeavours and some sacrifices to bring a fair education within the reach of every child in our land—it is for us to show our entire sympathy with our Jubilee friends in the work to which they have devoted themselves.

We did so on their former visit. With the fruits of their talent and skill, they were enabled then to rear the material structure at Nashville which will for ever be associated with their race. But their task was not at an end. Funds are still wanted to complete the furnishing of the new building, and for the establishment of an endowment fund, so as to bring the blessings of education within the reach of the poorest negro in the United States. And so our Jubilee friends have a second time braved the perils of the ocean, and are ready to undergo the discomforts of a tour up and down the land in pursuit of the goal they have set before them. We sincerely hope their unselfish labours may meet with at least an equal, if not a larger meed of success than before.

We feel that many reasons could be urged in favour of their mission, but we prefer to let them speak for themselves—or rather, to let one of their number speak

for the whole. They are just now giving up their time and strength to the help of the Lord's work in the East-end of London. And this without the remotest idea of remuneration, but because, being themselves "lovers of the Lord," they heartily wish to throw their weight and influence into this good work.

On the evening of Tuesday week, as elsewhere reported, Mr. Loudin, who is gifted with a magnificent bass voice, made some observations, which we hope will plead their cause with our readers better than anything we can urge.

After apologizing for intervening between Rev. Mr. Aitken and the audience, he said—

"As I have been requested to say a word with reference to our mission here, I will endeavour to do so as briefly as possible. And in the first place let me say a word with reference to who we are. It is a matter almost too recent to be called a matter of history, of which I tell you when I say that we who are here known as the Jubilee Singers, were goods and chattels, liable to be bought and sold. And since the emancipation of our race in America, through the great civil strife which raged there a few years ago, we have found that we are anxious to obtain an education in order that we should the better perform the functions of life, and fill the position we are called upon to occupy in society and in the world. In order to do this, institutions have been formed all through the southern part of the United States—that portion of it in which we were held as slaves. The American Missionary Society, under whose auspices these schools have been organized, has found it necessary to ask the help of others; and for this purpose a band, known as the Jubilee Singers—students from one of these institutions, the Fisk University at Nashville—visited this country and a good portion of America, during the past two years, in order to secure funds for building that institution. They have succeeded in that, and now we are labouring again, in order that we may finish the furnishing of the building, and also commence an Endowment Fund. It is for that reason we have visited Great Britain again."

Mr. Loudin then stated what we have already referred to, that their appearance in the East-end at the present time was apart from their regular mission, and was prompted by a sole desire to aid in the good work of saving souls. He asked the audience to forget, while they sang, all about the singers, and think only of Him whose love was the theme of their song. "These songs," he continued, "are the pure waters of our affliction. They gushed forth from us when we were smitten by the hand of man, as the waters gushed from the rock in the wilderness when smitten by the rod of Moses. These songs came to us, as it were, fresh from the hand of God, as He gave them to us, in order to give utterance sometimes to our woes, and sometimes to our joys. Sometimes it was—

" 'Nobody knows the trouble I see, Lord;
Nobody knows but Jesus.'

Sometimes it was—

" 'You may bury him in the east,
You may bury him in the west,
But I'll hear the trumpet sound in that morning.'

Glory be to God for what these songs have furnished us—how they lightened the burden of our affliction as we passed through a long night of sorrow!"

In the words of Dr. Parker, at a recent meeting, we would add, "How these songs twine themselves about our hearts, and move our souls to their very depths!" As a mere sensuous musical entertainment, giving pleasure to the finely-strung ear, we know of nothing to equal these songs. Add to this the thrilling sentiment of the quaintly expressed, and sometimes apparently grotesque, words to which they are set, the peculiar history of their production and growth, and, above all, the great and noble cause which brings their exponents once more among us, and surely we have reasons abundant for showing, in every possible way, our practical and hearty sympathy, as Christian men and women, towards this little and devoted band of Jubilee Singers.

AN EVENING AT BOW-ROAD HALL.

The departure of Messrs. Moody and Sankey from any given locality has so frequently been the precursor of a wholesale reduction in the attendance at further meetings, that it was with no ordinary pleasure we found, one evening last week, on entering Bow-road Hall an hour before the time of meeting, a large concourse already assembled, and a steady stream of people pouring in, as if afraid they might be too late. The cause was speedily discovered on the large posters which announced that the Rev. W. H. Aitken would preach, and the Jubilee Singers would sing. Such a combination is very rarely to be found; and we were not surprised at the crowds, though we fear we are uncharitable enough to believe that the sweet singers, and not the powerful preacher, formed the main attraction. Nevertheless, we were heartily rejoiced to see the multitudes, and also to see that they were of the very sort one never finds in church, and too seldom in the gatherings of our American brethren—the real East-end working-men, in working dress, with their wives, and a sprinkling of a lower stratum still.

The hour passed in waiting for the meeting to begin was by no means wasted, as we had a preliminary service of song, led by the choir that assisted Mr. Sankey. We had occasion, at the opening of Bow-road Hall, to express our approval of the manner in which this choir discharged their duties; and we are compelled, in justice, to say another word or two for them. The appreciative way in which they render the beautiful hymns in Mr. Sankey's collection is very delightful, and ought in itself to be a large attraction to the East-end population, apart from the still greater but temporary attraction of the Jubilee Singers. The Agricultural Hall choir has become a permanent institution, and is doing good service in the North of London in assisting at evangelistic meetings, and holding services of sacred song. With a judicious leader, the East-end choir might do similar work most effectively; and if the other engagements of the members will permit, we should like to see them devote some of their time to singing for Jesus in the East.

Our feelings on this subject of sacred song are very forcibly expressed by Dr. De Witt Talmage, of Brooklyn, in a recent issue of his paper:—

"We are glad that the increasing effort everywhere being made to sing the race to heaven. There are tens of thousands of people who cannot be touched by argument, or facts, or rhetoric, who immediately surrender to sacred song.

"Mr. Sankey in England, Mr. Bliss at the West, and Philip Phillips everywhere, and many other Christian men whose names do not at this moment occur to us, are, with silver wedge of music, splitting open the barred dungeons of the soul, to let God and heaven go in, and take full possession.

"Let us band together the sweet singers of our churches and Sunday-schools, not into stilted and formal choirs, but into crusading parties, whose business it shall be to rouse prayer-meetings, and visit sick-rooms, and serenade with sacred carols the homes of the unbelieving. When preaching, and solemn admonition, and a square talk fail of their work, try singing. Thousands have already climbed heavenward on the right notes, and we imagine that, in coming time, a large proportion of the race are to go up on the same ladder."

Some time before eight o'clock, the hall was full to overflowing, and the doors had to be closed. An overflow-meeting filled the tent, and a second was held on the vacant space in front of the hall. The entrance of the Jubilee Singers close in the rear of Mr. Aitken caused quite a movement in the throng, which only subsided when the entire audience rose and sang "God loved a world of sinners lost." The crowd outside appeared to have taken up the same hymn, as its strains came floating into the building after we had ceased, somewhat to our distraction when occupied in prayer.

Then rose the Jubilee Singers, and gave us, in their inimitable way, what seemed to be an anthem, commencing, "Who are these in bright array?" It is a very difficult and almost impossible task to describe the singing of these coloured brethren and sisters. It is so impassioned, so apparently spontaneous, so full of strange surprises, and altogether so thrilling, that one can only sit entranced, and drink in with ears and eyes, the delightful sounds now concentrated into a wild and startling solo, and now grandly swelling out into a burst of most exquisite harmony. The performances of the Jubilee Singers are, in our experience, something altogether unique, and one ceases to wonder at the crowds that flock to Bow-road Hall to hear them.

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But they can speak as well as sing, as the excellent little address of Mr. Loudin, which our readers will find in another column, amply testifies. His native and easy eloquence produced a very deep impression on the East-end audience, and one could not help feeling how much has been lost to the world through the suppression these many years of the gifts with which God has endowed this race.

After the reading of Scripture by Mr. Aitken, we had from the Jubilee Singers a quaint but striking song, with the refrain—

"Lord, I want to live up yonder,
In bright mansions above."

Then came Mr. Aitken's address, and it is not too much to say that he kept the 10,000 souls before and around him spell-bound for over half-an-hour by his irresistibly earnest appeals, both to saved and unsaved, from the words, "Be ye also ready." The world to come was brought very vividly near, and one trembles for the fate of those who could sit unmoved during such an address, and go away unrepentant.

Mr. Aitken's closing words were supremely solemn. "I would like," he said, "to go down and plead with you, one by one, to get hold of you by the hand, and look into your eyes, and beseech you on my knees, in God's name, be ye also ready, and be ready now—before you leave this hall. 'Prepare to meet thy God, O Israel.'"

The preacher followed his appeal with very earnest prayer, and as he ceased, the Jubilee Singers struck up—

"Oh, the rocks and the mountains shall all flee away,
And you shall have a new hiding-place that day."

The hymn was singularly suited to clench home the truths of the address, and we hope it had this effect.

Whether impressed or unimpressed, the crowd thronged out of the hall at the close of the general service, and left but a couple of hundred or so Christian workers and anxious souls together to hear a brief but most pointed second address from Mr. Aitken, after which the anxious were spoken to individually, while the young men's meeting was proceeding in the tent. All this speaking and singing for Jesus must be powerful for weal or woe to countless souls. God grant it may be the former and not the latter.

Mr. Aitken remains at Bow-road Hall till the close of this week, and the Jubilee Singers will sing on most of the evenings. May many believe on the Lord Jesus Christ, through their joint testimony.

A very delightful meeting of some 7000 children was held in Bow-road Hall on Saturday afternoon, presided over by Major Cole, and at which the Jubilee Singers were present, and sang. We regret our report of the meeting is crushed out for want of space.

SPECIAL SERVICES, WESTMINSTER.

Since the closing of the Opera House services, an effort has been made to continue the evangelistic movement in the West-end by special services in various churches and chapels. Among others, St. Margaret's and Christ Church, Westminster, have been thus occupied during the past two weeks. At the former, the Rev. C. M. Pym, and at the latter the Revs. R. C. Billing and Thomas Richardson have preached. These services have been largely attended, many inquirers remained after each for further instruction in the way of the Lord, and not a few were led to praise God for accepted salvation.

A wide-spread spirit of inquiry is apparent among the people, and a noble opportunity lies before the various churches of the West-end for gathering in many wandering ones to the fold of Christ. The Lord seems to be saying, "Behold, I have set before thee an open door, and no man can shut it." Will the churches of God enter in? Will the ministers and their people who have been revived by the late showers of blessing consecrate themselves more fully than ever to the blessed work of soul-winning for the Master?

DEMERARA.—Mr. and Mrs. Thomas Marsh, missionaries to Demerara, having for a long time been in failing health, are ordered home by their medical man, for rest and change in England. They are expected in London on or about the 26th inst. Many of our readers are, no doubt, interested in the work for God in Demerara, and letters for Mr. and Mrs. Marsh may be addressed to the care of Mr. C. G. Dwyre, Victoria Hall, Lancaster-street, Friar-street, Blackfriars-road, S.E.

CAMBERWELL-GREEN HALL.

The first week's services in the South have been full of promise that the last month will be at least as fruitful of results as the three that have gone before. Mr. Moody has almost invariably, at the noon meetings, made some encouraging references to the services at the new hall on the previous day, and has thanked God for what he has been permitted to see of the Lord's working there.

We have heard many regrets expressed that the Camberwell-green Hall is not so easy of access for those at a distance as the buildings in the other districts of London were. This, and the unfavourable condition of the weather during a great portion of the past week, will account for the fact that, now and then, the hall has not been crowded—not even quite full. Some of the evening meetings have disclosed fresh and wonderful manifestations of Divine power, and not a few striking cases of conversion are known, the details of which it would serve no good purpose to publish.

As our space forbids a specific report of each meeting during the week, a sketch of Friday's services may be taken as representative of the others.

At the afternoon Bible-reading there was a large gathering, though there were, perhaps, a thousand empty chairs or so.

Before singing "Nothing but leaves," Mr. Sankey told us one of those little and touching incidents with reference to the hymns, of which he must, by this time, have a long and very encouraging list. A lady had written to him from a distant village in the country, stating that she had been an invalid for nine months past. On the previous Sunday morning, being disappointed in getting to church, she went out into the garden, and she heard a sweet voice singing in the adjoining garden. She listened, and found it was a little girl, and the song was, "I am so glad that Jesus loves me." The invalid lady felt it to be as good as a sermon to her, and she re-entered the house with a glad heart, there to sing it for herself.

And so every week reveals fresh proofs of the deep hold that these songs have taken of the hearts of our people. And not the British people only, for they have found their way, one might say, to "the uttermost parts of the earth," and we suppose we should not be wide of the mark if we say they are sung "from China to Peru."

Just one more instance of the power of sacred song, taken from another letter to Mr. Sankey, and about the hymn he sang on Friday afternoon, "Nothing but leaves." We give the following extracts, and regret not to be able to give the letter entire:—

"Although I could not hear distinctly the words sung, nor follow, by reason of the small print in the book, still I carried home the impression with me. I committed the hymn to memory, and sang it to myself when alone, or when I walked the busy streets of the city; every line, every word, told plain, undeniable truths that went straight to my heart. I overhauled my whole life—over fifty years—and could not find a single ear of good grain—'Nothing but leaves,' withered leaves.

"Twice I stood up in Burdett Hall to be prayed for, and I bless God the prayers offered up on my behalf were answered, and peace came to my anxious and weary soul.

"May the Lord bless you and Mr. Moody, and increase your powers of winning souls to Christ a hundred-fold."

Such testimony as that ought to shut for ever the mouths of all unreasoning objectors to "singing the gospel."

Mr. Moody's subject for Bible-reading was "Faith." The teaching of Scripture, both doctrinal and historical, as well as many familiar and homely incidents, were utilized to expound and elucidate this elementary principle of the Christian religion, and the personal appeals at the close, "Who will believe the record to-day? Who will set to his seal that God is true?" were largely responded to. Mr. Moody's wonderful skill in moving men and women's hearts to an *immediate decision* was exhibited anew, and the inquiry-rooms were repaired to by the anxious ones, and those who desired to lead the way to that rest of faith which is the privilege and duty of every believer in the Lord Jesus Christ.

At the evening meeting, which was almost a full one, Mr. Sankey and the choir sang a new but delightfully sweet and simple song, "We shall meet by and by," and later on Mr. Sankey gave a solo, "Scatter seeds of kindness," to the evident enjoyment of many.

Mr. Moody's text was "Where art thou?" and his triple application of it to professing Christians, backsliders, and unbelievers was marked by many tokens of God's convincing and converting power. Quite a large number stood up to be prayed for at the close. Both at this and the afternoon service we were much struck on seeing little groups of standing ones—in one case what appeared to be several members of one family, and in another four young men, apparently companions. How gladdening was the sight!

SUNDAY'S MEETINGS.

If the history of this remarkable movement could be fully set forth with all its attendant circumstances, what a strange volume it would make; how it would illustrate the aphorism that "Truth is stranger than fiction." It was stated in our hearing at Camberwell-green Hall to-day that a man had walked all the way from Tunbridge Wells, a distance of thirty miles or so, to be present at to-day's meetings, and that he was to walk back to-night. It has been no uncommon occurrence for people to come many hundred miles by train for the express purpose of sharing in the blessings that so many have received from God by the mouths of the two evangelists; but we have not before heard of any one walking sixty miles to accomplish this desire. The fact can only be regarded as an additional test of the unusual reality and stability of this awakening. We trust this zealous friend was spared the toil of walking home again. Within recent weeks, there have been a goodly number of excursion trains run from provincial towns in order to allow friends at a distance to attend the services, and a couple of thousand "strangers' seats" are specially set apart at Camberwell-green for the accommodation of such visitors.

The rain that seemed imminent on Sunday morning did not deter the "Christian Workers" of the South of London from flocking to the eight o'clock morning meeting. The hall was almost full. Mr. Moody's pointed address was from John i. Translating the word in the text, "fellowship," into the modern term "partnership," he showed the privileges and responsibilities of bearing such a relation to God. The "sleeping," or as it is in America the "silent partners" of business firms, had their numerous counterparts in the Church. Some were sleeping and yet not silent partners; these Mr. Moody termed "snorers," who, while doing no good themselves, were a cause of disturbance to others in their work. He exhorted his hearers to keep short accounts, and strike no bargains with God. Those who did so in the parable gained nothing by it. He expressed his conviction that the past week's services had been the most successful of any of the opening services they had had in London.

Mr. Sankey stated a fact at the opening of the afternoon service for women, that invested it with a very peculiar interest to himself and Mr. Moody, and also to all who have traced the growing success and usefulness of the labours of our brethren in this country. He said it was at this afternoon hour, exactly two years ago, that they opened their mission in Great Britain. And how the Lord had led them! What blessings had accompanied and followed the preaching and singing of the gospel! Who will not join in the hope and prayer he expressed, that the next two years may be better still than the two that have just gone to their account.

In grateful remembrance of the past, Mr. Sankey then sweetly sang a hymn, of which the first stanza runs:—

"He leads us on by paths we did not know,
And well He leads us, though our steps are slow,
Although we often falter by the way,
Though storms and darkness oft obscure the day;
But when the clouds are gone,
We know He leads us on."

In discoursing to his female, or nearly female, audience, on "Regeneration," Mr. Moody advised every unsavee hearer to read the third chapter of John, and nothing else, until they understood its importance and acted accordingly. He very plainly pointed out that regeneration was something altogether apart from any religious observance or ceremony. He abominated the doctrine that the new birth came by baptism, and said he could not help condemning it. One of his most telling stories of the American war, about a dying soldier who found peace in the words of Christ to Nicodemus, "As Moses lifted up the serpent," etc., formed a very thrilling peroration to his impressive sermon. We hope that many, if not all, of those who stood up with bowed heads at the close, experienced that renewing of the Holy Ghost, the necessity of which Mr. Moody set forth with great force, and which had come to himself twenty years ago. Amongst those who stood up was a grey-haired old man, who audibly asked that prayer should be offered for "an old sinner like him." Mr. Moody complied with his request in very tender and earnest words.

There was a magnificent gathering of men at the evening meeting. Mr. Sankey sang, "I am praying for you," and "The Ninety-and-nine," and Mr. Moody followed up his afternoon address, on the need of the new birth, by an exposition of the remedy for sin, typified by the brazen serpent in the wilderness.

BY REV. ROBERT TAYLOR, UPPER NORWOOD.

I leave to your regular reporter, whose full and faithful weekly narrative, in common with your other readers, I greatly enjoy, the task of presenting a detailed daily chronicle of the services, and content myself with noting a few things that have specially impressed me.

And to begin with, I have been much struck and unspeakably delighted with the wonderful growth of brotherly love and sympathy among the ministers and other servants of Christ engaged in the work. The southern district of London has enjoyed the advantage of the experience reaped in other districts; and there has been here, I am inclined to think, a somewhat more perfect agreement, or I should rather say organization, than elsewhere in this city, among the local ministers of all denominations for co-operating with the evangelists. And if I may judge of the experience of others by my own, I may confidently say that we have already enjoyed the assurance of the blessed Master's benediction on our brotherly co-operation, and have felt, in unwonted measure, "how good and how pleasant it is for brethren to dwell together in unity." I laboured for about six years as a minister in the immediate neighbourhood of the hall, and while I have reason to rejoice in the brotherly kindness which I enjoyed at the hands of dear brethren of other churches, it seems to me that I have known more of the "communion of saints," as such, outside my own denomination, during the last fortnight than during all these years. It is unspeakably delightful to fall back on "the name which is above every name," and to know each other simply as disciples and servants of the Lord Jesus. And it is yet more delightful to realize this communion of saints in connection with evangelistic efforts that have reference to no "cause" but that of our Lord and Saviour, and the aim of which is not to increase the roll of this church or that, but to add to the Lord and to his living spiritual Church such as shall be saved.

The next thing that it occurs to me to note is the amazing freshness and power—I think, the increasing power, of the preacher. Delivering the same addresses here, as in the other parts of London, even those who have heard them more than once listen with as much interest and with no less impression than at first. Indeed, I am free to confess that, even when I have, of purpose, anticipated the preacher in some graphic bit of dialogue or pathetic narrative with which I had become familiar, I have found the smile or the tear coming unbidden, and in spite of me, in answer to the masterly touch that commands and controls the keys of emotion in the souls of others. Many affect to wonder at Mr. Moody's power. It appears to me to be easily enough explained. No one who believes in the Holy Ghost can for a moment doubt that the spiritual and saving results are wrought by Him. The new life which multi-

tudes experience through means of these services, is breathed into them by the living and life-giving Spirit. But we do not honour the great Worker by disparaging the vessels, albeit they are earthen, which He has fashioned and fitted for his own use. This preacher may come short of conventional standards, and may show traces both in the structure and the style of his addresses, of the want of the culture and training which most men who have wielded a like power have enjoyed; but he has gifts of no ordinary kind which have been cultivated by constant exercise, and consecrated with rare thoroughness to the work of winning souls. The critics may be sure that the speaker, whom thousands of all classes hear gladly, has got something to say, and knows how to say it. There are passages in many of his addresses that would not be out of place on the pages of Bunyan—racy dialogues, sparkling with mother-wit and lambent with shrewd humour, graphic pictures which bring the distant near and make the past live again, and narratives or strokes of pathos that go straight to the heart, and constrain listening thousands to bow the head to conceal or wipe away the falling tear. Some one has said that the most popular preacher is the man who is "making points" all through his sermon. Mr. Moody scores "centres" by the dozen. His quotable sayings are without number.

But I fear I weary you and your readers with this sort of criticism. After all, the grand peculiarity of this honoured evangelist is his passion for the glory of Jesus in the salvation of souls. He never forgets his audience in his theme. He speaks not before them, but straight to them. And what is more important still, he never forgets his Master either in his audience or his subject. He gives you the impression that he speaks only and always, as Christ's ambassador, with a yearning desire for the salvation of his hearers, and with a happy assurance that Jesus is not only willing and able, but *eager* and *ready* to save. I count it as at once among the highest privileges and purest enjoyments I have ever had to listen from day to day to the glorious gospel of the grace of God, as proclaimed by this preacher.

I do not require to add anything to what has been so often said and so freely owned regarding the invaluable contribution made both to the attraction and the impressiveness of the services by the singing of Mr. Sankey. The serenity and elevation of tone, as well as the wonderful tenderness of feeling with which he renders the now well-known gospel songs, never cease to delight and move the hearers. And it must be a source of much joy to this honoured worker to learn, from so many of the awakened ones, that the arrow that laid them wounded at the feet of the great Physician, was a line, winged with song, from one of the hymns.

The only other note with which I shall trouble you at present is respecting the method adopted by the preacher to bring the hearers to decision, and with this view to get them into the inquiry-room. All who have attended these meetings have been thrilled by the solemnity of the moments during which, after the sermon, the preacher prevails on those who have been impressed, and who desire to become Christians at once, to manifest it by rising. It may be doubtful how far such a method of bringing the awakened to decision would be advisable in connection with regular ministrations, or in small meetings; but I think it impossible for any one to watch the operation of it in Mr. Moody's hands without being persuaded that it is at once a perfectly legitimate and an eminently effective way of accomplishing the end in view. It must be owned by all preachers that there is an immense amount of unproductive impression in connection with the earnest proclamation of the gospel. Men are convinced, but not persuaded; touched and softened, but not really won to the Lord. It is surely a great thing to bring them to decision, and it seems to me that any way of doing this is perfectly legitimate, that at once leaves them free from constraint, and is at the same time in the line in which the Holy Spirit works in persuading and enabling sinners to accept Christ and salvation as offered in the gospel.

Now, in regard to the first point, I think it must be plain that not only are those impressed left free to comply with or to refuse the appeal addressed to them; but that a resolute effort of will is required on their part to stand up in the presence of others, the great majority remaining seated, and thereby to take the first step, as it were, towards the kingdom of God. And then, as to the Holy Spirit's work in converting souls, that work does not set aside human agency, but on the contrary, embraces, owns, and blesses it. The

some sort of objection that on these grounds is taken to the inquiry-room, or to the way adopted to induce the anxious to enter it, might be offered to eloquent preaching, or, for that matter, to preaching at all; in short, to any and every way by which one man seeks to influence or persuade another to be reconciled to God.

THE YOUNG MEN'S MEETINGS.

Ground was broken among the young men of Camberwell on Sunday evening, when the nine to ten young men's meeting, which has become an institution wherever Messrs. Moody and Sankey have worked, was inaugurated. The lecture-hall of the Presbyterian Church, immediately adjoining the Camberwell-green Hall, was crowded to the door with young men, and scores had to be turned away for want of room. Personal testimonies of thrilling interest were given by several of the young converts. On Monday the meeting had to be held in the church, and on the following evening the lecture-hall was again crammed to the door, and an "overflow" even larger than the parent meeting was simultaneously convened in the church. The interest was maintained all through the week, and the workers are greatly encouraged, and look forward to a month of great blessing. In none of the districts of London has there been such a good start for the young men's work. The Christian young men of the district are entering into it with great energy, and no young man can come within a thousand yards of the hall without getting a pressing invitation to the meeting. Young men's meetings have now been started in many parts of London, and fresh fields are being attached every week. The Y.M.C.A. at Camden Town begin their series this week, and if the faith of the workers is any guarantee of success, good results are more than a certainty. The West-end meeting has been transferred to the rooms of the Y.M.C.A. in Great Marlborough-street, and all the friends of the young men's movement in the West-end are invited to rally round Mr. Pearce and his co-workers, whose faith has been so much tried by their temporary exile in Oxenden Chapel. The Islington meeting put forth an extra effort last week, which, we believe, met with every encouragement. Reports from Liverpool are still most cheering, and the interest among the young men is still as wonderful as ever. We are glad to hear that the Manchester young men are trying to follow their example, and have taken a Circus in a leading thoroughfare, where, on Saturday night, they began a work of which we shall hope to hear more by-and-by.

VICTORIA THEATRE.

These meetings, conducted by Major Cole, and now in their fourth week, have been growing from the beginning. On Sunday last, at three p.m., he addressed Christians. It was the largest number of Christians gathered at the theatre since the meetings began.

Though his address was exclusively to Christians, at the close he gave a word of invitation to any poor wanderer from God to remain and talk with Christians. Among the number was a poor dissipated woman, twenty-eight years of age, who, not quite ten years ago, left her husband (in her own words, "a noble true husband"). "A dear Christian mother has been trying to save me. I have two sweet little girls. But I am lost! lost! lost!"

There was an air of refinement that drew one to her, and her humility and longing to be saved from her sin—*drink*—made those who conversed with her believe she was sincere. She was able to say at the close of the evening meeting, "I will trust myself with Jesus. He has saved me." We believe He has. May her mother be blessed in trying to lead the wanderer that has returned home to a mother's love—and her little ones.

On Sunday evening at 7.30 Mr Smith, with his silver cornet, was at his post, Mrs. Cole at the organ, and the choir with them. Soon the sweet music was floating on the air, with the familiar words—

"Sweetest notes in seraph song,
Sweetest name on mortal tongue,
Sweetest carol ever sung—
Jesus, blessed Jesus."

and as the outside gate and doors were thrown open, the call was responded to by the gathering outside; many who,

a few days since, were lost, came in singing, with their faces all aglow, "Jesus, blessed Jesus."

By eight o'clock there was a greater number present than at any preceding meeting, large numbers standing in the passage way and court. Major Cole spoke from John vii. 37: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me and drink." During the address the entire chapter of the seventh of John was touched upon, and in such a manner that the audience were held as closely as when giving the most interesting incident. Certainly we felt we were at Jerusalem, and our blessed Jesus was being accepted by some and rejected by others.

God honoured his word, as the second meeting on the stage was literally packed with Christians and inquirers. God has certainly placed his seal upon this work in the Victoria Theatre, for it is the work of the Holy Spirit. Among the most active labourers in the inquiry-meeting may be seen young converts.

On Thursday evening four women were led to decide for Christ through the singing of "Almost persuaded" by Mr. Smith and Mrs. Cole. Two of the number were seen last night pointing this one and that one to Jesus; and we could hear, "Simply trust Him," "Just trust Him, my friend," "He will receive you," etc.

A lady who found Christ at one of the meetings last week, and who is now going to Canada with her husband (who was miraculously saved from the ill-fated "Vicksburgh" recently crushed in the iceberg), desires the prayers of Christians that God's goodness in sparing his life and in leading her to Christ may be the means of drawing him to our loving Saviour.

MONDAY'S NOON MEETING, VICTORIA THEATRE.

After an exposition of the first Psalm by Mr. Moody, reports were called for.

Mr. Paton read some extracts from letters bearing testimony to the work, notably one from a clergyman's daughter, who stated she had never before been spoken to personally about salvation. He made an earnest appeal to parents on this point.

Mr. Sankey intervened with his sweet hymn, "I am praying for you," and followed it with earnest prayer that a blessing might rest on the preached gospel everywhere.

Rev. Thomas Richardson spoke of the blessing received by ministers of the East-end, and now being communicated to their congregations. He urged his brethren to cultivate more the habit of personal conversation with people about their souls. He told of the "gleaning" at Bow-road Hall, which he said was almost better than the "vintage."

Rev. E. Taylor, of Norwood, gave a very striking case of conversion he had met with at Camberwell, told in a very touching way.

A gentleman told of two friends who had come up by excursion train from Hampshire, had both found a Saviour, and were going back rejoicing. After another encouraging instance of conversion, Mr. Moody closed with prayer.

LEEDS CONVENTION, JULY 24 TO AUG. 2.—Arrangements are being perfected for this meeting, which, it is expected by its friends, will be larger than the one at Brighton. George Pearce, Esq., 9, Paternoster-row, London, E.C., is the honorary secretary for the invitations to continental pastors. It is proposed to invite one hundred, and to furnish return tickets and entertainment at Leeds.

PORTSMOUTH.—Mr. Dowkontt writes informing us of special services in connection with the Royal Counties Agricultural Society, and adds: "During the last three months great blessing has attended our labours in the reclamation of the fallen. Mr. Christian and Miss White of the Midnight Meeting Movement came down in March and assisted in starting the work. Six midnight meetings have since been held, a temporary refuge started, and a ladies' committee formed, and the result has been that no less than 49 have come to the 'Refuge,' of whom 24 are in 'Homes,' 3 at the hospital, 3 at their own homes, and 8 are in service; one of the latter, who was led to Christ in the refuge, is in service with a lady who was converted through hearing our dear brother Mr. Moody, in London, a few months since. Others there are who have become new creatures in Christ Jesus,

THANKSGIVING MEETING OF MINISTERS.

Mr. D. L. Moody desires to meet the ministers of the gospel for praise and thanksgiving prior to his return to America. He therefore proposes a meeting to be held in the Conference Hall, Mildmay-park, on Monday, July 12th, from two till five o'clock, to receive their testimony relative to the Lord's work during the time he has been in the United Kingdom. Those who propose being present are requested to apply for tickets of admission, and naming the congregation to which they minister. Those who cannot attend the meeting, and yet desire to bear witness to blessing received either by themselves or their congregations, are requested to communicate with Mr. Moody, care of Capt. Moreton. All communications and applications for tickets to be addressed to Capt. the Hon. R. Moreton, Conference Hall, Mildmay-park, London, N.

MR. MOODY AND THE HOUSE-TO-HOUSE VISITORS.

BY MR. REGINALD RADCLIFFE.

Mr. Moody has expressed a desire to meet the house-to-house visitors and superintendents, in Mildmay Conference-hall, on Saturday evening next, June 26, at seven o'clock. It is intended that the meeting should be confined *exclusively* to these superintendents and visitors, as they, without admitting any strangers, are sufficient to fill this large hall twice over. Admission, therefore, has, of necessity, to be by ticket only, and the tickets are supplied to the superintendents for their visitors, on the application of the superintendents at the House-to-house Visitation Office, 48, Great Marlborough-street, Regent-street, W.

The tickets are not transferable to strangers, and therefore it is desired that the superintendents confine their applications for those of their visitors only who intend to be present, and immediately to return any tickets not so required.

For this unusual gathering of thousands of volunteers, all engaged in one object, with all classes of the population, most earnest special prayer is desired.

A very few tickets will be reserved for the superintendents and visitors (applying through their superintendents) of Dublin, Manchester, Liverpool, Bristol, and the other towns where this visitation has been taken up; but these must be applied for by letter at the latest on Thursday, or personally on Friday next.

As was stated in THE CHRISTIAN last week, there are still a few districts spotted over London for which superintendents are needed, and it is very much desired that these should be taken up ere Mr. Moody leaves. But besides this, there are some noble superintendents who are toiling in very large districts almost single-handed, or with far too few visitors helping. Some of these are tried ones who have borne the burden and heat of the day for years. They have forsaken ease and fashion, and have sought out poverty, misery, fever, famine, and distress. *This I know.* God knows it, and I can scarcely write as I dwell on these workers, but am driven from contemplating such labourers to appeal to the Lord of the harvest to send forth labourers into his harvest, for it is indeed plenteous; but such toiling ones as these are few (Matt. ix. 37, 38). To Him—to Himself is the appeal. Will He refuse to answer? Never! He will—this Lord of the harvest will, give the word, and great shall be the company of those that publish it. (Psalm lxxviii. 11.)

May the thousands here and throughout Britain who have, as it is called, "found peace," go everywhere and hunt for and find misery, and poverty, and distress, as Jesus went about doing good, and then how many gloomy homes of England shall be made to smile indeed. An army of visitors, who have now gone through Manchester, Liverpool, and London, can bear witness that many of our aged, and sick, and widowed poor in the large towns are not looked after as Christ would have them.

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When three thousand poor sinners were laid hold of by Christ at Pentecost, they straightway in their new mind, which was the mind of Christ, laid hold of the poor and the needy. (Acts ii. 45; iv. 35; vi. 1—6).

Many who read these words will speedily be scattered out of London. And let us pray that this house-to-house visitation may not only be scattered throughout Britain, but specially through the homes of the Continent, in no precise or formal way, but according to Acts viii. 4, in the *natural, normal* way of early Christianity; so amongst the large towns of America, amongst the seaports of the world, and especially amongst the heathen millions.

Where the more public preaching of the gospel exists, such visitation will be a great help to it, and will be greatly helped by it, as Mr. Moody's preaching has so greatly helped it in London; but where no public preaching can penetrate, still this may go like oil finding its way down into marble. And has not Christ told us to penetrate everywhere? (Mark xvi. 15.)

"THESE LITTLE ONES."

MATT. XVIII. 6—10.

A great responsibility has been laid on the Church. That command of long ago, "Feed my lambs," comes with renewed force to us in these days of blessing, when so many are being brought into the fold. How is the Church acting? Has she entered on this work with earnestness? There is joy in heaven in the presence of the angels at the sight of sinners returning to God. How is it among Christians? Does the same holy feeling of thankfulness fill their souls when they see so many entering the kingdom?

We know that some do feel joyful and thankful. Many are in sympathy in this great matter with the heavenly ones who see the Father's face continually. But sad it is to be obliged to say, with many Christians it is not so. There is a large body in the Church of those who for years have professed to know Christ, who yet turn away coldly from the young converts, who speak slightly of all outcome of new-born love and faith; who seem by their words and looks to say to their younger brethren, "We believe not in you; go back again to the world." Instead of a hand held out to help these trembling ones along the road to Zion, they, in fact, put a stumbling-block in their way.

To such Christians these words of our Lord's should come as a solemn warning, to take care of what they do, "Whoso shall offend (or cause to stumble) one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

In this verse, we see the Lord true to his parental character. These young believers are *his little ones, his helpless ones, the babes of the heavenly family, wholly dependent upon their Father.* And He is jealous for their welfare. No one can with impunity do them harm! Old professor, it may seem a small thing to you to speak slightly of one of these children of the kingdom; it may seem to be your duty to restrain their young love's enthusiasm, to throw doubt upon their profession. But sometimes, when thus engaged, let these words of our Lord come to your mind—stop and think that these are his little ones, who keeps safely all committed to Him, and that He says, "Whoso toucheth them, toucheth the apple of his eye." Say to yourself, "The most tenderly kept in an earthly family are the little ones, and the earthly is but a faint type of the heavenly. I have therefore sinned in this great matter; but I will sin no more. Lord, teach me to be tender with thy lambs."

As individuals and as a church, let us be then very watchful that neither by word, or deed, or look, we trespass in this matter of offending the lambs. Let even our thoughts be guarded. Further on, in the tenth verse, the Lord gives warning in this respect, when He says, "Take heed!" These words are the danger signal; and what follows? "That ye despise not one of these little ones." For many are the swift-winged messengers ready to bear on high the tale of their insults, and a ready access have these holy ones into the audience-chamber. They always behold the face of the Father.

Truly "they are well kept whom God keeps"; so fear not, little ones; but fear all ye who think not with God in this matter.

Inverness.

M. BLACK.

TO OUR READERS.

Many of our readers can very effectually and largely increase our circulation, if they think the spread of the intelligence we publish is a worthy object, and if they will devote a little time and effort to the object.

A friend in a country village, remarkable for the "high" doctrine which prevails in the locality, has voluntarily undertaken to canvass the neighbourhood, and thus writes:—"It is a great happiness to me to know that the last two Numbers of THE CHRISTIAN are being read in nearly thirty families in this dark village. I see in this a door of hope for the place. I shall go round again to-day, to try to increase my subscribers."

A lady on the south coast also writes:—

"A few weeks ago, I ordered, through the book-stall at the railway-station, six copies of THE CHRISTIAN, for which I said I would be responsible if not sold. The experiment was successful, though I had great difficulty in getting the lads in waiting there to exhibit one, they always hiding them away under the *Illustrated*, *Punch*, etc. At last I threatened to make a complaint to head-quarters. This was successful, and they were all sold. Next week we had more, and so on for five weeks, till, on asking for one on *Friday*, they gave me their *last* (though a double number). I said, 'How many have you had this week?' 'Twenty-six,' was the answer; 'And how many are you going to order for next week?' 'Thirty-two.' So I thought I would tell you of the success. I give one copy in charge to the waiting-woman (who is a Christian), and it lies on the table (I let her take it home at the end of the week), and tell her if any one expresses a wish about it that copies are to be had at the book-stall. I hope the sale will go on increasing."

SUCCESSORS OF THE APOSTLES.

We turned into the People's Hall, Whitechapel, last week, where Mr. Booth and his fellow-workers were holding their anniversary meeting. On our arrival, the refrain of a hymn was being sung for the last time, loudly, not to say noisily, enough to offend a critical taste and a refined ear. Then followed prayer from two of the preachers; but though they cried with a loud voice, it was sometimes difficult to distinguish the prayer from the responses. This was a little trying, and an element almost ludicrous was introduced by a woman or a boy, who, in a shrill voice like a whistle, inserted an "Ah-meen," with, to say the least, unnecessary frequency. It was, we confess, difficult at once to realize that God was there; and an inward struggle went on for a while, in which we were trying to worship in spite of the seemingly undevotional mode of worship.

Soon, however, we got into the spirit of the meeting; and we have written our opening sentences for the purpose of emphasizing the wisdom of letting out our hearts in sympathy with men and brethren who are seeking the glory of God, and the salvation of souls, whether their method be or be not in harmony with our own taste, or our own school of thought.

The opening and hearty address of the chairman, Mr. Samuel Gurney Sheppard, led the way for a very informal communication of the report by Mr. Booth, from which we learned that, during the year, five new stations have been opened—at Soho, Hammersmith, Cardiff, Stockton, and Middlesborough; that there are now twenty-eight paid workers in charge of stations, an increase of twelve on the previous year; that there have been held weekly 138 indoor services, an increase of 29, and 166 outdoor, an increase of 68; that the public speakers had increased from 235 to 325; that the average indoor attendance has almost doubled, from 10,760 to 19,540; that the number of inquirers has been 3141, an increase of 600; that three new halls, accommodating 1400, have been opened in London; and that the contributions of the people have amounted to the large sum of £2178, an advance of £695 upon last year; while the income from friends outside the Mission (for general purposes, exclusive of building) was £1900—less by £200 than was raised by the people themselves. We regard this as a most cheering statement, proving not only that the working-classes can be and are through this Mission reached by the gospel, but that they are willing to pay for it.

Mr. Stafford Allen, M.P., followed with several valid reasons for his love to the Mission, and then, interspersed with frequent opportunity for making a joyful noise unto

the Lord, came a series of addresses from the preachers at various stations, which, wonderful for their rugged eloquence, and for the "dead earnestness" of the men, were still more remarkable for the signal victories won by the power of God over the strongholds of Satan, and the stalwart sinners who had become the obedient servants of Jesus Christ.

If Mr. and Mrs. Booth had done nothing more than call forth this grand band of devoted men from the haunts of sin to be preachers of God's gospel, they would have left a deep mark on their generation. We look back a dozen years, when Mr. Booth was called from his settled pastorate to this evangelistic enterprise, and we can but adore the glorious power which has produced such great results, and gathered so many thousands of the poor into the kingdom of God. When he was asked where he would get his preachers from, he replied, "Out of the public-house," and so he has. And when some of these rescued slaves of drink have been asked whence they expected to draw their congregations, they also have replied, "Out of the public-house," and so they have.

The experience of some of these preachers takes us back to the days of Wesley and Whitefield and Howel Harris, whose preaching ground was often like a battle-field, and who occasionally returned home covered with mud and blood.

Every heart was moved when Mrs. Booth, at the close, said that she thanked God for the past ten years, but they had been so filled up with labour and sorrow, as well as joy, that she was thankful they had been lived. Never mind, faithful hearts, you shall rest from your labours, and your works shall follow you, and when you fall, the friends whom you have made by the gospel shall receive you into everlasting habitations.

We invite our readers to transfigure the mammon of unrighteousness into righteous riches by imitating the wife of Herod's steward (Luke viii. 3; Matt. xxv. 40).

R. C. M.

EVANGELISTIC WORK AT SOUTHAMPTON.

A great work has been going on here for several weeks past, and still continues. Charles Edwards, of the Evangelization Society, commenced to preach on April 23, and has continued almost without intermission to the present. The services have alternated between the Victoria Rooms, the Philharmonic Hall, and the Drill-hall of the Hants Artillery. These spacious rooms have been mostly full, and often overflowing; and when, on special occasions, two of these halls have been used simultaneously, they have been well filled. The preaching of the simple gospel has proved most acceptable to the people, and the effects have been most blessed. The Lord's people have been very much helped, both in getting clearer views of the great truths, and thus more solid peace, and also in getting into active work for the Master. Many a careless one has been drawn to the services, and, by God's grace, led to the cross. Some who have been inquiring for years, and yet have not found their souls' need, have been led to confident trust. Some of the cases of conversion have been very marked. The working and lower classes have been fairly reached, and most of the telling results have arisen amongst them. Many young men and women have decided for Christ, and are now actively engaged in promoting the success of the meetings.

It was felt that a united Conference on "Evangelization" would, under God, be conducive to bringing the Christians into yet more sympathy with the work, and one was arranged for Wednesday last, when there was an afternoon and evening meeting. Many friends came from neighbouring towns, and both meetings were crowded to their utmost limits, although admission was by ticket.

The subject for the afternoon was "Christian Unity," and for the evening, "Christian Work." The chairmen were Major-Gen. Tryon and R. C. Hankinson, Esq., and the speakers included the Rev. C. Melville Pym, Messrs. J. Weatherley, J. Wood, and C. Edwards, of the Evangelization Society; Mr. J. Fegan, of Deptford; Mr. R. C. Morgan; Rev. J. Bullen, and Mr. E. Ashby, the secretaries, and others.

The subjects were followed out in powerful addresses, and very enjoyable meetings took place. An evangelistic service was held the same evening in another hall, and after this a service especially for young men, who were addressed by Mr. Pym and Mr. Weatherley. A large meeting is ex-

pected on Monday last of working-men, in their working clothes, and provision will be made for supplying them with refreshments, so that they may leave their work and come directly to the service. Since this movement commenced, the waterside missionaries and Bible-readers have been much encouraged in their work, and doors have been opened to them which for years have been closed.

GLASGOW-GREEN GREAT TENT.

When the man who was journeying from Jerusalem to Jericho was stripped, and wounded, and left half dead, it was the good Samaritan that not only looked upon him but had compassion and "came where he was," in order that he might be lifted up out of his misery and cared for by him. The work on Glasgow-green now going on amongst the poor and wretched and down-trodden, is like this—it is going to where they are.

Ten minutes to eight o'clock on Lord's-day (13th), found us there, to see the first breakfast given to these poor ones in these summer quarters.

A large tent is erected, capable of holding 2000 people, furnished in the centre with seats and a platform, and with an harmonium and a good staff of singers. In a few minutes all begin to sing.

An old face and well-known friend to these poor ones is present, and will speak to them. He had been out to India to preach Jesus, and had only a day or two returned. This was the Rev. A. N. Somerville.

The hundreds of children, which form a fringe of about ten deep to the centre mass of faces, are asked to be quiet while a blessing is asked by Mr. Scott; and then, out from behind the platform are run basket barrows of bread and cheese. The bright eyes of the children, and pale faces of the older ones, tell that these bundles of food will be well appreciated. Long rows of bright cans filled with hot tea are all ready, and in a few moments the hundreds of willing workers are feeding them all.

Half-an-hour seems to go very quickly, and Mr. Somerville spoke of Jesus to them in telling language. The One who is now "mighty to save." Never were words more eagerly listened to. Tears ran down the cheeks of unhappy mothers and wicked fathers as he asked them, in the name of Jesus, to let God save them now.

Miss Bonar then sang a sweet hymn, which I think is quite new—"Who will be the next to follow?" Dr. Wallace had by this time arrived to speak to them. I shall never forget the short but earnest address he gave. He had heard the words from the lips of Miss Bonar, and he would like to know "Who would be the next to follow?" He told of one who heard him preach years ago in the theatre, and was impressed, and asked him to meet him at the Monument at ten o'clock at night. He went, and found a man who had been very successful in business, but through "drink" had only the banks of the Clyde for a sleeping-place. He received Christ, became a total-abstainer, and for fear he should break the pledge, wore it round his neck next to his body. He had followed Christ and died and gone to glory. "Who would be the next to follow?" he asked. The voice of the speaker faltered, and the tears stood in his eyes as he asked this, and looking on the vast sea of faces, said, "Will it be you, Mary?" "Will it be you, Thomas?" "Will it be you, Jeannie?" Men were broken down and sobbed, and on all sides it was a scene of the Spirit's deep work. Under this canvas roof, and by the river side, these masses of people hear the word of life; and, which is so like the Master's way, have the food provided for them for nothing.

We left the tent deeply moved with this work, and the impression produced by it is that it is of God, and is a mighty means of getting thousands to hear the gospel that will not go to any other place. I felt, as a stranger from London, a yearning desire to do something more than we ever have done to get the sweet story of the Cross to be heard by the teeming thousands of our great cities.

Pollokshaws, Glasgow.

HERBERT R. FRANCIS.

HANWELL.—On Tuesday week we had a season of refreshing from the presence of the Lord when special services were held in Union Church, "from early morn to dewy eve." Many local ministers, as well as eminent preachers from London and other places, took part in the meetings, and it was felt to be a most profitable season.

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CHILDREN'S SERVICES, GLASGOW.

The following communication, which comes to us anonymously, under date June 5, is very encouraging to us in many ways, showing as it does how the Lord is still working among us, and that He is owning our efforts in other directions in our desire to win souls among the young.

"A mother desires to render thanks to our heavenly Father for another lamb safely gathered home, a boy of six years of age. He greatly enjoyed, and was much benefited by, attendance at the children's Saturday meetings. The good Samaritan was the last lesson he heard there. The mother desires to express her heartfelt thanks to the gentleman who gave the address on Abraham offering up his son Isaac. That lesson seems to have shown her boy, as he had never seen it before, the great love of the Father in giving up his Son to death for us. On the evening of the day he heard that lesson, he said to his mother, 'Do you know who I love best?' 'Yes,' said his mother, 'I think it is Jesus.' He replied, 'Yes, I love Jesus, but I think I love God just as well.' The mother prays that a rich and continuous outpouring of the Spirit may be granted at these Saturday meetings, so that all the children may be led to Jesus."

The two lessons above referred to form portion of a series, illustrated by very beautifully painted life-size oil paintings, on cloth. These are the work of half-a-dozen gentlemen artists in the city, and were originally painted for the children's Sabbath afternoon meetings in the Drill-hall, already noticed in your columns, when about twelve hundred of the poorest and most miserable of our street children are being gathered in, taught both by ear and eye, and fed. These illustrations have proved so successful in interesting the motley gathering, that it is the intention of the originator of the scheme greatly to extend the series. This he is enabled to do by the kind assistance of his willing coadjutors, the artists above referred to, who are delighted to find that they can employ their talent so directly in the cause of their divine Master. And what has been found so useful in the case of the poor and ill-taught gutter children, the touching communication given above shows to be equally adapted to the case of the carefully nurtured lambs in our Christian households, who are brought, Saturday after Saturday, to the Ewing-place children's meeting.

Glasgow, June 10.

LITTLE EMIGRANTS.

FOURTH BAND FROM THE GLASGOW ORPHAN HOMES.

Another milestone has been reached, and as the summer again returns, we have to think of starting in life those dear children who have been rescued and trained, for the most part, during the past year.

The Lord's hand has been manifestly with us all the way through, guiding us in every step. Many objections are raised to the children leaving this country, but that this is the best way to secure the greatest results, has been fully manifested in the cases of those who have gone out in previous years. This fourth party numbered sixty-five in all; fifty-one from the Glasgow Home; seven from Edinburgh, and seven from Leith. Not a child has been sent away, except those who have been *specialy paid for*. I mean that friends contributing the £10 for each child have specialy wished it to be devoted to emigrating one to Canada. A more interesting band of children we have never had, and we were cheered by the presence of our dear friend, Miss Macpherson, at the farewell meetings. On Monday afternoon a number of friends met to commend the children to the care of our heavenly Father, and in the evening all the relations of the children were invited to meet them at tea. On Tuesday the vessel sailed, and the last service held in the Home was peculiarly interesting and touching. After a little reading, and a few parting words to the children from Mr. Quarrier (who has been the means, in God's hand, of carrying on this work in Glasgow), he, in the name of the boys of the Home, presented a handsome Bible to the matron and her husband as a token of esteem. The money had been saved up among the boys from their "reward pennies," and their spending it in this way is a marked proof of their gratitude.

An omnibus was in waiting to convey the children to the ship; and as they left for the ship, tears were not wanting, as they left the only place they ever knew as home. The interest of the general public in the children was very

manifest, for the road was lined with people as the children passed, and at the wharf many thousands had gathered to witness the departure, whose cheers and good wishes followed them.

The Messrs. Allan, with their usual kindness, had made every possible arrangement for the comfort of the children, and the officers and crew of the good steamer "Waldensian" were not wanting in doing their part. As the vessel sailed from the wharf, that appropriate hymn was sung—

"Shall we ever all meet again?"

and responded to—

"Yes, we may all meet again;

If not on earth, in heaven we may all meet again."

And we have good hope too that those who have left for Canada will meet us on the other shore, where parting will be no more; for many of them have given evidence that they have indeed passed from death unto life; and it is our earnest desire and prayer that these dear ones who have been told of Jesus here will go forth unto that new land as little missionaries, carrying the glad news of a Saviour's love wherever they go. We ask your prayers, beloved friends, that they may have a good voyage, and be much blessed on board the ship.

There are still thirty-seven children in the Homes who are either not suitable for Canada, or require more training before we could send them, and many more are anxious to gain admission; so, in the name of the Lord, we go into another year's work, depending wholly upon Him for all we need.

R. H. H.

Glasgow, June 18.

HOME OF INDUSTRY.

The monthly meeting of workers took place on Wednesday. The attendance was thin, owing to the number of other meetings, but, nevertheless, the hour sped as happily as it has ever done, and all seemed in a prayerful spirit. Mr. Merry asked special praise for the safety of Miss Macpherson and himself, who, on a journey from Scotland that day, had been exposed to great danger of a railway accident of a serious nature.

Mr. Thom gave a good report of the success of the Home at Hackney, where he believed much quiet but real work was going on in the hearts of the children. Mr. Hudson Taylor spoke most impressively of the needs of the nine unevangelized provinces of China, and amongst other facts that made the heart sad, mentioned that in one alone of these there are sixty millions of children under ten years of age, and earnestly appealed to those present, "What are you going to do for these sixty millions of children?" The last half hour was given to particulars of the Home Mission connected with the institution. A good band of young men gave information of their various departments of work, adult classes, house-to-house visitation, work in the lodging houses, etc. Their brief statements were full of prayerful zeal, tempered with humility, and Miss Macpherson never seemed happier or more encouraged in all branches of her enterprise. It was proposed that the next meeting should consider the subject of Home Missions, and how to forward their operations. It is hoped that the next band of children will sail in the middle of July.

"THE CHRISTIAN" ABROAD.

Some of your readers are in the habit of sending their copies of THE CHRISTIAN to ministers in the colonies. It may encourage them to read the following extract from a letter of a Canadian pastor, to whom I had posted THE CHRISTIAN for some time. As he was unknown to me, except by name and address, fearing this paper might not reach him, I wrote to ascertain the fact, and in reply received the following information:—

"It comes very regularly, and is gladly received. I have read it with inspiring interest. It has promoted in me more and more of the evangelistic spirit; I am now in the midst of such labours among my own people. Many are seeking, and four have last week found the Saviour. I am sending out again your little papers, that they may continue in well-doing."

It is surely unnecessary to add a word in order to induce others to aid the great object of your paper in this simple way.

P. E. N.

REST FOR THE WEARY.—Can any of your readers give information of decent, respectable places where weary labourers in the Lord's vineyard could spend a fortnight or so by the seaside, at moderate charges?

"A DAY IN THE COUNTRY."

What with our Bank Holidays, Saturday half-holidays, and quick modes of transit, every weary Londoner, who has a few shillings to spend, can now enjoy this inexpressibly precious boon. But how many thousands of our poor fellow-townsmen, women, and children, have scarcely got enough to eat and to wear—certainly nothing to spend. None the less do they long for and need the pleasant change and happy associations that a day in the country brings in its train.

Will our friends who are favourably situated in this respect assist us to gratify our less favoured brethren and sisters, and especially the little ones? We have received appeals from the following Missions, and shall be happy to dispense any aid our readers may send us:—

Hackney-road Mission, E. John Girling, Hon. Superintendent.

Bycross-street Ragged-school and Mission. George Fraser, Hon. Secretary.

Watercross-sellers' and Flower Girls' Gospel Mission. J. A. Groom, Secretary.

The "Good Shepherd" Christian Mission. D. Anderson, Hon. Secretary.

New Cut Mission-hall Sunday-school. Benjamin Kay, Superintendent.

Homerton Ragged-school and Gospel Mission. B. Heward, Secretary.

Old Ford Mission. Mr. Farnan.

Gray's-yard Ragged-school. Edwin Humfrey, Hon. Secretary.

Kentish Town Ragged-schools. J. Mercer.

Sunday-schools, Clerkenwell. Rev. A. S. Herring.

CROMER MISSION.

This quiet town on the Norfolk coast, far from the sound of railway whistle, and still free from gaslight, has just had a week of Mission services. The special preacher was the Rev. James Malcolmson, of Deptford. That a rich and full blessing might accompany the setting forth of "the unsearchable riches of Christ," no denominational barrier was allowed to mar that calm and sweet spirit of Christian union which exists at Cromer, and which has been strengthened and nourished by the prayer-meetings at Colne House, the residence of Lady Buxton.

The esteemed and laborious vicar, Rev. F. Fitch, formed a band of pious men and women, Church people, Wesleyans, etc., to go from house to house, and cottage to cottage, so that every soul in the parish might have an earnest, loving, special call to attend the gospel feast. So hearty were the people, that the shopkeepers gladly closed their doors at a quarter to seven o'clock each evening, to enable their assistants to be present at the late service.

Night after night a thousand earnest and anxious men and women met together in Cromer Church, to listen to the gospel, and to learn of the love, grace, and power of Jesus. About a hundred fishermen, pictures of health and strength, raised their hearty voices in singing "Hold the Fort."

When the people assembled for prayer in the schoolroom and on the lawn, at Colne House, every heart seemed to be kindled anew by God's Spirit. Believers in the Son of God were edified and comforted; and those who had hitherto been careless and neglectful, were mercifully brought to seek and find the Redeemer. Between two and three hundred of God's children took "bread and wine," in remembrance of their crucified Lord.

The last service was one of "thanksgiving," and fervent indeed were the praises which ascended to Him in whose name, and love, and fear the Mission was begun, continued, and ended. "The Lord is good; his mercy is everlasting; and his truth endureth to all generations" (Psa. c. 5). J. C. P.

"SINGING FOR JESUS."—I work in an engineering factory, among some eighteen lads; and on being brought to the Lord in September last, I began to pray unceasingly for my shopmates. Before I was converted, there was but one Christian among about two hundred men. Until a month ago, I could see no answer to prayer; then, in three weeks, three were brought to the feet of the Saviour, principally through my singing at my work; and, as they have since told me, I always looked (and I was too) so happy. The good Lord is still working in our midst mightily. H. S.

ORPHAN HOME, HACKNEY.—The annual meeting of Mrs. Parson's Orphan Home was held this week, when the report was read and various subjects for praise were brought forward. Twenty-seven children are now in the Home, and it is greatly desired to have accommodation for a larger number, as applications are frequently being refused. The present occupants gave the best and strongest testimony to the value of the training of the Home by their pleasant appearance and happy faces. Many, too, have been soundly converted to God.

DAILY TEXTS.

"YOUR GOD, AND THE GOD OF YOUR FATHER, HATH GIVEN YOU TREASURE."—GEN. XLIII. 23.

Thurs. June 24.—"The fear of the Lord is his treasure." "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."—ISA. XXXIII. 6; 2 COR. IV. 7.

Fri. 25.—"The kingdom of heaven is like unto treasure hid in a field, the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." "In the house of the righteous is much treasure, but in the revenues of the wicked is trouble."—MATT. XIII. 44; PROV. XV. 6.

Sat. 26.—"If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto Me, above all people, for all the earth is mine." "The Lord hath chosen Jacob unto Himself, and Israel for his peculiar treasure."—EXOD. XIX. 5; PS. CXXIV. 4.

Sun. 27.—"Christ, in whom are hid all the treasures of wisdom and knowledge.....and ye are complete in Him." "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow Me."—COL. II. 2, 3, 10; MATT. XIX. 21.

Mon. 28.—"I lead in the way of righteousness, in the midst of the paths of judgment, that I may cause those that love Me to inherit substance, and I will fill their treasures." "There is treasure to be desired, and oil in the dwelling of the wise."—PROV. VIII. 20, 21; XXI. 20.

Tues. 29.—"A good man, out of the good treasure of the heart, bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things." "Sell that ye have, and give alms, provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, nor moth corrupteth.....for where your treasure is, there will your heart be also."—MATT. XII. 35; LUKE XII. 33.

Wed. 30.—"I will give thee the treasures of darkness and hidden riches of secret places, that thou mayest know that I am the Lord." "Esteeming the reproach of Christ greater riches than the treasures in Egypt, for He had respect unto the recompense of the reward."—ISA. XLV. 3; HEB. XI. 26.

"AS HAVING NOTHING, YET POSSESSING ALL THINGS."—2 COR. VI. 10.

The Christian TRACT FUND.

To Donations Received to June 19 5 10 0 | By Grants to Distributors, Societies, etc. 5 10 0

APPLICANTS FOR TRACTS.

Gospel-tem Mission, Old Hall, Wellington, Salop.
H. E. Brown, 16, The Avenue, Blackheath, S.E.
J. Rowse, 31, Back Sitwell-street, Derby.
T. E. Howe, 73, Long-street, Union-street, Hackney-road, E.
T. F. Simmons, 59, Greenwood-road, Dalston, E.
N. Bennet, 62, Hazlewood-crescent, Westbourne-park, W.
T. Skelton, 91, Infirmary-road, Sheffield.
A. Friend, Saffron Walden, Essex.
T. Blackman, Proprietary Library, Castle-street, Dover.
Rev. W. B. do Vine, 183, Bilston-road, Wolverhampton.
A. H. Costine, Dumfries.
F. Deacon, 7, Burton-street, St. Pancras.

The present widely-spreading evangelistic movement is daily calling out new tract-distributors, and the appeals for tracts are altogether beyond our power to supply. If, therefore, those of our readers who are not called to this work themselves, but who have confidence in tract-distribution as one of God's means of spreading the gospel of his Son, will contribute to our Tract Fund, they will usefully employ many zealous young converts, who are as unable to buy tracts as others are to distribute them.

NOTICES.

HELVETIA HOUSE.—Home for Foreign Governesses, who are either disengaged, friendless, or suffering. Invalid Homes at Seaside, medical treatment free.—Among thirty thousand foreign teachers in England, great numbers are dismissed for eight weeks during the vacations, some in June, and thousands on July 22. Those generous Christians who received homeless strangers last year had the joy to bring them to Christ, and it is again in the name of the Lord that this appeal is made. Some, who were only recently converted through Mr. Saphir's preaching, would think it the highest privilege to spend their vacations in a Christian family, whilst others also long for light and peace.

9, Westbourne-grove-terrace.

Communications received with thanks.—J.A.F.; H.R.F.; Miss H.; W.C.; C.T.A.; R.L.; J.W.B.; D.W.; J.C.S.; E.B.; W.A.; J.W. von G.; J.F.B.; M.G.; L.H.; J.C.P.; W.H.J.; L.R.H.; K.M.C.J.; H.H.B.; S.B.S.; M.J.D.; L.E.V.; A.B.; S.; A.S.H.; J.A.; F.J.T.; P.W.M.; A Teacher; A.W.P.; W.P.; R.H.H.; D.H.; H.L.; J.D.; R.A.S.; J. de B.; G.D.D.; T.B.; W.H.

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NORTH WALES.

The Christians of Llandudno and Penmaen-Mawr have had a time of refreshing during a twelve days' visit of Mr. Denham Smith to them. Great love and unity were manifested by all classes of Christians, and Mr. Smith spoke to large audiences, in the Presbyterian, Welsh Baptist, Methodist, and Congregational Chapels, as well as at the Cambrian Sanatorium and St. George's Hall. The presence of the quickening Spirit of God was blessedly realized in every service, and many never seen in a place of worship were won to the feet of Jesus.

A SCOTCH HYMN.

"In the world ye shall have tribulation."—JOHN XVI. 23.

Gang in gladness, Christian freens, tae yon sunny, sunny hame,
Whaur earth's mony, mony waes ye sall never taste again;
There are thoosan's about us that wad like tae see us fa',
But through oor Elder Brither we will overcome them a'.

There are blossoms that hae budded, been blihted i' the cauld,
An' lammies that hae perished, because they left the fauld;
But cower in aneath His wings wha died upon the tree,
An' gaithers in His bosom helpless weans like you and me.

In the warl there's tribulation, in the warl there is wae;
But the warl it is bonnie, for oor Faither made it sae;
Then brichten up yer armour, an' be happy as ye gang;
Tho' yer sky be aften clouded, it winna be for lang.

D'ye see Him gaun foremost, d'ye see His thorny croon?
Are ye watchin' hoo He's conqur rin, and trampin' foemen doon?
Just press ye on ahint Him, dinna wanner far awa,
But bide ye near oor Captain, an' through Him we'll conquer a'.

Oh, the years they pass awa', like the snaw-flake on the river!
If we dinna tak' Him noo, He may gang frae us for ever;
But then if we tak' Him noo, oh how happy we will be!
Ye ken, we're wearin' aye the nearer to oor ain countrie.

Oh, the bicker an' the din, an' the sabs o' weary men!
They are aften sair to bear, but they're comin' tae an en'.
Oh, the birdie's sang is sweet in the sunny month of June;
But the music o' His foot has a sweeter, sweeter soun'!

Sae, then, dinna look forfoughten, but min' there's help abune,
An' the sabbin' an' the sighin' will a' be ended sune;
The cluds that wreathe the hill-tap gang awa' at break o'day;
Sae will it be wi' us, freens, for oor Faither wills it sae.

Then buckle on oor panoply, an' sing we as we gang,
The sough o' Jordan's river-wave will gladden us ere lang;
For through Him we've conquered a', and to Him let praise ascen'.

Hosanna and hosanna! Hallelujah to the en'!

E. P. School, Tweedmouth.

WILLIAM MITCHELL.

FALLEN ASLEEP.—Miss Lowe writes us:—"On Saturday evening, the Lord permitted me to witness the blessed, peaceful departure of his beloved and faithful servant, HARRIET PERFECT, in full possession of her faculties, repeating with almost her latest breath his own words, John xvii. 23."

DUBLIN.—MEETINGS OF BELIEVERS will be held in the Metropolitan Hall, on Tuesday and Wednesday, July 6 and 7, at 8, 12, and 7. Admission by tickets. Requests for Prayer to be sent to William Foy, Esq., 13, Lower Mount-street; or to James Barton, Esq., Dandalk.

CORRECTION.—In our issue of last week, p. 8, it was stated that the farewell lines to the Continental brethren were written by Madame Gobat. We learn, however, that they were written by her sister, Mrs. Rappard, eldest daughter of the Bishop of Jerusalem.

FORTHCOMING SPECIAL MEETINGS.

CONFERENCE HALL, MILDWAY PARK.—Annual Mildmay Conference on Wednesday, Thursday, and Friday, June 23—25. Subjects:—"The Glory of the King," "The Power of the King," and "The Presence of the King."

LUTON TOWN-HALL.—Conference on Holiness, Tuesday, Wednesday, Thursday, and Friday, June 29 to July 2. Meetings each day: Prayer, 7 a.m.; Conference, 10.30; Ladies' Meeting, conducted by Miss Charlotte Mason, of the House of Rest, 3 p.m.; Young People's Meeting, 6.30 p.m.; Conference, 7.30. Circulars with names of speakers may be had of the Rev. G. Newton, Hon. Local Secretary, 25, Liverpool-road, Luton.

MONKHAMPS, WOODFORD, E.—Consecration Meetings, on Mon., Tues., and Wed., July 5 to 7. The Meetings on Monday are for Conference, and are intended for the clergy interested in the movement. Mr. E. Pearsall Smith and others will take part. Application for tickets to be made to the Rev. E. P. Felly, Woodford-Wells, London, E.

MESSRS. MOODY AND SANKEY'S MEETINGS.

NOON PRAYER-MEETING daily, from 12 to 1, at Victoria Theatre (Waterloo-road, corner of New-cut). CAMBERWELL-GREEN HALL.—Gospel Addresses by Mr. Moody, singing by Mr. Sankey, every evening in June, except Saturdays, at 8 p.m. No tickets required. Bible-readings or Addresses this week on Wednesday and Thursday; subject, "Heaven," and Friday, subject, "Trust," at 3.30 p.m. Tickets of admission to be obtained at Camberwell-green Hall, S.E.; or at Moorgate-street Hall, E.C.; or by letter to the Hon. Sec., enclosing stamped directed envelope. Admission without tickets after 3 o'clock. BOW-ROAD HALL.—Gospel Addresses by Rev. W. H. M. H. Aitken, of Liverpool, on Wednesday, Thursday, and Friday evenings, at 8 p.m. Singing by the Jubilee Singers from America, on Thursday and Friday. VICTORIA THEATRE.—Gospel Addresses by Major Cole, of Chicago, Wednesday, Thursday, and Friday, at 8 p.m. Y.M.C.A., Great Marlborough-street, Regent-street, W.—Young Men's Meetings, in connection with Messrs. Moody and Sankey's services, every evening, at 8.30. All young men are cordially invited. DUKE OF WELLINGTON'S RIDING SCHOOL, Knightsbridge.—Sunday, June 27, Mr. H. Varley, at 3.30; Lord Radstock, at 7.30.

MECHANICS' INSTITUTE, NOTTINGHAM.—Five Days' Convention for the promotion of Scriptural Holiness, commencing July 12th. Mr. and Mrs. P. Smith, N. Sherbrooke, Esq., Rev. E. H. Hopkins, and others, are expected to take part. Details may be learned on application to Rev. G. R. Thornton, Rector of St. Nicholas, or Rev. R. Dawson, St. Ann's Well-road Chapel, Nottingham, Hon. Secs. THE SERVANTS' MISSION, 14, Sloane-terrace, S.W.—The Quarterly Meeting, Thurs., July 1, for Praise, Prayer, Addresses, and Conference on the following subjects:—"Young Converts, and how to help them"; "A Servants' Christian Association: Its desirability and object." Tea at 6. CENTRAL-HILL MISSION ROOM, Upper Norwood.—Friday, June 25th, Mr. Archibald G. Brown, at 7.30; Sunday, 27th, Mr. Frank H. White, at 7. TALBOT TABERNACLE, Talbot-road, Notting-hill, W.—Mr. George Müller, of Bristol, will preach on July 1 and 2, at 7 p.m.; and on Sunday, July 4, morning and evening. GREENWICH TERMINUS (Large Hall).—Address by Mr. H. Edwards, on Tuesday, June 29, at 7.30 p.m. OPEN-AIR MISSION.—Preachers' Meeting on Monday next, at Moorgate-street Hall. Address by Rev. J. Gritton, on "The Misuse of Isolated Quotations from Holy Scripture." Tea at 6. Chair to be taken by Geo. Williams, Esq. Y.M.C.A., 165, Aldersgate-street, E.C.—An Address to young men, on Thursday, June 24, at 8.30 p.m., by the Rev. Wm. Windle, M.A. "FAIRLOP FRIDAY," July 2.—Special Open-air Services in Bow, Mile-end, and Whitechapel-roads. Conference and Tea for workers engaged. Full particulars to be announced shortly (See Advt.). IRON ROOM, Upper Clapton.—Mr. Denham Smith every Sunday at 6.30, and Friday at 7.30, during the present month. VESTRY HALL, King's-road, Chelsea.—Special Services.—Mr. C. Russell Hurditch will preach each Tuesday and Friday night, at 8. Christian workers affectionately invited. MALDEN HALL, Haverstock-hill.—Mr. Herbert Hill, Sundays, at 7; Wednesday, at 7.30. WEEKLY NOON PRAYER-MEETING, St. George's Hall, Langham-place, W.—Every Wednesday, from 12 to 1.

DAILY PRAYER-MEETINGS.

VICTORIA THEATRE, 12—1, Messrs. Moody and Sankey's Meeting. BOW-ROAD HALL, Burdett-road, 12—1. CENTRAL CITY NOON PRAYER-MEETING, Moorgate-street Hall, corner of London Wall, 12—1. Ladies' meeting, 1 to 1.30. Y.M.C.A., Stafford Rooms, Titchborne-st., Edgeware-rd., 12—1. MILDWAY CONFERENCE HALL, Mildmay Park, at 12. No. 59, LOMBARD-ST., Mon., Tues., Thurs., Sat., at 1; Wed. and Fri., at 12.30. EAST-END CONFERENCE HALL, Cariton-sq., Globe-road, at 12.30. WOOLWICH, 14, Thomas-street, 12 to 1. SUSSEX HALL, Leadenhall-street, at 1. SUNDAY-SCHOOL UNION, 56, Old Bailey, at 1. PEOPLE'S HALL, 272, Whitechapel-road, at 1, except Saturday. THE PEOPLE'S HALL, 188, High-street, Deptford, 1—2. GREEN LANES WESLEYAN CHAPEL, N., 6.45 a.m. PERKHAM EVANGELISTIC MISSION, 116, Hill-street, 12—1. TOTTENHAM.—Brook-street Chapel, 12—1. ST. MATTHEW'S VESTRY, Denmark-hill, from 12 till 12.45. ONSLOW HALL, Neville-street, Fulham-road, Sat. even., at 7.30. UNION HALL MISSION, Carlisle-street, Edgeware-road, 12—1. 19A, GREAT PORTLAND-ST., Oxford-circus, 3 p.m.; on Saturdays specially for children and their friends. GREENWICH.—Large Hall, Railway Station, 12—1.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Spiers's services at Stafford are postponed. Seaside Service to commence at Weymouth, July 7. (See Advt.) Children's Evangelistic Band.—Mr. Russell, at Home for Destitute Children, Kilburn-square, June 29, July 1, 2, at 7.—Open-air services: Mr. Russell, in Regent's Park (near the Fountain), every Monday, at 6. Messrs. G.S. and J. W. Jordan, on Blackheath, every Saturday, at 3.30.—City Weekly Prayer-meeting at Weigh-house Schoole, Fish-street-hill, every Tuesday morning, 9 to 9.45. HOUSE OF REST, 7, Cambridge-gardens, Kilburn-park, N.W.—Meeting every Friday, at 3 p.m., on "Faith's Rest, and the Believer's Progress in the Divine Life." MOORGATE-ST. HALL.—Thursday, June 24, at 7.30, About 8.30 the Meeting will be open for short prayers until 9. Also, a Gospel Service for the Young is held every Saturday afternoon, at 3. Parents, teachers, and friends are invited to bring their children. The Young Men's Meeting on Friday evening is discontinued for the present. A Meeting for Young Women only, every Saturday afternoon, at 3, in the Upper Room (entrance from London Wall) to be conducted by Young Women. 321, FULHAM-ROAD.—The Governesses' Prayer-meeting on the last Saturday in each month, at 3.30.

Donations received by Messrs. Morgan and Scott to Saturday Morning, June 19th, 1875.

Table listing donations with columns for item name and amount. Includes entries like 'Gratuitous Circulation of "The Christian"', 'Rev. E. Clarke's Mission in Italy', 'Cripples' Home', etc.

Home for Working and Destitute Lads—[N.A.S. £1, and One Gold Guard Ring.] Good Temples—[£1 received with thanks for Mrs. Dalby's Home.]

Jesus errettet mich jetzt.

JNNIG.

NACH EINER ENGLISCHEN MELODIE.

1. { Hörst es, ihr lie - ben, und ler - net ein Wort, Das euch zum Se - gen ge - setzt, . . }
 { Sprech es mir nach, und dann sagt's wei - ter fort : " Je - sus er - ret - tet mich jetzt. " . . }

Sind eure Sünden gleich blutroth und schwer,
 Ist das Gewissen verletzt,
 O so sprecht gläubig (vergeast es nicht mehr) ;
 " Jesus errettet mich jetzt."

Wenn euch die Welt mit Versuchung anficht,
 Satan euch nachstellt und hetzt,
 So wiederholt es und fürchtet euch nicht,
 " Jesus errettet mich jetzt."

Wenn euch in Leben manch' Trübsal and Noth
 Thränend die Wange benetzt,
 Sagt nur ganz ruhig im Aufblick and Gott :
 " Jesus errettet mich jetzt."

Kommt ihr dann hin zu dem finsternen Thal,
 O so sprecht jubelnd zuletzt :
 Nun geht's zur Herrlichkeit, freut euch zumal,
 " Jesus errettet mich jetzt."

The following has been written as a translation of the above, transposing the third and fourth verses. Your readers will, perhaps, improve this translation, or write a new one, or compose a new hymn, as they may feel disposed.

Hearken, beloved, and learn this grand truth ;
 Learn it, and heaven you know ;
 Sing it together in age and in youth—
 " Jesus saves me now."

CHORUS—Jesus saves me now,
 Jesus saves me now ;
 Yes, Jesus saves me all the time—
 Jesus saves me now.

If sin defleth with deep crimson stain,
 Doubts ne'er one moment allow ;
 Trustfully, joyfully sing forth again—
 " Jesus saves me now."

If tears of sorrow your face should bedew,
 If grief should heart-furrows plough,
 Cheerfully sing forth this truth ever new—
 " Jesus saves me now."

What though the world and the devil allure,
 Tempting to yield up your vow ;
 God's word is certain, experience is sure—
 " Jesus saves me now."

When to the lonely, dark vale you must come,
 Glory will beam on your brow ;
 Triumphant shout, " Angels welcome me home ;
 Jesus saves me now ! " J. M.

A NEW HYMN WANTED.

While R. Pearsall Smith was preaching in Carlsruhe, Baden, he remarked :—" I can speak but one sentence in German, but that one, spoken in faith, is enough to carry me safely all through life, and finally up into glory." The sentence is, " Jesus errettet mich jetzt." Pastor Ernst Gebhardt, of Zurich, the Sankey of Switzerland, caught up the thought, and wrote the hymn, " Jesus saves me now."

It has been caught up over Germany, and sung by tens of thousands ; and hundreds, it is said, trace the reception of saving faith to the singing of this hymn of present realization, which has its application not only to deliverance from the guilt, but also from the power of sin.

At the breakfast of Continental pastors, attention was called to the argument of Paul as to the character of our Lord, based on the letter " s." He saith not, " And to seeds, as of many ; but as of one, and to thy seed, which is Christ." So the gospel is not, " Save me, Jesus ! " but " Jesus saves me." The German chorus was translated into French, Italian, and other languages, and one of the most touching scenes of our lives was to hear the same thought sung in a chorus of so many languages at once, by brethren from twenty nationalities.

It is now decided, while retaining this chorus, to have, in a new edition of the " Hymns of Faith and Consecration," used at Brighton, a hymn expressing present salvation from the guilt and also from the power of sin. Will our friends who have the gift of song do their best, and send their verses to R. Pearsall Smith, Monkham, Woodford, Essex, not later than June 29th, by whom they will be gratefully acknowledged ?

N.B.—The tune requires the metre to be 10.7.10.5. The last line of each verse must be, " Jesus saves me now."

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.—For blessing received in answer to prayer at a week of special services at Blacktoft, Yorkshire.—For a special answer to prayer on behalf of a brother.—For great blessing, granted in answer to prayer, at Cromer.—For answers to prayer in Dublin.—That the head of a family has left off taking strong drink, which was insensibly gaining power over him, and prayer that the remainder of his days may be spent in a Christian manner.

PRAYER.—For a friend who says she has found rest in unbelief.—For a backslider.—On behalf of a sister in deep despondency, fearing God has left her for ever.—For a father and husband, who has sadly given himself to drinking.—For

a French Bible-class and prayer-meeting, Collier-street, Pentonville-road.—On behalf of a family emigrating to Sydney, New South Wales.—For a son, a clergyman, who is being rapidly led away by the errors of Ritualism.—For a young woman who has grievously backslidden, but who earnestly desires to be restored.—For a mother, that she may yet find out where her long-lost son is, and, if still alive, that he may be saved and restored to his family.

PLACES.—For blessing upon Naples ; for the deliverance of this city from the power of priests and idolatry ; that God may send his Spirit in great power upon the preachers of the gospel in Naples, and unite their hearts in love.—For the eight days' Mission at Dawley, Shropshire, commenced June 20, conducted by the Rev. T. A. Aston, Vicar of St. Luke's, Cheltenham.—For Great Billing, a village near Northampton.—For the Lord's work in Dundalk barracks for the next twelve months.—For a blessing upon the work among the youths of Dover.

CONVERSIONS.—A son for his father.—For one exposed to constant peril on the sea, and who has recently suffered shipwreck. Also for two young men whose father is an office-bearer in the church ; and for a dear father.—For a mother who is very anxious, an only son, and three daughters.—For an unconverted father and two brothers.—That the death of a dear sister may be blessed to a sister yet without Christ.—For one advanced in years.—For five children and their parents.—For those at my home who, I am afraid, have not given themselves to Jesus.—For a husband, and the son of pious parents, that he may be led to true decision for Christ.—For the immediate conversion of an only brother.—For a young man, a publican, given up to drink, and whose mind is failing, that his widowed mother's earnest prayers may be heard for him ; and his wife, that they may be brought to Jesus.—A mother asks prayer that Messrs. Moody and Sankey's meetings may be blessed to her three daughters and son.—For all my unconverted relations, especially my mother.—For my three orphan brothers

SCRIPTURE-READERS' SOCIETY FOR IRELAND.—Of the Annual Report of this Society for 1874, we need only quote Lord Shaftesbury's remark on hearing the previous report read :—" I must say it is one of the most sensible reports I have ever read in my life. Your men are engaged in a noble work, but you make no boast." At the recent annual meeting at Exeter Hall his Lordship said he could speak as highly of the present report. Perhaps our readers will write to the Secretary, (Captain Kearney White, 27, Lower Pembroke-street, Dublin,) and obtain a copy.

The Christian.

"FROM HOUSE TO HOUSE."

ADDRESS BY MR. MOODY TO THE SUPERINTENDENTS AND VISITORS OF THE HOUSE-TO-HOUSE VISITATION.

In the course of his remarks at the meeting of visitors at Mildmay Conference-hall, on Saturday evening last, and after hearing various reports as to the London visitation, Mr. Moody said:—

What these men have told us has set me all on fire. It has carried me back to the days when I used to be visiting from house to house; and I learned this by experience, that the first time you visit a house, you do not accomplish much. The second time you will do more, and the third time still more. If you, friends, have got a district to visit, I hope you will keep to it, and will not think of giving it up. The oftener you go, the more they will welcome you; and those who, perhaps, have slammed the door in your face will open, not only their doors, but their hearts, and will be glad to receive you in a little while.

There is one district in Chicago that I had for twelve years, and every year my influence increased there. When I first commenced, it seemed as if the very stones in the walls and on the side-walk frowned on me. There were whole streets where there was not a door open to receive me. There is not a family now but would welcome me—Jews and Gentiles, Roman Catholics and Protestants; but it took a long time to do it.

Let me give you a few facts. I remember once getting a young lady into my Sabbath-school. She was a Roman Catholic, and her brother was studying to be a priest. She had got a Testament at the Sabbath-school; and her brother, when he came home, found it out; her mother had told him. The mother could not keep her away from the school, and the daughter had locked her Testament in her trunk. When the brother heard of it, he broke open the trunk, and burned the Testament. I went to the house, as she ceased to attend, and found she was not at home. Some time after, she came to me, and said she could not attend any more on account of her brother. I watched my chance. I thought the brother would, perhaps, be reached some time, in some way. Every vacation, when he came home, he was very bitter against our school. One day, however, he was sick, and I thought, "Now is my opportunity." I went to the house, and sat right down by the bedside, and began to talk to him. I did not talk about his soul, or about religion; I spoke about his sickness, and asked if I could do anything for him. I went out, and got some fruit for him. He asked me to come back again; and after I had gone, he asked his mother who I was. She told him. Well, he had asked me to come back again, and he did not know what to do. However, the door was opened to me, and, to make a long story short, the young lady soon after found peace in believing. They were both consumptive, and she shortly afterwards died a triumphant death. I did what I could to keep him comfortable in his last days, and he too died a most triumphant death. I

was thinking to-day of their being together in heaven. But it took day after day, and week after week, and month after month, of visiting and kindness to overcome their prejudices. I do not believe there is a Roman Catholic family in London but could be reached. We do not want to talk against their religion, but simply to hold up Christ. I have had a rule for years in my church, that if any man talks against the Roman Catholics, I will be content to see him if I am anywhere near him.

Then I know that Roman Catholics are very much opposed to receiving tracts, so I never give them a tract. We get pictorial papers, such as the *British Workman*, and there is no Roman Catholic family which would not be glad to get a good pictorial paper. We put a notice of our Sabbath-school and prayer-meeting on these papers, and these get carried into the homes. We have circulated thousands on thousands of these papers, and I do not know that I have seen half-a-dozen of them torn up. If you want to win the mothers, get hold of the children. Sometimes the children invite you back, so that you have an excuse for going, and if you take a few pictorial papers with you, they will be glad to see you.

Then there are the publicans, of whom we speak so much, and whom we condemn so much in our meetings. I believe they can be reached if we go to them in the spirit of the Master. It may take long months or years. Almost the last man to join our church before I left was a publican, a man I had been after for twelve years. I suppose I have been at his house from 200 to 300 times, and have spent two or three days, if it were put together, talking with that man. One day we said we would call on our friend D—. We went, had prayer together, and asked him to the meeting. He came to the meeting, and the Lord met him there; he was converted. Very soon he brought his wife, and his daughter, and his son. He is out of that hellish traffic now and working for God; but it took twelve years to reach him. I do not believe you are going to do very much good by going once to these houses. Go every week, and there will be thousands of families reached in this way. Let us never give up a man, and bear in mind that we have God with us. He is above everything, and will help us if we only persevere.

I am coming to the conclusion that if we are to accomplish much, we must have more *perseverance*. Mr. Moody related, in illustration of what might be done by persistent effort, how he had been instrumental in the conversion of an atheistic publican, who had now given up that business, and, with his family, were now working in connection with his Church, and among his best friends, in Chicago.

Another thing we must have, *boldness*. If God is with us, let us go into the darkest dens in all London and preach the gospel; God will go with us. I came home one day, and got a note from two men to be at the opening of a large billiard hall. I went and asked them if they were in earnest. Yes, they said, they were. Very well, I said, I would come; had they any objection to a friend coming with me? No. I told them that if anything went wrong I might call on my friend. Oh, they said, they did not want to have any praying. I said I could not go where I could not take my Master with me, and where I could not pray to Him. Well, they said, I had better not come. But they had invited me to come. Oh, they did not want me. But I said I was

coming. Well, they would not let me in. So I asked if they would compromise the matter by letting me pray now. In order to get out of it they let me pray. I got down between those two rum-sellers, and prayed that God's withering curse might rest on their business, and that their souls might be saved. I believe God helped me to pray; at all events, in three months that billiard hall and public-house were closed up, and one of these men is now a shining light in our city. The time has come to open a war of aggression upon the enemy. During our war, the generals who were all the time on the defensive never succeeded, but those who took the aggressive and carried the war into the enemy's camp carried all before them. Supposing they do slam a few doors in our faces. Shall we be above our Master? If we are to carry the gospel into these homes, let us go in his name; let us have more courage, and God will help us. He could not use Elijah when he was hiding away in the wilderness; but when he stood on Mount Carmel, against Ahab, and the whole nation, God could use him.

There was a time in our city when the Roman Catholics opposed me, so I thought I would go and see the bishop. I went to his house and rang the bell, and one of the sisters came to the door. I pressed right in before I got an invitation, and told her I wanted to see the bishop. She said I would have to write down what I wanted, and he would let me know. I told her it was a private matter, and that I must see him in person. He was very busy, she said, and I must come again. I said I would wait till he had leisure. She tried to get me to go out, but I had no idea of going out when I had once got in. Presently she went upstairs and told him. He came down, and received me very courteously. I thought I would just let him hear how I was converted. I told him how I had gone to work to try and reach some of the poorest, and how some of his people had come to oppose me by throwing stones and brickbats. I said if I was wrong and they were right, they ought to come to me in the spirit of the Master, and if I was right and they were wrong, surely I deserved to be treated better. Well, he said, if I would go into his church he would clothe me with power. But, said I, I was converted in a prayer-meeting, and you don't have any prayer-meetings; I do not know what I would do without the prayer-meeting. Then, I said, he allowed all these rum-sellers into his church; that I believed they were doing the devil's work; and if I were to join his church, I could not possibly have any fellowship with these men. Well, they had thought a good deal about that; but if they put them out of the church, they were afraid they would go down to purgatory. I said they would go to purgatory whether they were in the church or not. Well, he would not discuss that, but if I would go into the Roman Catholic Church I would have great power. After some conversation, he told me that only ignorant Roman Catholics thought it was wrong to pray with a Protestant; the intelligent ones would do so. Well, I asked would he pray with me. Oh, yes. Then let us pray together. We went down on our knees, and I prayed for him, and he prayed for me. I never heard a more orthodox prayer in my life. When we had prayed, he took me by the hand, and said I was the first Protestant who had ever come to him in the spirit of Jesus Christ, and that I should have no more trouble from his people. And as long as he lived I never had. There was not a minister in Chicago who treated me better. Let us go to them in the spirit of the thirteenth chapter of 1st Corinthians, and I do not believe there is a heart, however hard, or black, or depraved, but can be reached.

Let every worker who has taken a district go right on, visiting year in and year out. The longer you visit the more you will get blessed. Do not think of letting this work stop. I hope there will be something practical come out of this meeting, and that there will be a band of workers who will carry the gospel into the homes of the people. It is a very good thing to carry the gospel into China and India, and I hope those who go to these

lands will be greatly multiplied. But there is plenty of work to do in this city, and each one of us ought to be missionaries. We speak of mission halls and churches; every church of God ought to be a mission church. If we have not the desire to go from house to house to tell the story of the cross, we have not the spirit of Christ.

At a subsequent stage of the meeting Mr. Moody strongly urged the formation of bands of Christian workers to go out in all parts of London on Sunday evenings and invite the people to the churches and chapels in the neighbourhood. He said that in Chicago they had a list of all the people in their district, with the churches and chapels they attended, and if there were those who went nowhere, they made special efforts to get them to go. He also laid great stress on kindness and attention being shown to strangers in a church, so as to encourage them to come back, and to feel that some one took an interest in them. Elsewhere we give a brief account of the meeting at Mildmay.

THE HOLY SPIRIT'S RELATION TO CHRISTIAN LIFE.

We all rejoice in believing that the divine Agent of our regeneration is the Holy Spirit. The new life, new nature, or new man, which is produced in us in regeneration, is born of the Spirit.

Do the New Testament scriptures teach that the Holy Spirit permanently dwells with and abides in the regenerate child of God? The answer is unequivocal: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. iii. 16.) "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (1 Cor. vi. 19.) "Now, if any man have not the Spirit of Christ, he is none of his" (Rom. viii. 9). These passages illustrate and fulfil our Lord's declaration concerning the Spirit of truth: "Ye know Him, for He dwelleth with you, and shall be in you" (John xiv. 17). Clearly, if any one be a regenerated child of God, in that person God the Holy Spirit dwells. This is the normal and constant condition. The passages quoted declare what is the fact as God is pleased to disclose it to us. It behoves Christians absolutely to believe, to repose heart-confidence in, these divine declarations. We must not wait until we feel that the Holy Spirit dwells in us, but believe it to be true on the authority of God's word, and true from the first hour of each Christian's life unto the last. Thus the Holy Spirit is revealed to us as being in the Christian always.

Another class of passages declares that the proper and habitual condition of the believer is that of being "in the Spirit." Thus, in Rom. viii. 9, we read, "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you;" that is, upon the assumption that they were Christians, it was to be held as true that the Holy Spirit dwelt in each one of them, and equally true that each one was "in the Spirit." So again, we are said to have "joy in the Holy Spirit" (Rom. xiv. 7). Moreover, John tells us, in his first epistle (ii. 27), that "the anointing which ye have received of Him abideth in you, . . . ye shall abide in Him."

The book of Acts describes the inauguration of the era of the dispensation of the Holy Spirit. The day of Pentecost was the fulfilment of the Baptist's announcement, "He shall baptize you with the Holy Ghost." The Pentecostal day was as truly special as the day of Christ's nativity in Bethlehem was special. Pentecost was emphatically the day in which the Lord baptized his disciples with the Spirit.

The case of Cornelius, narrated in detail in Acts x., is adduced as having some speciality characterizing it. It is said (ver. 44), "the Holy Spirit fell on all them which heard the word." The Jewish Christians were surprised because that on those who were not Jews "was poured out the gift of the Holy Ghost." This was special, because the next verse says that they spoke "with tongues."

The ground upon which Peter urged their baptism in water was, not that they spoke miraculously, but because they had received the Holy Spirit as well as the Jewish believers. It is not called by the inspired writer a "baptism of the Spirit."

The narrative in Acts viii. 14—16, agrees with the account given in Acts xix. 1—7, in this, that in both instances there had been imperfect teaching, and that, consequent on the fuller teaching concerning Christ being set before them, both those at Samaria and those at Ephesus "were baptized in the name of the Lord Jesus." The inspired narration of these two examples shows that the apostles held that, as soon as persons truly believed the full doctrine of Christ's gospel, then they received the Holy Spirit. In neither case is it stated that it was "a baptism of the Spirit."

Such expressions as "Grieve not the Holy Spirit," "Quench not the Spirit," are in perfect accordance with the truth that the Holy Spirit abides in the Christian. The earthly father, though grieved by some actions of his child, does not think of abandoning the home circle. An act of disobedience toward God results in the obscuration of Christ's light in the soul, but does not cause the Holy Spirit to forsake it.

If it be asked, Where shall we find in Scripture full and clear teaching concerning the great truth of justification? we answer, in the Epistles. So, as to the great question of living: a sanctified life, we must ask Paul, Peter, John, James, and Jude for decisive teaching. What is there in the inspired Epistles to establish or favour the opinion that Christians, after they had been justified by faith in the Lord Jesus Christ, were to seek, either immediately, or at some subsequent time, "a baptism of the Spirit"? We know of no single verse in these Epistles that either asserts or supposes any such thing. These Epistles do speak of saints as having "received," as possessing the Spirit, but they make no allusion to their having been baptized of or in the Spirit, nor do they urge believers to seek it.

St. Paul says to the Ephesian Christians, "Be filled with the Spirit." Several times reference is made to those who were "full of the Holy Ghost." This we understand as being in perfect harmony with the fact that they were possessed of the Holy Spirit. But this is a very different thing from an exhortation to seek a "baptism of the Spirit."

We know that the minds of many earnest Christians at Brighton were perplexed as to this matter. They did not see the solid platform of truth as to walking holly before the Lord, which is plainly revealed in the Scriptures. We most honour the Holy Spirit by using his truth, yea, Christ's truth, according to his own revealed will. To bid Christians to seek a "baptism of the Spirit," is to turn their attention in upon themselves and upon the conceived action of the Holy Spirit on the soul. The prerogative of the Spirit is to take of the things of Christ and reveal them unto us. Let believers but appropriate these most blessed truths with fullest confidence, making them the basis of every day's life; then will they experience the sweet peace, light, and power of walking in the Spirit without fulfilling the lusts of the flesh.

"In the last day, that GREAT DAY OF THE FEAST, Jesus stood and cried, saying, If any man thirst, let him come unto ME, and drink. He that believeth on ME, as the SCRIPTURE hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believe on HIM should receive; for the Holy Ghost was not yet given; because that JESUS was not yet glorified" (John vii. 37—39).

S. M.

RENFREW.—A good, steady evangelistic work has been going on at Renfrew since March, 1874, when a weekly gospel service was begun in the new Town-hall, and continued ever since. It has been blessed to many souls, especially to numbers of young men and women, who, a twelvemonth ago, were on the world's side, but who are now, by life and labour, helping on the work of God.

MEETING OF THE EVANGELISTIC CHOIRS.

Mr. Sankey desires to meet the members of the several choirs who have assisted him in the service of song at the special meetings in the north, east, west, and south of London, on Monday, July 12, at ten o'clock a.m., at Camberwell Hall (south side). After a service of praise and thanksgiving, continuing one hour, those holding choir tickets will join an excursion to the Crystal Palace.

BOYS' MEETING, ABERDEEN.

After Messrs. Moody and Sankey left this town, which they did on June 29, 1874, a men's meeting was carried on in Free Trinity Church each evening from eight to nine o'clock, in which not a few were led to decide for Christ. This meeting was continued without intermission until Tuesday, August 18, when a tea-meeting was held under the auspices of the Young Men's Christian Association. Truly the Lord manifested his presence that night. From that date it was proposed to have the meetings on Tuesday, Thursday, and Sabbath evenings. It was also proposed to have a Boys' Prayer-meeting on Friday evenings from eight to nine o'clock in the Y.M.C.A. rooms, and all the boys present who wished to become members were asked to remain at the close. A good number responded to the call, and on the following Friday the first meeting was held, at which there were about forty present.

Mr. Shirreffs, who is now secretary of the Y.M.C.A., was, and has been, chairman ever since, and it is to his untiring zeal, under God, that much of our success has to be ascribed. After this meeting the attendance gradually seemed to decrease, until at last it had come so low as eleven. Still the meeting went on, and some of those who had come from the first, still continued to do so, and often from the closet, as well as from the meeting, did the prayer arise, that the Lord would hear our cry, and begin a work in that place.

Gradually the number increased until it had reached between seventy and eighty. The prayers seemed more fervent, whilst one and another of the boys stood up and read a text, at the same time pleading with the unsaved ones present to come to Christ, telling them how happy they themselves were, and the result has been that not a few boys, we believe, have been savingly brought to a knowledge of the truth. At the last meeting several remained at the close, seeking to be pointed to that loving Saviour, and left rejoicing in having found Him.

The attendance still increases. At present there are 115 on the roll. A committee has been appointed, who go round and visit the boys at their homes when they are absent from the meeting. They have also commenced to go round several of the streets before the meeting commences, and invite boys to accompany them, and the effort has met with success. "Not unto us, O Lord, not unto us, but to thy name be the praise."

I trust you will give this a space in your valuable paper, as I think there should be such meetings held in every town. There may be many difficulties in the way; but it is not in our own strength we are to undertake any work for the Lord, but in his.

The Lord has greatly blessed the effort in Aberdeen. Will He not do so in other places? "And the boys grew."

We ask your earnest prayer for a great blessing on this and all similar meetings. ONE OF THE BOYS.

June 16, 1875.

FAIRLOP SERVICES.—May I call the attention of your readers to the fact that the Fairlop Services will be held on the 2nd of July (Friday next), at the Rev. Archibald Brown's Tabernacle (see advertisement), close to the Bow-road Hall, and all that is required of Christian workers for admission, is their names and addresses, or particulars, and tickets will be sent to any applicant by return of post. Workers, and converts moved to begin lives of usefulness from the recent revival services, are especially invited. There is work in the East for more than the 1000 workers we are asking for at present.

G. J. KNIGHT.

MISSION AT CURZON CHAPEL, MAYFAIR.—A Mission-week is being held at the Rev. W. Haslam's church, Mayfair, conducted by the Rev. W. H. M. H. Aitken. Many will remember what a time of blessing was enjoyed last year during a similar week of special services. We are unfeignedly glad to learn that Mr. Aitken, in view of the present need of, and vast openings for, evangelistic effort, has resigned his charge of Everton, and will devote himself to gospel work wherever God may lead him.

MILDMAY PARK CONFERENCE.

Another Mildmay Conference has passed, and it has been as hallowed a season as any that have preceded it. That two or three thousand Christians should assemble together for three days to consider the Glory of the King, the Power of the King, the Presence of the King, is in every way an important and significant fact. It gives the honour where honour is due; it puts Christ, and not experience, in the foreground.

The subject proposed for consideration was second in importance to none which could be named, and one on which the Church of Christ needs as much instruction as on any other.

We do not attempt a verbatim report of the addresses, as a volume will, as usual, be issued, containing a full report, price 1s. 6d. paper, 2s. 6d. cloth, with 3d. extra for postage, obtainable from the Hon. Captain R. Moreton, Conference Hall, or by local purchasers, from Mr. Skinner, 88, Mildmay-park.

WEDNESDAY, JUNE 23.

MORNING MEETING.

Scarcely had the clock in the great hall ceased to strike the hour of eleven, when Mr. S. A. Blackwood, who presided, rose and, addressing a crowded meeting, said: Beloved friends, it is to meet, not each other, but "The King," that we are now come together. Let almost the first words that are heard be those of the King Himself, as found in Isa. vi. We will spend a moment or two in silent prayer before I read to you the Word, so as to prepare you to hear his voice.

After silent prayer, Mr. BLACKWOOD read the passage mentioned. Then was sung the hymn commencing—

"O holy, holy Father,
O Christ ascended high."

Rev. DANIEL WILSON, vicar of Islington, offered the opening prayer, and another hymn being sung,

Mr. BLACKWOOD said: Let me ask your attention for a few minutes only to a passage in 1 Chron. xii. We read there of a great conference. It took place at Hebron, which we know means "fellowship." And "truly our fellowship is with the Father and with his Son Jesus Christ." There were 240,822 persons there—a great deal larger than this. Part of the conference was composed of a number of people who, in previous days, had been looked upon with suspicion—the tribe of Reuben, the tribe of Gad, and the half tribe of Manasseh. In ver. 37, we read of them that they were no less than 120,000—half of the whole conference. They had left the place that they had chosen for themselves and their cattle on the other side of Jordan, and now, with perfect heart, they had come to Hebron to make David king.

And we read, in ver. 39, that "there they were with David three days, eating and drinking." And that is just what we have come for—one purpose at least—for three days' fellowship with "Great David's greater Son." He says, "Eat, O friends; drink, yes, drink abundantly, O beloved." "What their brethren had prepared for them." We read at the end of ver. 40, "There was joy in Israel." Now we believe our God has prepared for us, though our brethren have come with thoughts arranged, and words chosen and prepared. If their preparation is worth anything, it is of the Lord Himself, and we are not to look to them, but, as some one said this morning, at our early prayer-meeting, "We are not to look even *through* them to the Lord; but we are to see the Lord in front of them, and them behind Him."

One great feature of the company was—it is several times mentioned—they could keep rank. I think it has been a noteworthy feature of these Conferences, from the very commencement, and for which all praise is due to the Captain of our salvation, that our ranks have been kept, and that there has been no jarring, that there has been sweet, lively, happy harmony, because there has been "the unity of the Spirit in the bond of peace." And we cannot but believe that this Conference will be signalized by the same. We may have differences of opinion on many points. We come not to discuss them, but we come to see the King, the Lord of Hosts, to hear of Him, to speak to Him, to behold his beauty. Looking away from the points wherein we differ, let us look at the great Centre of all, and let us keep in rank!

But the grand feature of this conference was that they all had one object. They came to *make David king*; not to look at him merely, but to make him king. And they came with undivided heart for this one great purpose—a perfect heart, a sincere heart, a guileless heart. This is expressed in

ver. 38 in a negative form. Of Zebulun it is said, "They were not of double heart." What is a double heart? It is mentioned in Psa. xii. "With a double heart do they speak." These 240,000 and more had one object; they had a perfect heart in the matter. They had come from all quarters of the land to make David king. And the Lord says to us this morning, "Walk before Me, and be thou perfect." Surely we may be perfect in this matter. The one great object of each soul here to-day shall be TO MAKE JESUS KING. Not to make Him King in one sense. We shall hear of his coronation by men, and of his coronation by the Father. He is KING. "Yet have I set my King on my holy hill of Zion," saith God. We cannot make Him King in this sense; but cannot we make Him King more fully than ever in our own hearts? What will it profit us if we hear of the *glory* of the King to-day, and see some of it, as we trust we shall? What shall it profit us to hear of the *power* of the King to-morrow, or to realize the *presence* of the King, not only on the third day, but now, unless there is the making Him King now and in every heart here? This Conference will be but an occasion of loss to your souls unless you come to Hebron to-day with a perfect and sincere heart, and with the one object paramount, to let Jesus be King, though He rule in the midst of his enemies. Surely we may be loyal to Him; we may accept Him now in a fuller, deeper, more glorious sense than ever. I beseech you, as I want myself, that at the very commencement of this Conference we should give Him the highest place, the only place which by right belongs to Him.

Let us, dear friends, exalt Him in our hearts, and extol Him very high. Let us take Him as our great and glorious King. Then there will be joy in Israel. He will give you such a happy conference as you never had before. The Lord grant it, for his name's sake!

The subject of conference for the day was

"THE GLORY OF THE KING."

Rev. MARCUS RAINSFORD offered prayer, and, after reading of John xvi., said: The Spirit of God is in our midst to-day, and in this passage we learn from our great Lord what his office is. I believe it to be his *exclusive* office here on earth, just to show us Jesus, to open our blind eyes, to quicken our naturally dead understandings, to reveal unto us Jesus. He has no other news to give us but the news of Jesus, no other object to show us but Jesus, no gospel to proclaim but the name of Jesus. May we each realize the fruition of this blessed promise of our ascended King to-day! May the Holy Ghost reveal to us his *glory*!

There are very many glories of the King, brethren. Glories there are belonging to Him of which we cannot speak, because they are unspeakable by human tongue, and inconceivable by human mind. There is the glory of which He says He had it with the Father before the world was; we do not now speak of that glory. He hath a glory personal, in that He is God-man; we speak not of that glory. He hath a glory as the Mediator, the Daysman, between God and man; we enter not into that, though we reap the benefit of it. These glories, united in his own glorious person, are inseparable the one from the other; and we have, in some mysterious way, our share in them all, for He tells us so in that wonderful prayer in the seventeenth chapter of John—"The glory Thou gavest Me I have given them, that they may be one, even as we are one."

What, then, is the glory of the King we are to speak of to-day? Read it in the *titles* that Jehovah hath given to Him. "The King of Glory," "the Prince of Peace," "the Lord of Life," "the Resurrection," "the Salvation of God," "the life, and peace, and power, and wisdom, and sanctification, and righteousness of his people. This is his glory. Jehovah hath highly exalted Him, and given Him a name above every name. He hath put all things under his feet, and made Him to be Head over all things to his Church.

Read it in the *promises*, which are all in Him yea and amen for us, to the glory of God the Father. Every promise is sealed in the Lord Jesus Christ, and is to be communicated to us through the Lord Jesus Christ. This is his glory. Read it, brethren, in the wondrous purposes of Jehovah concerning Him. I remind you of the tenth verse of the first chapter of Ephesians, where we read the marvellous statement that He is the *Head of all things*. That is his glory. Here you have the Creator and the creature headed up in one; the Jew and the Gentile headed up in one; sinners of every shade and every colour, every race, every age, and every nation, saved in the Lord to an everlasting salvation—headed up in Jesus Christ.

Brethren, He wants a crown from each of you. God has given Him many crowns. Is there a poor backslider who has come in here? He wants a crown from you to-day. Give it to Him, brother or sister. His name is your introduction to the throne of grace. Is there a poor ignorant one here who has never touched even the hem of his garment? Give Him a crown; He longs for your crown. We have all a variety of infirmities, and sorrows, and temptations. There are no two of us alike, just as there were no two stones alike on the breastplate of the high priest; but the Lord Jesus wants a crown from each of us.

You remember when Moses asked God in Exodus xxxiii. to show him his glory. The Lord answered in chapter xxxiv. that He would make his goodness to pass before him. That is his glory.

Mr. Rainsford then gave an exposition of that beautiful proclamation of the name of the Lord given to Moses—"The Lord, the Lord God, merciful and gracious, long-suffering, abundant in goodness and in truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin; who will by no means clear the guilty." He then referred to his glory as revealed to Abraham, as proclaimed by the angels at the nativity, and dwelt on the glory of Christ as manifested in his life, death, resurrection, ascension, and giving of the Holy Ghost. He will return in glory. He comes to be glorified in his saints, and admired in all them that believe. His throne will be a throne of glory.

Then his glory is manifested in the instruments He uses to do his work on earth. "God hath chosen the foolish things of the world to confound the wise, the weak things of the world to confound the mighty." He makes his strength perfect in our weakness. He takes a poor sinner to whom He has revealed Himself, and makes him a mouth-piece to tell others of the glory he has tasted a little of himself. Let Him come into our hearts to-day.

After prayer by Rev. J. Denham Smith and Rev. C. D. Marston, and singing.

Dr. PATTERSON gave the second address on the subject of the day. In opening, he read and commented on the latter part of the 24th Psalm, heaven's challenge to earth—"Who shall ascend into the hill of the Lord?" etc., and earth's answer, "Lift up your heads, O ye gates; be ye lifted up, ye everlasting doors, and the King of glory shall come in!"

But it is not the glory of Christ our King simply as a mighty worker, a wonderful ruler, that we have to consider in a world like this; it is the glory of our King as the King of men, who is to subdue his enemies under his feet, and deliver up the kingdom to God his Father. I fear we sometimes look aside at the mere external matters connected with the kingdom, and forget that He exercised his kingly power in the depths of his passion and humiliation. It was Christ's self-sacrifice that was his true glory, his true gain, and his true service. We must not forget the power of Jesus' blood, but do we know the sympathy of Jesus' heart, manifested in the shedding of his blood, and in his coming down here to do the will of his Father? How this bears on us in the times of our distress and need, so that we can come with confidence unto the throne of grace, knowing that He is able and ready to hear us! The true glory of Christ was in his humiliation; the deepest depth to which He goes is the grandest height to which He ascends. We need to think of this, that we may ponder his own words, "Let him that is greatest become the servant of all; for the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." If we would be great, it is by going down; if we would be kingly, it is by becoming the slaves of Christ.

So in Christ's exaltation, too, I think his greatest glory is not merely in that He holds the reins of empire, but in that He is so patient, tender, and kind in his government still. It is the glory of his grace that truly exalts a king. We talk about imitating Christ, but I do not think we can do it by studying this action or that, and trying to imitate it, but by bending our wills to his will; so that, "beholding as in a glass the glory of the Lord, we are changed into the same image." It is not by studying this duty or that action of Christ that we become like Him, but by knowing Him, and being won by the knowledge of Him, so as to have his glory shining in us.

I thank God that, in these times, many hearts are aspiring to a higher and holier life, but have we studied deeply enough what holiness means? It does not mean victory over this temptation or conflict, over this or that

specific sin. It means the heart being filled with God's love, that we shall live after the manner of Christ, and desire that God in all things may be glorified.

The first meeting was closed by singing the 20th hymn in the collection, and prayer by Rev. W. H. Aitken.

AFTERNOON.

At half-past three, a numerous company assembled in the large hall for a Bible-reading on "Fellowship with God" (1 John i. 1-7). Although termed a Bible-reading, the meeting would be more properly described as a series of addresses on the subject for consideration. We are only able to give the leading thoughts dwelt upon by the various speakers, many of whose names we cannot give, as they did not announce themselves.

Mr. BLACKWOOD (who presided at all the meetings in the large hall) read the passage chosen, and briefly opened the subject. It was, he said, perhaps the most mysterious and wonderful of all subjects; yet it clearly appeared from the Word of God that to have fellowship with man was at least one of the great purposes of God in redemption. He traced through the Scriptures the wonderful way in which God had held converse with man, from Adam downwards, and how He had restored communication with him when man's sin had caused it for a time to be broken. It might almost be said that God's happiness as well as man's was involved in this relation being sustained. It seemed to open up a wonderful vista of glory to think that sinners like us should be absolutely needful to the eternal joy of the Lord Jesus Christ.

The first speaker said that as all the land of Canaan that the feet of the children of Israel trod on was their own, so Christ was ours just as we used and appropriated Him. We could not realize the power we have through Him until we put it into action.

Rev. E. H. HOPKINS dwelt on the words, "Abide in Me." We were in Christ, first, as to standing, and then as to fellowship. Every believer was in Christ in the first sense; were they all abiding in Him as to fellowship? This does not mean that we are to imitate Him, but that Christ is to live out of us.

Rev. C. D. MARSTON said there was three kinds of fellowship mentioned in the passage read—fellowship with the Father, with the Son Jesus Christ, and, further down in the chapter, there was indicated fellowship between the saints. He urged the importance of having fellowship with the Holy Ghost in bearing witness for Christ.

Rev. CLAREMONT SKRINE referred to the distinction between union and communion. If we walk in the light, as Christ is in the light, we will be very sensitive to the presence of sin.

Rev. WEBB PEPLOR pointed out that God at the first walked with man; then Enoch and Noah walked with God; but the union was now closer still, as expressed in the words, "That Christ might dwell in your hearts by faith."

The next speaker spoke of the necessity of coming continually to the Word of God for guidance, of walking in the light, and not looking to any man, or building up our life on his particular views. As we get nearer to the great centre of truth, we get nearer to each other, just as the spokes of a wheel come nearer to each other as they approach the centre of the wheel.

Rev. Mr. TURNER, Deddington, insisted on the necessity of faith in the matter of fellowship, and a continual coming to the blood of Christ. This speaker said the passage in Rev. xxii. 14, translated, "Blessed are they that do his commandments," ought to read, "Happy are they who are washing their robes."

The succeeding speaker, referring to the words in the passage under consideration, "These things I write unto you that your joy may be full," based thereon an encouragement to hope and look for the second coming of Christ, when our joy would be consummated.

Rev. DENHAM SMITH, in closing the discussion of the subject, expressed the feeling of love and communion that pervaded the meeting, and the remarks of those who had spoken.

Having sung the hymn—

"Great the joy when Christians meet,
Christian fellowship how sweet,"

the meeting was dismissed with prayer and the benediction.

EVENING.

The morning's subject was continued, and

The Rev. E. HOPKINS gave the first address, dividing his remarks into the twofold manifestation of Christ's glory as seen by his saints, and as seen in his saints.

After prayer by Captain Moreton, the Chairman presented several special requests, that had been sent in.

Dr. MACKAY, of Hull, then gave a powerful address, in the course of which he traced the various ways in which God manifested his glory to his people, as disclosed in Scripture. When man sinned at first, he was driven outside and away from the manifested glory of God. After the redemption from Egypt, the cherubim were placed inside the tabernacle, so that God and man could again meet together. His manifested glory was a source of protection and enlightenment to his people, but brought confusion to their enemies. "So I believe," said the speaker, "there is no book so calculated to confuse and bring darkness to the infidel as the very Word of God that reveals his glory."

God's glory in the giving of the law was next set forth, and traced down through the time of the priests, and of the kings, when God manifested his presence in the temple—all Scripture being made to revolve around Christ in his glorious attributes as Son of David, Son of Man, and Son of God. Then came the incarnation, when the glory that had departed returned again, and the glimpse of it that was vouchsafed to the three favoured disciples on the mount of transfiguration. The first New Testament martyr, Stephen, being filled with the Holy Ghost, looked up, and saw the glory of God—it is in heaven again—and Jesus standing at the right hand of God. His face shone like an angel, and the people stoned him. Men do not want to see angels on the earth; and the more angelic we become, the more the world will hate us.

How is the world to see the glory now? We are to be the mirror to reflect the glory that is in the heavens on this dark earth. And by-and-by the whole earth will be filled with the glory of the Lord. God has promised it, and his word cannot be broken. Then we will rejoice, not in the glory of the King, but in the King himself, who has made us what we are, and given us all that we have received.

"The bride eyes not her garment,
But her dear bridegroom's face;
I will not gaze at glory,
But on my Saviour's face,
Not at the crown He giveth,
But on His pierced hand:
The Lamb is all the glory
Of Immanuel's land."

THURSDAY, JUNE 24.

MORNING.

The Conference was resumed at eleven o'clock this morning in the large hall, when there was a very crowded attendance. After silent prayer, Mr. Blackwood read part of the fifth chapter of Revelation, and a hymn was sung.

Mr. GEORGE MULLER, of Bristol, gave the opening address on the subject of the day,

THE POWER OF THE KING.

At the outset he addressed some words of affectionate appeal to any unsaved or backsliding ones in the audience. Then taking up the passages of Scripture in the printed programme, he expatiated briefly on each. The first, "I am a great King, saith the Lord of Hosts" (Mal. i. 14), he used to inculcate reverence for God, which he said was in danger of being lost sight of. From the next text, "Where the word of a King is there is power" (Eccles. viii. 4), he urged much prayer on behalf of all who sought to speak the words of God to the people. If there was little prayer there would be little result of their labours, and the more abundant was their believing expectant prayer, the more would the word of God be powerful to subdue sin in the heart, and to subdue the enemies of the King. "The sceptre of the King is a right sceptre" (Ps. xlv. 4). "The King that sitteth on the throne of judgment scattereth away all evil with his eyes" (Prov. xx. 8), and "He must reign till He has put all enemies under his feet" (1 Cor. xv. 25), were the remaining passages, and were shortly and simply expounded.

After singing a hymn,

Dr. HOBATIUS BONAR, of Edinburgh, spoke. Having quoted the words of our Lord, "All power is given unto me in heaven and in earth," and the invocation of the re-

deemed saints, "Worthy is the Lamb that was slain to receive power," he said it was interesting to trace back all that is written of Jesus to the first promise that seems the fountain head of everything in the Bible. "It shall bruise thy head, and thou shalt bruise his heel." It is not the power of an omnipotent God we speak of, but the power of Him whom God hath anointed King. Here we discover the greatness of his power, and what it was He was anointed to do. It was as the undoer of evil, and not as the doer of miracles, that God anointed Him. This power is a righteous power. So that when we preach the gospel, it is not simply pardon, but a righteous pardon that we proclaim, a righteous grace, a righteous salvation.

Mark also that this first promise includes the bruising of the heel of the King as well as the bruising of the head of the serpent. It was in this double way that the power came. What does this bruising of the heel lead us to? To the altar; to the sacrifice, the blood, the propitiation. Though that altar at which Abel worshipped may seem insignificant in itself, yet it was out of that altar that the power came by which the evil was to be undone, and God's universe established for ever.

Christ is a King, and as a King He has power. He is also the Son of a King in two senses. His Father and our Father is King of the universe, and He is also of the race of Adam, who was earth's king.

You find the power of the King running through Scripture, and always flowing from the fountain-head I have spoken of. In some of the books you find it more prominently than in others. In the Psalms the power of the King is again and again made the object of praise, especially in undoing the evil. You have it very fully also in the book of Isaiah, and it is also brought forward in Daniel. In the New Testament it is everywhere; in the Gospels it takes the form of undoing the evil in the shape of disease that had been introduced by Satan. You find it at Pentecost, and passing over the time of the Apostles, you find it all through the Revelation—that book is full of the power of the King, and reveals God's idea of kingly power.

We have seen much of the power of the King in many different aspects and unfoldings. I wish to close with a few words on the spiritual power of the King. It comes from the same source, from the old altar, from the cross. That cross was but the altar fully unfolded in all its meaning. We find there, as it were, the King receiving his full investment of power. "Through this man is preached unto you the forgiveness of sins." There is the mighty King proclaiming his mighty pardon, for He is able to save to the uttermost. There is no sinner on this side of hell to whom He does not extend the sceptre of his cross. And He is not only our Sin-bearer, but our Burden-bearer too. He is also our Peace-giver.

I close with these gracious words of everlasting life—it may be, the words of everlasting life to some soul here, dead in trespasses and sins—"In the last great day of the feast, Jesus stood and cried, If any man thirst, let him come unto Me and drink."

After a brief season of silent prayer, and the presentation of various special requests by the Rev. W. H. Aitken, embracing most of the Continental countries, and other parts of the world, and also the house-to-house visitation,

Rev. A. N. SOMMERVILLE, of Glasgow, gave the closing address. He said that the power of the King was mentioned no less than fifty-five times in the books of Ezekiel. He related the story of a shipwreck in which one of the passengers essayed to swim to the shore with his wife and child, but his strength failing, he was compelled to shake off his child, in order to save his wife. In strong contrast to this he brought out the power of the King, who is "mighty to save." He dilated with great force and vigour of expression on the power of Christ to save the very worst. The world is perishing for lack of Christ, and for lack of the gospel of Christ being rung out in the ears of the nations. He proceeded to dwell on the duty of Christians to reflect the glory of the cross, and in order to illustrate this point, he described, in terms of remarkable beauty and appropriateness, how the inland lakes of his native land had reflected on their surface all the glory of the heavens and of surrounding nature, as well as sent forth rivers of water to bless and fructify the land. He then drew a picture of the Christian fulfilling the saying of Christ, "He that believeth in Me, out of him shall flow rivers of living water." Referring to the number of special requests for prayer on behalf of various nations, he asked, What are we doing to

fulfil our great Master's commission to go and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Ghost? He described the funeral procession that accompanied the remains of Nelson to St. Paul's in 1805, and compared the single blast of thirty trumpets at its head to the blast of the gospel trumpet that Christians ought to blow, not, however, over a dead hero, but at the command of a conquering, living Leader.

AFTERNOON.

The subject for consideration in the large hall this afternoon was

"HOW TO FOLLOW UP THE PRESENT RELIGIOUS AWAKENING."

After singing the hymn that has become so familiar in connection with the religious awakening, "Hold the fort,"

MR. S. A. BLACKWOOD, chairman, read from the 28th chapter of Isaiah. It is there recorded how God teaches the plowman, the thresher, and the husbandman, where, when, and how to sow, and the right instruments to use for bringing fruitfulness out of the seed, and making the proper use of the harvest. How much more will He guide his servants who are sent into his own harvest-field, to do work which is for his own eternal glory. He has opened to us wonderful times of usefulness, and wonderful fields for service. All classes of society have been reached, and religious activity was immense, compared with what it had been. There was a great army of workers, and it was doubtful whether all were doing the right work, or doing it exactly in the right way. They were come now to get some guidance from those who had been ploughing, reaping, and sowing for a long time. Many were of opinion that we are on the eve of a wonderful development of the work of God. God's purpose might be to herald in the glory of the King, or it might be but the commencement of an evangelistic work the like of which had never been seen. Let all be ready to take up the service God should appoint, in God's strength and wisdom, and for God's glory.

DR. H. BONAR opened the discussion, and gave an interesting account of the work begun at Edinburgh, under Messrs. Moody and Sankey. It was there in what might be called a manageable shape, and could more easily be controlled than perhaps it could be in London. He spoke of the perfect unanimity there was among the ministers of the city who loved the Lord Jesus Christ, and the earnestness with which all joined in the work. Reverting to the immediate subject of the hour, he urged the preservation of calmness in the conduct of the meetings. The more calmly the work went on, the more likely it was to be the work of the Spirit of God. In Edinburgh, they had endeavoured to extend the work in many ways. They took charge of all converts and watched over them. Their names and addresses were not merely sent to their respective ministers, but they were regularly visited, and it was gratifying to be able to say, on the testimony of these visitors, that very few had fallen away, and many of them were growing in Christ. The young converts were also taught publicly to the number of 600 to 1000 every Monday night. Evangelistic work was also carried on in the adjoining villages, and efforts were made in every possible way, in private families, in the public streets, etc., to perpetuate the movement. Dr. Bonar recommended a close study of the Acts of the Apostles, as a guide book in connection with this awakening. Something would be found there to meet the necessities of every case.

Rev. Mr. CHARLESWORTH, Rector of Limehouse, testified as to the reality of the work in the East-end, and made some suggestions as to the preparation of the young converts for confirmation.

Rev. THOS. RICHARDSON, of St. Benet's, Stepney, advised all the ministers to enter into the work of the inquiry-room. He had never seen one who tried it but had become converted to the work. He had the names and addresses of over 500 persons to whom he had spoken personally at Bow-road Hall, and had written to them all, thus clenching the truth which they had heard at the meetings. He said there were thousands of persons in all the churches and chapels ready and willing to be spoken with, and urged all Christians to be on the outlook for an opportunity of saying a word for Jesus.

DR. PATERSON spoke of the value of sympathy and friendly intercourse in strengthening the young converts. He then dwelt on the necessity for Christians to exhibit

Christ in their daily life. It was possible not only to mar the work by undue interference, but to hinder it by their indifference and worldliness. If all the Christians in London were thoroughly devoted to Christ, the city would soon be moved.

After a few remarks by Rev. Mr. Jones, of Tunbridge Wells, Rev. G. Everard, of Wolverhampton, also urged sympathy with converts, especially those who had to suffer persecution for Christ's sake.

NED WRIGHT, in giving some personal reminiscences, said that he had found those to hold out best who had been set to some work as soon as they were converted.

MR. BUTLER asked the Christians not to forget testifying for Christ during their summer holidays.

DR. MACKAY, in closing the discussion, said the first thing to do was to follow the guiding hand of God, just as Moses followed up his victories over the Egyptians by moving when God's presence moved, and resting when it rested. It was borne upon his mind that all this awakening was preparatory to some impending judgment. He believed this movement had been mere solid and permanent than other movements of the same kind, because the Word of God had been brought to the foreground; excitement and sentimentality were nowhere. He entreated the Christians to see that the young converts were "housed" under some pastor as quickly as possible. He also advocated the distribution of gospel literature. He had found the preaching of the Word to be most powerful in arousing the careless, but the reading of the Word to be most powerful in confirming the weak believer or the anxious soul.

EVENING.

The evening hour brought together a crowded congregation in the large hall, when the consideration of the morning's subject was again taken up. After singing and silent prayer, Mr. Blackwood read the 45th Psalm. Rev. H. G. Guinness followed in prayer.

Rev. W. WEBB PEPLON was the first speaker, and founded his address on the five passages of Scripture given in the programme, and which we have quoted in our notice of Mr. Muller's address. The power of the King here spoken of was not his absolute possession, but was a power delegated to Him by the Father for us. During Christ's life on earth his kingly power seems to have been confined almost to Himself. He was setting up an example of righteousness throughout his life here, and then He died to destroy him who had the power of death. He stands forth as a risen King. How is it that all things are not yet subdued to Him? Because when He rose from the dead He had all authority given to Him, but not all power. The speaker then quoted several passages in which the word "power" should more correctly be rendered by the term "authority." The fulness of power would not be exercised by Christ till His second coming. What a glorious day to which to look forward, when He shall be Lord of lords and King of kings! This prospect is set before us that we may have the privilege of becoming sons and daughters of the Lord God Almighty, and further, that we might share in the development of the power of Christ. We have not yet received the full manifestation of the power of the Lord Jesus Christ, because, though at his resurrection He brought to nought the power of the devil, He has not yet taken away the existence of Satan's power. After the resurrection the devil is never called "the prince of this world," but "the prince of the power of the air." Jesus has the rightful authority now, and the time is coming when Jesus shall appear, and the kingdoms of this world shall become the kingdom of God and his Christ.

After a few remarks by Mr. H. Edwards, also based on the texts already mentioned,

DR. MACKAY spoke. It would be profitable, he said, to study the power of the King as manifested in the physical world, in flood and sea, in mountain and river, in thunder and calm; or in the more silent and minute forces of nature. His power can be seen in what He descends to, as well as what He builds up in the majesty of his might.

But creation, as far as our little speck of it is concerned, has drifted away from God, and now we are bounded on every hand by death. At seven miles' distance we are encircled with a band of death. The peculiar manifestation of the power of our King begins where man's power ends. The Cross—not only death, but the death of a felon—is the power of God. The moment that creation work was marred, God came in with the promise of the bruising of the serpent's

head. This doctrine of the Cross, though the most unpopular with the world, was the rallying point for Christians in these last days, as it would be the theme of the redeemed to all eternity. Dr. Mackay went on to speak of Christ's power in resurrection, in intercession, in the gift of the Holy Ghost, as deposited in the earthen vessels of his people; and finally in his coming to take full possession of his kingdom.

Dr. PATTERSON closed the meeting with prayer.

FOREIGN EVANGELIZATION SOCIETY.

ROOM NO. 5, WEDNESDAY AFTERNOON.

The meeting having been opened with prayer, the chairman, D. Matheson, Esq., read some interesting extracts from a letter regarding the proposed establishment in Rome of a ladies' school for the upper classes; and from another, referring to the Lord's work in the city and suburbs of Lisbon; after which, the hon. secretary, the Rev. Horace Noel, explained that the peculiar work of the Society was to assist the private evangelistic efforts that are being made in different parts of the continent of Europe, of some of which he gave several interesting particulars. In the course of his remarks, Mr. Noel mentioned that Miss De Broen, at Belleville, has at length succeeded in getting a site for her iron room; the ground, together with additional expenses, costing about £3000, of which £1500 has been raised; and that she much needs lady-helpers who will undertake the superintendence of sewing classes, and visit from house to house. Another Christian lady has begun an important work, in which she will need a helper next winter, among university students in Paris. Exhorting those present to practical consecration, the speaker suggested that Christians, when travelling on the Continent, should endeavour to do as much good as possible in each place to which they come, and, with a view to this, should seek out the believers in those places, and inquire what has already been done. As an instance of true consecration, he mentioned the case of two ladies who were so much impressed with the spiritual need of the inhabitants of Auxerre, when detained there by the illness of one of them, that they remained there as evangelists for the rest of their lives.

M. Nicolet next gave an interesting and earnest address on the work in Belgium.

Mr. George Pearse spoke of the vast field presented at present in France.

The Rev. J. Heck appealed on behalf of the Christians, about five hundred in number, most of them labouring people, amongst whom he is working near Vienna, and Lord Radstock gave a most encouraging account of the prospects of the gospel in Russia.

CHRISTIAN COLPORTAGE ASSOCIATION.

A meeting of this association was held at the mulberry tree on Thursday afternoon. Mr. T. A. Denny presided.

After a few words from the chairman, the secretary, Mr. Brown, stated that exactly one year ago, when the first public meeting was held here, they had but six colporteurs; now they had twenty-seven, showing a very steady and rapid increase. The particular evil against which their efforts were directed was the cheap pernicious literature which literally flooded this country, and of the extent of which few had any conception. The first annual report showed that they had sold, in round figures, 5000 copies of Scriptures, 44,000 Christian books, and 18,000 religious periodicals. The colporteurs often obtained opportunities of speaking for Jesus; and Mr. Brown related several interesting incidents in illustration of the manner in which the man carried on their work.

Dr. W. P. Mackay said colportage was a work which specially commended itself to him, and he had always great pleasure in commending it to others. It enabled one to do good standing on a level with those whom they sought to benefit. Giving away tracts was very good, and by all means he would say carry on the work of tract distribution, but try to sell books at the same time, for after all, giving away anything looked rather like a patronizing way of doing good, which a man of independent spirit would resent, but by asking him to buy, you placed yourself under an obligation to him, and so you won him. Our Saviour did this notably when He asked the woman of Samaria for a drink of water. He put Himself under an

obligation to her, and so won her. Then again by selling a book you secure its being valued by the purchaser.

His congregation now supported three colporteurs (not in connection with this association) and a number of ladies were volunteer colporteurs, going round, not giving, but selling, books and periodicals, and they were doing an immense deal of good. He would recommend the ladies present, who had time on their hands, just to do the same, and perhaps by-and-by they might see their way to having a full-fledged colporteur down amongst them, spending his whole time in this work.

Mr. Russell Hurditch and other gentlemen also spoke commending the work.

WORK FOR CHRIST AMONG DESTITUTE CHILDREN.

This gathering was held in No. 4 Room on Thursday afternoon. After a few remarks from Lord Kintore, chairman,

Captain Neville Sherbrooke said the subject of conference was one dear to every Christian. He spoke of the great privilege of working for Christ among the little ones, especially the destitute, and mentioned the great good done by Mr. George Holland and Dr. Barnardo. He said there was an old Jesuit saying, "Give me a little child till it is seven; then you may do what you like with it"—showing the great power obtained over those of tender years.

Dr. Barnardo, in the course of a long address, said there still existed in this great city numbers of Arab and gutter children, the vast majority of them without parental care, and exposed to crime. He then gave instances of street-life. Thousands are deserted by one or both parents every year among the lower labouring classes. The children are turned out into the street; what becomes of these children if left to themselves is too well known. Those who love the Master must take them by the hand. If not, there are others who are ever ready to do it, and lead them into crime. Out of 188,232 persons committed to our jails in England, Scotland, and Wales, in the past year, 10,558 were juveniles, 16½ per cent. being under the age of sixteen years. He then advocated the work among girls, and produced photographs of both boys and girls, and showed the method of dealing with them both in the Home and when they left.

Mr. George Holland, in a few words, gave very touching accounts of work among children, and urged all to go to work in some way. Prayer was good, but prayer without effort was hypocrisy, and effort without prayer presumption.

A SKETCH FOR THOSE AT A DISTANCE.

Come with me, and see what is going on. This noble building in which the meetings are held was erected by the Rev. William Pennfather, five years ago, to take the place of the Iron Room, first erected at Barnet, and then brought to London. Standing a little to the south of Newington-green, between Newington-green-road and Mildmay Park, it is tolerably free from noise, though the tinkle of the tram-car bells, and the sound of the trains on the North London Railway, are distinctly heard.

Let us first look into the largest basement room (No. 4). Here the early morning prayer-meeting, from seven till eight, has been held during the three days of the Conference. This is the only new feature of the Conference, and proved to be a most acceptable addition. Punctually at seven—for punctuality in commencing the meetings has been very marked this year—Mr. Blackwood announces the hymn, and between singing, prayer, and brief expositions, the hour is gone all too soon. Those who have weak bodies feared they could not stand this meeting in addition to the others; but they did, and said they enjoyed it most of all. Early meetings are freshest, as the early manna was the most delicious.

Now we will look into the garden. That large tent on the south side is for refreshments, and that small one is for the new organization which bears the attractive title of "Flower Mission." During the day, the ladies who manage it so admirably will explain to their numerous visitors how they receive the flowers from the country, make them into charming bouquets, and carry them off to hospitals, etc. In the refreshment tent the stewards are assembling for breakfast. They number about fifty, and give their services freely and heartily. At nine they assemble in Room No. 6—a kind of drawing-room

seating 250, where the daily noon prayer-meeting is held in ordinary times. Here is a service which they call their own, where they receive refreshment for their souls prior to their work. The Rev. H. Webb Peplow conducted it the first morning, Mr. Blackwood the second, and Capt. Moreton and Capt. Liebenrood the third. In addition to the stewards, are some of the deaconesses—about twenty-five of whom reside in the adjoining house—and the servants of the Deaconess Home: also the orphans from the Orphanage close by. Mr. Blackwood's remarks on the dew and the lion in Micah v. 7, 8, will not soon be forgotten by those who were privileged to hear them.

But now let us look into the large hall, which will seat 2500. It has six entrances, and the arrangements are so complete, that the police outside, and stewards inside, will see the people into their places quickly and without confusion. The doors open at ten, and before eleven every seat is full, and chairs and camp-stools are placed in the aisles till there cannot be far short of 3000 souls. Now they are hushed into silence ere they sing the first hymn. The proportion of time given to prayer and praise show that the object of the beloved founder of the Conference is still adhered to, viz., that we come to meet God rather than man, and that He loves to have his people wait upon Him. Nearly half the hymns in the Conference Hymn-book were written by him, and are still sung with deep feeling and earnestness. The platform has been enlarged and heightened this year, so that the occupants of the galleries can now see and hear with greater comfort.

Then comes dinner, soon after one, in the aforesaid tent, followed by happy fellowship while walking round the garden. Then there are the sectional meetings at half-past three, six of them being held at the same time. Here we have the claims of the Lord's work at home and abroad, and doubtless much may be learned; but I always find the people restless, not settling down to one meeting, but going from one to the other, without having made up their minds which to attend. The heat, however, is very trying, and I feel those make the best choice who select the familiar mulberry-tree rather than the indoor gatherings.

At five we again assemble for tea, and then seek the mulberry-tree for a very pleasant hour of sacred song. "Sacred Songs and Solos" are used here, and it is wonderful how many people have become familiar with them. Then Mr. Spiers gathers the children together in the east garden, and holds a children's service. And at half-past seven we are all again in the large hall, always leaving the garden with reluctance, on account of its fresh air and cool shade. Another impressive gathering, and about half-past nine we are all away again.

The most impressive gathering of the whole Conference was the Lord's Supper, on the afternoon of the last day. Truly the *glory*, the *power*, and the *presence* of the King were all realized there, for each of us could say, as the venerable Dr. Bonar spoke of our Lord, "He brought me into his banqueting-house, and his banner over me was love!"

So ended the Conference. The fine weather, doubtless, contributed very largely to the success of the gathering; but on spiritual grounds all seemed agreed that it was one of the very best of the nineteen which have been held. Dear Mrs. Pennefather was there for the first time since her sad bereavement, and many were greatly rejoiced to see her.

I leave others to report the speeches, and tell the names of the honoured servants of the Lord who spoke; but whether present or absent, there will be wisdom shown in ordering a copy of the official report, which is promised to be issued in about two months' time. G. KIRKHAM.

[We are obliged to postpone the report of Friday's large meetings, as well as some of the smaller gatherings, to next week.]

HOUSE-TO-HOUSE VISITATION.

On Saturday evening last the large hall of the Conference buildings at Mildmay Park was crowded with one of the most interesting and representative gatherings of Christians that London has ever seen. About 3000 of those who have been engaged in the house-to-house visitation in the metropolis, together with some of those who have been similarly employed in Manchester, Liverpool, Bristol, etc., assembled to meet Mr. Moody, and to receive reports of the progress of the work thus far. Mr. Moody presided, and on the platform were Mr. E. Radcliffe, general superintendent

of the London visitation, Col. Field, and many others who have taken an active interest in the work.

The meeting was opened at seven o'clock by singing, "Here am I, send me," after which Mr. Morgan offered thanksgiving to God for success given to this effort, and besought the Divine blessing on the proceedings of the evening.

Mr. Moody read part of Acts xx., where it is recorded that Paul taught publicly from house to house at Ephesus, Mr. Moody remarking that this house-to-house visitation was nothing new. He said that probably they had met together, expecting an address from him, but his idea in coming was simply to preside, and to hear the reports of those who had been engaged in the work. He thought if the women could be got to speak they would have something encouraging to say. In his experience women made by far the best visitors, and he should like to see in London 10,000 women missionaries at work all the year round. There were hundreds of ladies in London who were dying for want of something to do.

Mr. E. RADCLIFFE, on being called upon, gave a short address, at the outset of which he announced the number of districts in London still unallotted (about sixty) and made an urgent appeal to those present to volunteer their further services, so that the work might be in a fair way to completion before Messrs. Moody and Sankey closed their labours in the metropolis. He said that from ten to four o'clock each day, some one would be in attendance at Great Marlborough-street, W., to give information and enrol workers. The British and Foreign Bible Society had presented the Visitation Committee with a large number of copies of the Old and New Testament, on the understanding that they were only to be given to families who did not already possess a copy of the Scriptures. Such cases were unhappily to be found. Other valuable presents, such as pictorial papers for children, had been given to them, and these could be seen at the office at Great Marlborough-street also. He then made a very satisfactory statement as to the expenses of the visitation, which had all been paid up to date, and which had amounted to about £400 instead of £1000 as was anticipated. He followed with an eloquent appeal for continued effort in the good work begun, and which was spreading not only to the provinces, but to the Continent, the United States, and even as far as China and Australia. He asked for special prayer for Mr. Hudson Taylor's work in connection with the millions of China.

Reports followed as to the success of the visitation in different parts of London, and they were almost uniformly of an encouraging nature. Mr. George Holland spoke of the visitation in two districts of the East-end, where 6000 to 8000 visits had been made in some of the lowest neighbourhoods with marked blessing. He gave some highly interesting incidents in connection with the work. Mr. Herbert Taylor had a similar story to tell; and Col. Field, who has conducted the correspondence relating to this work, could speak of at least 350 cases of conversion that had come to his knowledge as a result of the visitation.

After some striking incidents from Capt. Moreton, Mr. Moody gave a short address, the substance of which our readers will find in our opening column. Further encouraging testimony was given by Mr. T. B. Smithies, Rev. Mr. Stott, of St. John's Wood, etc.; and after the general meeting dispersed, a second meeting of women only was held in one of the rooms below, Mr. Moody presiding, to allow the "better half" of the visitors an opportunity of giving their experiences of the work.

A crowded and enthusiastic meeting of ladies was then held in the room below the hall, where, after a few reports had been given of the visitation work, arrangements were made for ladies to hold meetings for women in the different quarters of London. The first was announced to be held on Saturday next, at seven p.m., to be addressed by Miss Cotton.

KENSAL NEW TOWN.—Praise God with us for the blessing He has given on the children's services held in the Appleford Room, Kensal New Town. Within the last few weeks, more than thirty children have thanked God for salvation received. Mr. Andrew Forbes, who is engaged in the house-to-house visitation in this district, invited two young girls, about fourteen years of age, to attend this meeting, and both left it rejoicing in Jesus. The principal labourer in this portion of the Lord's vineyard is a servant who last year was converted at one of the tent services held in this neighbourhood, and her sole desire now is to spend and be spent in the Master's service.

MESSRS. MOODY AND SANKEY AT WINDSOR.

Among the most interesting episodes of this evangelistic movement in Great Britain will be reckoned the service held by Messrs. Moody and Sankey on a beautiful June afternoon in a little garden, almost under the shadow of the Royal Palace at Windsor. The history of this meeting is a somewhat strange one; but it may be told in a few sentences.

There are upwards of nine hundred boys at the well-known public school at Eton, which closely adjoins the Royal borough. A number of these boys and their parents—we cannot say how many—had expressed a strong desire that Messrs. Moody and Sankey should hold a service somewhere adjacent to Eton College, so that those boys anxious to attend might have the opportunity of doing so. Notwithstanding the onerous and unceasing labours of our American friends, they consented to gratify the wishes of the boys and their parents, and arrangements were accordingly entered into as quietly as possible, whereby the boys should be able to attend the meeting to be held on Tuesday, June 22, in a tent erected outside the College grounds. The authorities of the College were duly consulted and informed of all the proposed arrangements, and the Head Master of Eton, who, in such matters, has absolute jurisdiction, willingly agreed not to put any obstacle in the way of the boys attending.

Matters were in this position when Mr. Knatchbull-Hugessen, M.P., being informed of the service, and having some connection, past or present, with Eton College, from motives which we do not wish to impugn, took steps to prevent the meeting; if possible, and published a correspondence he had entered into with the Provost of the College in some of the daily newspapers. Whatever may have been Mr. Hugessen's motives for his intervention, it is very certain that his description of Messrs. Moody and Sankey's services, as being a "semi-dramatic performance," etc., and of the evangelists as "itinerant vendors of religious wares," was not only based on total ignorance of the character of their meetings, but revealed an unmistakable animus against them. No little excitement was caused by this unexpected turn of affairs, and the matter was deemed of sufficient importance to be brought up for discussion in the House of Lords on the Monday evening.

Messrs. Moody and Sankey, and the friends who had arranged for the meeting, saw no reason to alter their plans in consequence of what had occurred, and accordingly went down to Windsor shortly after mid-day on Tuesday. Before they reached there, however, it transpired that there was every probability of there being a disturbance if the meeting were held in the tent that had been erected near the College, added to which the presence of the local county constabulary could not, for some reason, be obtained. The idea of meeting there, was, therefore, wisely abandoned, and an attempt to get the use of the Town-hall was also frustrated. At this seemingly awkward juncture, Mr. Caley, a leading tradesman in Windsor, generously offered the use of his garden, and this offer was accepted. Thither Messrs. Moody and Sankey, along with the friends who had accompanied them from London, repaired, and the hour or so that intervened before the time of meeting was pleasantly spent in inhaling the fresh country breeze, that was delightfully tempered by the oblique rays of the afternoon sun. It was a very agreeable transition from the crowded Camberwell Hall.

Shortly after three o'clock, a number of the Eton boys appeared in the grounds, to the number ultimately of two hundred or so; and before four, when the meeting proper commenced, the garden was quite filled with a standing audience of about a thousand persons.

Mr. Sankey's close companion, the American organ, had preceded him, and chairs were provided for the contingent of the Opera House choir that came from London to assist. A few hymns were sung before Mr. Moody took his place. The Eton boys, many of whom seemed to look on the proceedings from the "curiosity" point of view, did not at first join in the song, though all were provided with the familiar little hymn-book, and preserved a most decorous demeanour throughout.

At length Mr. Moody emerged from Mr. Caley's house, and found his way through the crowd to the "pulpit," which was pitched under the protecting shade of a spreading chestnut-tree.

Save in the unusual surroundings, and the somewhat

unique character of the audience, the service differed in no respect from those to which we have been accustomed any day these last three months. After singing the 100th Psalm, and prayer by Lord Cavan, Mr. Moody took the subject he almost invariably chooses when speaking to a new audience—"The Gospel," as declared by Paul in the words, "Christ died for our sins, according to the Scriptures." He exhibited considerable tact in making use of illustrations supplied by the peculiar circumstances and surroundings of the meeting; as, for instance, when declaring God's message of love in Christ to be "good news," whoever the messenger might be, he said, "Since I came up here, some one brought me a despatch, and I just read it, and found it was good news. It stated that the governing body had met in London, and had sustained the head master, thus removing all obstacles out of the way of this meeting. Thank God for that! That is good news." This announcement evoked signs of hearty approval from the crowd.

Again, speaking of the way in which salvation was to be received, he pointed to some soldiers in uniform right in front of him, and deduced, from the way in which they became soldiers, when they accepted the Queen's shilling, the truth that salvation is ours the moment we accept Christ. The incidents employed were well chosen, and equally well told. In the middle of one, and when speaking of a mother's love, Mr. Moody, addressing the Eton boys, said: "I know many of your mothers, and, since we thought of coming here, have had letters from many of them. I know of some of them who are at this hour praying for their boys. May God answer their prayers, and save their sons! Let me plead with you not to make light of a godly, praying mother." His earnest appeals and touching illustrations had a most perceptible effect on the special portion of the audience. The air of amused indifference gave place to that of hushed, unbroken, and in some cases tearful, attention; and we hope Mr. Moody's prayer at the close, that those who were being trained to labour for the Church and State, and who might one day wield great power in this land, might look back with thankfulness to that afternoon, will receive a full answer.

Before the address, Mr. Sankey sang "The Ninety-and-nine," his voice ringing out beautifully on the clear summer air. By general request, he afterwards left the instrument, where his voice was somewhat drowned by the closely encircling crowd, and, taking Mr. Moody's place in the rostrum, he sang "Jesus of Nazareth passeth by." How long he might have continued to sing if he had carried out the wishes of all, it is difficult to say; but, remembering that the evening meeting at Camberwell Hall was before him, he judiciously declined; and, after another hymn was sung by all, the meeting dispersed, feeling, we should suppose, that the hour had been a most pleasant, and, we trust, also a profitable one.

Before breaking up, Mr. Graham read the despatch to which Mr. Moody referred, and said a few words in commendation of the conduct of the head master, which were received with acclamation.

Our own feelings can only be expressed in the words quoted on the homeward journey by a friend, "Surely the wrath of man shall praise Thee; the remainder of wrath shalt Thou restrain."

We have received the following from the Editor of the *Leisure Hour* :—

Sir,—Mr. Knatchbull-Hugessen receives the credit of having stopped the proposed service of the American evangelists at Eton. He might have forbidden his own boy to go, without seeking to prevent others from attending. There are many fathers who will agree with me in thinking that boys may get more good from an address on the Sermon on the Mount, or the Parable of the Prodigal Son, than from the very silly fairy stories which Mr. Knatchbull-Hugessen prepares for the edification of the young. That more than 200 boys went to the service at Windsor, in spite of public censure and the ridicule of their companions, is a proof of pluck and good feeling very honourable to present Etonians.

I have witnessed in Chicago the immense good done by Mr. Moody, not so much by his personal appeals as by the quickening influence of his fervent zeal upon the ordinary ministers and teachers of religion. In this country, none but Romanists and Ritualists have opposed the good work done by these evangelists. The approval of men like Mr. Gladstone and Lord Chancellor Cairns attests that there is nothing fanatical in their proceedings, and nothing dangerous to the Church of England.

But my special object in this letter is to protest against the international discourtesy of this interference. It is the custom in America, in the States' Legislatures, in Universities and Colleges, and even in Congress, to invite English ministers to conduct services, although having no public or official mission. This they do, both to honour the men, and to show respect to the Old Country. The officious interference of Mr. Knatchbull-Hugessen and his friends is a slight cast upon America, and an offence against English courtesy, as well as Christian charity. JAMES MACAULAY, M.D.

MESSRS. MOODY AND SANKEY IN LONDON.
CAMBERWELL-GREEN HALL.

BY REV. ROBERT TAYLOR.

On Monday evening, last week, the hall was densely crowded before the service began; many hundreds having to go away disappointed from the closed doors. The subject of the address was, "Seek ye the Lord while He may be found." The vivid pictures and impassioned appeals of the preacher produced a deep impression on the vast multitude; and many stood up at the close in testimony of their desire to become Christians at once. The inquiry-rooms were filled with those who were seeking the Lord; and not a few, we are persuaded, left saying gladly with one of old, "We have found the Messiah."

On Tuesday there was no afternoon meeting, the evangelists having gone to conduct the service at Eton which the House of Lords has helped to make famous. The evening address was on "the Blood." Mr. Moody's manner showed traces of fatigue, as if the railway journey and the anxieties connected with the afternoon work at Eton had somewhat impaired, for the time, the perennial freshness and vigour with which this unequalled worker acquits himself of his Herculean daily task. But the audience was well in hand notwithstanding, and listened eagerly to the graphic exposition and illustration of the solemn theme.

The first "Bible-reading" for the week was given on Wednesday afternoon, the subject being "Heaven." The preacher was in a tender and pathetic vein: the audience was held captive throughout; and the numbers who repaired to the inquiry-rooms showed that his appeals and entreaties had prevailed on many to begin that day their pilgrimage to heaven. It is not necessary to enter into detailed description, as these addresses have often been characterized in your columns before. But I may devote a few sentences to the work of Thursday, which seemed to me the most remarkable day of the week. The afternoon Bible-reading continued the subject of the preceding day. It is scarcely possible to overstate the power with which the poor, miserable life of the worldling was exposed on the one hand, or the glory and grandeur with which a true and earnest Christian life was invested on the other. We have seldom listened to any address that more thoroughly roused and rallied all the forces of the higher life in the soul: and we feel sure that the hearts of many of God's children present burned with a holy and heroic ardour to lay aside every weight, and to run with patience the race set before them, looking unto Jesus. In the evening the subject was "The Compassion of the Lord Jesus Christ." Grace seemed poured into the speaker's lips. Selecting a few illustrative cases from the gospel narrative, he portrayed in the liveliest colours the graciousness and divine pity of Him who is not ashamed to call us brethren. Nearly all seemed the whole time as if on the edge of tears, while not a few listened with bowed head, to hide the emotion they could not suppress.

A larger number than usual stood up to be prayed for. And yet we confess to a feeling of disappointment and wonder that there were not many more. Indeed, we are often surprised that thousands do not rise instead of hundreds. This at least is plain, that when in a gathering of nearly 8000, not more than 200 or 300 rise as inquirers, they are not influenced by the sympathy of numbers. They act, on the contrary, in opposition to the forced example around, and give evidence of a measure of resoluteness and courage that bode well for the future of that heavenward journey of which this may prove the first step.

On Friday afternoon the way of peace through trust in the Lord Jesus was made so plain, that one could not but cherish the happy conviction that many believers were getting out of "Doubting Castle" into the glorious liberty of the children of God, and that many anxious ones were taking the Lord at his word, and entering at once into the

peace and joy of a present and sure salvation. The hymn, "Only trust Him," was sung at the close, prefaced by a few words from Mr. Sankey, characterized by the simplicity, directness, and tenderness that make his spoken preludes—if we may so write—so impressively prepare the hearers for the songs. The subdued fervour, so full of soul, with which the chorus was rendered by the thousands of voices, showed that many of the singers were the while looking unto Jesus. The evening meeting was full to the doors, and the power and glory of the King were seen, as witness after witness was summoned in quick succession to answer the question, "What think ye of Christ?"

Last Lord's-day will be long remembered by many of those privileged to be present as one of the days of heaven upon earth. The sweet sunshine of the gracious June morning accorded well with the joy of many in their risen Lord; and when the song of praise burst forth from the lips of the eight thousand who crowded the vast area, we felt as if we had indeed come to Mount Zion, to the city of the living God. The address was joyous as the song, and bright and cheerful as the sweet summer morning. I am certain that in many a pulpit and Sabbath-school and Christian home the work of yesterday was done as it had never been before. Mr. Moody was pre-eminently happy in illustrating the need of tact in winning souls. He referred to a good brother who put a tract into his own hands, as he came to the meeting, accompanied by the question, in tones earnest, but somewhat loud and harsh, "Is your soul saved?" and pointed out the need of a courteous gentleness of voice and manner, illustrating his meaning in his vivid dramatic way, contrasting the question as put to himself that morning with the earnest half-whispered undertone in which the stranger might have arrested by his earnestness, and at the same time, won by his sympathy, as he said, while handing the tract, "I hope you are a Christian?"

The afternoon meeting for women, and that in the evening for men, were both filled some time before the appointed hour, and large overflow meetings were held in the Presbyterian and Congregational churches. Some 20,000 in all must have heard the blessed message at the Camberwell Hall services on Sunday. Both afternoon and evening the inquiry-rooms were crowded, especially after the men's service. Mr. Moody had a large number round him in one of the galleries, and many of the workers had to address groups of six to twelve at one time. The Lord is working gloriously. His hand is with his servants, and great numbers believe and turn to himself. Yet we feel joyfully persuaded that, during the next two weeks, the last of these wonderful two years in England, we shall see yet greater things still.

FROM A LADY.

I wish I could give some idea of the very wonderful work that still continues in Camberwell. The daily meetings, both in the afternoon and evening, are largely attended. Many inquirers remain for conversation afterwards, and night after night many anxious ones enter into joy and liberty through Christ; looking with earnest inquiry into the Scripture—our wondrous guide to life—while a Saviour, the sin-bearing and sin-forgiving One, is pointed out to each, and there and then received by the needy heart.

A young man entered the inquiry-room the other night, to ask the three following questions: "How can this salvation be obtained?" "What are backsliders?" and, lastly, "If I now believe, must I make a profession?" On seeing that in the Word of God, "the good confession" must always follow a "true faith;" that the command is more than once repeated, "Hold fast your profession," he left the room, we trust with a new view of eternity, and with a new determination to live for God, and for Him only.

Requests for praise are daily sent in to the prayer-meeting at the Victoria Theatre, and many of these are the heart-offerings of those who, in hearing the proclamation of the gospel of Christ, have "believed and received," and now send in the glad testimony of thanksgiving to his power and grace.

Would it not be well, during the last precious weeks of these meetings, that parties from the country should be organized, for the purpose of spending the day at Camberwell, and hearing these addresses, which are being so mightily blessed of God? Working men and women, in very large numbers, have been admitted in this way during the past weeks, and certainly this branch of the work has not been without its success.

E. E. C.
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NOON MEETINGS, VICTORIA THEATRE.

During the past week the noon meetings have been full of interest. On Wednesday, Rev. A. N. Somerville, lately returned from his mission tour in India, was present, and gave an address from Phil. iv. 6, 7. He was also present on Friday, and gave an interesting sketch of his tour in India. His son, who had accompanied him, and had conducted the singing at his services, also spoke of the great acceptance Mr. Sankey's hymn-book had met with in India, and stated that the hymns are now being translated into the Hindostanee language.

The address at the noon meeting on Thursday was given by another eminent evangelist, Mr. H. Moorhouse, who has recently returned from the United States, where he has conducted a series of successful services. He spoke from the word *Hath*, and dwelt on the blessedness of assurance of salvation founded on God's own promises.

At the meeting on Monday praise was offered by a father for the conversion of nine of his family, and also for the conversion at Camberwell of one who had been eighteen years an infidel. 272 requests for prayer were presented for friends and others; twenty-five were from persons who wished prayer for themselves. Special prayer was asked for 240 persons coming from Croydon to Camberwell on Tuesday afternoon. Many of the requests had reference to "the accursed drink;" one case was specified where the victim was "drinking his mind away," and another where a young man had left his home for the third time through its power.

Rev. Mr. Bland, of Kerry, read from 2 Sam. xxviii., where we find the exploits of David's mighty men. Addressing the Christians he said that, having passed into the relation of children of God we must not forget that, at present, we are in the position of servants. He compared the sword used by one of David's men to the sword of the Spirit, which we ought always to use in our work, until it becomes almost a part of us, just as this warrior's sword stuck to his hand, though he was weary in body. Speaking of the defence of the piece of ground with the lentiles on it, he said it was not the value of the ground that made it worth defending, but because it was David's. So there was nothing worth defending except for the relation it bore to the truth of God. His expositions were exceedingly forcible and suggestive, as, for instance, when he said, speaking of the three men who broke through the ranks of the Philistines to get David a cup of cold water, that in eternity there would be no mention of the works of the world, such as the electric telegraph; but the cup of cold water given in the name of the Master would not be forgotten. Then, addressing those in the audience who were not servants of the King, he set before them a free, complete salvation in Christ Jesus. His closing remarks were followed up by the singing of "Nothing, sinner, great or small."

One of the most striking and affecting scenes we have witnessed in the course of these services ensued. Mr. Moody asking all to bow their heads in prayer, invited any in the meeting to present for prayer their unsaved friends. A perfect stream of requests flowed in response from all parts of the house, many of them in such feeble and broken accents as to be inaudible. Among those that reached our ear were "For my five sons unconverted"; "For my husband, for seventeen years prayed for"; "For a family of fourteen, whose mother has been dead twenty-three years, and twelve of whom are still unsaved"; "For my dear father, still unsaved"; "For my four children"; "For my dear mother, eighty-four years of age."

Then Mr. Moody asked those who desired prayer for themselves to say so. Quite a number kept rising, some of them only having the courage to nod the head in answer to Mr. Moody's question whether they wished to be prayed for, and others expressing themselves in words that must have touched every sympathetic heart. One young man stated he had come thirty miles to find Christ. Mr. Moody prayed very fervently for those who had stood up, and invited all who were really anxious to go into some of the boxes at the close, where they would be spoken with. Time did not allow of reports being given in, but every one must have felt that it was a most hallowed season of God's presence and saving power. Mr. Moody prayed that the two weeks still remaining of the work in London might be better than all that had gone before; we heartily say "Amen."

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MR. MOODY AND THE JUBILEE SINGERS.

Mr. Moody has desired us to publish the following letter from himself to Mr. White, the musical director of the Jubilee Singers:—

My dear Brother,—I am in fullest sympathy with the work which has brought you to this country with the Jubilee Singers. The uplifting of the long down-trodden African race claims the special interest of every Christian, and the means you are adopting to accomplish this must commend themselves. Fisk University, for which you solicit support, has undertaken the education of promising Africans, who shall in time be instructors of their brethren in America, where there are four and a-half millions of coloured people, and also in Africa itself, where they will be sent as heralds of the cross. I believe there is no better way of evangelizing a nation than through its own sons, who have been brought to Christ; they can get to the hearts of their brethren in a way which no foreigner can do.

I think it most desirable that you should, in your efforts to raise funds, keep prominently before the public that the singers are missionaries.

I do very strongly commend your mission to the sympathies of Christians. The singers now in this country have rendered valuable help in the evangelistic work in which I am engaged with Mr. Sankey. Night after night they have sung the gospel at the Bow-road Hall, at the East-end, to tens of thousands. The Rev. W. Hay Aitken has preached, and much blessing has been the result.

A friend of mine has kindly promised £100 towards the fund, and I trust others will follow his example. A. F. Kinnaird, Esq., 2, Pall Mall East, has kindly consented to act as treasurer.—Yours faithfully,

D. L. MOODY.

POSTPONEMENT OF CONVENTIONS.

My dear Brother,—You will be surprised at my leaving London so suddenly, but after the long and undue strain for so many months on Mr. R. Pearsall Smith, I am only astonished that he was not sooner brought to a stand, and I felt it to be only kind and brotherly to accompany him to Paris. He is keeping his bed to-day, and very poorly with low nervous fever. Still he hopes to have strength to join his party in Switzerland in a few days or a week.

The meetings for next week at Monkham, Woodford, Essex, as well as those at Nottingham and at Leeds, are postponed. He will certainly be unequal to any exertion for some time, as he has serious symptoms of the complaint for which he came to England two years ago.

With your kind permission I will write you about the work in a few days.—Yours affectionately in Christ,

GEORGE PEARSE.

16, Rue de Tilsitt, Paris, June 27.

THE BOYS' HOME, DEPTFORD.

Mr. J. W. C. Fegan, in forwarding us a copy of a letter containing the transfer of this Home by the Committee to his sole charge, says:—

"I am happy to look back upon three years of unbroken fellowship which we have enjoyed in the work, and to know that it is only an unselfish desire for the increased success of the Home, that has led the Committee to retire from its executive management.

"In cheerful dependence upon our heavenly Father to endue us with wisdom from on high, and to supply us with all that is needful to train our large family for Him, I now enter upon this new responsibility, beseeching your increased remembrance in prayer."

FEMALE ORPHAN HOME.—Among other deserving institutions for the protection of our female youth, we are requested to draw the attention of our readers to the Home for Female Orphans, who have lost both parents, 1, Grove-road, St. John's Wood. It is in every way, both as regards the objects it has in view, and the manner in which it is conducted, worthy of sympathy and support, and our readers will find it well repays a visit.

HOME OF INDUSTRY, SPITALFIELDS.

DISTRIBUTING HOMES, CANADA:—BELLEVILLE, ONTARIO; GALT, ONTARIO; KNOWLTON, PROVINCE OF QUEBEC.

My dear Canadian friends,—My last long winter spent in your midst has endeared many of you to my heart, and though now fully absorbed in this wondrous city of living men, my thoughts often revert to many of the loved scenes of the past, where, in your churches and schools, it has been my privilege to join you in worship and in sowing the seed in thousands of youthful hearts.

You all know that it has been a season of deep trial to our mission, and yet, through your prayers, we have all been kept by the loving heavenly Father in his pavilion in "perfect peace" above the strife of tongues. Indeed, all has been so sweetly overruled, that we can in the fullest way say, "All things work together for good."

The heavy trial of our Belleville Home being a second time removed by fire, was mixed with so much mercy in the spared lives, and all our books of record saved, that we took courage, and the Home is again rising, but this time being built of brick instead of wood and plaster.

Accept my most grateful thanks, one and all, for the kind contributions sent to aid us in refurnishing the Home and restoring the children's store-room.

Nor shall I ever forget the wonderful way, from many towns, my own lost earthly gear was more than replaced ere I left your shores.

As a little memento of loving remembrance, accept this copy of THE CHRISTIAN. May the words recorded from Mildmay Conference cheer the reader, as they have done thousands of God's saints who have heard them.

Continue to remember in prayer the wonderful labours of the beloved brethren from your shores who are still daily toiling among these teeming millions. In every quarter of our great city the inquiry is, How can we best follow up this great work? You ask which class of the community. My reply is all—rich and poor, young and old, learned and ignorant. Our need on every hand is "instructed scribes," able to deal with souls impressed with eternal realities.

Pray for me. I find myself surrounded by thousands of young women in factories as ignorant as the heathen, willing now to come and hear of Jesus, who before would only enter a theatre or a circus.

We have all learnt new lessons, such as aptness in illustrations, and the charm of sweet songs, accompanied by the wondrous power of prayer.

As a nation, with one voice we thank our blessed Lord for sending us Mr. Moody and Mr. Sankey. May they, in their anticipated return to America, go in the fulness of power to do a still greater work in your midst shortly.

You will all rejoice to hear that Mr. Varley is continually being owned in blessing to souls, and is very fully occupied preaching in the halls built for Mr. Moody.

For the present my way is hindered returning to Canada with either of the two bands of children about to arrive; but may I commend them, and the more than two thousand that have already been distributed throughout your Dominion? They are mingling in the families of your congregations, forming part of your households, growing up with the youth of your land, being educated in your schools, listening to the gospel message from your pulpits, and mingling their songs of praise with the children of your Sabbath classes. May I ask for them an interest in your prayers, and a word of counsel or encouragement when you meet with them in your visits?

Thus you can share with us the joy of giving the cup of cold water, and become fellow-workers in training these boys and girls to habits of industry and obedience.

I shall be grateful at any time to receive tidings or a photograph of any of our children you may meet with, addressed to either of the above Distributing Homes which is nearest to you. Not a few, we trust, have been born again, and we long for their growth, that they may be shining lights in the families where they dwell, and in due time become workers for Jesus.

As a Mission-band, we would thank you heartily for the measure of co-operation you have given to our efforts, and hope to secure a continued and increased interest in this work now extending throughout your Dominion.

I shall be glad to forward further information respecting this Mission work among orphan and friendless children from either of the above Homes on application.—Yours sincerely, in work for Jesus,

ANNIE MACPHERSON.

THE FRIENDS' YEARLY MEETING.

The Society of Friends, as its late annual gatherings abundantly proved, is not without its share in the great wave of revival that is passing over the Churches of the land. Indeed, it began somewhat earlier amongst the Friends than in most other religious bodies, if we may believe what was stated in the closing sitting by a venerable minister who came over from America twelve years ago, and who said that the first yearly meeting he attended in London had been to him a painful one, but that from that time to this he had noted a yearly improvement, and now he could testify to this yearly meeting having been a very blessed and encouraging one.

The Friends have long been accustomed to benefit by that interchange of ministerial visits between England and America, which have lately been instrumental in so much blessing in the church at large, and a yearly meeting rarely happens without our having some gospel ministers from the other side of the Atlantic. This year we had four, three lady preachers, and one gentleman. Amongst the former the most conspicuous was Mrs. Caroline Talbot, a lady whose experience in the "Women's Whiskey War" furnishes her with most startling anecdotes of wonderful conversions, especially of infidel young men. Mr. Allan Jay, from North Carolina, is a most earnest, loving winner of souls. He took the lead in several deeply-interesting fellowship-meetings, in which scores of young men and women testified their love to the Saviour, and their trust in Him, by simply repeating an appropriate text, part of a hymn, or offering a few words of prayer. The last of these meetings, which began at eight o'clock in the morning, was particularly sweet and refreshing; at none was there any appearance of excitement.

The new life, which has been long showing itself rather in individual and local effort for the Saviour, than in church action, has this year resulted in an aggressive move by the Society at large, the yearly meeting having named a committee to assist in the initiation of a series of evangelistic services, under the name of "general meetings." This has already been done on a very large scale in the Western States of America, where the Friends form some of the most healthy and vigorous churches; and lately it has been essayed with astonishing success even in so unfavourable a locality as the South of Ireland. In England, where there exists at the present time so great an appetite for spiritual food, it cannot but be cause for rejoicing that this small but influential section of the Church universal has been led to make a renewed effort to go out and "rescue the perishing," and in this they will doubtless have the sympathy and prayers of Christians generally.

J. G. A.

EPSOM RACES, 1875.

For the eighteenth time, Miss Alexander, of Epsom, in connection with the London Open-air Mission, gathered her noble, brave, and devoted band of labourers to carry on evangelistic work at Epsom during the Derby week.

Never has there been so much to encourage the promoters of this grand work as this year—few enemies to fight, little opposition and blasphemy, no stones or flour, but many inquiries after Messrs. Moody and Sankey. Some decent people told us to keep our preaching for places where it would be valued; others said, "Let us alone," but many good wishes, quiet, zealous co-operation, volunteer keepers of order, and almost at all the meetings unobstructed singing and speaking the "good news." Many encouraging conversations with bookmakers, hawkers, musicians, gipsies, card-sellers, tramps, fallen sisters, the outcasts of society. How the people were held, how they listened, how large the congregations, how readily the tracts were received, how many inquired for more to take home to wife and children, we have not time to tell!

All the booths and tents were visited, and the sick and dying found in them cared for. Thousands of individuals were spoken with concerning the great salvation. By these means thousands are reached with the gospel message who would not have heard it otherwise; and many instances of usefulness of past and present efforts; but what will the harvest be? Whence is this mighty, blessed change in the temper and conduct of the masses of the people who visit these races? We believe it is the Spirit of the Lord poured out from on high according to his promise, in answer to the prayers of hundreds of his children, who have been pleading with Him on behalf of those who visit these races.

[The above should have appeared earlier, but was crowded out by other matter.]

"CHINA'S MILLIONS."

We wish to draw special attention to the new illustrated periodical, edited by Rev. J. HUDSON TAYLOR, and published at this office. We should be rejoiced if every one of our readers became a subscriber; it would abundantly repay the small outlay of 1s. 6d. a year.

YOUNG MEN'S MEETINGS IN ISLINGTON.

The hon. sec. to the committee in connection with these services (commenced during the recent meetings in the Agricultural Hall), writes to us of their continued progress:—

On Sunday, May 9, the last meeting in St. Mary's Hall was held, and on the following day we removed to our new quarters in Islington Hall. These are most commodious, and well suited to our requirements. In addition to the hall, which, capable of seating 600, is well lighted and ventilated, comfortable, and good for speaking in, we have a large room, seating about 300, separated from the hall by folding-doors, and so available, if necessary, for large gatherings. In this room we have an apparatus for making tea and coffee, both of which beverages can be obtained every night except Sunday, at the small charge of one penny per cup. This has proved a great boon to the young men, if we may judge by the quantity sold. We have also a committee-room and lavatory.

The method of conducting the meetings was, on our removal, entirely altered, the programme agreed upon being as follows:—Sunday, gospel address; Monday, testimony-meeting; Tuesday, gospel address; Wednesday, prayer-meeting; Thursday, Bible-reading; Friday, gospel address; Saturday, workers' meeting.

The meetings commence at 8.30 P.M., and close at 9.30 P.M. punctually.

Special requests for prayer are presented each evening; young men desiring an interest in our prayers for themselves or others are invited to send their requests to the secretary.

In connection with our work, we have arranged the following special meetings:—A weekly boys' meeting, already commenced, the attendance having reached 230; a children's service on Sunday evenings, at 6.30 P.M., etc.

We earnestly ask the readers of THE CHRISTIAN to remember us specially in prayer.

Before closing this notice, we wish to appeal to every young man resident in the North of London who may read this to give us his hearty and prayerful sympathy and co-operation in this special effort to win the unconverted young men of North London for Christ.

CHRISTIAN COMMUNITY.

The one hundred and third annual meeting of this old and useful society was held on Monday, June 14, in the Wesleyan Mission-house, Bishopsgate-street, E.C., kindly lent for the purpose by the Committee of the Missionary Society.

After tea, at six o'clock, the chair was taken by Robert Baxter, Esq., and the report was read by Mr. J. Atkinson, the secretary, which detailed the work of the past year. The Memorial Hall, in Bethnal Green, was stated to be now covered in, and was expected to be ready for opening in August next. This hall was to serve the purpose of a home for the society, and for a local Mission in a much neglected neighbourhood. About £2700 of the £4000 required to complete the undertaking had been subscribed, and an earnest appeal was made for additional subscribers, so that the premises might be entirely the Lord's.

The actual work embraced seven workhouses, where 140 sick and other wards, with 5000 poor people in them, were visited every week, with most blessed results. About forty lodging-houses, with 2000 lodgers in them, one Female Refuge, three Mission-halls, and fourteen open-air stations, where 681 services had been held. The following summary was given, viz. :—142 members, 10,808 services held, 11,799 addresses delivered, 341,932 hearers, 185,563 tracts distributed.

All this work, besides free breakfasts and teas, and a treat to all the poor people in the workhouses, and other relief to the poor, had been done for about £500.

Addresses were then delivered by Revs. C. B. Gibson, M.A., W. Tyler, J. I. Hillocks, R. Tabraham, Dr. Ellis, and Mr. G. Kirkham; and an excellent meeting was closed about nine o'clock.

J. ATKINSON, Secretary.

HOME FOR LITTLE GIRLS, ADDLESTONE.—An interesting sketch of "The Village Thanksgiving" here on Saturday last has reached us too late for this week's issue. We hope to give it in our next.

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"A DAY IN THE COUNTRY."

We have received another list of applicants for participation in this Fund. What our readers desire to do in this matter, we trust they will do quickly, as the longest day is past, and the bright summer weather is speedily passing too. Many of the pale city children are feeling that "hope deferred maketh the heart sick."

Bell-alley Mission, Goswell-road.

Kingland Gospel Mission.

Costermongers' Mission, Old-street.

Hackney Juvenile Mission.

Ragged-school, Thrawl-street, Spitalfields.

East London Tabernacle Mission.

Home Mission Sunday-school, Camberwell-park.

Sydney-street Sunday-school, Bethnal-green.

Cowcross Mission, Clerkenwell.

Hope-street Ragged-school, Spitalfields.

Hoxton Gospel Mission Sunday-school.

Field-lane Ragged-schools.

THE LAWYERS' PRAYER UNION.

On Monday evening, June 21, the members of this Union invited a number of law clerks to tea, and a subsequent meeting at Doughty Hall, Bedford-row. The hall was well filled, Mr. Baron Pollock occupying the chair; and on the platform were several barristers and solicitors, many of whom were well-known in the profession.

The meeting was opened by a hymn and prayer, and several addresses were then given, the speakers being every one engaged in the practice of the law.

Mr. Robert Baxter gave a remarkable testimony to the stimulus exercised by the present movement in London on religious interest, and by such Conferences as those of Brighton and Mildmay in promoting spiritual life and Christian activity.

Mr. W. Larkins and the Hon. T. Pelham urged the importance of carrying Christianity into every-day life.

The meeting was then thrown open, and several of the law clerks spoke briefly and earnestly, carrying the observations and hints of previous speakers into more minute details in connection with the routine of the profession.

After a few words from Mr. White, the Chairman gave an earnest testimony to the indispensable assistance and necessity of constantly looking for help from above in the discharge of professional duties. As a judge who, in the exercise of his functions, had to leave town after town in which were confined men, some of whom might be under sentence of death, he said he should be weighed down by an overwhelming sense of the responsibility of his position, were he not sustained by divine support.

The meeting was characterized throughout by great attention and earnestness, and many present must have been stirred to renewed efforts in the cause of Christ, and to perseverance in a quiet and consistent daily walk with God. A profession whose very object is to seek out and administer justice, is one which most essentially requires divine aid in maintaining the strictest integrity, and a Prayer Union such as this, with the Christian intercourse it promotes, is a means of great assistance and encouragement to those seeking to glorify Christ in the pursuit of a necessary, yet often difficult profession. Were the Union more extensively known, there is no doubt that more would avail themselves of its assistance, and the secretary, Mr. H. C. Nisbet, 35, Lincoln's-inn-Fields, would gladly supply any information to any member of the profession who desires to join it or become more acquainted with its objects.

GOSPEL TENTS.

An accredited evangelist is greatly needing a tent for village work at once. Cost, £35. E. Shrubshall, Loughton, Essex.

George Heath, evangelist, Old Hall, Wellington, Salop, will (D.V.) travel with a gospel tent during July. There is a large attendance, and tracts much needed.

Mr. H. Lloyd, of Newport, Mon., also writes as to the pitching of a tent in the same place, in the centre of the town, as last year, and requests help for the purchase and the fitting up. Address, H. Lloyd, Esq., Kingsmill-terrace, Newport, Mon.

ST. IVES, HUNTS.—Four days of special children's and young people's services have been conducted here by Mr. J. M. Wigner, B.A., of New Cross. Deep interest was manifested, and many dear children at the closing service were rejoicing in the Saviour's forgiving love.

NOTICES OF BOOKS.

THE DIVER: An Illustration. MOUNTAIN EMBLEMS.—Two exquisite little parabolic penny books, by an excellent lady, sold for the Lord's work in Ireland, at the Depository, 4, Kildare-place, Dublin. We hope a good many of our readers will order a few dozen copies each, and thus at once help the work in Ireland, and benefit those among whom the books are circulated.

THE NAMES ON THE GATES OF PEARL, and Other Studies. By Rev. C. H. WALLER, M.A. *Sampson Low and Co.*—This is a most interesting book, and one that opens up a vein of Scripture study too often neglected. The names of the twelve tribes of Israel found in Rev. xxi. upon the gates of pearl of the New Jerusalem, have suggested to the author the value of a closer investigation than is generally to be met with into the Scripture teaching as to the characters and histories, not only of the sons of Jacob, but also of the tribes to which they gave their names. The reader is rewarded by the gathering together of much valuable Scripture light upon this point, and the bearing of all this upon Christian experience is traced with no little research and wisdom. Christians are too apt to separate the history of the Church, whether viewed corporately or in the individual experience of its members, from the teaching of the Old Testament, forgetting that "salvation is of the Jews," that we are "grafted in among them, and with them partake of the root and fatness of the olive tree," that the names of the twelve tribes of Israel are to be found on the gates of pearl of the New Jerusalem, as well as the names of the twelve Apostles of the Lamb on the foundations of its wall. We heartily commend this interesting volume of Scripture studies, for such it is, to all who desire to dig a little beneath the surface of the Word. The author seems a man of true Christian spirit, faithful in maintaining gospel truth as well as deeply versed in the Scriptures. We should say, judging from this volume, that the London School of Divinity, of which the author is tutor, is highly favoured in having the teaching of one so well fitted, both by learning and experience, to unfold the meaning of the Word of God.

The Christian TRACT FUND.

To Donations received 10 10 6 | By Grants to Districtors, Societies, &c. 10 10 6

APPLICANTS FOR TRACTS.

- T. Widgery, 4, Brunswick-place, Hotwells, Bristol.
- M. Mallinson, Woodhouse-lane, Leytonstone, E.
- E. Sortwell, Western House, Ealing.
- E. Bardell, 106, Olney-street, Waltham-wood.
- Emma Hawke, Bank-street, St. Columb, Cornwall.
- A. J. Bagley, 101, Bramley-road, Notting-hill.
- E. Willey, 7, Lilford-place, Lilford-road, Coldharbour-lane, Brixton.
- Sarah H. Offord, 2, Blomfield Cottages, Kansal-road, Upper Westbourne-park.
- T. Thwaites, 47, Upper North-street, Brighton.
- A. Pratt, 3, Barfield Cottage, Star-st., Hyde, Isle of Wight.
- T. Pocock, 13, Railway-street, Brighton.
- H. Wrigglesworth, 10, Trafalgar-place, Upper Edmonton, Middlesex.
- F. W. Parker, 15, Paxton-place, Easton-road, Bristol.
- Mrs. Lawes, 117, Queen-street, Portsea.
- P. J. Brain, Park-road, Neath.
- Oswald Orton, 2, Dashwood-street, Normanton-road, Derby.
- B. Jackson, 3, Durnford-road, West Holloway, N.

NOTICES.

"AN AFFLICTED ONE"—Your letter is laid before the Committee.

"EMILY," BLACKHEATH.—Please send us your full name and address, and we will supply you with the address of a Missionary.

MEETINGS for the Promotion of Practical Holiness. Clergymen and others who desire to organize such meetings and wish for help, are requested to communicate with C. B., Madeira Hotel, Shanklin, Isle of Wight.

E. S. K.—The movements of the Jubilee Singers can be learned by applying to Messrs. Hodder and Stoughton, Paternoster-row, E.C.

Communications received with thanks.—E.E.C.; S.P.; W.C.; W.F.M.; A.E.W.; E.C.; E.S.; H.P. LeM.; H.M.C.; Miss W.; J.W.; H.H.C.; M.N.; D.E.McN.; G.D.D.; H.G.L.; J.T.W.; B.D.W.; H.C.; A.M.; H.N.; F.G.O.; J.E.; J.P.; Aged Disciple; L.B.; W.C.; F.S.; C.M.; J.W.F.S.

CURRY MALLETT, SOMERSET.—A series of meetings for the promotion of "Holiness" have been held at Curry Mallet, near Hatch, in the Baptist Chapel. The Rev. Silas Mead, who is a native of the place, presided. No new truth was propounded, but increased attention demanded for neglected truths pertaining to our life in Christ. The meetings were well attended, and productive of much good to God's people, and there were also a considerable number brought under conviction of sin.

DAILY TEXTS.

"IF YE WILL NOT BELIEVE, SURELY YE SHALL NOT BE ESTABLISHED."—ISA. VII. 9.

Thurs. July 1.—"We which have believed do enter into rest." "If we believe not, yet He abideth faithful. He cannot deny Himself."—Hab. iv. 3; 2 Tim. ii. 13.

Fri. 2.—"Said I not unto thee, that if thou wouldst believe, thou shouldst see the glory of God?" "Faith is the substance of things hoped for, the evidence of things not seen." "Lord, I believe; help thou mine unbelief."—John xi. 40; Heb. xi. 1; Mark ix. 24.

Sat. 3.—"All things are possible to him that believeth." "Believe ye that I am able to do this?...According to your faith be it unto you."—Mark ix. 23; Matt. ix. 23, 29.

Sun. 4.—"Unto you therefore which believe, He is precious." "Dost thou believe on the Son of God... He said, Lord, I believe; and he worshipped Him."—1 Pet. ii. 7; John ix. 35, 38.

Mon. 5.—"The Lord said unto Moses, How long will this people provoke Me? and how long will it be ere they believe Me, for all the signs which I have showed among them?" "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."—Num. xiv. 11; Heb. xi. 6.

Tues. 6.—"They told Jacob saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not." "She said to the king, It was a true report that I heard in mine own land of thine acts, and of thy wisdom. However, I believed not the words until I came, and mine eyes had seen it; and, behold, the truth was not told me."—Gen. xlv. 26; 1 Kings x. 6, 7.

Wed. 7.—"They believed not in God, and trusted not in his salvation... They turned back and tempted God, and limited the Holy One of Israel." "Then believed they his words, they sang his praise. They soon forgot his works; they waited not for his counsel." "This is the victory that overcometh the world, even our faith."—Psa. lxxviii. 23, 41; cvi. 12, 18; 1 John v. 4.

"THE JUST SHALL LIVE BY FAITH."—HEB. x:38.

REV. W. TAYLOR AT DEVONPORT AND PLYMOUTH.

—I have been with Mr. Taylor during his three weeks of work at Devonport and Plymouth. At Devonport there was a remarkable work going on amongst the children in the Sunday-schools (principally, I believe, amongst the Wesleyans and Primitive Methodists). Of about 250 spoken with there, more than half were children. At Plymouth, with a fortnight's work, about 350 were spoken with, and their names forwarded to the minister of their choice for pastoral care. Mr. Taylor has gone to Liskeard for a week. Next Sunday he comes to this place for a week. He intends to leave for New York in the course of July.

NEWTON ABBOTT. S. PULBERT.

PARKSHOE BAPTIST CHURCH, RICHMOND.—Four weeks of special services have been held in this place with most encouraging signs of the Divine blessing, both to the quickening of professors and the conversion of sinners. The first and second weeks' series were for the unconverted; the third was set apart for believers. These were sustained by the pastor, Rev. J. Hunt Cooke. Last week addresses were given by several gentlemen connected with the University of Cambridge, who were spending part of their holidays at this beautiful town. The young people of this church have just commenced two preaching-stations right in the centre of Richmond.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.—For rich blessing which has attended the labours of Messrs. Mowl and Champney, two undergraduates of Cambridge, in the town of Southwell.—For the removal of obstacles to a union prayer-meeting in the town of Reigate, for which prayer was asked a short time since in THE CHRISTIAN; also for deepening blessing week after week. Praise also for wondrous blessing on a week of evangelistic services held in this place by Rev. W. Haslam.—For much blessing at the meetings prayed for, held by Mr. Haslam, in Kent, on the 21st and 22nd inst.—For fruit following work for Christ in a militia camp, just ended. May it continue, and abound!—For four brothers brought to Christ.—For great blessing received at united services held for the last three months in the largest hall in the city of Norwich.

PRAYER.—A young man, who holds a prominent position in the Christian Church, desires the prayers of God's people on his behalf, that he may be enabled to give himself wholly to Jesus, and have power to overcome and conquer a besetting sin, that is dragging him down to destruction in this world and the next.—That a suitable man may succeed the Rev. R. Maguire to the living of Clerkenwell.—For Richard Weaver, who is in a very prostrate condition of health.—For an intelligent man, an engineer, who is causing his wife much sorrow.—For a believer, striving to give up opium-taking and intemperance.

PLACES.—For a special blessing on a Mission to be held in the parish of Armaduff, Ireland, in July.—For the village of Winterborne Stickland, Dorset.—For Harlington, W., and the neighbourhood. A noon-day prayer-meeting is held every Thurs-

day.—For a mighty awakening in the town of Ardrossan and neighbourhood, during a series of special meetings, to be conducted by Messrs. Hill, Dunn, and Weeks, evangelists, beginning July 6.

CONVERSIONS.—For one long seeking the Saviour, but still unsaved, and at times almost hopeless.—For the dear blind children, that spiritual light and life may be given them.—For a dear and only brother, his wife, and eight children.—For a young man, who is desperately wicked, and causing deep grief to his family.—For father, mother, and five brothers.—An aged mother for her two sons, and a grandson, aged fourteen, who is much given to falsehood.—For one deeply anxious for her soul's salvation.—For a great sufferer, whose heart is far from God.—For an uncle, who is nearing death, unprepared.—For a mother, who is sadly tried by the habits of her sons.—For several children, brought up seriously, but who have forsaken God's ways.—For a young man and his wife.—For a young girl, in consumption, that she may be saved without delay.

FORTHCOMING SPECIAL MEETINGS.

MESSES. MOODY AND SANKEY'S MEETINGS.

NOON PRAYER-MEETING daily, from 12 to 1, at Victoria Theatre (Waterloo-road, corner of New-out). CAMBERWELL-GREEN HALL.—Gospel Addresses by Mr. Moody, and singing by Mr. Sankey, every evening, except Saturdays, at 8 p.m. No tickets required. Bible-readings or Addresses on Tuesday, Wednesday, Thursday, and Friday of each week, at 3.30 p.m. Tickets of admission to be obtained at Camberwell-green Hall, S.E.; or at Moorgate-street Hall, E.C.; or by letter to the Hon. Sec., enclosing stamped directed envelope. Admission without tickets after 3 o'clock. Meetings next Sunday as before. BOW-ROAD HALL.—Gospel Addresses by Mr. Henry Varley this week on Wednesday, Thursday, and Friday evenings, at 8 p.m. Singing by the Jubilee Singers from America. VICTORIA THEATRE.—Gospel Addresses by Major Cole, of Chicago, Wednesday, Thursday, and Friday, at 8 p.m. Y.M.C.A., Great Marlborough-street, Regent-street, W.—Young Men's Meetings, in connection with Messrs. Moody and Sankey's services, every evening, at 8.30. All young men are cordially invited. DUKE OF WELLINGTON'S RIDING SCHOOL, Knightsbridge.—Sunday, July 4, Rev. W. H. Aitken, at 3.30; Lord Radstock, at 7.30.

CONFERENCES ON SCRIPTURAL HOLINESS.

Y.M.C.A., 165, Aldersgate-street, E.C.—Meeting for the Study of the Holy Scriptures on the Duty, Privilege, and Power of Holiness, every Saturday, from 3 to 4.30. Dr. Mahan and various ministers and gentlemen will take part. TOTTENHAM (Girls' Industrial Orphan Home).—July 6, 7, 8, 9, Dr. Laseyron will preside. Meetings at intervals from 7 a.m. to 9 p.m. throughout the days. Programmes to be had of Dr. Laseyron, at the Home, and of the Rev. John Allen, Southgate, N. ST. JOHN'S WOOD ASSEMBLY-ROOMS.—July 19, 20, 21, 22, 23, from 3 to 9 p.m. See further announcements. TONBRIDGE CHAPEL, Euston-road.—Sunday, July 4, at 8 a.m., an Address to Christian Workers, by the Rev. John Allen, on "Power for service."

GREENWICH TERMINUS (Large Hall).—Gospel Addresses on Tuesdays during July, at 7.30 p.m. ST. GEORGE'S HALL.—Sunday, July 4, Rev. — Culiss, of Philadelphia. REV. [S. MARTIN'S CHAPEL, Westminster.—Sunday, July 4, C. B. Hurditch. "FAIRLOP FRIDAY," July 2.—Special Open-air Services in Bow, Mile-end, and Whitechapel-roads. CONFERENCE HALL, Mildmay Park.—Sunday, July 4, Mr. G. Kirkham, at 3.30; Mr. H. L. Hastings, of Boston, U.S.A., at 7. CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Spiers's services at Weymouth, July 7 to 17. (See Advt.) Children's Evangelistic Band.—Mr. Arrowsmith, at Great Arthur-street Mission-hall, Golden-lane, July 7, 8, 9, at 7.—Open-air services: Mr. Russell in Regent's Park (near the Fountain), every Monday, at 6. Messrs. G. S. and J. W. Jordan, on Blackheath, every Saturday, at 3.30.—City Weekly Prayer-meeting at Weigh-house Schools, Fish-street-hill, every Tuesday morning, 9 to 9.45. MOORGATE-ST. HALL.—Thursday, July 1, at 7.30, Theo. Howard, About 8.30 the Meeting will be open for short prayers until 9. Also, a Gospel Service for the Young is held every Saturday afternoon, at 3. Parents, teachers, and friends are invited to bring their children. The Young Men's Meeting on Friday evening is discontinued for the present. A Meeting for Young Women only, every Saturday afternoon, at 3, in the Upper Boom (entrance from London Wall); to be conducted by Young Women.

STAFFORD ROOMS, Titchborne-street, Edgware-road.—Sunday, July 4, Address to Young Men by G. Williams, Esq., at 3.15. IRON ROOM, Upper Clapton.—Mr. Denham Smith Sunday, July 4, at 6.30, and Friday, July 2 at 7.30. VESTRY HALL, King's-road, Chelsea.—Mr. C. Russell Hurditch will preach each Tuesday and Friday night, at 8. Christian workers affectionately invited. WEEKLY NOON PRAYER-MEETING, St. George's Hall, Langham-place, W.—Every Wednesday, from 12 to 1.

DAILY PRAYER-MEETINGS.

VICTORIA THEATRE, 12-1, Messrs. Moody and Sankey's Meeting. BOW-ROAD HALL, Burdett-road, 12-1. CENTRAL CITY NOON PRAYER-MEETING, Moorgate-street Hall, corner of London Wall, 12-1. Ladies' meeting, 1 to 1.30. Y.M.C.A., Stafford Rooms, Titchborne-st., Edgware-rd., 12-1. MILDWAY CONFERENCE HALL, Mildmay Park, at 12. No. 59, LOMBARD-ST., Mon., Tues., Thurs., Sat., at 1; Wed. and Fri., at 12.30. EAST-END CONFERENCE HALL, Carlton-sq., Globe-road, at 12.30. WOOLWICH, 14, Thomas-street, 12 to 1. SUSSEX HALL, Leadenhall-street, at 1. SUNDAY-SCHOOL UNION, 56, Old Bailey, at 1. PEOPLE'S HALL, 272, Whitechapel-road, at 1, except Saturday. THE PEOPLE'S HALL, 188, High-street, Deptford, 1-2. GREEN LANES WESLEYAN CHAPEL, N., 6.45 a.m. PECKHAM EVANGELISTIC MISSION, 116, Hill-street, 12-1. TOTTENHAM.—Brook-street Chapel, 12-1. ST. MATTHEW'S VESTRY, Denmark-hill, from 12 till 12.45. ONSLOW HALL, Neville-street, Fulham-road, Sat. even., at 7.30. UNION HALL MISSION, Carlisle-street, Edgware-road, 12-1. 19A, GREAT PORTLAND-ST., Oxford-circus, 3 p.m.; on Saturdays specially for children and their friends. GREENWICH.—Large Hall, Railway Station, 12-1.

Donations received by Messrs. Goryun and Scott in Saturday Morning, June 26th, 1875.

Table with 2 columns: Description of donation and Amount. Includes items like 'Gratuitous Circulation of "The Christian"', 'Expenses of Messrs. Moody and Sankey's Meetings in London', 'Princess Mary's Village', etc.

The Christian.

THE KING AND THE KINGDOM.

THE Gospel of Jesus, the Christ, is distinctly and distinctively the Good Tidings of the Kingdom of God and of Heaven. For four thousand years the usurper reigned. By his deceit he wrested the Kingdom out of the hands of man: King Adam became his serf, and Satan became the prince of this world. God swept away the polluted race by the Flood, reserving only the righteous remnant, now reduced to Noah's single family, and then again entrusted man with royalty, which was immediately forfeited once more by Noah's drunkenness. Sin culminated a second time in the rebellion at Babel, and God scattered men abroad upon the face of the earth. For the third time He committed government to man, when He constituted the seed of Abraham into a kingdom; but they rebelled, and on their apostasy the royal prerogative passed over to the Gentiles, in the person of Nebuchadnezzar, whom the God of Heaven made a king of kings.

At the end of the world's fourth millennium, when Gentile monarchy had degenerated, in excellence of dignity and power, from gold to iron, the fullness of the time had come, promised by God in the Garden of Eden, and constantly foretold by all the prophets with increasing definiteness down to Malachi. Then Jesus, of the seed of David, son of Abraham, and Shem and Adam, Son of Man and Son of God, came after His herald John, and preached the Gospel of the Kingdom: "The time is fulfilled, and the Kingdom of God is at hand; repent ye, and believe the good tidings" (Mark i. 15).

It is needful to keep this past history of the KINGDOM in view, in order to understand the full significance of the baptism and temptation of Our Lord. At His baptism He undertook the responsibility of our sins as the first step in the fulfilment of all righteousness, the bringing in of everlasting righteousness. "When all the people had been baptised" (confessing their sins), "Jesus also being baptised" (confessing thus the sins of the people, as though they had been His own; being baptised into our condition that we might be baptised into His condition), the Spirit identified Him as the promised Messiah, and the Father declared Him to be His beloved Son, in whom He was well pleased, in direct contradiction of the confessed sinfulness which baptism by John implied.

Let it be remembered that our Redeemer had now not merely pledged himself to take away our sins, but to recover the KINGDOM which man by sin had lost.

Immediately upon His baptism, the Spirit drieth Him into the wilderness to be tempted of the devil. Not a moment must be lost in bringing the conflict to an issue. Satan had come unchallenged into the garden, and by deceit and guile succeeded in one day in defrauding man; now, for forty days, in the wilderness among the wild beasts, the Son of Man endured far greater temptation than that by which his father Adam fell; the Son of God vindicates His Father in heaven, who had been dishonoured by the defalcation of the being whom He had made in His own image, and whom He had ordained to be King, next in glory to Himself.

It has been truly said, that when certain brethren recovered the truth concerning the Church, they lost the truth concerning the Kingdom. The importance of this will be discovered by anyone who reads the New Testament (especially its first book, the Gospel of Matthew), observing and marking the passages which relate to the Kingdom. He will soon perceive that the Gospel of the Kingdom is the royal thread upon which the whole is strung, and the Gospel of the glory of the blessed God will shine forth with a splendour he never before imagined.

In tracing this everlasting Gospel through the four Evangelists and the Acts of the Apostles, until he leaves Paul in his own hired house at Rome, "preaching the Kingdom of God, and those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him," he will have observed that previous to His death the Lord had been (with small exception, and then always for some special reason) spoken of only as Jesus, and that He himself frequently commanded His disciples, and the devils whom He cast out, and the people whom He healed, not to make Him known; whereas, in the Acts, He is the Lord Jesus Christ, and the sum of the testimony is that the Christ must die and rise again, and that Jesus is the Christ—i.e., the Anointed Priest and King.

In tracing Him from the cradle to the cross, and from the cross to the cloud, he will have caught, once in the Gospels and twice in the Acts, a glimpse of the Divine glory of the Son of God. He will also have observed that, while in the Epistles frequent reference is made to His resurrection and ascension, it is rather doctrinally than historically; and that, indeed, from the day of His ascension the direct history of Jesus the Christ ceases until it is resumed in the Revelation.

Now as never before appears the blessedness of those who read and keep the words of this prophecy. Here we are taken with the beloved disciple through the open door of Heaven, to see the Lamb in the midst of the throne. Here we resume the interrupted history and teaching, and He who had opened the understandings of the disciples to understand the Scriptures of the past, now reveals to their brother and companion in the tribulation and Kingdom and patience of Jesus Christ, the roll of the future; and as He had showed how it behoved the Christ to suffer and to enter into His glory, He now reveals the sufferings of His Church and the glories that shall follow.

In the restoration of the Bible, which is one of the happiest signs of the present time, two features are conspicuous—that attention is being directed to the King and the Kingdom, and that God is giving light upon the Revelation. It was well that the subject of the Mildmay Conference was the Power and Glory and Presence of the KING; and although it was but too evident how new this old, old subject was to some of the speakers and to many of the hearers, yet the seven Spirits of God will surely anoint the eyes and enlighten the understanding of all who are willing to be taught of Him.

All the misunderstandings and sectarianisms and controversies which have embittered Christians against each other, would be of necessity dispelled by the perception and reception of the laws and principles of the Kingdom of God. These are not only antagonistic to those on which all worldly society is based; they are rooted in the eternal counsels of God, and will bear

fruit in the ages to come. The history of man, as revealed in the Bible, is but the segment of a circle of infinite circumference; and to attempt to fathom the mystery of God in any of its details, whether it be the older controversy as to Election and Free Will, or the newer one as to what is called the Higher Christian Life, without reference to the eternal past and the eternal future—the purpose of God with relation to the Kingdom of which Jesus the Son of God is King, and the saints the joint-heirs with Him,—is to argue without sufficient data, and to give judgment upon partial evidence. M.

THE MOSAIC TABERNACLE.

LECTURE BY DR. CRANAGE.

By the kind permission of the Duke and Duchess of Sutherland, Doctor Cranage, of Wellington, Salop, exhibited and described at Stafford House, on Thursday afternoon, a complete model of the Mosaic Tabernacle, on the scale of an inch to the cubit, together with full-sized models of the table of shewbread, the golden candlestick, the altar of incense, and the ark of the covenant. To these extremely interesting and beautiful objects were added *fac-similes* of the sacred robes of the High Priest of Israel, including not only those which he wore in the more ordinary services of the Tabernacle, but also the vestments in which he was wont to perform the ceremonies on the Great Day of Atonement. In response to the cards of invitation which had been issued, a select company of nearly a hundred gathered in the great hall upon the occasion. Amongst those assembled, besides the noble host and hostess, were the Earl of Shaftesbury, Lord Blantyre, Lady Caroline Lascelles and the Misses Lascelles, Sir James and Lady Matheson, Baroness Alphonse de Rothschild, General Alexander and Miss Alexander, Hon. Mrs. T. Bruce, Lady Wenlock and the ladies Parker, Countess of Bradford and the Lady Mabel Bridgman, and many others.

At the request of the Duke and Duchess of Sutherland, the Earl of Shaftesbury presided, and in a few brief sentences introduced Dr. Cranage to the assembled guests. That gentleman, having offered prayer, at once proceeded with a very striking "Object Lesson." Attention was directed—1st. To the Sin Offering outside the camp of Israel on the ashes (Lev. iv. 12, compared with Luke xxiii. 33). 2nd. The Tabernacle itself, with its court, its sockets of silver, its boards, its pillars, and its four coverings, as described in Ex. xxvi. 3rd. The Brazen Altar, on which were offered—(1) The Burnt Offering (Lev. i.); (2) The Meat Offering (Lev. ii.); (3) The Trespas Offering (Lev. v.), as described in Exodus xxvii. 1, &c. 4th. The Laver (Ex. xxx. 18). 5th. The Golden Candlestick (Ex. xxv. 31, &c., compared with Rev. ii. 1). 6th. The Table of Shewbread (Ex. xxv. 23, &c., compared with John vi. 31, &c.). 7th. The Altar of Incense (Ex. xxx. 1, &c., compared with Ps. cxli. 2). 8th. The Ark of the Covenant (Ex. xxv. 10, &c.).

This outline, though strictly authentic, gives but a faint idea of Dr. Cranage's lecture, as we presume it must be called, of which the models and the accompanying verbal explanations were the very life and soul. It was almost startling to find oneself in the very presence, as it seemed, of the holy furniture of God's tent and dwelling-place in the wilderness, and to hear the tinkling of the bells on the fringes of the High Priest's garments.

The golden candlestick, with its seven branches, stands nine feet high, and the diameter between the extreme branches is six feet. It has been modelled strictly after the representation on the Arch of Titus, at Rome.

The shewbread table, with its twelve loaves of unleavened bread, and its double marginal crown, is not depicted on the triumphal monument of the siege of Jerusalem, any more than the altar of incense, and these have accordingly been restored by Dr. Cranage after the sacred text alone.

As to the ark of the covenant, it was the glory of the earlier temple, destroyed by Nebuchadnezzar. Judeed,

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there is an interesting Jewish tradition to the effect that, shortly before Nebuchadnezzar's capture of the city, the ark was buried by the priests for safety in one of the limestone caverns with which the strata beneath the Temple are known to be honeycombed.

Of course Dr. Cranage's reproduction of the design in its Biblical dimensions is entirely based on the Scriptures. Certainly nothing can be more impressive than this sacred chest, with the mercy-seat and the overshadowing cherubs, unless perhaps we must except its mysterious contents—the two stone tables of the law in the native Hebrew text, the golden pot of manna, and Aaron's rod that budded. Highly realistic, too, not to say dramatic, were the models of the High Priest, first in his habitual robes of office, and then in the special white array in which he entered into the Holy of Holies once for all every year—viz., on the Day of Atonement. If the former dress, with its scarlet and blue and fine twined linen, the curious ephod or covering tunic—Dr. Cranage's took two years to weave and embroider—with its bells and its pomegranates, is more *barre*, the severe simplicity and purity of the other, especially when we call to mind its propitiatory symbolism, seems after all immeasurably more impressive. The breastplate and its twelve gems, engraved with the Hebrew names of the twelve tribes; the turban and its encircling gold crown inscribed in the same sacred language, "Holiness to the Lord"; the girdle and all the other sacred paraphernalia, needing a volume for their elucidation,—all these things present a *tout ensemble* which must be seen in order to be understood and appreciated.

Dr. Cranage accompanied his life-like descriptions with constant references to the evangelical symbolism of the Mosaic *cultus*. He enjoys the immense advantage of being a perfect enthusiast in his subject, and he kindles enthusiasm in his hearers, or perhaps we should rather say the spectators—for eyes go for more than ears in this case—of the marvels he undertakes to expound. None, we are sure, could have grudged him the cordial thanks which Lord Shaftesbury tendered him in the name of the no less deeply awed than interested assembly. At the close many of the guests at Stafford House lingered to inspect more closely Dr. Cranage's marvellous models, and to press that gentleman himself for further information.—*Standard*.

THE EVANGELISTIC CHOIRS.

MR. SANKEY desires us to state that the meeting of the several choirs which have assisted him in London has been postponed for the present. He still hopes, however, to have the pleasure of meeting them before he leaves for America.

DAWLEY, SHROPSHIRE.—An eight days' mission, which has been the subject of much prayer for many months, closed here on the 28th of last month by a "thanksgiving service" in the parish church, which was well attended notwithstanding the unpropitious weather. The *Dawley Parish Magazine* for this month, commenting on the mission—which was conducted by the Rev. J. A. Aston, Vicar of St. Luke's, Cheltenham—states, "We are quite sure that to every penny in our midst the past month will prove the 'beginning of months,' for much solemn work has been going on amongst us. The careless have been arrested, God's people have been quickened and revived, and poor wandering sheep from the Good Shepherd have been brought back from the dark mountains. 'The Lord hath done great things for us, whereof we are glad' (Psalm cxvii. 3)."

HOMES FOR THE AGED POOR.—We especially appeal on behalf of the sixty aged ones for whom we are caring in our homes. Some terrible cases of destitution amongst people of gentle birth in extreme old age are now on our case-book, and unless funds are sent us we can give them no help. By the recent sale of work for this charity we realised £187, and about £80 has reached us in special donations towards our Building Fund. Will not the many readers of THE CHRISTIAN come forward and enable us before the winter sets in to buy two houses, and thus shelter some twenty more aged and waiting ones? We do not desire to take up valuable space with speaking of our work; we rather leave our need and our wants in the hands of the Great Caretaker for the Poor. E. G. HARRISON.

Thorn-hill, Ealing.

NO ROOM FOR CHRIST.

ADDRESS AT CAMBERWELL-GREEN HALL BY
MR. D. L. MOODY.

"There was no room for them in the inn."—Luke ii. 7.

FOR four thousand years the Jews had been looking for Christ, and now He has come. And the first thing we read of Him is that there is no room for Him in the inn at Bethlehem.

The sinner's heart is very much like that little inn at Bethlehem; it has no room for Christ. If a Prince comes to this country from some foreign land, there is sure to be room for him, and the best you have is not good enough to bestow upon him. Your Crown Prince is going next autumn to India; there will be plenty of room for him in that country. When he went to America a few years ago there was plenty of room for him; every mansion was open to him, and the nation received him almost as one man. Yet here is the Prince of Heaven, the Prince of Peace, come to earth, and there is no room for Him in the inn at Bethlehem!

Think what He was come for; He had come to seek and to save that which was lost, to redeem a lost world. He might have come with all the pomp and grandeur of heaven; He might have had a million of angels in His train. But He left behind Him all the glory He had with His Father, and stooped from the throne and went clear down into the manger, that He might get His arm under the vilest sinner and lift him up to the heights of glory.

Some one has said that the Jews did not know He was the Messiah, or they would have given Him a glorious reception. Would they? Why, we read that when the wise men came with the glad tidings that He was the King of the Jews, "Herod and all Jerusalem was troubled." There was no one in Jerusalem that wanted Him any more than in Bethlehem. Herod hunted for His life as if He were some terrible murderer, so that His parents were obliged to flee into a foreign land.

Has the world grown any better during these eighteen hundred years? Is Christ wanted to-night? If He should come, would He be welcome? Would the nations of the earth receive Him with delight and gladness? What nation would make room for Him to-night? Is there any nation under heaven that would invite Him to come back? If it were put to the public vote, what nation would vote to have Him come back to be their King? That nation does not exist. Talk about England and America being Christian nations: do you think either of them would invite Him to come? Has England got room for Him? Eighteen hundred years have rolled away since He went away, and more has been written about Him and said about Him than any other man, or thousand men, or million men, and yet there is no nation under heaven that wants Him. When He was down here there was not a village in any part of the country that wanted Him. He went to Nazareth, where he was brought up; He went into the synagogue and began to tell out the glad tidings. They took Him to the brow of the hill, and would have cast Him into hell if they could. They put Him out of the town. And there is not a town or village under the sun to-day but would do the same. People say the world is growing so much better; but, as I have said, there is not a nation anywhere to-day that wants Him. Does Germany, or France, or England, or America?

Not only that; there is something a good deal worse than that. There is hardly a Church in Christendom that wants Him. Go to any of the churches next Sunday, and ask if they would vote to have Him back. Why, my friends, the Church has not got room for Him. She is not praying and longing for His return. Go down to the Exchange and ask if they have got room for Him. Why, a great deal of the business would have to be done on different principles. Men would say, "We cannot make quite so much money, and we don't want Him." If it should be put to the vote in Parliament, would they have Him back? Is there room for Him among our statesmen and noblemen, and those who are making our laws? Would they invite Him back? Why, there would be a great commotion among the nations of the earth if He

were to come. If I should stand up and tell you that I had a message that Christ was coming to-morrow, I think this audience would be terrified. I don't think there would be a shout of joy going up. The fact is, there is no room for Him in the world yet. Our homes, our churches, the nations of the earth, are like that little inn at Bethlehem. There is room for everything else; but in the Church and the world to-day is "no room for Him."

Sad picture! Nevertheless, I believe it is true. I found one man in Scotland who said they would invite Him there. He was quite sure they would be glad to have Him come. But I did not find them praying for Him and looking for Him; I do not think they have got room for a real personal Christ. It is one thing to talk about Christ and salvation, but when we come to talk about the return of a personal Christ, is there a Church that is crying for Him?

It is time for every true child of God to wake out of his sleep, to trim his lamp, and make ready for the return of the Lord Jesus Christ. If the nations of the world, if the churches, are not longing for His return, let us as individuals make room for Him. Look at the hundreds of thousands hastening down to death and ruin! Let us invite our rejected King back again to this world. Do not let us be like the men of Decapolis, who, when Christ snapped the fetters from the poor demoniac, came to Him, and, with one accord, constrained Him to depart out of their coasts. There was no room for Him in Decapolis.

There is a passage in the 7th chapter of John, last verse, that is very touching. It has often brought the tears to my eyes—"And every man went unto his own house." Then we read in the opening words of the 8th chapter (the two chapters should not be divided; they are really one)—"Jesus went into the Mount of Olives." There was no room for Him in Jerusalem that night; no one wanted Him. He had no house of His own to which He could go. "The foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay His head." Oh, friends, think of the Prince of Glory coming down into this world and having no place to lay His head; no one to receive Him. He had to go into the Mount of Olives and spend the night there alone. I have often thought I would like to have had a house in Jerusalem that night, and to have invited him there. But if I had, I suppose my door would have been locked against Him like the rest. There is one thing we can all do—our hearts can receive Him, and that will please Him best of all.

What a blessing Martha got by receiving Him into her house. There was one home at Bethany always open to Him. He was a welcome guest there, and He often went when He was tired and weary. They had room for Him there, and He will always go where there is room for Him. The moment you make room for Him in your hearts He will come in. Was it not the best thing Martha and Mary could have done to make room for Him? One day sickness came to that dwelling, and Lazarus lay on his dying bed. They had physicians, I suppose, from Jerusalem, and the moment they pronounced him to be in danger they sent a message and told Jesus all about it, but before He gets there Lazarus is dead. There is sorrow that night in Bethany. I can see those two broken-hearted sisters weeping over the body. They laid him away in the little graveyard at Bethany, and they came back to their dark and desolate home. Many of you know how dark a home seems when some loved one is gone. Some friends came to comfort them; but what poor comforters they were, compared to Him who was absent. The messenger came back and told them what Jesus had said, and at last He comes Himself. Out goes Martha to meet Him; and she says, "If Thou hadst been here my brother had not died." He calls for Mary, and away goes Martha and tells her, "The Master is come and calleth for thee." Is there a Mary here to-night that the Master is calling? Up rises Mary to meet Him, and she, too, says, like Martha, "If Thou hadst been here my brother had not died." On that occasion were uttered some of the sublimest

words that ever fell from the lips of the Son of God—"I am the Resurrection and the Life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die." I can see these two sisters, one on each side of Him. They tell Him all about their brother's sickness and his last messages, and the Son of God begins to weep. If there is a broken heart here to-day, Jesus is in full sympathy with you. You can have no friend like the Son of God. He has got power to help you. They go to the grave, and Jesus bids them take away the stone. Martha's faith begins to stagger. Some one has said it was a blessed privilege to roll away the stone. It is a blessed privilege to do anything the Master tells us to do. I hope there will be a good many stones rolled away to-night, that the dead may live. With a word the Son of God calls him up—"Lazarus come forth." The moment Lazarus heard His voice he knew it, and forth he came out of the sepulchre. Look at him as he goes back to the house, arm-in-arm with the Son of God. How astonished the people must have been; they must have gone mad almost with excitement. Look into that little home: there is Jesus at the table, and Lazarus; Martha still serves, and Mary looks on in wonder.

Sinner, was it not the best thing Martha could have done to make room for Christ? You do not know how near death is. The best thing you can do is to receive the Resurrection and the Life into your home and your heart. Make room for Christ to-night. If the nations, if the professing Church, won't have Him, let us welcome Him into our hearts. Say this minute, "Welcome, thrice welcome, Son of God, into this heart of mine." He will come. What does he say? Hark! "Behold, I stand at the door and knock; if any man hear My voice and will open the door, I will come in to him and sup with him, and he with Me." Does your heart throb? Do you hear the still small voice whispering to you to let Him in? That is Jesus; He wants to come into your heart to-night. Sinner, receive Him. Then let death come; you can shout over death and the grave and hell. He holds the keys of death, and it has no power over you. May God help you to make room for Christ. You make room for Him here, and He will make room for you up yonder. He will come back by-and-by, and receive His own out of this dark world into that home He has gone to prepare. "As many as received Him, to them gave He power to become the sons of God."

Is there one in this whole assembly who will receive Him to-night? Thank God! there is a young lady who has risen right up; and a young man away back there says, "Yes, sir." Who else will make room for the Son of God? You find room for self, for money, for pleasure, for pride; why not make room for Christ to-night? Are you going to bolt the door of your heart against this blessed King of Glory?

Did you ever have a period in your life when you felt as if no one wanted you? I had that experience for about two days, and it nearly broke my heart. I wanted to die. It was a terrible thought that no one wanted me. I was a stranger in a strange city, looking for work. I went from place to place, and got only a gruff answer—"No, sir;" "No, sir?" No one wanted me. It seems as if the Son of God must have had something of that feeling down here; no one wanted Him. The world did not want Him; it took Him and put Him to death. If He should come into this audience, and go from seat to seat, would you say "No, Jesus, I do not want you; go Thy way this time"; or would you open your heart and let Him in? In one place it speaks of His locks being wet with the dew of the night. Oh, may God help every unsaved soul here to receive the Son of God. He has gone up on high to make room there for us. We are told in one place that He looked towards heaven and sighed. He saw sickness and disease and death all around Him, and no one wanted Him, so He looked towards home. I can imagine He was home-sick. There He was loved by all. Oh, sinner, won't you have this rejected King? Won't you do as Martha and Mary did—receive Him into your heart and home to-night?

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MILDMAY PARK CONFERENCE.

(Continued from last week.)

FRIDAY, JUNE 25.

The most delightful weather, that lasted throughout the entire Conference, helped, no doubt, to swell the large numbers who attended. On the last day the meetings were more crowded than ever.

LARGE HALL.—MORNING.

After some appropriate opening remarks from the Chairman, and silent prayer, a hymn was sung, and part of the sixty-first chapter of Isaiah read. Prayer was then offered by Mr. Edwards, and followed by the hymn—"Oh! to be over yonder."

The subject for the day was—

THE PRESENCE OF THE KING.

Rev. J. DENHAM SMITH was the first speaker. His address was mostly devoted to the contemplation of "the beauty of the King" when He shall come again and every eye shall see Him.

Mr. HENRY VARLEY offered prayer and presented special requests, among the public subjects mentioned being the evils of the opium trade, the Queen and Royal family, the Viceroy of India, &c.

Dr. DONALD FRASER next spoke, taking for his text the first passage on the paper (2 Samuel xv. 21). He drew an analogy between the power in King David to draw out the affections of Ittai the Gittite and his friends, and the attractive and attracting power of the person of Christ for all who follow Him. It is our love to Christ that makes us cling to Him when others forsake Him. We are not to come to Him for reputation or advantage or any subsidiary object; but we are to love Him for Himself. As Ittai was not allured from his allegiance to David by the beauty of Absalom or the splendour of his court, so we must not allow "the beautiful deceits" of this world to draw us away from Christ. He is worthy of all our love, and the more we know of His power and goodness the more we love Him. But we must not be content to say fine high-sounding words when we mean nothing and are running no risk. Let us be like Ittai, who determined "in death or in life" to serve King David; or like Paul, who was ready to die at Jerusalem for the Lord Jesus. We will be strong and cheerful only as we are loyal to the person and cause of our heavenly Lord and Master. Let nothing else content us. And let not the servants or the institutions of the King come in the way of the King Himself. Some do not understand gatherings like these; they are looked upon as vague affairs. He did not expect externalists to understand it, and did not wonder at the objection. But every heart that was true to Christ could say with gladness that where the Lord the King was there they desired to be. As Absalom had no power over this Gittite, so may the enemies of the King have nothing in us. Let Christ possess every faculty, every power, and every possibility of usefulness in us. There is much meaning in the hymn we learned in our childhood—

"Blessed Jesus, wouldst thou know Him,
Give thyself *entirely* to Him."

The speaker closed with some thoughts on the happiness and joy of always serving in the light of the King's countenance: By-and-by we shall see His face and live. Oh! to be where His servants shall serve Him day and night!

Rev. W. H. AITKEN said: "Where is He that is born King of the Jews?" You will not find Him amidst the luxuries and splendours of the world, but as of old He is yet an exile, a fugitive, a wanderer. We must make up our minds that while this present state of things lasts, the King's glorious crown is not to be outwardly placed on His brow, and that the thorny crown He is content to wear shall be placed on the brow of His followers. Wherever the presence of the King is felt in this world, it will be now as it was of old, when Herod heard of His birth and was troubled, and all Jerusalem with him. If we realise the presence of the King in the world we shall be under the influence of a certain holy jealousy, as Ittai and his followers felt towards David. We shall see with holy indignation this world rejecting His sovereignty, and we shall cry that the day of His vengeance may come speedily. Mr. Aitken dwelt on the sense of love and gratitude, and also of self-humiliation, that would come from a full discovery of the truth that Christ the King dwells within His people. He further pointed to the difficulties that are in the way of Christ having entire possession of the hearts of Christians. We are willing to give Him a subordinate position there, but we are

not willing to subdue our will completely to His. If we did, the result would be power for service, and victory over the world, the flesh, and the devil. In closing, he prayed that all might be prepared for the last supreme manifestation of His power.

EVENING.

At the closing meeting of the three days' Conference, Mr. BLACKWOOD gave a short address. Having read part of the 52nd Psalm, he said: Our Gospel is the Gospel of salvation; but it is more than that, it is the Gospel of the Kingdom. I believe it has been well that we have considered these subjects for these three days. Many of us feel that these Conferences have been in the hand of God a great instrument for the furtherance of His work and the accomplishment of His purposes. Beginning with the first gathering of 120 disciples at Barnet, fifteen or sixteen years ago, how they have increased, and how God's people have been led into sweet and true unity! I believe that in that day when we can trace all the links in the chain of the accomplishment of God's purposes, these Conferences will prove to have had no small part in hastening that day. I cannot but feel that these Conferences will conduce to the awakening of the thoughts of Christians with regard to God's purposes as to the Kingdom. Seeing the place it occupies in God's Word, it is of the highest importance to understand the form and character of the Government under which we live. Till that is clearly established how can there be order or obedience or progress? Till we see the Kingship of the Lord Jesus Christ, and that God's great purpose is not salvation but dominion, we shall not be in a position to cry, as they did in Judah, when their hearts beat together as one man, "Return, return, thou and all thy servants." I suspect (I have not looked out, but I mean to do so), that next to the personal names of God and Jehovah, you will find in the Bible that the name God most often claims for himself is that of King; you will find that it runs through the whole Bible; and while there are four books of the Kings, there is but one book of the Kingdom. The history of the Bible is the history of a kingdom. The Gospel begins the Kingdom in this world, and it runs right through. And by-and-by the Son of Man shall send His angels, and they shall gather out of His Kingdom all things that offend and all them that do iniquity. If the angels were to come to-night, friends, would you be gathered out of the Kingdom? Let us come into sympathy with God in His purposes, and then we can intelligently pray, "Thy Kingdom come."

In resuming the consideration of the morning's subject,

Rev. GEORGE HEAD gave a short address, founded on the words in Isaiah xxxiii. 17: "Thine eyes shall see the King in His beauty," and devoted chiefly to an unfolding of "the beauty of the King" in His various offices and aspects.

Mr. HENRY VARLEY then spoke. Premising that the subject as suggested by the passages of Scripture in the circular was identified with the coming of our Lord Jesus Christ, he directed attention to the words of the King himself (Luke xix. 12), "A certain nobleman went into a far country to receive for himself a kingdom, and to return," &c. There is no doubt but the nobleman represents Christ. There is a distinction made between the *citizens*, who sent a message after him, saying, "We will not have this man to reign over us," and the *servants* to whom the pounds were delivered. The word *servant* implies a master, just as a kingdom implies a reigning lord of that kingdom. Christ's word to us is "Occupy till I come." We are His servants, entrusted with His money. His grace in us is to be our capital. We are to labour with His resources that we may meet Him with joy at His coming. He comes again, as we read in Daniel, chap. vii., to receive "dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him." Does His coming affect our hearts and lives as he intended it should affect us? When Saul was converted by the revelation of Christ from heaven, it seems to me that the vision he had at that time of the glory of Christ was so wonderful that he became blind to the earth from that time. Let us go out of this meeting into our homes and into the busy scenes of the world constantly using the strength of the Lord Jesus Christ, and able to say with the Apostle Paul, "striving according to His working which worketh in me mightily." Let not our reception of the Lord Jesus Christ be a mere notion; let it not be simply a question of theory with us. In the presence of the Lord may we know, like Moses, what it is to have our faces to shine. May the power of Christ so possess intellect, and spirit, and soul and body that we shall naturally exhibit the Lord Jesus Christ. May we realise from to-day more of

the inner "presence of the King," that will draw us after Him, and not after His servants. In one of the passages given for our consideration it says, "The King hath brought me into His chamber." The idea of *solitude* is here. And it strikes me that there is no greater need in this busy, bustling day than for God's servants to be in the solitude of those chambers, where He speaks to our souls. And let us realise that the experience of to-day will not suffice for to-morrow; that the grace we had around the table of the Lord this afternoon is not to be the power we shall need for to-night or for our life to-morrow. Oh! that while he is preparing the glory for us yonder His voice may reach us to-night afresh, "Occupy till I come." Mr. Varley closed an earnest and telling address by urging Christians to have exalted views of what the Gospel is, and to spread it abroad among all the nations of the earth.

After some pointed remarks by Lord RADSTOCK, first to the unsave and then to Christians, the three days' Conference was brought to a close with prayer.

THE BIBLE FLOWER MISSION.

On the first afternoon of the Mildmay Conference, a very interesting gathering was held under "The Mulberry Tree" amongst the friends of this Mission.

Lieut.-Colonel Sandwith presided, and after the hymn "Sowing the Seed" had been sung—led by some of Mr. Sankey's choir—Capt. Moreton thanked the Lord for having suggested to the hearts of his handmaids new plans by which to cheer sick and dying ones, and to carry the message of God's love to the lost.

Mr. GEORGE HOLLAND, of the George-yard Mission, White-chapel, then gave a short account of the blessed effects of the Mission upon the wretched inhabitants of his own neighbourhood, and mentioned an incident which brought tears to every eye. A poor girl, having received a bouquet, was so much impressed by it and the text, that she came to the Mission Room asking for prayer that a new heart might be given her, and soon after she could not be found in the low den in one of London's vilest streets. The neighbours said she never rested after seeing those flowers; they reminded her so much of the country home she had left, with the sweet honeysuckle twining round the cottage door, that she could no longer stay in the abode of wickedness, and returned to her own family. Mr. Holland said he had himself given some 5,000 texts and flowers away, and urged all to join in the blessed privilege of thus sowing the living seed.

Cases of conversion, too, we begin to hear of, causing much thankfulness. We hope that in October a *detailed* account will be published—"Records of the Flower Mission."

A tent, with the bouquets of various sizes ready for distribution, was a centre of interest during the three days' Conference; and through it friends in foreign lands have been stirred to start a similar work in their own towns—in Italy, France, Germany, and Switzerland.

Owing to many Flower Missions being now started of a solely *philanthropic* character, it has been deemed advisable to name the one which has its depôts at Mildmay and the Home of Industry, "The Bible Flower Mission," its special object being the diffusion of *God's Word* by means of the flower gifts. It would be well to *associate* the branches in provincial towns which work on the same principles. Friends willing to supply 100 to 300 bunches of flowers to smaller private depôts would oblige by writing to the Secretary at the chief depôts. Also, information will be gladly supplied to any who are desirous of opening branch depôts either in London or in provincial towns.

ARMY SCRIPTURE READERS' AND SOLDIERS' FRIEND SOCIETY.

This Society was represented at the Mildmay Conference on Wednesday, the 23rd June, the assembly being gathered under "The Mulberry Tree" in the gardens.

Several of the Conference hymns were sung, and Mr. EVERARD, Vicar of St. Mark's, Wolverhampton, opened the proceedings by asking the Lord to solemnise each one present, and to bless everyone connected with this work of carrying the glad tidings of salvation amongst our soldiers.

General CLARKE, the chairman, said it was very gratifying that so many of the Lord's people had gathered on this occasion to hear what great things were being done in our barracks. He bore a brief testimony to the value of the work going on, and he referred friends to the many papers which were printed detailing the work of the Society, and added

—we ought all to rejoice that so many of our soldiers were not only good soldiers of an earthly sovereign, but were earnest, true soldiers of the great Captain of our Salvation. He entreated those hearing him to aid in this important work, as they knew best how to do.

The Rev. C. SKRINE, once an officer in the army, explained that when he left the army there was no such work as this going on, and the men were mostly unheeded; and it is from the known want then existing that he could well plead for further help, first by the prayers of the Lord's children, and then for the silver and the gold.

Colonel FIELD gave his testimony of twenty-five years' knowledge of the Army Scripture Readers, and detailed hospital work, and asked how could the members of the Church of Christ be satisfied with seventy Readers? Would they not come to the help, then, of true men, who, with the love of Christ in their heart and the Word of God in their hand, were spreading the Gospel of Christ amongst our troops? The chaplains cannot reach the men as the readers do. He earnestly commended this cause to the Church—70,000 British soldiers in India, and only eight readers of the pure Word of God for so many!

Mr. RAWSON, late 67th Regiment, but now one of the seventy who go forth into our barracks, detailed, in an interesting manner, somewhat of his work, but space will not allow of our mentioning more of the labours of love of this truly missionary society. We do commend the work to our readers.

Colonel SANDWICH, one of the secretaries, gave away papers, and we conclude by reminding our friends that the office of the Society is at 4, Trafalgar-square, Charing-cross, W.C.

CHINA INLAND MISSION.

On the afternoon of Thursday, June 24, a meeting was held in Room No. 6 of the Conference Hall, Lord Radstock in the chair. The room was well filled.

After a few brief remarks by Lord Radstock,

The Rev. J. T. LAYARD, Rector of North Walsham (the uncle of Mr. Augustus Margary, recently murdered at Manwyne, on the Burman frontier of China), asked very earnestly for God's blessing on the missionaries, Messrs. Stevenson and Soltan, who have recently reached Burmah, hoping to convey the Gospel to the very parts in which Mr. Margary was killed, and touchingly referred to the longing desires of the bereaved mother and relatives that his very murderers should be saved.

Mr. HUDSON TAYLOR then addressed the meeting, pointing out the vast need of China—nine provinces wholly unevangelised, nine others inadequately worked,—and referred to the utter impossibility of ever meeting this need by the localised efforts of European labourers. He called attention to the apostolic plan: they had faith in the message—God's living seed; they dared to sow it, and leave it if needful, and often they were compelled to do so at once; they dared to commit little bands of Christians to God's care, believing that He who had begun a good work in them was able to carry it on. They sought to help the converts by constant prayer for them, by epistles, and by occasional visits; to ordain elders from among the members of each church, but not to permanently reside among them themselves. Thus, a few men were able to plant many churches, and thus we must work in China.

Mr. RUDLAND, who has been for nine years in China, followed with some stirring remarks on the need of the province in which he had laboured, and in which he was the only foreign worker, containing three million souls, his nearest neighbour being sixty miles away.

After some words of encouragement from the CHAIRMAN,

Mr. H. G. GUINNESS said that some of the young men now in the Institute under his care were looking forward to China as their sphere of labour, and called attention to the new illustrated magazine "China's Millions" [Morgan & Scott, price 1d.] which is just being issued, and which he hoped would be widely read, as it would tend to make China's need more realised.

Mr. GUINNESS concluded the meeting with prayer.

CLOSING MEETINGS.

"Thou hast kept the good wine until now," was the expression of those who stayed to Saturday's meetings. The morning prayer-meeting was well attended, and was felt to be a time of real communion. Mr. Blackwood, who presided, dwelt upon Paul's farewell address to the Ephesian elders, "It is

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more blessed to give than to receive." Let those who had been receiving from the Lord during the Conference, go home and give to those for whom nothing had been provided. Mr. St. John Mildmay also spoke, dwelling upon the three subjects considered during the meetings, showing that it was God's purpose that His glory, power, and presence should be seen in and manifested to the world by His people.

At the eleven o'clock meeting in the large hall, Captain Moreton presided, and dwelt upon the beautiful harmony and happy fellowship seen throughout the meetings. Addresses were delivered by the Rev. George Savage and Mr. George Müller. The latter gave an address upon Prayer, dwelling consecutively on Mark xi. 24; Matt. vii. 7, 8; and Matt. xviii. 19. In a fatherly way, and with great simplicity, this venerable man related his own experience of the power of prayer, and produced a deep impression upon the audience. He declared that during the last fifty years he had not only received hundreds and thousands of answers to prayer, but *literally tens of thousands*. Sometimes the answers came immediately, and sometimes it was weeks, months, and years, before they came.

It was remarkable that on this the closing day of the Conference a note of thanks was sent up that a pastor had been found for St. Jude's Church. Mr. Cobb, Mr. Pennefather's successor, found his health would not allow him to remain, and he has gone to Switzerland for a change of air prior to taking charge of his new parish of Teston, near Maidstone. The Rev. D. B. Hankin, of Ware, has accepted the charge of St. Jude's.

Never has the Conference Hall been so crowded for five consecutive days since it was erected. Twice a day during the Conference every seat was occupied, and every space where a chair or camp-stool could be placed. Thus filled, the number could not be far short of 3,000. Then, on Saturday evening, when Mr. Moody met and addressed the house-to-house visitors, and also on Sunday, when the venerable George Müller preached twice, the utmost capacity of the building was tested. Mr. Müller's addresses were exceedingly precious and suggestive. In the afternoon he spoke of the "faithful saying" in Timothy, and in the evening expounded the twenty-third Psalm.

REST NEEDFUL FOR SERVICE.

"They that wait upon the Lord shall renew their strength."—ISA. XL. 31.

BE not restless, busy Christian,
Come apart, and stay awhile
By the ever-flowing fountain
Where Christ on His flock doth smile.

Oh! regret not time thus passing,
Nay, it is not waste or lost,
'Tis but needful sweet refreshment,
Grudge it not, nor count the cost.

"I must hasten," so thou sayest,
"Work in earnest while 'tis day,"—
True! for night too quickly coming,
Wears Time's fleeting light away.

Listen! how thy Father speaketh
To thy busy earnest soul:
"Wouldst thou give Me truest service,
All thy burden on Me roll.

"When so weary, weak, and fainting,
Work like Mine, say, canst thou do?
Wait upon Me, so they mayest
Thy fast waning strength renew.

"Then refreshed, well plumed, and winged,
As an eagle in thy flight,
Thou shalt work with blessed freedom,
Walking ever in the light."

GREENWICH.—Under the auspices of the South-East Auxiliary Sunday School Union, a special service for senior scholars was conducted at Greenwich on the 24th ult., by Mr. Henry Varley. Special teachers' prayer-meetings were held in many of the local schools in anticipation of the service, and much blessing was given in answer to the teachers' prayers. Many young people expressed their desire to come to Jesus, and the greater number of these afterwards testified that they had found peace. In addition to this converting work of the Holy Spirit, many of the teachers and other Christians present have since stated that the words spoken by Mr. Varley have led them to a fuller realisation of the constant presence of the Saviour.

MESSRS. MOODY AND SANKEY IN LONDON.

NOON MEETINGS, VICTORIA THEATRE,

TUESDAY, JUNE 29.

In commencing his address at the meeting to-day, Mr. Moody said:—"As our meetings are drawing to a close, I find a great many people coming and anxiously inquiring, 'What must I do to be saved?'" He proceeded to show how the answer to this all-important question was scattered up and down the Gospel by St. John, in every chapter of which, except two, was to be found the word "believe" in some shape. In chap. xx. 31, the apostle says,—*"These things are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name."* Unbelief was the crowning sin of the world. Mr. Moody went over the various passages in this Gospel having reference to "believing," and applied them to his hearers. Addressing the Christians, he described three classes of them set forth in the 3rd, 4th, and 7th chapters. Being born of water and the Spirit they had entered the Kingdom. The second kind of Christians are portrayed in the 4th chapter as having within them a well of water, springing up unto everlasting life. No Christian can work for others unless he has got enough for himself and something to spare. But the best kind of Christians are those described in the 7th chapter as a flowing river—a perennial stream of blessing. Every Christian ought to be like an Artesian well. In the 10th chapter we read that "many believed on Him there." They didn't wait till they had an inquiry meeting. Why not believe on Him now?

Mr. Sankey usually sings the gospel. To-day he gave us what we might call a short, but very pointed "prayer in song." We give it as taken down while he sang:—

More holiness give me, more sweetness within,
More patience in suffering, more sorrow for sin,
More faith in my Saviour, more sense of His care,
More joy in His service, more purpose in prayer.

More gratitude give me, more trust in the Lord,
More zeal for His glory, more hope in His Word;
More tears at His sorrow, more pain at His grief,
More meekness in trial, more praise for relief.

More victory give me, more strength to o'ercome,
More freedom from earth-stains, more longings for home,
More fit for His coming, more use would I be,
More blessed and holy, more, Saviour, like Thee."

Mr. Sankey then prayed specially for two widowed mothers who had written to him, stating their anxiety for the conversion of their sons who were sailors.

Mr. Paton related an incident for the encouragement of any seeking souls who might be present. A lady of considerable intelligence came to the Opera House to scoff at the whole movement. After getting to the meeting she spoke against it to those around her. She could not see the speaker where she sat at first, but some kind friend gave her a better seat. Mr. Moody had not spoken very long till she began to be interested in what was said. She left that meeting ceasing to be a scoffer, but nothing more. Mr. Moody's subject was "immediate conversion," and that was the particular phase of this movement to which she objected. Ten days ago she went to the meeting at Camberwell, and, strangely enough, Mr. Moody spoke on the same subject. The lady thought that surely God must have a controversy with her, and somehow she found her way to the inquiry room, where she was spoken to by a young Scotchman, and she seemed greatly impressed by his earnestness. She attempted to go to the meeting in the evening for men, but failed to gain admission. Some Christian worker spoke to her outside. Presently a third person came up to whom this worker also spoke, and during this conversation the lady, as it were in an instant, saw the truth, and was brought to Christ in the very way to which she had formerly objected so much. She and her husband were both pronounced Unitarians before, and she is now seeking to lead him to the Saviour she has found.

After prayer Mr. Henry Moorhouse made some remarks on the difference between believing about Christ and believing in or on or upon Christ, as it is put in John's Gospel.

Several persons rose for prayer on their behalf at the close, and were afterwards conversed with.

WEDNESDAY, JUNE 30.

To-day there was a goodly attendance, many working men being in the upper gallery. Among the requests was one from a schoolmaster, who had come to the meetings from the

country, and was returning to-day, still without having the assurance of salvation.

Mr. Moody, following up his address of yesterday, read the conversion of the Philippian gaoler and other passages to show that salvation is accomplished, and has only to be received by faith. "I hope every man and woman will go out of this theatre 'justified from all things' to-day," said Mr. Moody, as he threw the meeting open for testimony.

Mr. H. L. HASTINGS, to show the way of salvation, told of a deputation from the Southern States that came to President Lincoln, saying that they wanted peace. He replied that their only way to obtain it was to "stop fighting." So, he said, what the sinner has to do is to "stop fighting," and accept Christ.

Alternate prayer and testimony followed, and then was sung the 50th hymn, the chorus of which calls upon all

"To receive and believe and confess Him,
That all His salvation may know."

A clergyman on the platform, after quoting the text, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord," said every anxious soul who did not believe was dividing this passage—believing the first half, and not the second. Why not be consistent, and accept the latter part of the text on the same testimony as the other?

The close of the meeting was a repetition of the very solemn and hallowed scene that was witnessed at Monday's meeting. From the numbers who rose to ask prayer for themselves and others there was very joyful proof that the Spirit of God is working in our midst mightily. May the desires thus implanted in many hearts find an abundant answer.

FRIDAY, JULY 2.

At the meeting to-day, which was fully attended,

Mr. HENRY MOORHOUSE gave an exquisite little address—a miniature Bible-reading it might be called—on the "Sweet word 'Come.'"

The first "come" in the Bible, he said, was a "come of Salvation," when God invited Noah and his family into the Ark. The last "come" in the Bible was a "come of Salvation," too,—*"The Spirit and the Bride say come,"* &c. After John had seen all the glories of heaven, the Lord Jesus Christ sent him the message, "Come,"—the last message Jesus sent from heaven to this earth.

Luke xix. 5, "Make haste and come down, for to-day I must abide at thy house." People said Zaccheus was very much in earnest, but if he was, he would have been like the woman who pressed through the crowd to touch Jesus, instead of hiding himself up in a tree. It does not say that Zaccheus saw Jesus, but Jesus saw Zaccheus. We are naturally proud, and, like Zaccheus, we wish to exalt ourselves; but before Jesus can do us any good, we must come down.

Matthew xi. 28, "Come unto Me all ye that labour and are heavy laden, and I will give you rest." This is a very important "come"; there must be a coming unto the person of the Lord Jesus Christ. Many people think salvation depends on receiving the doctrines of the Bible, but we may receive every doctrine in this Book and not be a Christian. I was crossing the Atlantic, said Mr. Moorhouse, and on board the ship there was an American who argued on every question that came up, no matter what it was. Christianity was spoken about, and he wanted to prove to me that he was as good a Christian as anybody in the ship because he believed all that was in the Bible. He was too smart for me, and I could not argue with him, but I said, "I have been three times in America. I have gone right from New York to California and back again. If you were to ask me my opinion of America, suppose I should say it was just as good as yours, and that I was as much an American as you?" Views about Christ don't make us Christians; we must come to Him as a person. *Come unto Me.*

In 2 Cor. v. 17 we have another "come" from the lips of God. "Come out from among them, and be ye separate." Some people think that should be the first "come"—that coming out and being separate makes them Christians. But this is Jesus' message to His people. I do not come out to make myself a Christian, but because I am a Christian. Mr. Moorhouse, in illustration of this point, told the incident (which is often quoted by Mr. Moody) of the gold chain lying for three days in his pocket along with a lead whistle, and how, when he pulled it out at the end of that time, it was so covered over with the lead, he thought it was a spurious chain. The gold did not purify the lead, but the lead corrupted the gold. The lesson for Christians is obvious.

John xxi. 12, "Come and dine." As soon as we cease to let the world satisfy us, God satisfies us. There are three sweet

words of the Saviour to Peter in this chapter, "Come and dine"; "Feed My sheep"; "Follow thou Me." God never sends a hungry Christian to feed His sheep; they must themselves first be fed. If we dine with the Master, we are able to go and satisfy some one else. Therein we shall follow Him.

John xi. 43, "Lazarus come forth." Jesus has but to speak the word, and the dead will live. Ah! but that was Jesus, you say. "Greater things than these shall ye do." We have not got this power, simply because we have not got the other "comes" that go before.

Another sweet "come," Mark vi. 31, "Come ye yourselves apart into a desert place and rest awhile." They had received power to cast out devils; they had come back and told Jesus of the sermons they had preached, and the mighty deeds they had done, expecting Him, perhaps, to pat them on the back and say, "Ye did well." There is something we need just as much, and that is to be with Himself. Notice one point: Christ did not say, "Go into a desert place." He never sends us into the desert; He takes us there. The desert is a sweet place when the Master is with us. God sends us these seemingly mysterious visitations of His providence that we may "come apart."

John xiv. 3, "I will come again, and receive you unto Myself." Christ said He would go away, and He did. He has promised to come back, and this word is as sure as the other. Then His word will be, "Come home." Salvation begins with "Come down," and ends with "Come home."

Put these six sweet "comes" together: "Come down," "Come to Me," "Come out," "Come and dine," "Come forth," "Come apart," "Come home." May God open your ears to hear the Master's voice.

Such a casket of gems, so beautifully set, we have seldom met with. Surely each one of them, and all put together, will afford theme for our readers' wondrous meditation for many a day and many a month to come.

During the subsequent stage of the meeting a woman in the gallery engaged in prayer in a way that thrilled our hearts.

CAMBERWELL-GREEN HALL.

Four months have passed away since that memorable Tuesday evening, March 7, 1875, on which the evangelists opened their mission in the metropolis, and Mr. Moody called on the vast assemblage to "thank God for what He was going to do in London." Everyone who has followed the course of the meetings, north, east, west, and south, during these four eventful months must be constrained to admit that the results have amply justified Mr. Moody's faith. "The Lord hath done great things, whereof we are glad." How far the Spirit's working has been hindered by the want of a like faith on the part of many London Christians who have either given this great movement the cold shoulder, or, at most, a half-hearted support, it is impossible to determine. Looking at the estimate given by our Saviour himself as to the worth of one human soul, and being assured that hundreds—we think we may safely say thousands—of human souls have received a new and endless life through the channel of these four months' services, we cannot but gratefully record our thanksgiving to God for sending our American friends into our midst, and for the varied blessings that have flowed through them to so many individuals, and to the Church at large. Four days only now remain for them to labour in our midst. Even in this brief space we trust many a goodly sheaf will be garnered for the winnowing time that lies beyond.

The meetings in the South, during the past week, have been full of encouragement. The attendance has been fully and steadily sustained, and, as a rule, the capacities of the hall have been taxed to the utmost, though the overflow meetings have not been numerous or large. These, when found necessary, were conducted by Mr. Henry Moorhouse, in Chamberwell-green Chapel.

Taking Wednesday evening as a sample of last week's meetings, we feel disposed to refer specially to one very noticeable feature of this movement—viz., the absence of anything like physical disturbance or excitement. If the test applied by Dr. H. Bonar, at the Mildmay Conference, be a true one—that the less of excitement there is at the meetings, the more likely is the Spirit of God to be at work—then the Holy Spirit's power and presence have been very manifest throughout. During Mr. Moody's address on the text "There was no room for them in the inn" (which will be found reported on a previous page), we were particularly struck by the almost deathly stillness that reigned over the eagerly attentive

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audience. The subject was a very touching one, and Mr. Moody's treatment of it was, we think, eminently calculated to awaken and draw out the tenderest emotions of the heart towards Him who, while on earth, "had nowhere to lay His head." What a wonderful power there is in the story of Christ's humiliation, when told out of a sympathetic heart, to hush men's minds and subdue men's spirits.

This was equally noticeable on the afternoon of Sunday last, when Mr. Moody, addressing an audience of women that filled every corner of Camberwell Hall, chose as his theme the story of the Cross foreshadowed by the words of the prophet, "He was wounded for our transgressions."

"If I could just make this scene real, and the great truth could be brought home to our hearts that 'Christ died for our sins,' I am sure all here would bow at the Cross and take salvation as a gift. But the great trouble is, we do not make these things real. We read about the sufferings of Christ, and almost before we have ceased reading we forget all about it. I have often thought, if I could picture this scene of the Cross, and bring it out as it took place, I would preach but one sermon, and that would be from these words, 'He was wounded for our transgressions.'"

Such was the purport of Mr. Moody's opening sentences, and it must be confessed that he succeeded in making this "divine tragedy" as real as human speech could well make it. With great minuteness of detail he followed the footsteps of the Saviour into the upper room, through the incidents of the Last Supper, the bitter agony of the garden, the shameful betrayal and arrest, the indignity of the mock trial, the intensely painful scourging, and "the crowning act of earth and hell" at Calvary's tree. Then he portrayed the brighter scenes of the burial and resurrection, the brief earthly sojourn that followed, and the Ascension of Our Lord, with the comforting promise of His return. As he drew this picture with vivid touch, he drew at the same time the tears from many eyes, and it was difficult to conceive of there being a single listener in that immense audience remaining unmoved. Many, at all events, were moved so far as to respond with readiness to the customary appeal of the preacher to rise, in token of their wish to be prayed for, or to become disciples of this crucified but now risen and exalted Saviour. Just as Mr. Moody was on the point of making this appeal at the close of his address, he was somewhat disconcerted by a severe and prolonged fit of coughing by a child on the platform; and this untoward incident disturbed the usual order of the service, though we are fain to hope it did not mar any of the solemn effect evidently, produced by Mr. Moody's recital of the story of the Cross.

The evening service, when the hall was filled to overflowing with an imposing array of men, was an exact copy of the afternoon one. At both Mr. Sankey sang,

"Oh, Christ! what burdens bowed Thy head!"

with that marvellous pathos which is a prominent quality in his voice. The tune, which is one of his own composition, is admirably wedded to the awe-inspiring sentiments of the hymn, and this part of the service well harmonised with the sermon. Out of two such audiences, and as the result of two such services as those of Sunday afternoon and evening, one may fairly expect large accessions to the followers of the Lamb.

Though last in order of mention, certainly not least in importance, was the early morning service for Christian workers. The hall was not crowded out, as on the previous Sunday, owing, doubtless, to the wet morning, but it was nearly full, and those who were regardless of the rain were amply rewarded by hearing Mr. Moody's valuable address on "How to study the Bible." A brief outline of this address was given on page 13 of our issue of May 13.

Mr. Sankey contributed to the interest of the service by singing that rousing call to action:—

"There's a cry from Macedonia, Come and help us!

The light of the Gospel bring;

Let us hear the joyful tidings of salvation;

We thirst for the living spring."

Mr. Moody announced the meetings of Sunday next as the close of their present labours in this country.

In the evening a large overflow meeting for women was held in Chamberwell-green Chapel, and was addressed with considerable effect by our esteemed contributor Miss Cotton, of Dorking.

BOW-ROAD HALL.

The glad tidings of salvation are still proclaimed in Bow-road Hall, though its days are numbered. After this week

the voices of the preacher and the singers will cease. Last week the Jubilee Singers drew large crowds to hear them, and, we need scarcely say, charmed and enthralled the thousands who went. We doubt not they helped many on the way to heaven by their "ladder of song," and, we trust, allured many more to leave the downward path and enter on that one which leads to life eternal. The way in which these American (or African?) friends have stuck to their posts at Bow-road Hall is beyond all praise, though we feel assured they seek not the praise of men, but the glory of God, in the redemption of their fellows. Still, we hope their generous devotion will not be forgotten when they follow anew the more immediate object of their mission.

Mr. H. Varley has preached for some nights with much power, and the slain of the Lord, we trust, have been many. On Friday evening last he gave his parting address on "The Paschal Lamb," and a very solemn and suggestive word it was both to the "protected" and the "unprotected" sinner. He gave a detailed and minute description of the ceremonial required of the obedient Israelites in the observance of the first Passover, and he showed the wealth of meaning that lay under the smallest of these commands, in a way that must have been both fresh and profitable to many of his hearers, as it was to us. What a wonderful storehouse of treasures, new and old, is the sacred volume!

Meetings both for young women and men were held at the close of the regular service.

VICTORIA THEATRE.

The interest and attendance at the meetings here, conducted by Major J. H. Cole, increases as the weeks go by. Many cases of undoubted and striking conversions are taking place.

One evening last week, at the commencement of the service, a man rose up and said, "For five years there has not been a day but I had been drunk till a week ago, when I heard you (pointing to Major Cole) speak on the words, 'God so loved the world, &c.' That *whosoever* rang down in my soul, and I got no rest when I went home until I asked God for Christ's sake to save me. I want to say that I have not touched the drink since. I am a saved man, and God has kept me till now." The effect of these sentences was such that Major Cole deemed it best, instead of giving an address, to throw the meeting open for testimony, and the whole service was occupied by the young converts telling out what God had done for them.

Last Sunday afternoon the Major had a social gathering of about fifty of his young helpers, after which they sallied forth into the alleys and courts of the neighbourhood, which is almost the lowest of the low, and sang the people into the evening meeting. The result was a crowded house and glorious ingathering.

Mr. Henry Moorhouse was present and spoke one evening recently, and he bears testimony to the wonderful work of God going on in connexion with the theatre services. Thus is Major Cole, with his little band of earnest helpers, encouraged to go on in his good work.

Major Cole has three times said good-bye to the thousands of children who gather to his Saturday afternoon services at Bow-road Hall, but so much anxiety was shown by the children that each time he has had to promise them another meeting. Last Saturday afternoon some 6,000 or 7,000 were there, and a happy time of ingathering was experienced. Next Saturday he will hold what will, in all likelihood, be the last children's meeting in Bow-road Hall, and the Jubilee Singers, with their unflagging zeal, will be present to help by their powerfully winning voices.

MONDAY'S NOON MEETING.—VICTORIA THEATRE.

There was a large gathering this morning—the last Monday's noon meeting,—the key-note of which is usually "praise" for the doings of the past week.

After Mr. Sankey had sung his beautiful and increasingly popular hymn, "I am praying for you,"

Mr. Moody read the last four or five of the Psalms, all full of praise. His argument was that every Christian must be happy in order to be powerful for good. There had been much cause for praise, he said, during the last four months; let there be more praise during the last week than ever. He then returned fervent thanks to God for all His past goodness, and for health granted in the midst of much happy service, and entreated a great blessing on the remaining services.

A clergyman on the platform addressed an appeal to the unsaved, which, though very earnest and touching, was some-

what apart from the purpose of the meeting, as Mr. Moody had called for reports.

After a few words from Mr. H. L. Hastings,

Nod Wright gave the account of an interview he had had with a messenger on an omnibus who was carrying a load of money, and who, on being asked about the load of his sins, said it had been lightened lately through being spoken to by the people going to the Camberwell meetings.

The next speaker attributed much of the success of the meetings to the unity that had existed among all bodies of Christians.

Lord Cavan read part of a letter of praise from one who had been for thirty years an invalid, but who had rejoiced to read of the Lord's doings.

Mr. Moody said the very essence of praise was confession (Romans x. 10); and many had been greatly blessed during these past two years through boldly confessing Christ. There was too much moral cowardice among Christians and in the Church generally. He then requested all who wished the liberty of soul that springs from confession to rise, and special petition was offered for those who did so by Mr. Stone and Mr. Graham in succession.

Mr. Moody invoked a parting blessing, and pronounced the benediction.

THE PRINCESS MARY'S VILLAGE HOMES AT ADDESTONE.

On Saturday week the Duchess of Teck laid the foundation-stone of an Infirmary in connexion with these Homes, which are named after her Royal Highness, and which, as an offshoot of the Prison Mission, train for domestic and other services about 140 girls, principally young criminals themselves or children of criminal parents. The little colony is conducted on the "separate home" principle, each of the fourteen homes being assigned to the care of a "mother," whose whole time is devoted to her little family, the various members of which are thus trained to habits of order and cleanliness, to which the majority, if not the whole of them, were formerly strangers. The educational wants of the Institution having outgrown the original accommodation provided, it has been found necessary to enlarge the school, and advantage was taken of the visit of the Princess on Saturday to have the foundation-stone of a new wing laid, which ceremony was performed by the Earl of Kintore in the unavoidable absence of the Earl of Shaftesbury. A third ceremony consisted of the opening of a pair of new finished and furnished homes by Sir Henry and Lady Selwin-Ibbetson, the donors, whose initials are inscribed over the doorway. Each of the other homes also have inscribed over them the names of the benevolent founders.

A large company went down from London with the Duke and Duchess, who were met at the station by the band of the Byfleet Industrial Home and a company of ladies, one of whom (Miss Newland) presented her Royal Highness with a splendid bouquet. The ceremonies mentioned above were preceded by a thanksgiving service in the schoolroom, presided over by the Rev. Canon Conway, who was supported by the Duke and Duchess of Teck and their little daughter, Lords Kintore and Radstock, Sir John and Lady Selwin-Ibbetson, Mr. A. O. Charles, Mrs. Meredith, and a large number of other ladies and gentlemen. The foundation-stone of the Infirmary bore the following appropriate inscription: "Himself took our infirmities and bare our sicknesses" (Matt. viii. 17), that on the memorial-stone of the new school wing being "The fear of the Lord, that is wisdom: and to depart from evil is understanding" (Job xxviii. 28). As the Royal carriage left the Homes the boys' band struck up the National Anthem.

Does any ask how much must we each do to maintain this and similar instrumentalities for bringing little ones to Jesus? "All we can," is the only answer to this question. Reader, will you give all the money you can, and all the prayer you can, and all the time you can, to help this one? It will be gratefully received, *where it is much needed*. There are several things required to make the work go on, and the absence of money renders it impossible. The children and the houses must separate if this fails. If they are to keep together there must be funds for their maintenance, and these are now completely exhausted. The Lady-Superintendent is Mrs. Meredith, Princess Mary's Village Homes, Addlestone, Surrey.

REVIEW OF WORK IN MANCHESTER.

THE Central Work in Manchester has been diligently kept up by ten young men, seven of them converts at Mr. Moody's meetings, who gathered around Dr. Ziemann, the representative of the Evangelical Committee. No association, no committee, has been formed, no rules have been fixed: night after night this little band gathered together for prayer, and then going out, two by two, into the streets, gathered together their congregation—having an eye especially for young men. Thus, without interruption, during seven months the meetings have been carried on night after night, with an average attendance of eighty to a hundred men. God only knows the result, but we can state that not a night has passed without inquirers remaining. Souls have been saved, and many prodigals have returned.

Dr. Ziemann has been so much encouraged that in faith he took the Grand Circus, holding 1200 people, and much used by infidels for their lectures. For the last week the name of Jesus Christ has been preached there, and the Lord has owned those efforts above all expectation. On the first evening, when Dr. Ziemann commenced the meeting by saying that he could not open his lips in this circus without praising God for the great privilege, the whole assemblage arose and sang with great enthusiasm the Doxology! Beginning with praise, they ended with praise. Over twenty inquirers remained. It was a soul-refreshing time.

In addition to this enterprise, a large tent has just been bought, where nightly meetings will be held.

The Daily Noon Prayer Meetings have kept up the average daily attendance through many difficulties; but the interest and the power of the meetings have undoubtedly increased. The lay members of the Committee (all merchants connected with large concerns) have found time to sustain this meeting; but it is greatly to be deplored that in a large city like Manchester there are not more Christians who value the privilege of united prayer. May not the Saviour's words be addressed to many who, with a little effort, might, but do not, attend—"What! could ye not watch with me *one* hour?"

The Weekly Meetings for Christians have a history of their own. Commencing in the drawing-room of Dr. Ziemann with a few ladies, who met for prayer, and the reading of the Scriptures, the number increased to twelve, then to twenty; and the next step was to adjourn to the Religious Institute, and latterly to the Town Hall. The wisdom of this step was apparent at the first meeting in the latter building, at which about five hundred persons were present. It will suffice to remark that these meetings have been signalled by the power and demonstration of the Spirit of God. The meetings were essentially what they were professedly—"meetings for Christians." The life in Christ, spiritual fitness for Christian work, the charity that never fails, the faith that works by love, whole-heartedness, and entire consecration; these, enriched by an endless variety of illustration, enforced by irresistible arguments and appeals, are the subjects. Thus, his hearers return to their homes with deepened impressions. Not a mere sentimentalism—not an undefined emotion—but a *real life*, having its springs in Christ, and its outflow in works of love; such is the life that Dr. Ziemann would have his hearers to seek, and which he believes is waiting for the acceptance of all who would become the disciples of the Lord Jesus. If such be the feelings enkindled in the hearts of not a few of his hearers, what may not be the result if faith takes action in work? It is interesting to notice that some of our leading Christian merchants have encouraged these meetings with their regular attendance.

In addition to the work referred to is a department of labour, unique perhaps in its character, but full of importance. We refer to the Saturday Noon Children's Meeting. This is not a usual children's meeting, but Dr. Ziemann, assisted by a few ladies, goes out every Saturday, and gathers from the streets and lanes the "waifs and strays." An interesting company is then brought together and entertained by simple little stories, teaching Gospel truths. These meetings have become exceedingly interesting, and on Saturday, the 19th ult., 700 ragged boys sat down to a tea at the Circus. Many of those boys have shown, by their greatly changed behaviour, that the trouble taken with them is not lost.

WEST GREENWICH RAGGED SCHOOL. — Suitable teachers are much needed. If any Christian friends have time and a mind for this work, let them apply at the School in Bridge-street any Sunday at three o'clock.

[400].

MR. HENRY VARLEY IN LIVERPOOL.

I AM happy to have to report that the work is still going on in Liverpool; the week-day services have been continued in the Circus for the past few weeks by various evangelists. The attendance has generally been satisfactory, and we believe that the result has been good in the number of souls converted to God.

On Monday, 21st ult., Mr. Henry Varley, of London, delivered a powerful address to a large audience; and on Tuesday the Circus was so crowded that it became necessary to move to the Victoria Hall for the Wednesday evening meeting, which was attended by between four and five thousand people.

About 2,000 persons remained for the after meeting, which was also conducted by Mr. Varley, who, after prayer by a minister present, proceeded to bring out by comparison of various texts the simple truths of the Gospel, in the hope that some poor burdened ones might be led to grasp the salvation so freely offered.

It has been decided for the present to carry on two meetings every evening at the Circus, viz., an evangelistic service at 7.30, and young men's meeting at 9, in addition to the boys' and the carters' meetings on Sunday; and we hope that all Christians will remember us in prayer, that God may be pleased to pour out His blessing on all our efforts.

Liverpool.

W. C.

THE GOSPEL IN PARIS.

[We willingly give space to the following letter from our esteemed brother Pastor Theo. Monod, believing that numbers of our readers who had the pleasure and profit of hearing his addresses at the Brighton Convention will gladly embrace this opportunity of testifying their gratitude, and also of forwarding the cause of Christ among our French brethren.—Ed.]

DEAR SIR,—Your columns are too much crowded with good things, "new and old," for me to take up more space, for a special and almost personal purpose, than is strictly needful. I therefore dispense with all introductory remarks.

I have, as you know, in the beginning of last winter, been led to give up my pastoral charge and enter upon missionary work among the French Protestant churches. This change was, of course, a painful one for the church to which I had ministered for eleven years in Paris. Nevertheless, it was consented to, under a clear conviction that it was the will of God, and in faith that He would make up to His children the sacrifice willingly accepted for His sake. The pulpit has thus far been supplied from week to week, and pastoral functions provided for, but my successor has yet to be found, all efforts thus far having proved unsuccessful.

The contemplated change involves on the part of the church (a small one—the membership being between fifty and sixty—the whole congregation not over 300) a considerable effort, financially, to raise the salary of my successor (the stipend hitherto given being quite insufficient); a new subscription has been made and has been successful. But—here I come to the point at last—another needed change is, the re-building of the upper part of our chapel, to make it into a larger, sunnier, healthier, dwelling for the new pastor. To this enterprise the church is not adequate; at any rate, I do not think it would be right, nor prudent, nor, in fact, practicable, to squeeze out of this little flock, sad with parting and weary with waiting, the necessary sum, which from the architect's final estimate will amount to £600.

I have taken it upon myself to say (whether imprudently or not, the result will show) that I would undertake to find the money among friends outside of the church. By private application I have collected (through the great kindness of a subscriber, who also acted as solicitor) nearly £200. There remains, therefore, a little over £400 to be found, and I see no way to secure this except to mention the facts through your columns to those who may be able and willing to help us.

If, through their kindness and the goodness of God, the needed amount can be found promptly, we will begin the work at once; the pastor, I doubt not, will also be given to us; and the cloud which still seems to be brooding over the little church will have vanished from her sky.

Ever yours faithfully and hopefully, TH. MONOD.

Caigny-sur-Orge, Seine-et-Oise, France.

SWANSEA.—Arrangements have been made by the Young Men's Christian Association for evangelistic services here. The prayers of the Lord's people are requested for the success of these efforts.

"FAIRLOP FRIDAY."

CERTAIN weeds, indigenous to certain kinds of soil, are hard to uproot. The same may be said of established customs, especially if they are of a useless, or worse than useless description. "The advancing tide of civilisation" has swept a good many old institutions out of existence, but, from our experience of Friday last, it has left "Fairlop Friday" as high and dry as ever.

It was a wonderful, kaleidoscopic picture that presented itself to our sight as we emerged from Bow-road Hall about nine o'clock on Friday evening last, and gained the leading thoroughfare that runs from Aldgate Pump to Bow and Stratford. We found ourselves in the midst of a seething crowd of East-end humanity of all sorts and sizes. It would be useless to attempt a detailed description. The poverty, filth, and squalor, the drunkenness and vice, the ruffianism and crime of this densely peopled quarter of the metropolis, were all represented, though it would be unjust to say that either of these obtruded themselves on the view of the casual looker-on, and we were happily surprised to find so few outward manifestations of the vice of drunkenness in a crowd of perhaps a quarter of a million human beings, extending along, say, two miles of streets. But, altogether, the picture was a very mixed one, the darker tints largely predominating. There was much to sadden the thoughtful spectator, and somewhat, too, to relieve the gloom.

The darkest spots were seen in the thirsty, struggling masses that crowded into and surrounded the accursed drink-shops that dot almost every corner and many parts of the streets besides. It must have been quite a harvest for them. What a sad harvest of shame and sorrow for the thousands who were greedily and wittingly putting "an enemy into their mouths to steal away their brains." However meaningless and absurd this annual spectacle may be, we believe it would be comparatively harmless if the drink element could be eliminated from the evening's proceedings. Coloured fires intermittently burst forth from many of the houses along the route, and served to cast a weird and lurid light on the scene.

Just a word or two about the brighter and more hopeful side of the picture. The weather was delightfully pleasant, and thousands on thousands no doubt enjoyed the promenade in the quieter parts of the highway. But we wish to draw attention to the little groups of six or seven that were scattered up and down the road at intervals, and were busily engaged in preaching and singing the Gospel. After a successful and unanimous conference at the East London Tabernacle in the afternoon, upwards of seventy of these little bands took up their positions in the Bow and Mile End Roads about eight o'clock, and for full two hours they had the privilege of preaching and singing to, and with, groups of respectful and well-behaved listeners. Mr. Sankey's hymn-book was used, and the hearty way in which the hymns were sung, even by those who apparently were not greatly touched by the sentiment of the song, was another proof of the widespread popularity of the collection. The suggestion forces itself into one's mind, whether the holding of these services in the midst of a *temetia* of noise and tumult is not something like "casting pearls before swine." But the earnest attention of many, notwithstanding the surrounding distraction, and, above all, the plain commands to be "instant in season and out of season," and to "sow beside all waters," are, we think, sufficient justification for the efforts made by Mr. Knight and his zealous fellow-labourers to shed the glorious light of the Gospel right into the worse than heathen darkness that even Christian London contains. We are not in a position to speak of results, if any are known; but if the good seed of the Word be sown in faith, the results, under such circumstances, may well be left till the great harvest day.

MISS SHARMAN'S ORPHANAGE, WEST-SQUARE.—The anniversary meeting of this orphanage home was held, as in past years, in the Lecture Hall of Westminster Chapel, on Wednesday evening, the 23rd June; Mr. Graham in the chair. Addresses were delivered by the chairman and other friends of the institution, and the report—a most interesting document—was read by Dr. Bateson. It is a record of the loving kindness of the Lord to His handmaid, and of the blessed work which, without doubt, He gave her to do. The Home is being rebuilt as funds are received. One wing is now being proceeded with. This and the daily needs of the children afford an opportunity for sharing the burden with Miss Sharman, whose health is as feeble as her faith is strong. The foundation-stone of the new wing will be laid by her Grace the Duchess of Sutherland, on the 22nd inst., at three.

YOUNG WOMEN'S SPECIAL NUMBER OF
"THE CHRISTIAN."

OUR next will be a Double Number, and will contain sixteen extra pages devoted to articles and intelligence having special reference to the social and spiritual interests of the Young Women of our land.

We have felt considerable hesitation in carrying out our announcement as to making this issue for Young women a Double Number, because we have received remonstrances from a few of our readers, urging that they were not specially interested in young men, and did not like being obliged to pay twopence for the Young Men's Double Numbers. On the other hand, we think that the great majority of our readers would be disappointed if, for the sake of an extra penny, these deeply interesting numbers were withheld from them; for there are young men and young women in most homes. We, therefore, beg the forbearance of those of our friends who would prefer that we issued no Double Numbers, and trust that, in the interest of our Young Women, they will not grudge the extra cost, at least in this instance.

MISS DE BROEN'S MISSION IN PARIS.

DEAR CHRISTIAN FRIENDS.—It is with great joy and praise to God that we can tell you it has pleased Him to give us at last a piece of ground suitable for the erection of the iron room, instead of that which disappointed us so much last year. It is in an equally good situation, close to the Buttes de Chaumont, but has not the houses attached for carrying on the other branches of the Mission.

This necessitates the erection of a lodge for the protection of the iron room. Nearly £2000 are still required to complete the purchase, pay expenses, and erect the lodge. The poor people, who have been cared for both temporarily and spiritually, are anxiously waiting for the opening of these day schools, so as to bring their children under Christian principles. Will not those who know the importance of training children in their youth for Jesus make a special effort to help us at once? The Protestant school at Belleville is overcrowded, and is of course established for Protestants, while our efforts are amongst the Romanists, or, as we may justly say, among those who have no religion at all.

The iron room, for which I have had the money in hand nearly two years, will be used not only for these schools but for evangelistic meetings for the numerous passers by; and we hope that Christian friends passing through Paris will add their help to that of the evangelist of the Mission, who is well suited for this work. We sometimes wonder, knowing the numbers of English Christians visiting Paris, how few avail themselves of the omnibuses that bring them almost to our door, to cheer their own hearts and ours, by coming to see what the Lord is doing amongst our poor friends, who, by means of the Medical Mission, &c., are gladly hearing the Word of God explained to them. It would be as pleasant a sight as any afforded by the bright and beautiful streets of Paris.

Those of our friends who have seen the large gatherings at the sewing classes will be glad to hear that the little annual *fête*, when these classes broke up for the summer months, took place at the end of May, when nearly 300 women and children were gathered in the National Schoolrooms, kindly lent by Pasteur Robin; and that the kind friends from Paris, as well as Pastors Holland, Lichtenberger, Bastide, who, with Monsieur St. Hilaire, addressed them, were much pleased to see the great attention of all these people, some of whom we know can really join in thanking God, who has drawn them from the horrible pit, by faith in His beloved Son. When we look back to the beginning of the work, nearly four years ago, and even to the *fête* of last year, we praise God for what He has done in the fulfilment of His promise, "My Word shall not return to Me void." As one case among many of the good gained at these sewing classes, always opened by reading and prayer, I quote the words of a woman belonging to them on leaving Paris: "How happy I am, to have come here," she said, with tears; "I did nothing but swear and blaspheme, and embitter the life of my husband and strike my children; I did not know salvation as it has been shown me in Jesus Christ; now all is changed in me." Her husband, who entered at the time, looked happy

though ill. He used to avoid his own home, in which there was no peace.

The dispensary is a special means of blessing, but we are still looking for a Medical Missionary for the constant carrying on of this most useful means of good, by which, through the Gospel address given before medical consultation, many whom we could not otherwise reach have found peace and forgiveness through the blood of Him who cleanses from all our sins. One man thus expressed it: "I needed to become ill to learn the Gospel"; and another who comes to the Sunday service said, "I have not lost all, for I have found the Gospel."

To avoid taking more of your space, let me refer those who would like to know more of the work to the last report of it, which can be had at any time at my Paris address as below. The need both of voluntary helpers, and for means to carry on the ordinary expenses of the Mission, as well as for what is urgent for the moment, is very great.

J. DE BROOKS.

16, Villa Otton, 21, Rue Fiat, Belleville, Paris.

CHILDREN'S SERVICES IN GERMANY.

DEAR SIR,—I have often been anxious to see the work of children's services spreading to the Continent, but the want of suitable hymns has always appeared the great difficulty. I am now glad to find that it is removed by the publication of what appear excellent translations of many of Mr. Sankey's hymns—especially those most suitable for children—in German, and to the same tunes.

This has led me to think of visiting Germany this summer, and, if the way is open, of holding some children's services there. If you will kindly insert this letter, I may hear of some friends of the children who would like to join in such an enterprise, for I could hardly undertake it alone; also of some pastors in Germany who would be willing to make arrangements for services. My knowledge of the language is small, but I think that this and other difficulties might be overcome.

I thought of going about the end of this month, to stay for three or four weeks, perhaps visiting Heidelberg, Mannheim, Carlsruhe, Heilbronn, Stuttgart, and other towns near.

Yours very faithfully,

T. B. BRIDGER, Hon. Sec. Children's Special Service Mission.

71, Thistle-grove, West Brompton, S.W.

WHITEHAVEN.—Messrs. Dunn and Weeks have been conducting a series of evangelistic services here, Sunday week being the last evening. They attracted very large outdoor meetings. Crowds listened with breathless attention to Mr. Dunn's gospel addresses, and the sweet solos of Mr. Weeks accompanied by the organ. Many were melted to tears, and several anxious souls found peace through believing the glad tidings.

DEVONPORT.—We have lately been favoured with a revival of religion, of which the young in connexion with our schools have more especially been the subjects. The Ker-street Sunday School has particularly been visited. For some time past the superintendents and senior teachers have been very earnest with their young charge, meeting such as were disposed to attend on a week evening for instruction, religious conversation, and prayer. In connexion with devotional services held in the school on May 2nd, symptoms of religious movement became manifest. Many of the children were in tears, and showing evident concern about their souls; and an invitation being given to such to retire into a separate room that they might be spoken to, many at once retired, and the room was filled with anxious souls, and Christian friends who prayed with them and directed them to "the Lamb of God which taketh away the sin of the world." Other meetings of a similar character were held at intervals during three or four weeks, and many were led to accept of Jesus and trust in Him as their Saviour. The Rev. William Taylor, of California, visited Devonport just at this juncture, and held mission services for a week in the Mechanics' Hall, and the young people who had previously been prepared for revival services crowded into the inquiry rooms, and many obtained peace through believing. As a result, we have about fifty offering themselves for Church membership, whom we have placed under judicious and experienced persons, that they may be dealt with as their tender years and state of mind may require. About thirty persons, chiefly young, have lately been added to our Gloucester-street Society; and in the various congregations around, in the villages as well as in the town, God is graciously reviving His work. We are encouraged to expect still greater things. The Lord hears and answers prayer; and our motto is—"Not unto us, O God, but unto Thy name be the glory, for Thou hast wrought all our works in us."—GEORGE TURNER, Superintendent of the Wesleyan Devonport Circuit.

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WOMEN'S TEMPERANCE MOVEMENT IN AMERICA.—II.

A FOR MEN article closed with a promise that the next should give some account of the wonderful temperance movement in Brooklyn.

Throughout the Western States the ladies had marched in the streets from saloon to saloon, in large companies, praying and singing, and pleading with the saloon keepers. Frequently the crowd of men, women, and children was so great as to completely block the streets, and as our large cities all have laws authorising the police to disperse such crowds by arresting those who may be the cause of them, it was decided that it would be useless to attempt to visit saloons in this way in Brooklyn. Therefore the ladies who felt called to the work, met together for more than a week, waiting upon God and consecrating themselves to His service. This resulted in the organisation of the Temperance Union of Christian Women, with Mrs. Mary C. Johnson for president, and Miss E. W. Greenwood and Mrs. Mary E. Hart for secretaries, and an executive committee of forty-seven ladies.

When they were ready for action, God was not long in showing them how to visit saloons. One day, while they were engaged in prayer, a request came from a rum-seller that a committee of two, or at most not over three, ladies should visit him at his saloon. Two ladies were chosen, and, after a season of prayer, this committee went forth, but not without tears and great shrinking on the human side. They found the man troubled in conscience and ready to surrender. The note from this man gave the ladies the idea of visiting the saloons in bands of two or three, thus passing from one saloon to another without creating any excitement. In this way they have visited over 2000 saloons besides hundreds of drug stores and groceries where intoxicants were sold.

Of these 2000 saloons, over 900 have quitted the business. That is to say, one year ago we had in Brooklyn 3110 saloons; whereas to-day we have 2200. What has done all this? We answer, prayer to Almighty God, offered by men and women, who have laid their all upon the altar, and who take God as his word. Nothing else could have done it. The means used by God to accomplish this work have been various. The moral sentiment of the city has been so wrought upon by the pleadings of these women, by their own self-sacrifice, by temperance lecturers, and by ministers of the Gospel denouncing moderate drinking from their pulpits, that thousands upon thousands of men who formerly drank moderately have given it up entirely; so that many saloons have closed for want of customers to support them.

Others in large numbers have closed because God, through these women, has so troubled their consciences that they could neither eat nor sleep. We have our reformed rum-seller, who at one time had four saloons. He was visited by the ladies, and consented to have a saloon prayer-meeting in his rooms. This resulted in so moving upon his conscience that, for three days and nights, he walked his floor without food or sleep, and then surrendering himself to Christ, he poured into the street over 3000 dollars' worth of liquors, consecrated himself to the temperance cause, and so faithfully and persistently has he wrought that he has been the means of effectually and permanently closing over one hundred saloons by obtaining a revocation of their licences for violation of the Sunday laws.

In this city, as in all parts of our land, we have found the great obstacle to our onward movement to be the liquor in the churches; hence these ladies have found it as much their duty to visit and plead with the churches as to call upon and plead with rum-sellers; and to this end they have held over seventy church meetings in the largest and most influential churches in the city, where they have told their experience and besought the people to come out on the side of total abstinence.

Many prominent churches which in the beginning were uncompromisingly opposed to permitting ladies to speak in them, now welcome them gladly, and are co-operating with them in every possible way.

The first saloon captured by the ladies (of which mention has already been made) was converted into a temperance lunch-house, with prayer-meeting rooms, and temporary lodging-house, where reformed drunkards are taken in and cared for until they have found work suited to their capacity. This lunch-house is supported by faith in God, the ladies trusting in Him for all needed supplies, and thus far the blessed Master has verified His promise by supplying all their needs.

Of the seat of all this power we have not yet spoken. The ladies engaged in this work in Brooklyn are women of refine-

ment and culture. They have laid their all upon God's altar; and there it remains. They have said, "Here am I—send me"; and wherever the Lord sends, they go, without any wavering or holding back. Then, again, for fourteen months they have held a two hours' prayer-meeting every afternoon, where the very highest type of Christianity is held up as the standard. This meeting is regarded by all who attend as the most heavenly place in all Brooklyn. Here scores upon scores of drinking men have made their peace with God, and a majority of them have stood up and testified that since they have found Christ all desire for intoxicants has been removed. In addition to this, there are a large number of evening temperance prayer-meetings, which meet from one to six times per week, in charge of these ladies.

In one of these a young man arose and said, "A month ago to-day I went into the reading-room in this building, not knowing there was a prayer-meeting here; if I had, I suppose I should not have gone there. A lady said to me, 'Brother, won't you go in to the prayer-meeting?' That word 'brother' softened my heart, and I said, 'Yes.' It was in that meeting I found Christ, and He has taken away all appetite for liquor."

In another meeting a young man arose and said, "Last Christmas-day I was in Washington, carrying a banner over an image of the Virgin Mary; but I left there and got into bad company. One day I came to these rooms, and here I found Jesus. I here learned that I did not have to go to a man in a box to confess my sins. I have been a Christian eight months. I do not have to worship a dead statue, but a living Christ."

One day, just as the meeting closed, an old man came into the rooms who had once gone to a foreign land as a missionary, and there, being directed by his physician to drink brandy, an appetite was formed which led him step by step until he was now bordering on delirium tremens. The ladies gathered around him. So great was his agony of soul, that he prostrated himself upon the floor, and cried to God for mercy. A few days after, he arose and said, "In much weakness I arise to acknowledge, with grateful heart, that I have found Him who healed the sick and raised the dead, and who, I am rejoiced to say, has delivered me from the chains of Satan. Though grey-haired, I am only four days old! What I am I owe to those ladies. May God bless them for their interest in me! I am only a wreck, but so borne up that I know not whether I am in the body or out of the body. I now consecrate all to God. I have nothing but this whisky-soaked carcass to give Him, yet I am sure the offering is accepted."

Upon another occasion an old man arose and said, "I have been drinking for thirty-five years. I promised a lady to-night that I would come to this meeting, and now, by the help of Almighty God and His Son, I intend to quit the drink. I go upon my knees to ask you to pray for me." He then stepped forward, and, falling upon his knees, he remained there for over half an hour. This man was one to whom a lady's attention was called by a rum-seller in a saloon, who said, "There is the meanest drunkard I ever knew; if you can do anything with him, then I will give up that you have a power of which I know nothing."

At another time a man said, "Rum has made me a wanderer over the earth for ten years. It has caused me to lose everything; my wife, my home, my money, my friends, my reputation—all are gone, and drinking this vile stuff did it. I had been on a long spree, when, a week ago, God arrested me in my drunken revelry, and something seemed to tell me this was my last and final call. I feel that I have been rescued from a drunkard's life and a drunkard's death. I was brought up in the South on whisky. My mother taught me to drink by first giving me blackberry cordial, when a very small boy! I am a lawyer by profession. I have made political speeches all over seventeen States. I have lost all of this earth; I do not want to lose my hope of heaven. Everything has been spent in the service of Satan. I was a wreck when Jesus passed by and saved me. To-day I make a complete surrender of all that I am to Jesus, and from henceforth it is my purpose to serve Him. Pray for me that I may be kept from falling."

These instances all came under my personal observation, and the remarks were taken down as they were uttered. Their number could be increased by scores; but these will suffice to show the character of the work, and to prove that God has not only called these women, but that He owns and blesses their efforts in a most signal manner. And why should He not do so? Was it not to the fallen, the outcast, the "scum of creation," that Jesus went? Did not the women always go

with Him? Did He not come to seek and to save the lost? And who so utterly lost as the poor drunkard? Did He not say, "Go ye into all the world and preach the Gospel to every creature"? Did He not say, "Father, forgive them, for they know not what they do"? *These rum-sellers and rum-drinkers know not what they do.* Their eyes are blinded by Satan, and they are led captive at his will. Oh! that the blood-bought sons and daughters of God would go down where these men are, and, in the arms of their faith, lift them up to our loving Father, in the name of Him who is the same yesterday, to-day, and for ever, and who is as ready to plead the cause of the poor Satan-blinded drunkard or moderate drinker as He was to intercede for His own benighted crucifiers.

Brooklyn.

ELI JOHNSON.

SAILORS' REST AND INSTITUTE, DEVONPORT.

I AM thankful at length, although amidst a chaos of rubbish, bricks, and dust, to be able to date from the house so long prayed and worked for. "My God shall supply all your need," should be written on every rafter. The iron room further up the street, which we have used so long, is bought, and my notice to quit was served last week. God's marching orders having come, we left the place which has been the birth-place of so many souls, and went to our own house, which the workmen have so pulled to pieces that little more than the shell is left. The drawing-room floor, the future reading-room, was intact, and we hastily fitted it up with benches, and on the first Saturday evening we inaugurated the Prayer-meeting for Christian Workers, which we hope will be held fifty-two times every year. A considerable number gathered: there were many short and earnest prayers, and much power and blessing in the meeting; while on the following day (Sunday) the fruits of Saturday were very apparent in the numbers of "blue jackets" that thronged the large room, sitting wedged together, and listening with earnest attention. Several anxious ones remained behind with the Christians, and fruit for the Master was gathered. One poor fellow in the street, when invited in, sadly said, "I've had a glass or two; I'm not fit to go up now; I should only disturb the meeting." How we wished that our house had been finished and opened, and we might have invited him first, before the public-house overcame him. Another "blue jacket," a backslider, who had fallen away through drink, came back after a long absence. "I'm miserable," he said (and it only needed to look into his face to see it); "I was tempted by companions, and fell into sin, but I want to come back, if Jesus will have me." He was reminded that the dear Saviour "saves to the uttermost," and that "to as many as believe, to them gives He power." He sought pardon for his sin, renounced his drink, and went away with a happy face.

All the accumulating work makes me long for the opening of the place. I have enough money for the first contract, and I am sure that my Christian friends will help me towards the £1500 which I need by September, to fit up and set the place going. This "Sailors' Rest" has been a work of faith: money has come from unknown sources—hearts touched by Him who has the key of all; and I state the need, looking to Him to give the silver and the gold through those who love Him.

AGNES E. WATSON.

9, Penlee Stairs, Devonport.

ASSAM AND CACHAR MISSION.—Encouraged by the success which attended the Rev. A. N. Somerville's evangelistic tour through some parts of India, the Committee of "the Assam and Cachar Missionary Society" have decided upon advertising for an evangelist (*see Advt.*), to visit our neglected countrymen in Assam and Cachar. They invite the sympathy and prayers of all who are interested in this object.—*Wimbledon, June 23, 1875.*

A GOOD EXAMPLE.—Dear Brothers,—The Lord has made some stewards, and we can much help the Lord's work by taking *with us*, to the various meetings, young Christian working-men who would not otherwise be able to go. Last year the Lord inclined my heart to take one to the Oxford ten days' meeting. He was greatly blessed, and is now an earnest worker for Jesus. To the Opera House Convention I was enabled to take another for part of the time. Let us take them *with us* to the same hotel, and show the reality of our love. To have been staying at the Charing-cross Hotel with a young working-man would have been an almost impossible burden for pride to bear a short time since, but at the Convention the Lord made it easy, for in His sight there is no difference—He looks not outside, but on the heart. The Lord loved the poor.—Yours faithfully,

H.

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AMERICAN MISSION ASSOCIATION.

DEAR SIR,—In response to Mr. D. L. Moody's letter in the last number of THE CHRISTIAN (page 16), the following sums have been subscribed:—

	£	s.	d.
Thomas Stone, Esq.	100	0	0
William Graham, Esq.	50	0	0
James E. Mathieson, Esq.	50	0	0
W. Castle Smith, Esq.	50	0	0
George Williams, Esq.	50	0	0
Edward Studd, Esq.	50	0	0
R. C. Morgan, Esq.	50	0	0
Robert Scott, Esq.	50	0	0
Hon. A. Kinnaird, M.P.	50	0	0
A. F. Kinnaird, jun., Esq.	25	0	0
	£525	0	0

2, Pall-Mall East. A. F. KINNAIRD, jun., Treasurer.

HOMES AT PARSON'S GREEN, FULHAM.

DEAR CHRISTIAN FRIENDS,—Let me beg your attention to the advertisement on the back page. I do believe that the effort I am making, as therein stated, is in accordance with the mind of God, and that by your help that object can be easily achieved, and at once. During the last twenty-five years' labour on behalf of the friendless and fallen, the Lord has done great things for me, and to Him be all the praise and glory ascribed. I appeal to every reader of THE CHRISTIAN to help by prayer, that when the property is secured, and until the Lord comes, the grand object may be to point sinners to Christ. Further, I ask every reader to help with a donation as the Lord enables.

Yours faithfully,
200, Euston-road, N.W. EDWARD W. THOMAS, Secretary.

[This divine work of "rescuing the perishing," in which our brother is engaged, is one which we feel certain has the approval of the Master, and we recommend it with all our hearts to the large liberality of our readers.—ED.]

MISSION WEEKS IN NEW SOUTH WALES.

WHEN I wrote last we were on the eve of our "Eight Days' Mission" for Penrith, and, as I told you we were going to have a time of great blessing, even so has it been. Our Lord and Master gave us more than we asked and looked for: we had indeed showers of blessing. The church was crowded at every service, and from 47 to 110 attended the 7 a.m. prayer meetings. The after-meetings were very solemn—the Master in the midst. From the first Sunday afternoon some persons remained at the close of every service or meeting, asking the vital question—"What must I do to be saved?" Over 100 persons sought personal interviews with the Missioner or myself, and it was delightful to witness the joy which many of these realised as they accepted by faith the finished work of Jesus Christ for them. And ever since the Mission I am continually meeting with men and women who received the message from God during the eight days. Some cases are most remarkable triumphs of grace, and there are not a few whole families who have received the grace of God.

Henry L— was brought to us full of faith and power, and was wonderfully strengthened and taught of God. Our congregation is indeed quite changed, and we do have some delightful meetings. Still the work goes on. For the last six or seven weeks I have had a meeting or service of some description every night, besides my three services on Sunday, and yet I am thankful to say I am quite well. God has supplied the strength.

During the Mission several Wesleyans and Presbyterians received a blessing, and I hope both their Churches will be stirred up. It is very refreshing also to know that a large blessing has rested upon all the other "Eight Days' Mission" services which have been held in various parishes here; and I am encouraged to look for a large blessing on the parish of Dapto, where I am going, the Lord willing, to hold a Mission. Continue to remember us in your prayers.

Penrith, N.S.W., April 9, 1875. JOHN VAUGHAN.

SUNDERLAND.—Mr. Henry Lyon is labouring at Spring Garden Mission Hall with great success. Many recent converts are rallying round him, and carrying the message of life to those sitting in darkness and the shadow of death. Communications may be addressed to Mr. J. Kemp, Forth House, Newcastle-on-Tyne.

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"A DAY IN THE COUNTRY."

We give a third list of missions, schools, etc., that have sent applications for help to give those under their care the precious boon of "a day in the country." We shall not be able to afford space for further lists, but we will endeavour to be as discriminating as possible in dividing the contributions with which our readers may entrust us.

- Old Castle-street Juvenile Mission.
- Marlboro' House Sunday School, Spa-road, Bermondsey.
- London Cottage Mission, Limehouse, E.
- Haggerston Wesleyan Mission.
- Shouldham-street Sunday School.
- Latymer-road Mission Schools.
- Fleming-street Mission, Kingsland-road.
- Sermon-lane Mission.

NATIONAL REFUGES FOR DESTITUTE CHILDREN.

A LARGE party of friends and subscribers to this valuable institution went from London on Wednesday last week, on an excursion to the training-ships *Arctura* and *Chichester*, lying off Greenwich. A steamboat conveyed the party, and the trip was much enjoyed. On board the *Arctura*, in the course of the afternoon, a meeting was held, at which Mr. W. Williams, who has for so many years been identified with this movement, gave a brief sketch of the manner in which the *Arctura* came into their possession as a loan from the Government. The vessel has been fitted up for the purpose of training boys for the sea, through the munificence of the Baroness Burdett Coutts, wip, on the recommendation of Colonel Henderson, placed £5,000 at the disposal of the Committee towards the expenses connected with the establishment of the vessel. It should be stated, however, that in addition to the £5,000 given by the Baroness, the Committee have been compelled to spend £3,000; and this expense was the more serious because it crippled their operations. They had now nearly 900 boys and girls under their care, and they were anxious to increase the number until they had reached 1,000.

On Saturday, the 26th ult., the claims of the institution were brought under the notice of a large audience of ladies and gentlemen in the Quebec Institute, Portman-square, by Mr. Westmacott, M.A., at a "reading" of selections from popular authors. In the course of the afternoon, Mr. Westmacott took occasion to remark that all who had inspected the work of the Committee in its various branches and in their untiring efforts on behalf of destitute boys and girls, could not but express their grateful sense of the value of the work done. It was no small thing to rescue these young Ishmaelites from their career of want; but to lay hold of them when they were in imminent danger of lapsing into a life of crime, and to train them aright, was to engage in a task for which the nation at large could not be too grateful, and one which, in the coming years, will surely yield, as it has already done, rich and blessed fruit.

A MEETING OF YOUNG MEN is held every Tuesday evening, from nine to ten, in the Lecture-hall, Trinity Chapel, Westminster, Edgware-road, W., to which all young men are affectionately invited.

GOSPORT.—Mr. H. Cook writes: "A blessed work is going on amongst a number of young marines and soldiers here. The Commandant of the Royal Marine Light Infantry has kindly given the young men every opportunity of attending the meetings. I am greatly in need of help for my Sailors' Home."

CROYDON.—A correspondent sends us encouraging accounts of a good work of grace among the young here, and says:—"We have succeeded in gathering out upwards of eighty—the great majority of them from twelve to sixteen years of age,—whom we have formed into a Christian band, with a good hope that they really belong to Christ." Some of these have been received already as members of different churches, and the work of grace seems widening and deepening. We have lately had Mr. Spiers to conduct a week of services, and with blessed results. At his last service we calculated that there were at least 1000 present. About 300 remained to the after-meeting, amongst whom were found many anxious souls, and we have reason to believe that many then decided for Christ. Many letters received from the dear little ones give us great encouragement; requests for prayer of the most touching kind are sent in, and we are looking for 'greater things than these.' Will your many Christian readers plead earnestly for us, that still greater blessings may be showered down on these special efforts to feed the lambs in Croydon?"

DAILY TEXTS.

"THE COUNSEL OF THE LORD, THAT SHALL STAND."—
PROV. XIX. 21.

Thurs. July 8.—"God said, 'Let us make man in our image, after our likeness, and let them have dominion,' so God created man in His own image, in the image of God created He him." "Do ye not know that the saints shall judge the world?"—Gen. I. 26, 27; 1 Cor. vi. 2.

Fri. 9.—"The Lord said unto Abram, 'I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing.' And I will bless them that bless thee, and curse him that curseth thee, and in thee shall all nations of the earth be blessed." "They which be of faith are blessed with faithful Abraham."—Gen. xii. 2, 3; Gal. iii. 9.

Sat. 10.—"Thou, Israel, art My servant, Jacob whom I have chosen, the seed of Abraham my friend." "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law." "God hath not cast away His people which he foreknew." "And so all Israel shall be saved."—Isa. xli. 8; Rom. ix. 4; xi. 2, 26.

Sun. 11.—"Who is this King of Glory? The Lord of Hosts, He is the King of Glory." "They put on Him a purple robe, and said, 'Hail, King of the Jews,' and they smote Him with their hands." "Yet have I set my king upon my holy hill of Zion."—Ps. xiv. 10; John xiv. 2, 3; Ps. ii. 6.

Mon. 12.—"God, at the first, did visit the Gentiles, to take out of them a people for His name." "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined." "The mystery of Christ; . . . that the Gentiles should be fellow-heirs and of the same body, and partakers of His promise in Christ by the Gospel." "That He should gather together in one the children of God that were scattered abroad."—Acts xv. 14; Isa. ix. 2; Ephes. iii. 4, 6; Prov. xi. 52.

Tues. 13.—"Rather, I will that they also whom Thou hast given me be with me where I am, that they may behold my glory." "They sang, as it were, a new song before the throne. . . . These were redeemed from among men, being the first fruits unto God and to the Lamb."—John xvii. 24; Rev. xiv. 3.

Wed. 14.—"There was given Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." "And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all."—Dan. vii. 14; 1 Cor. xv. 28.

"THE LORD SITTETH KING FOR EVER."—Ps. xxix. 10.

The Christian TRACT FUND.

To Donations received July 2.. . . 18 9 0 | By Grants to Distributors, Societies, etc. . . 18 9 0

APPLICANTS FOR TRACTS.

- C. H. Williams, 81, Devonshire-street, Derby.
- J. J. Browne, Town Missionary, Epsom.
- J. Gillingham, Stocks-green, Hildenborough, Kent.
- R. Bartell, 106, Olney-street, Walworth-road, S.E.
- A. J. Bagley, 101, Bramley-road, Notting-hill, W.
- Mrs. Rawlinson, 11, Market-place, Chiswick.
- Eliza Roberts, 14, Trafalgar-row, Truro, Cornwall.
- J. P. Norris, 1, Camden-street, Plymouth.
- S. Mountjoy, 6, Coge-lane, Chatham.
- G. Woods, Cookmill-green, Writtle, Essex.
- W. Cowahman, 8, Alma-terrace, Aberkining, Bridgend, Glamorgan-shire.
- W. Reed, Longford House, Bognor, Sussex.
- S. Pashler, Mr. Manton's Boston, Lincolnshire.

NOTICES.

L.O.—The stamps were not received. Letter forwarded.
*Communications received with thanks.—E, J.S.; E.L.; W.A.G.; W.O.; E.G.H.; M.J.G.; J.H.S.; G.H.J.; Eva; J.L.; M.W.; F.S.; O.; M.S.; W.L.; J.S.P.; J.G.A.; E.A.H.; C.M.B.; H.N.; A.F.; J.P.; T.D.; Mrs. N.; Christians; G.T.; M.P.; A.R.; A.M.S.; P.S.; J.E.; H.H.; H.T.; W.S.; M. McL.; J.V.; G.F.; A.H.; H.T.; T.B.; Dr. C.; J.P.; J.F.; H.N.S.; W.E.L.; A.L.; C.L.; W.H.G.; H.E.F.; Lily.

Mr. H. W. SOLTAU, known and loved by very many of our readers, and who has been ill for seven years, passed away very peacefully last Thursday, July 1, at his home at Barnstaple, in his seventieth year.

MR. GEORGE BREALEY, of the Blackdown Hills, has recently issued his annual report, which he will be happy to send to any friends on application. Being shut in from much intercourse with Christians, Mr. Brealey's laborious work is sometimes overlooked. We trust our readers will not forget him.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.—For an uncle's peace in death, snatched as a brand from the burning.—For blessing on the distribution of papers and books among the country police and postmen; pray that it may continue.—For accounts of continued blessing in Russia. Some of those brought to the Lord last year are fully given to the Lord and His work, and God is blessing them.—For blessing at Kew and Gunnersbury, in answer to prayer.—For blessing at the Duke of Wellington's Riding School; and prayer is requested for God to be greatly glorified in the conversion of souls.

PRAYER.—That two young Christians may be used by the Lord on a visit to an unconverted family.—For the Sultan of Zanzibar, and that Christ's cause in Africa may be forwarded by his visit to this country.—That all the girls in my class may become real Christians.—For blessing on a curate lately come to labour in a parish in Gloucestershire.—For a Christian lady, the mother of a family, who has for some time been suffering from mental derangement, that she may be restored to her family.—For a daughter (a believer), who is in a trying situation, that she may have grace and faith to overcome her irritability of temper.—A wife asks prayer for her husband, in great need and perplexity.—For guidance and help under great difficulty.—For an aged, suffering, bereaved Christian mother and her two daughters (one also an invalid), that guidance may be vouchsafed to them in circumstances of great perplexity.—For a husband who, through strong drink, has lost his worldly property, and is causing his wife much sorrow.—For a young Christian who finds it difficult to confess Christ publicly.—For a dear minister, who cannot consider any but men ordained by man suitable teachers, that he may rejoice that Christ is preached, no matter who the instruments, so they are ordained by God.—A lady desires the prayers of God's people; through anxiety about her soul, her health is entirely failing, and the doctor fears her mind will give way.—For a person who thinks that she has committed the sin of blasphemy against the Holy Ghost; also, for the conversion of my husband, my brothers and sisters, and their families.—That a teacher may be found for the infants of the Latymer-road Mission Schools.—That the dear Saviour may send a Christian friend to help me. I have been standing quite alone since my conversion, six months ago.—For one who has been led astray.—For a sister wholly given up to the world.—For a young woman deeply fallen, and her broken-hearted relatives.—For a Christian gentleman suffering from melancholy, brought on from his worldly prospects having been blighted.—For a young man (deranged), that God will save his soul; also, for a family of three sisters and two brothers, that they may be brought to the Saviour.—For a dear friend, who is wearily feeling on husks, that he may now return to the Father's house.—For a young Christian girl, sorely tempted to do evil that good may possibly come.—That my sister may be decided in her walk before the world.—For a young man, now a Christian, that a way may be opened by which he may earn a living to support his family.

PLACES.—For a jubilee camp-meeting at Milltown, Derbyshire, on July 4, 1875.—For a camp-meeting at Stonebroom, Derbyshire, on July 11, 1875.—For meetings to be held at Sawbridgeworth, Herts, by Alfred Clarke, July 11 to 18; also for a meeting to be held by him on July 19, at Matching-green, Essex.—For York, till the whole city be shaken by the mighty power of God.—For a student-missionary and his district in Edinburgh; also for a series of meetings to be held in Musselburgh, and in a district of Berwickshire.—For the united special services at Basingstoke.—For special services by Mr. Rodway at Beckington, Wilts, on July 10, 11, and 12.—For a village in the south of Scotland.—For consecration meetings at Bonchurch, Isle of Wight, July 20 and 21.—For young men's meetings held at Trinity Chapel, John-street, Edgware-road, W.—For St. Ives, Cornwall, that the work of God may be greatly revived.—For tent services at Windsor.—For meetings for evangelisation and consecration at Middle Rasen, Lincolnshire, from July 13 to 18.—For a blessing upon evangelistic services to be held in Belford, Northumberland, commencing (D.V.) on July 7.

CONVERSIONS.—For a gentleman who is about to attend Mr. Aitken's services, that he may be converted; also, for the conversion of a young lady, a sceptic, long prayed for by the writer.—For the conversion of two youths.—For the conversion of a blind sister, and that she may become a faithful witness for Jesus; also a brother utterly thoughtless about his soul.—For two young girls exposed to temptation, that the Lord will convert them.—For a father, mother, and six children.—For a father, mother, and one brother.—For a Swiss family of six who have not yet found the Saviour.—For a young lady.—For the conversion of three sons (one of whom is in a foreign country or at sea), and the wife of one of them.—A widow asks prayer for the conversion of her daughter and two sons, and for guidance in her future path.—A Christian widow asks prayer for the conversion of her only son, about to be ordained.—For the conversion of one son and two little daughters; also for three brothers, two in foreign lands.—For a beloved son now going to London for an army examination, that he may be shielded from temptation there, and may be brought to accept Christ; also, for the conversion of her eldest son, now a scoffer. The mother returns thanks for two of her

children recently brought to Christ.—A mother desires the earnest prayers of Christians for the conversion of her beloved son; also his wife.—For the conversion of two governesses—one near London, the other with a Roman Catholic family in France.—For the conversion of two gentlemen of great talents and influence in Northern India.—For the conversion of a brother who will be shortly leaving England, that he may be made willing by the Lord to go and hear Mr. Moody, or to go to some of the many Gospel meetings being held.

FORTHCOMING SPECIAL MEETINGS.

MESSRS. MOODY AND SANKEY'S MEETINGS.—LAST WEEK IN ENGLAND.

NOON PRAYER-MEETING daily, from 12 to 1 o'clock, at Victoria Theatre (Waterloo-road, corner of New-cut).

CAMBERWELL-GREEN HALL.—Gospel Addresses by Mr. Moody, and singing by Mr. Sankey, every evening (except Saturday), at 8 p.m. No tickets required. Bible-readings or Addresses on Thursday and Friday, at 3.30 p.m. Tickets of admission to be obtained at Camberwell-green Hall, S.E.; at Moorgate-street Hall, E.C.; or by letter to the Hon. Secretary, enclosing stamped directed envelope. Admission without tickets after 3 o'clock. Closing Services in England on Sunday next. Christian Workers at 8 a.m. Meeting for Women only at 3.30 p.m., and for Men only at 8 p.m. No tickets required.

BOW-ROAD HALL.—Gospel Addresses on Thursday and Friday at 8 p.m. A meeting for women only every day (except Saturday) at 3 p.m. Address to Children by Major Cole, on Saturday next at 3 p.m.

VICTORIA THEATRE.—Gospel Addresses by Major Cole, of Chicago. Thursday and Friday, at 8 p.m.

WEST LONDON TABERNACLE (Mr. Henry Varley's), St. James's-square, Notting-hill.—The Jubilee Singers will give their last concert in London, previous to their provincial tour, on Wednesday evening, July 7. Tickets, 3s., 2s., and 1s. [Possibly this notice may be seen in time by a few of our readers.]

DUKE OF WELLINGTON'S RIDING SCHOOL, Knightsbridge.—Sunday, July 11, Lord Radstock; Sunday, July 18, Mr. S. A. Blackwood; Sunday, July 25, Lord Radstock: at 3.30 and 7.30 p.m.

AGRICULTURAL HALL, Islington.—Sunday, July 11, 3.30, Rev. C. B. Sawday; 8, Rev. Thain Davidson.

THE NORTH LONDON YOUNG MEN'S MEETING will, on Saturday next, be transferred from Islington Hall to the Y.M.C.A. Rooms, The Priory, 198, Upper-street, Islington, when a Special Address will be given to Christian Young Men, at 8.30 p.m. Subject: "Young Men's Work." The meetings will be continued nightly at the same hour.

Y.M.C.A., THE PRIORY, 198, Upper-street, Islington.—An Address to Young Men, on Thursday, July 8, at 8.45 p.m., by the Rev. Alexander Raleigh, D.D.

REDHILL TOWN HALL.—Consecration Meetings, July 13 to 16 inclusive, at intervals from 7 a.m. to 9 p.m. Circulars to be had of Rev. John Allen, Southgate, N.

BATTERSEA.—Special Services for Children, conducted by Mr. W. R. Manders, at Lammas Hall, Bridge-road West, every Sunday evening, at 6.30, during the month of July.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Spiers, at Weymouth, till July 17; Scarborough, July 19 to 25.

Children's Evangelistic Band.—Mr. Rickards, at Wantage, July 10 to 17.—Mr. Wigner, at Onslow Hall, Neville-street, Fulham-road, July 12, 13, 14, at 7.—Mr. Arrowsmith, at Great Arthur-street Mission Hall, Golden-lane, July 7, 8, 9, at 7.

Open-Air Services: Mr. Russell, in Regent's Park (near the fountain), every Monday, at 6.—Messrs. G. S. and J. W. Jordan, on Blackheath, every Saturday, at 3.30.—City Weekly Prayer-meeting, at Weigh-House Schools, Fish-street-hill, every Tuesday morning, 9 to 9.45.

CENTRAL-HILL MISSION ROOM, Upper Norwood.—Friday, July 9, at 7.30 p.m., H. Gratton Guinness. Sunday, July 11, J. T. Hannum.

HOUSE OF REST, 7, Cambridge-gardens, Kilburn-park, N.W.—Meeting every Friday, at 3 p.m., on "Faith's Rest, and the Believer's Progress in the Divine Life." July 9, Rev. James Fleming.

GREENWICH TERMINUS (Large Hall).—Gospel Addresses on Tuesdays during July, at 7.30 p.m.

MOORGATE-STREET HALL.—Thursday, July 8, at 7.30. About 8.30 the Meeting will be open for short prayers until 9. Also, a Gospel Service for the Young is held every Saturday afternoon at 3. Parents, teachers, and friends are invited to bring their children. The Young Men's Meeting on Friday evening is discontinued for the present. A Meeting for Young Women only, every Saturday afternoon at 3, in the Upper Room (entrance from London Wall). Address on Saturday next by Mrs. Smythe, from Paris.

WEEKLY NOON PRAYER-MEETING, St. George's Hall, Langham-place, W.—Every Wednesday, from 12 to 1.

DAILY PRAYER-MEETINGS.

VICTORIA THEATRE, 12—1, Messrs. Moody and Sankey's Meeting. BOW-ROAD HALL, Burdett-road, 12—1. (1867)

CENTRAL CITY NOON PRAYER-MEETING, Moorgate-street Hall, corner of London Wall, 12—1. Ladies' meeting, 1 to 1.30. Y.M.C.A., Stafford Rooms, Titchborne-st., Edgware-rd., 12—1. MILDMAY CONFERENCE HALL, Mildmay-park, at 12. No. 59, LOMBARD-ST., Mon., Tues., Thurs., Sat., at 1; Wed. and Fri., at 12.30. EAST-END CONFERENCE HALL, Carlton-sq., Globe-road, at 12.30. WOOLWICH, 14, Thomas-street, 12 to 1. SUSSEX HALL, Leadenhall-street, at 1. SUNDAY-SCHOOL UNION, 56, Old Bailey, at 1. PEOPLE'S HALL, 272, Whitechapel-road, at 1, except Saturday. THE PEOPLE'S HALL, 188, High-street, Deptford, 1—2. GREEN LANES WESLEYAN CHAPEL, N., 6.45 a.m. PECKHAM EVANGELISTIC MISSION, 176, Hill-street, 12—1. TOTTENHAM.—Brook-street Chapel, 12—1. ST. MATTHEW'S VESTRY, Denmark-hill, from 12 till 12.45. UNSLOW HALL, Neville-street, Fulham-road, Sat. even., at 7.30. ONION HALL MISSION, Carlisle-street, Edgware-road, 12—1. 19A, GREAT PORTLAND-ST., Oxford-circus, 3 p.m.; on Saturdays specially for children and their friends. GREENWICH.—Large Hall, Railway Station, 12—1.

Donations received by Messrs. Morgan and Scott to Saturday Morning, July 3rd, 1875.

Table with columns for donor names and amounts. Includes entries like 'Gratuitous Circulation of "The Christian"', 'Home of Industry', 'East End Juvenile Mission', etc., with amounts in £ s. d.

Strangers' Friend Society—E.J.K. ... 0 2 6

The Christian.

ADDRESS TO CHRISTIAN WORKERS.

BY MR. G. MÜLLER, OF BRISTOL, AT THE "EDINBURGH CASTLE," JULY 5, 1875.

ONE of the most important points in service for the Lord is *private prayer* and communion with the Lord. We must take care of our own souls, day by day, and, if we are happy in the Lord, out of us will flow rivers of living water. Also make the reading of the Word of God, with prayer, our special concern. Don't read your Bible here and there, but go right through, beginning at the New Testament; and read with self-application—How does this concern me? What reproof does it give me? And how is my soul refreshed and strengthened by this Word? When we have studied and meditated on the Word of God, let us go out and tell others of what God has done for us and what He has given us. We must present our work with prayer, for just in the measure that we are found earnestly seeking the blessing of God upon our service, in so far shall we be blessed.

If we desire to be used of the Lord, a *lowly mind* must be in us, and a desire to be nothing but an axe or a sword in the hands of the Lord. When we are really in this state of soul, so shall we be used. You must be humble, and say from the heart, "Lord, if Thou wilt condescend to use me, I will give Thee all the honour and glory." If we have to be honoured by God we must honour Him.

We must *look, too, for blessing*; we must expect it, for we speak into the heart of our Heavenly Father, and He delights to give us blessing; and when we seek His blessing on our service we are doing just what He would have us, and we must look out for blessing when we have laboured for Him and given ourselves to prayer.

We hope there are none here who are trying to work for God and their sins not forgiven. Oh, what miserable service is this! I never could force young disciples into service. First get blessing for your own souls; make your own calling and election sure, and then go out to work for God, if He has taught you a little of his own mind.

These are the few needs which I throw out with regard to workers generally.

Now I have a word for those who are particularly engaged in *preaching the Word*. First seek to *enjoy* the truth that you preach in your own soul, and if you have not been doing so hitherto, seek to do so at once. Let the truth become a reality through you, so that those who hear you may say "He believes what he preaches."

Another point is to seek from God himself *the right message*. You cannot know, as God knows, what, at the time you preach, is adapted to your congregation. Pray that God may be pleased to give you the right message. I fall on my knees, and ask God that He would be graciously pleased to impress on my mind the portion from which I should speak, and if I have a text on my mind I ask God if this is the portion from which I am to speak. Sometimes I do not get the portion; what am I to do? Under these circumstances I ask God, and go on reading my Bible, and then pray again, and then go on reading. If God does not impress me, I read again, and I have sometimes read eight or nine chapters before I got the portion from which to speak next time. Sometimes only a little while before I went to preach was the portion given me, but never was I left without. One Thursday evening I found a nice chapter, and I found so many beauties in it that I thought I had better keep it till Sunday evening, and then, like a flash, it came into my mind, "If I live as if I expected the coming of the Lord, how can I keep it till Sunday?" I read the chapter, and, wonderfully, it so came to pass that a woman came, as she said, for the last time, and the chapter I read was blessed to her conversion. Never

determine in our own wisdom what is a good message. I never presume what message I should deliver; I wait on God, and He blesses me, for while I preach I am happy, and the people feel the power as well as I. I must wait on Him, and seek his face and his guidance, and if I do this I shall have the right message.

Let me impress this on the mind of the younger brethren who are just going to labour for the Lord. My own deliberate advice is—and it comes from experience—do not make two or three words a text, but expound what is contained in the Word. I began to preach in this way at a place where the people did not bring their Bibles to read, and I found that the people brought their Bibles with them, and got interested in the Word; I could hear the leaves fluttering as I turned over my Bible.

After I had been converted eight months I desired to preach. The first time I preached, it was a sermon I had committed to memory. I had it word for word, and it took me a fortnight to commit it well to memory. I delivered it without a mistake. The sermon was three-quarters of an hour long. In the evening of the same Sunday I was not obliged to preach, but was asked to do so. I did not like to deliver the same sermon, in the same place, and the thought came, "You might explain a few verses from a chapter," so I began reading the 5th Matthew. The moment I opened my mouth the Lord filled it, and while in the morning, to use a common expression, I shot over the people's head, in the evening, when I began to read the Word, the people opened their ears and eyes, and listened attentively for three-quarters of an hour. The aged clergyman offered me a cup of coffee, but I was so happy that I did not have it. Then it came to my mind, "This will not do for an educated audience, if it will for the country people," and when I preached before a large congregation I had to learn my sermon. But when I came to this country, on principle I gave myself to expounding the Word of God, and sought to lead readers and hearers into the understanding of it. I have found this beneficial, and the people remember what they have heard.

When you preach from only *two or three words* the hearers have not the connecting link, but when they have the passage it will refresh their souls afterwards. Perhaps by this method you will not get such a good name as a preacher; but we want to please God, and if we honour Him, He will see to it that we are honoured. I have found it very helpful always to meditate on the meaning of the *words* of the Bible, especially in some passages. If you cannot understand the Hebrew, get a good translation, and find out the meaning of the different words and passages; and when you have asked God's blessing, get pen and paper, and as the thoughts come into your head so write them down. Do we ourselves enjoy what we preach, giving the impression that we do not preach merely for hearers, but that we do it because we enjoy it?

There is no comparison between the "read" sermon and one which is delivered from the heart, and as you use the gift you have for God, so God will enlarge your gift more and more. I particularly commend *simplicity of speech*. Luther said, "Although I preach every Sunday before forty doctors, I always preach so that the children present can understand me, for if they can understand me, then the doctors can; but perhaps if I preached otherwise, the doctors might understand me, and the children could not." It should always be *Christ* who is preached. It should be our particular aim, as preachers of the Word, that full salvation is made the theme every time we preach.

About visiting, I would say that, when we visit, we must *listen to the people's sorrows*, and not cut them short, but point them to the Sorrow-bearer and the One who died for all. If, when sick persons are visited, we prolong our visits, pray too long, or read too much, we shall do more harm than good. Ungodly relations will not like it, and it will make them oppose our visits. Pray short, and to the point; read a few comforting verses, and with a few kind words take your departure. Don't

let young brethren, or children, do this work, but let them be taught a little first, and have wisdom in this matter, before they do it. This work is just as important as preaching, and ought to be done in much prayer and faith, and if those visit who are young in the faith, they get asked questions which shake the very foundation on which they stand, and which they cannot answer.

Now a few words with regard to those who are engaged in preaching, not in regular services, but in schools—Sabbath, ragged, or day schools,—and otherwise, I would particularly say, let the great point be to give yourselves to prayer about your work. The service may be of little honour in the sight of men, but in God's sight it is a work of glory and honour, and we must pray about it, and expect large things. The more we expect, the more we shall get. Pray believingly, and expect when we pray, and we shall have abundant answers to prayer. Sometimes we have unruly children that we cannot manage, who seek to put the whole class into confusion. Don't be dismayed; take them alone; reason with them, and speak kindly to them when by themselves, then pray with them and for them. If once speaking kindly and praying with them is not enough, try it again and again, until the boy, from shame, will give in. As far as you can, bring each child by name before God, and pray for him believingly, for it is a prayer according to the mind of God, for He says, "I will not that any should die." Then when we pray, if we look for the answer, it is sure to come. I have now 2000 orphans, and between 9,000 and 10,000 children in our schools, and I have sometimes found that the very worst children in the schools turn out the very best. Let us expect great things from the hand of our Heavenly Father, and great things will be the result.

About tract distributing. We very often look at the number of tracts we give away. Never reckon up the thousands, but look for blessing. Let us say, "I will not look at the number of Bibles I give away or sell, but I will seek the blessing of God on what is given away or sold." Pray over each tract, and say as you give one away, "Lord bless that tract." David, when he was ascending the hill, was informed that Ahitophel was turned against him; he prayed, "Lord turn the counsel of Ahitophel to nought," and God did. But suppose we have not, while we are in the body, seen any fruit to our labour, when we see Christ we shall see of the fruit of our hands.

Now, believer in Christ, as I have besought you, pray for me, for I cannot do without your prayers. You pray for me, and I will pray for you. Pray that the last days of my pilgrimage may be the best days of my life. Do pray for me, that I may be upheld in the ways of God, and strengthened in my inner man, and that while my life is spared to me I may live to be helpful to my friends, the brethren and sisters in Christ.

AGRICULTURAL HALL SERVICES.—The permanent evangelistic services in the minor hall, in which for some years many of our readers have taken an interest, are regularly carried on as before the great gatherings to Messrs. Moody and Sankey, and the attendance on Sunday afternoons is usually limited only by the size of the building. The evening service is now at eight o'clock, so as not to interfere with the ordinary congregations at the churches and chapels around, and if possible to draw in some of the countless loiterers on the streets at that hour. For the last four or five weeks the services have necessarily been held in what is called Berners Hall, owing to St. Mary's Hall undergoing painting and repairs, and on every Sunday afternoon numbers have been disappointed of admission. Next Sunday, however, St. Mary's Hall will be re-opened, having undergone a remarkable improvement; and the evangelistic work will, by God's blessing, be carried on continuously there. The Rev. Thain Davidson, the present lessee of the building on Sundays, has arranged with the Rev. Dr. Henry Allon to give the use of it on Sunday mornings and evenings to the congregation of Union Chapel, Islington, whilst their place of worship is re-building; this arrangement to commence with the first week in August. As, however, Dr. Allon's congregation meet at the usual hours of public worship, the evangelistic services will not be interfered with. The re-opening services on Sunday will be conducted in the afternoon by the Rev. J. H. Wilson, and in the evening by the Rev. Thain Davidson.

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THE GREAT DELIVERER.

ADDRESS BY MR. D. L. MOODY AT CAMBERWELL-GREEN HALL.

"Shall the prey be taken from the mighty, or the lawful captive delivered?" (Isa. xlix. 24.)

If you will turn over to the 4th chapter of Luke, you will find that verse that I have quoted so often since I have been here—the 18th verse. If you are not well acquainted with it, you ought to be, for it tells us the seven things that Christ came to do. One of them is to deliver the captives. He did not come to show us his eloquence, to preach great sermons, or to speak of the greatness of man. The devil has preached that very well for the last 6,000 years. He did not come to preach about any of those institutions we hear so much of. He did not come to preach science or literature, but to preach deliverance to the captives. If everyone here would get their eyes off everything else, and fix them on this one thought, that the Son of God left heaven and came down to this world to deliver the captives; if they would stop trying to get the victory over the flesh and the world, and flee right to Christ, this would be a glorious night. And the quicker men and women who have been taken captives by Satan learn this lesson, the better it will be for them. Of course a man will not come to Christ until he learns this lesson. There is not a man or woman in all London who has not been taken captive by Satan. Some have been delivered; others are still under his power. Every man who has not been saved is under the power of the devil; and the worst of it is, that those whom he has taken captive do not know it.

There is not a man or woman here, out of Christ, but is really a slave to Satan. He holds them by some besetting sin. Some are held by one sin, some by another, but Satan has got them all bound. I do not know how many people have come into the inquiry-rooms, night after night, and told me that for many years they have been bound by the power of the evil one. If you will but take the text to-night, you need not wait until the second meeting before you get liberty. You can be set free this minute, because He came to deliver the lawful captives. Do you think He is not able to deliver every man and woman here? What we want is to know that we are captives, and then to bring our sins to Him, without attempting to put them away ourselves.

I have met with quite a number of men—I suppose there are hundreds here—who are slaves to the habit of swearing. Only the other night a man said he had tried many a time to stop swearing, but the more he tried the worse he swore. Well, I can sympathize with that man, for I used to be a slave to that terrible habit. If I tried once, I tried a hundred times to stop, but I always failed. At last I gave it up; I thought there was no use in trying any more. But when I gave myself up as lost, and came to God for mercy,—that very night He snapped the fetters, and set my soul free, I found that Christ was able to deliver me from that awful sin.

Another class of people are troubled with a bad temper. There are a great many who would shrink from the sin of swearing—they would not swear for all the world; but they have got terrible tempers. They try to control them, but they cannot keep them in their place. They have tried not to get angry, or say things that caused themselves and their friends a good deal of pain. My friends, Christ will give you victory over your temper; He came to deliver you from that very sin and every other sin you can conceive of. There is not one in the whole catalogue but Christ can give you victory over, if you only come to Him; I do not care how great it is. The Son of Man came to deliver the lawful captive.

There was a lady in our country greatly troubled with her temper. If her servants did anything that displeased her, she would get angry and would scold them for it. Then she would be ashamed of herself. She resolved she would control her temper, but her resolutions were broken about as quickly as she made them. She kept resolving and trying, and resolving and trying, until at last she got discouraged. It was of no use, she thought.

She was out one day with some Christian friends, and she told them what a struggle she had, and that she had become utterly discouraged. A lady friend said to her, "Did you ever think of allowing Christ to keep your temper for you?" "No, I never thought of that." "But He is able to do it; He has kept mine for a good many years." It was as if a light from heaven had flashed into her soul. "Why," she said, "of course Christ is able to keep my temper. I am not able to keep it, for I have tried and failed." She got hold of the truth that Christ was able to do the work, and the captive was set free. As she went along, it seemed as if she floated through the air. When she got home, she found that the servant had tripped, and destroyed something that was very valuable. Her old temper rose up. She stepped into another room and said, "Dear Jesus, keep my temper." She came out with a smile, and spoke so kindly to the servant that it quite broke her down. It was so unlike her mistress. And Christ has been able to keep her ever since. Let me say to any of you who are troubled with this sin, that Christ came to deliver you from it.

I need not go through the catalogue; there are a great many sins by which men and women are led captive. Let us put them all into one bundle, and say that Christ is able to deliver us from every one.

Here is some one, perhaps, who is full of *pride*. Bring it right to Christ and ask Him to take care of it for you, and He will do it. He is mighty to save, able to deliver unto the utmost.

I remember when I was first awakened, the thing that stood in my way (I was in business) was that I thought I could not sell goods without misrepresenting them. And I have had a good many letters from clerks saying that that stood in their way—that they could not get on, in plain English, without lying. The first time I ever went to the inquiry-room I told the minister who spoke to me that it was this necessity, as I thought, of lying in business that troubled me. He left me in horror and went right off. I suppose he thought there was no hope for me. And many men think that they cannot carry on business without telling downright lies. That is the snare of the devil. May God deliver you from it to-night. When I made up my mind that I would come to Christ, though I should lose my situation and everything else, I found I had been deceived by the devil all these months. I got on in business a good deal better afterwards than I had done before. Don't you go away with that terrible delusion, that you cannot succeed in business without lying. It is a good deal better for you to be right with God, than He will take care of you. He will stand by you in the time of trouble if you stand up on his side; He will never leave you. We want a Christianity that we can carry into daily life. If a man is not a better business man for being a Christian, I doubt his Christianity. If he is not more consistent in his daily walk, if Christ has not delivered him from doing mean, contemptible things, from a mean, contemptible temper, and from the mean habit of misrepresenting things, then he has not got the Christ of the Bible. He was without guile; and if we have got the Spirit of Christ, we must put on Christ.

There is another vice that a great many people think there is no deliverance from, and that is *strong drink*. One thing that made me take this subject to-night was that I met a lady last night in the inquiry-room who was under the influence of liquor. If ever I mourned over any person it was over this lady,—an educated, accomplished lady, yet she was under the influence of strong drink. And she seemed to think that there was no deliverance. She says she has resolved that she won't drink, but her will is so weak that she cannot resist. If she is here to-night I hope she will not be discouraged. Let me tell her that Christ is able to give her the victory. It was when we were without strength that Christ died for us. He can turn your appetite and give you victory over the infernal cup if you come to Him for strength. No doubt there are many here who have resolved to give up the drink; they have tried and failed, and tried and failed. Let me say, my friends, that if you

will give up trying, and flee right to Christ and say, "Lord Jesus, keep this appetite of mine; hold me with Thy mighty power," He will do it. He has got the power. If He could speak a world into existence, surely He can save the poor drunkard. He can save the weakest and most abandoned in all London. Nothing is too hard for the Lord. Thank God! there is a Saviour who is mighty to save. He can give that poor woman power to hurl the infernal cup from her. "Oh Israel, thou hast destroyed thyself, but in Me is thine help." When will we learn the lesson that our help is in another, and not in ourselves? When will we learn to get done trying to fight with the devil?—we are no match for him. That old dragon from hell, as he is called—why, we cannot meet him. A little child might as well try to meet a lion, as for us to meet the lion of hell. But, thank God! we have an elder brother who is able to conquer him. He met him at Calvary. There was a battle fought there, and when Jesus cried, "It is finished," it was the shout of victory. He had overcome the lion of hell. And if I flee to Him I am able to get the victory. I have heard of a little boy who was coming home from school, and a bigger boy wanted to fight with him. But the little boy said, "You stay till I get my big brother." He went for his big brother, and away went the other boy. We are no match for Satan; let us not attempt to fight him, but let us go to our elder brother, the Lord Jesus Christ, and He will give us power. He can deliver the lawful captive. May God deliver every poor captive here to-night. I suppose there is not a Christian man here but knows a great many witnesses that he could call up from those who have been slaves to drink, but have been saved by the Lord Jesus Christ. Did you ever hear of a man who came to Christ,—who threw himself right into Christ's arms, but He was able to deliver him? He can deliver from the lust of the flesh, the lust of the eye, from every sin, I don't care what it is. He is able to save to the utmost. What we want is to bring our sins straight to Him and ask Him to deliver us.

There was a young man came into our Association in Chicago, a poor, miserable, drunken soldier, who had left his right arm on the battle-field. He had gambled all he could get hold of, and I thought he was beyond reach. He came into our Association and wanted to know if we could get anything for him to do. A friend of mine spoke somewhat crossly to him, and after he had gone out, his conscience smote him, and he thought "Perhaps I might have done him some good." He ran out after him, and, putting his hand on his shoulder, he asked him to come back. He talked to him very kindly, and asked him to come to the meeting that night. The man came, and, to make a long story short, that act of my friend in putting his hand on his shoulder touched his heart, and the man became a Christian. I thought he was about the roughest diamond I ever did see, when he was first converted, but now he is one of the most eminent Christian workers in all America. For the past six or seven years he has been one of the most successful laymen in our country. He was one of the most abandoned wretches you could imagine; his father, and mother, and family had cast him off, and he was a poor, miserable, worthless, drunken gambler. But now he is one of the brightest lights in all America.

I need not enumerate cases. I suppose London is full of them; I see them all round me here now,—men who have been saved by the grace of God. What further testimony do we need? Is it necessary to try and prove that Christ is able to save every one here? I can imagine some of you say, "But my case is a very peculiar one." Well, we have got a very peculiar Saviour. I hardly ever saw a person but seemed to think that their case was more peculiar than that of anyone else. Like a good many of the towns we have been to: we have hardly ever gone to a place but they have said it was a most peculiar place. It was so at Liverpool, and Manchester, and Edinburgh; and when we came to London, they said London was so different from any other part of the world. But I find human nature is just the same here as anywhere else,—poor, miserable, lost humanity that needs a Saviour as

much as in any other place. It is not a change of circumstances that men want; it is a risen Christ, and if they have got Christ in them they can overcome the world, the flesh, and the devil.

Now, my friends, bear in mind that Christ came just to deliver the captives, and if there is one here whom Satan has led astray and taken captive, let me say that Christ came expressly to deliver you. Will you limit the power of the Holy One of Israel? Will you say He has not got power to deliver you, that He cannot snap the fetters that are binding you, and set your captive soul free? If you say that, it is because you do not know Him, and do not believe his word; He is able to deliver every captive in Camberwell Hall, and if any of you go out without being delivered, it will be no one's fault but your own.

There is a little parable I once heard, I think from the lips of Mr. Spurgeon. A tyrant once ordered one of his subjects into his presence, and told him to go and make a chain of a certain length. He gave him no money to buy the material, but ordered him to make the chain. The man toiled and toiled, and after awhile he came, bringing the chain with him into the presence of the Emperor. He ordered him to go and make it twice the length. The man came again, and he was again ordered to make it longer. The man toiled and worked, and after long hard months, at last he brought it in. When he had done so, the Emperor told some of his subjects to take the man and bind him hand and foot with the chain he had made, and cast him into prison. That is just what the devil is doing with every sinner, making you forge your own chain; and by-and-by he will have you cast into the prison-house of hell. But if you come to Christ to-night, He will snap the fetters asunder. The devil has got no power to bind you against the power of Christ. But do not think you can deliver yourselves, and do not go away with the delusion that you are not being taken captive by Satan. Many do not believe they are under his power. Suppose to-morrow morning, when you get up, you say, "I am going through this day without committing sin." See if you get through it! Not one of you could live one day without sin, and God says, "The soul that sinneth, it shall die." Therefore no one here ought to say again, if they have said so before, that Satan has not taken them captive. You are already captive. And I come with the glad tidings that Christ can set you free.

In our war there was a military prison at Richmond, and there were a great many of our Union soldiers who were taken by the rebel army and put in there. When the Southern States were suffering for want of bread, many of these soldiers starved for lack of food. When we heard the news, you may imagine our distress at the thought of our own brothers being taken captive and dying there for want of food. At last the lines were broken, and the Union army went marching into Richmond. There was the prison where hundreds of them were dying, in a strange land, away from father and mother, away from home and from loved ones, and buried by those who did not love them or care for them. All at once they heard the tramp of a coming army, as it came along down those streets, and in a few minutes those iron doors were unlocked, those gates were thrown open, and these men were proclaimed to be free. They came out with joy; their liberators had come. I bring you good news to-night—you that have been taken captive by the devil; you that are in the prison-house of Satan. Here is One who is mighty to save. Do you want to be free? Flee right to Him, and this very minute He will speak the word of power; the fetters will fall off, and you shall go free. He is able to save to the utmost.

When Chicago was burnt up, there were a hundred thousand people on those Western prairies. We were very hungry, and it looked dark for twenty-four hours. All our telegraph-wires were burnt; our newspapers were burnt, and we could not hear from the outside world. There we were with our wives and children, and the first news we got was a despatch posted up, "Help is coming." I saw men who before were worth millions, and who had lost all in the fire, yet they did not shed a tear. But when they read this despatch, they could not keep

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back the tears. We wept for joy. We needed help, we were in ruins, and when help came we received it gladly. Poor sinner, you are in ruins; you need help; you cannot save yourself; your friends, or your ministers, cannot save you: I come to tell you that Christ can save you. If there is one here who really wants to be saved, receive Him as your liberator to-night. The God who delivered Israel from the hand of Pharaoh, is He not able to deliver a poor sinner from the grasp of Satan?

Some of you say, "What am I to do?" I will tell you. It is the simplest thing you ever did. Come right to Christ just as you are. A man said to a minister in the North of England, "I feel as if I was chained." "Well, come along, chains and all." My friend, you need not wait another minute. God will break the chains for you. You cannot break them; Satan has got you bound hand and foot, and you need not try. Come to Christ and He will do it. Did you ever hear of anyone coming whom He did not receive? Did you ministers ever know of one? ("No;" "No.") Of course not; you never heard or read of such a case. "This man receiveth sinners and eateth with them." You could not have a better illustration than that of the prodigal son in the 11th chapter of Luke. He came to his father just as he was. He did not stop till he had got some shoes and clothes. If he had he would never have come, for he could not get any. He was half-starved, and he came just as he was. So with you, poor sinner! If you could get rid of one sin you would not need a Saviour. But it is because you cannot do this that you need a Saviour; therefore come just as you are, and come now. May God bring home the wanderers to-night.

EPSOM MISSION.—We are sorry to learn that, in consequence of Miss Alexander and family having to leave Epsom, the Mission that has been carried on here for some years will be closed in September next. Mr. Browne, who has laboured with indefatigable zeal as town missionary there for seven or eight years past, will then be open to an engagement in similar work in some other part of the vineyard.

THE GEORGE-YARD (WHITECHAPEL) MISSION.—The admirable work which has been carried on in one of the worst districts of London for something like twenty-one years, under the energetic guidance and personal supervision of Mr. George Holland, received, last Friday evening, an augmentation of no inconsiderable importance. This was the formal opening, under the new phase of a comfortable Refuge for Houseless Girls, of the building notorious for considerably more than a century under the name of "The Black Horse," or more familiarly, in its immediate locality, as the "Cadgers' Motel." The magistrates, owing to the representations repeatedly made to them of its condition, refused some six months since to renew the licence, and notice having been given of a new application in its behalf, the house was purchased out of the funds of the Mission, and rapidly fitted up for its present purpose. A meeting, preceded by a tea to about two hundred persons, was held in the large room of the George-yard Ragged Schools, under the presidency of the Earl of Shaftesbury, who, for his kindly personal interest in the many features of the Mission, is well known in the neighbourhood. He delivered a short address, impressing upon those engaged in assisting Mr. Holland the nobleness and magnitude of the purpose for which they were all striving, which, indeed, was nothing less than plunging into the darkness to bring to light souls sunk in the depths of neglect, misery, and iniquity. In doing this they performed a far more honourable, though in the eyes of the world a more lowly, task than many of those who figured in pulpits and on platforms under the full gaze of the great metropolis. The happy influence which had been wrought amid the densely populated and poverty-stricken purlieus of London since the dawn of the great Ragged School movement, thirty years ago, was simply incalculable. And of the many steps which had been taken in George-yard, few had furnished better matter for congratulation than the closing of the detestable den of vice, the conversion of which they were then celebrating. The room throughout the meeting was well filled, chiefly by persons receiving benefit in some way or other from the mission. His lordship's address was succeeded by several others, and hymns—chiefly from Mr. Sankey's collection—were sung from time to time in excellent tune. Without fully enumerating the branches of work carried on in connexion with the institution, it may be stated that among them are Sunday, Ragged, and evening schools, lodging-houses, a nursery for very young children, indoor and outdoor religious services, temperance meetings, and visits organised for the rescue of unfortunate women and girls. There are no fewer than 100 voluntary besides many paid workers, and it is gratifying to find persons thus helping the Mission who have themselves been rescued by its aid.—*Daily News*.

MILDMAY PARK CONFERENCE.

(Continued from our last.)

CHILDREN'S SPECIAL SERVICE MISSION.

On the first afternoon of the Conference, a large gathering of the Children's Special Service Mission friends met in Room No. 4 of the Conference Hall to hear some account of the Lord's work amongst the children. The chair was taken by the Rev. G. Savage, of Bexley Heath.

The Rev. G. H. KIRWOOD, Vicar of St. Martin's, Hereford, gave an account of Mr. Spiers's visit to that city last November. Two Children's Christian Associations have been formed at Hereford as the result of the special services. Several of the principal boarding-schools in the city are now opened with prayer and singing. The Sunday schools have been revived, and many have had the number of their scholars increased.

The CHAIRMAN mentioned that the Rev. Sholto Douglas, Vicar of All Saints, Derby, had said that the mission services for adults which had been so largely blessed in that town arose out of the success of the children's services there.

The Rev. T. H. BROCKLEHURST spoke of his knowledge of early conversions, and the many evidences that children of very tender years understand the blessed truth of substitution, and that they also realize God's hatred of sin.

Mr. SPIERS then very earnestly addressed the many children present, saying—"Although it is a meeting to talk about the work, there is no reason why some children should not be saved this afternoon."

The Rev. H. TROTTER told of the great results of Mr. Spiers's visit to Sheffield. Many who had been sceptical became satisfied of the reality of the work, and joined in it heartily.

The eighth Report of the Mission will shortly be ready, and may be obtained from the Hon. Secretaries, Mr. R. Westall, 309, Essex-road, Islington, N.; Mr. T. B. Bishop, 71, Thistle-grove, West Brompton, S.W.

THE LORD'S WORK AMONG THE YOUNG MEN.

A meeting to consider the best means of carrying on this work was held on the Friday afternoon, under "The Mulberry Tree," at which Mr. Joseph Weatherly presided.

After an opening prayer, the subject was introduced by the Chairman, who called attention to the variety of means now used to reach young men of all classes, and the willingness to listen to the Gospel now manifested by them, and illustrated this by a case which had lately come under his own notice. In considering the work particularly among young men of the upper classes, he referred to the meetings which have been held from time to time in gentlemen's houses in the West-end for Gospel addresses; and as the Lord had blessed that work, it had occurred to him that an extension of it might be carried on during the summer months, if gentlemen in possession of private gardens in the suburbs would invite young men to meet together there for the same purpose.

Mr. FAIRFULL, of Oxford, late of New York, who has had much experience in the Young Men's Christian Association there, described what was being done by the Association with which he had been connected in New York to bring young men under the influence of the Gospel. Among other means of innocent amusement, a gymnasium was provided, and he considered that by joining in athletics young men would have greater influence with their companions in leading them to Christ. As an illustration of this, he believed that one reason why a much greater work had been lately carried on among the undergraduates of Cambridge than of Oxford was, that in the former university Christian young men did not feel compelled to keep aloof from rowing and other athletic sports, as was the case in the sister University of Oxford.

Mr. HENRY DRUMMOND spoke as a man of one idea; that idea was "young men's meetings." He advised all young men who were present from the provinces to establish young men's meetings in the towns and villages in which they lived; he thought no place ought to be without such a meeting. He described the work among the young men of Liverpool, and stated that very night there would be from forty to fifty meetings of the kind in that town, and he had no doubt they were doing an immense work. He then gave an interesting account of the young men's meeting held in connection with a Presbyterian church, near London, at which he had been present, and the surprise shown by the young men at seeing each other there. He made an earnest appeal to those present to aim at being *manly* Christians, instead of exhibiting the sickly sentimentality which we sometimes see.

Mr. W. B. CULLIS, of Philadelphia, spoke to the importance

of those engaged in leading others to Christ studying "the art of putting things."

After a few words from Mr. Edward Trotter, Mr. G. H. Somerset Gardner, and Pasteur Jean Nicolet, of Chênée, near Liege, in Belgium,

Professor GLADSTONE spoke as to the possibility of getting young men into private houses, and referred to his own experience of a Bible class held in his own home for several years, and believed there would be very little difficulty in carrying out Mr. Weatherly's idea of garden parties for Gospel addresses among young men of the upper classes.

At the conclusion of the meeting, the Chairman answered questions which by his request had been sent up on slips of paper. In answer to the question, "How are the young men of the labouring classes of London to be reached?" he said that young men of that class could be reached much more easily than many imagined; for fifteen years he had himself had a Bible class of such, and he could look upon the time thus spent as among the happiest of his life. The meeting was closed with prayer by the Rev. George Savage.

Among the questions that were sent up was one as to the possibility of getting up similar meetings for young women. The Chairman stated that there were young women's Christian associations established in various parts of London, of which the Hon. Mrs. Kinnaird was lady president; further information could be obtained by application to Miss Weitbrecht, Young Women's Christian Association, 19a, Great Portland-street, W.

THE LITTLE BOYS' HOME AT FARNINGHAM.

THE annual summer *fête* of this most interesting and valuable institution took place on Saturday last. A party of about 400 ladies and gentlemen went down by special train, and the weather being fine, a delightful day was spent. The first gathering took place on the arrival of the guests in the chapel in the grounds, where an address was given by the Rev. J. C. Harrison, of Camden Town, in which he remarked that we take so little heed of little things because we are so little. Only great men comprehend the importance of little things. He specially applied this to little boys, for "it is not the will of our Father in Heaven that one of these little ones should perish." An examination followed of the infant class in Gospel history, as also later in the day of the elder boys in Scripture history and mental arithmetic. The answers, especially of one boy, drew from the Rev.—Wilson expressions of surprise, proving as they did not only that events had been remembered, but their significance understood. The examination in mental arithmetic, conducted by one of the pupil teachers, quite astounded the audience by the immediate replies given to intricate calculations.

Lord Hampton presided at the luncheon, and said, in the course of his appeal for increased support to the Home, he did not think anything could be more impressive or touching than the sight of the 300 boys who had been brought to that institution from wretchedness, immorality, and vice—rescued from such a life to be reared to habits of industry and virtue, and, it was hoped, to enjoy prosperity and happiness. One of the most striking features of this country was the awful contrast between the extreme of wealth and the extreme of poverty. England never was so wealthy as now; and he was afraid he did not exaggerate when he said that the depths of poverty were deeper than ever. Mr. W. H. Willans, treasurer, mentioned that the charity was in debt to the amount of £3500. Her Royal Highness the Princess Mary, Duchess of Teck, accompanied by the Duke of Teck, subsequently arrived on the ground. In the chapel her Royal Highness heard the boys sing and examined in Scripture and mental arithmetic, after which she presented the prizes to the successful boys. Lord Hampton, on behalf of the friends of the Home, expressed the warmest appreciation of her great kindness in paying the visit, and the Duke of Teck, in response, referred to the pleasure which the visit gave to the Duchess and himself. The Royal party inspected several of the homes afterwards, and was present in the marquee whilst the boys were at tea.

CHELTENHAM YOUNG WOMEN'S CHRISTIAN ASSOCIATION.—The above Association was opened on April 30, after having been laid before the Lord specially for more than six months. From the commencement, Bible classes have been held at eight o'clock each week-day evening, and on Sunday afternoon. Remarkable blessing has attended these classes, in answer to the prayers of the believers' meeting, which takes place each evening one hour before.

**MESSRS. MOODY AND SANKEY IN LONDON,
NOON MEETINGS, VICTORIA THEATRE,**

TUESDAY, JULY 6.

TO-DAY'S meeting was of very varied and absorbing interest.

Mr. Denny presented 254 requests for prayer for relations, friends, and places, including thirty by persons for themselves. Among those specified were:—"For a Christian youth who is suffering great persecution from his relations on account of his religion"; "for a man over eighty years old, whose only pleasure is in accumulating wealth"; "for the restoration of Mr. Pearsall Smith, and that his wife may be sustained."

Mr. Moody's address was on "Obedience." He showed how this was the rock on which man originally fell, and it was by obedience only that man was restored. He contrasted the two Sauls of the Bible. The Saul of the Old Testament was disobedient to God's command, and he lost his crown, his kingdom, his family, the friendship and counsel of Samuel, God's favour, and, at last, his life. The Saul of the New Testament, on the other hand, by obedience, gained more than the disobedient Saul ever lost. What a happy city London would be if everyone in it would obey God! From the exclusion of Moses from the promised land, on account of his disobeying God's command, he read a solemn lesson to Christians to beware of this sin of disobedience, and also addressed some words of warning to parents concerning the effects on their children of neglecting to train them to obey God's commands.

A young convert, on the platform, gave some testimony that was very indistinctly heard by the audience. Mr. Sankey prayed that he might have courage to confess Christ and work for Him. He also offered prayer for friends who had come to the meetings from the country.

Rev. T. Richardson read a letter from a man who was converted in Bow-road Hall a fortnight ago, and who was now rejoicing in the conversion of his wife through his instrumentality. Mr. Richardson had read the letter, he said, at his own church last Sunday, and this was the means of stirring up one of his congregation to speak to his wife about salvation, which ended also in her conversion. The husband himself related the circumstance to Mr. Richardson on Sunday evening, at the after-meeting, and there, before the assembled congregation, the family altar in that household was set up. Mr. Richardson urged converted husbands to speak to their wives. "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house."

A gentleman requested special prayer for India and for the Lodianna Mission. He said the proportion of labourers in that vast country was something like what it would be if we had eight foreigners labouring for the conversion of London. At Mr. Moody's request, silent prayer was offered for India.

Dr. Ziemann, of Manchester, had a very thrilling story to tell of the wonderful workings of God in Manchester during the past six months. An outline of it will be found in our issue of last week, and we only give, therefore, some of the incidents connected with this encouraging development of evangelistic work in Manchester.

In speaking of the difficulties encountered in getting a site for the tent, he said that, when all their efforts had failed, they laid the matter before the Lord at one of the noon prayer-meetings. That afternoon they received a letter from some solicitors, stating that if a large sum of money were given they might get a temporary site. Dr. Ziemann sent a messenger to the solicitors, with instructions to get the ground at the best possible terms. He returned with the joyful tidings that he had got a site. When he went to the solicitors, the owner of the ground happened to be there. Hearing what the messenger said, he asked what was to be done with the tent. The reply was given that it was wanted for meetings. Revival meetings? Yes. The owner rejoined that he had just come from London, where he had attended Mr. Moody's meetings, and had liked them very much. He added, "If you are going to have Moody's meetings, you are quite welcome to the place without money and without price. I have another place in the town; if you like, you can have it too, and I will level it without any expense." Last Sunday the tent was opened, and not only was it crowded three times, but hundreds of people could not get in, and there were a great many inquirers.

Dr. Ziemann also told the following striking circumstance. One evening, some months ago, he was going to the meeting in the Museum, when he saw a man standing at the door, apparently hesitating as to whether he should enter. He was invited in, and took his seat in a corner. Dr. Ziemann was

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guided to speak about men professing themselves to be wise and becoming fools. He had been visiting the prison, and if anyone wanted to know the truth of these words, let them go to the prison, and ask of those who are there. The man in the corner burst out, "That's true; that's true!" At first it was thought he was going to make a disturbance, but they soon saw he was in earnest. The fact was, he had come that evening direct from Millbank, where he had been in prison seven years. He had come to Manchester with his little bundle, and the Lord led him to that meeting, where he was converted that night. The returned convict became a son of God. Next morning he said he was going home to his mother, whom he had not seen for long years, and instead of taking with him his ticket of leave, he was going with his Bible to tell her he was now a saved and happy man. "Pray for the young men of Manchester," said Dr. Ziemann, as he sat down, and very hearty were the "Amens" that responded to his request.

Mr. Sankey sang, to gratify the wish of a little invalid girl who was present, "Knocking, knocking."

We wish we had space for a very beautiful incident related by Rev. Newman Hall, of a stray, starving lamb he found in his travels on the Westmoreland hills, and which he, after ineffectual attempts to find its mother, handed over to the tender care of the strong, stalwart farmer with whom he was staying. Some time after, on revisiting the place, he found the half-starved lamb had become one of the stoutest and fattest of the flock. His description of the lamb and its bleating voice, that seemed to say, "Pity me, help me, save me," was very touching, and the application of the story most appropriate.

WEDNESDAY, JULY 7.

At the meeting this day, Mr. Sankey sang two fresh solos, one of them asking in the refrain, "Who is on the Lord's side?" and the other, a very sweet and soothing song, commencing—

"I need Thee every hour,
My gracious Lord,
No tender voice like Thine
Can peace afford."

Mr. Henry Varley gave the address from the story of the man with the withered hand whom Christ cured on the Sabbath day. Mr. Varley, in condemning the conduct of the Pharisees, who "watched" the Saviour that they might find occasion against Him, was very severe on those hearers who go to church or meeting, not to catch souls for Christ, but to catch some stray word of the preacher that might afford them the opportunity for criticism. He also dwelt on the power of Christ, as set forth in this passage, to give a present blessing to all who really feel their need and seek relief.

Mr. Paton gave some interesting extracts from letters, and the bulk of the second half-hour was spent in earnest prayer that the closing services of the Evangelists might be signally instrumental in the conversion of sinners.

THURSDAY, JULY 8.

Mr. Moody's address to-day was an exposition of the Christian life as portrayed in Scripture under the figure of water. He quoted a number of passages setting forth the fullness of blessing treasured up in Christ, who is both the bread and the water of life. One reason why we do not get more of the water of life is because we do not thirst for it. It would be a good thing to have a meeting for dissatisfied Christians—dissatisfied, not with Christ, but with themselves.

Mr. Sankey spoke of having recently been up the Thames with some friends, and he noticed as the tide flowed in how it covered up a great many unseemly places, and when it was full how the water came up to the very brink of the land. There was the beautiful landscape to be seen, with the flowers along the shore, and the whole scene looked so sweet and lovely, I thought how impossible it would be for man ever to make this tide to flow in. So when the water of life flows into our hearts, how the things that are unseemly are covered up, and how it cleanses and beautifies our natures. He thanked God for the tide of blessing that had been flowing through the land and into the hearts of God's children. How many hearts had been flooded with God's love, and were to-day feeling how gracious the Lord is. Do not let us try to make the tide flow, but let us lie low at the feet of Jesus, and say, "Come, Lord Jesus, into this heart of mine." Mr. Sankey then sang one of his new hymns—

"It passeth knowledge, that dear love of Thine."

There is a certain stateliness and majesty in the melody,

especially in the *crescendo* passage in the fourth line, that interprets well the reverential tone of the hymn.

FRIDAY, JULY 9.

The last meeting in this Theatre where the familiar voices of our brethren should be heard. The spacious building was crowded by twelve o'clock—stage, boxes, pit, upper circle, and gallery. We were reminded of the closing meeting at the Opera House. On the stage were a large number of those who have been prominent workers at these evangelistic services.

The meeting opened with the hymn, "Tell me the old, old story," one of the most precious, and, at the same time, one of the most popular in Mr. Sankey's collection.

Among the requests for prayer, classified and read by Mr. Denny, there were many of touching significance. A large list of requests for praise, for various blessings experienced through the services, were also presented.

Mr. Moody said that, when he first came to this country, they had a little meeting one day at twelve o'clock, at 165, Aldersgate-street, and he was led to take for his subject "The gift of the Holy Spirit." That subject had been agitating his mind for a number of years. He believed it was the privilege of every child of God to be filled with the Spirit; if they were not, it was their fault. If he should ask all to rise up in the meeting who were filled with the Spirit, he did not think any one would dare to stand up; they were all living beneath their privileges. In Matthew xv. 18 it says, "Be not drunk with wine wherein is excess, but be filled with the Spirit." A great many Christians were satisfied with the bare life they received at Calvary. That was the work of the Holy Ghost, but there was such a thing as receiving the gift of the Holy Ghost for service. He believed this gift the Church had lost sight of and mislaid. He quoted various passages to show further that the Apostles and early disciples received the gift of the Holy Ghost on several occasions, both before and after Christ's death. Many Christians, he said, seemed to think that they could receive power at one time that would last them all their life. But there was such a thing as a constant anointing. He believed it was right to pray that the Holy Ghost should come on us. The grace that God gave them in order to do his work in Liverpool did not suffice for the work in London. And if they were to attempt to go back to America, and work for God there on the grace God had given them here, they would very soon break down. If they were filled with the Spirit, there would be no room for the devil, for self, for pride, or darkness. It would be all light and peace and joy—the fruits of the Holy Ghost. May the prayer of every heart to-day be to be filled with the Holy Ghost. If we were filled with the Spirit, we would have a hundred times more influence in this dark world than we have. Instead of getting up and talking so that people were glad when we sat down, we would have something fresh to say. One hour's work would tell more than a whole day of service without the filling of the Spirit. He thought Christians would not lose much by going into the desert for a few days, and get there a fresh anointing for the work that lay before them. The Church wanted nothing so much as Holy Ghost power. Some people could not get on without having men's hands laid on them. If he was sure who were the undoubted successors of the Apostles, he might not object to having their hands laid on him; but they could all receive the Holy Ghost from the hands of Jesus Christ. Let us pray that the Holy Ghost may fill every one of us and qualify us for God's service. He engaged in very earnest prayer that thousands might be brought to Christ through their closing services, and thanked God for all the blessings and successful services of the past.

Mr. Sankey sang the appropriate hymn, "I need Thee every hour;" and followed in prayer.

Dr. Andrew Bonar, of Glasgow, quoted the verse, "To Him that is able to do exceeding abundantly above all that we can ask or think." He said the showers that had brought this year's harvest to maturity would not do for next year. So it was with us in our Christian life; even if we have received the Holy Ghost, we must come to be filled with it again and again. That was the root of the whole matter. In the Old Testament we have some very remarkable lessons as to God's people needing constant renewal of strength. There was Jonathan, who, with his armour-bearer, could put a whole army to flight, and yet, when one man came out and challenged the army of Israel, Jonathan did not dare to meet him. And David himself, who slew a lion and gained victory over the giant of Gath, in the later years of his life was almost killed by a brother of Goliath's. He came upon him with his

sword, and if it had not been for one of David's captains, he would have been killed by the brother of the giant he had slain. So we need fresh grace. Let us go back to the verse, "To Him that is able to do exceeding abundantly, above all that we can ask or think." Let us be ashamed of our little faith, and expectation. It would be an interesting study to look up all the places in the Bible where God's people asked for something and God gave them a great deal. The prodigal son was a notable instance. He wanted to be a servant, but there were the best robe, the ring, the shoes, the fatted calf—everything. "To Him that is able to do exceeding abundantly, above all that we can ask or think, to him be glory in the Church, world without end, amen."

After silent petition, Mr. Varley offered the closing prayer, and Messrs. Moody and Sankey's meetings in Victoria Theatre ended with the Doxology and the Benediction.

CAMBERWELL-GREEN HALL.

We find it difficult to realise that we are called upon to chronicle the closing services of Messrs. Moody and Sankey in this country. By their self-denying labours for the evangelization of our fellow-countrymen and women, they have endeared themselves to every honest, loving Christian heart, and their long stay of two years in our midst has almost made us look upon them as two of ourselves; we have well-nigh lost sight of the fact that they came to us from across the sea, and we have, as a consequence, not been disposed to dwell upon the other fact that they must needs return to their own kindred and their own land. We find it hard to use the language of Job, and say, "The Lord gave; the Lord taketh away, and blessed be the name of the Lord." But facts are stubborn things, however unwelcome they may be; and the fact that, before these lines are read, Messrs. Moody and Sankey's public labours in great Britain will have ended, only reminds us of the onward march of time, and the coming end of all things. Well, we suppose we must accept the inevitable, and in the midst of our sincere sorrow at being severed from those whose names have become, and will ever remain, household words in our mouths, and who have been used of the Lord to do such great things for us, we will seek to comfort ourselves with the thought that the parting is not a final one, and also with the blessed assurance that the Lord of the Harvest remains with us, however his servants may come and go. Still, no words of ours can tell the heart-felt sorrow that clouds this parting hour, and we will not seek to conceal it. When we have sometimes felt bodily weariness in the congenial task of attending so many meetings, and telling out to our readers the goodness of God as we have witnessed his saving power in the great congregations, day after day and week after week, we have been re-invigorated by the remembrance of how our American brethren have stood the strain of two years' incessant toil without the thought almost of personal rest or ease. What an example of persistent, devoted, loving service these friends have set us. It is one, unhappily, that we are slow to imitate. Would it were otherwise!

But we must cut short these reflections in order to give our readers some brief account of the services that have closed up the four months mission in London. As may be supposed, there has been intense anxiety shown to attend the services of the last week. Many of our country brethren and sisters having hoped against hope that Messrs. Moody and Sankey would pay their respective districts a visit, and having seen this hope flicker and vanish, as a last resource have come to London specially to attend the meetings. Many, if not most, have come just to see and hear our two friends; but we are assured that not a few of them have had the eyes of their understanding opened, and have seen Jesus as the Saviour they needed. We have heard of some who have come up from their homes with a heavy heart and sin-burdened conscience, and have returned to their homes justified and rejoicing in a Saviour's love and pardon. We hope there have been many such from among the crowds of strangers who have every evening found their way to Camberwell Hall.

It has been asserted that the meetings in the South have proved, to all appearance, as fruitful as in any other part of London. The last week has, we believe, sustained the promise of those that went before. Invariably at the close both of Mr. Moody's Bible readings and Gospel addresses, the searching power of the Word has been made manifest in large numbers who stood up for prayer, and afterwards flocked into the inquiry-rooms, to seek and receive counsel and direction from those who, having found Christ to be precious to them, could say, "Come

thou with us and we will do thee good." We have heard of many promising and decided cases of conversion, but the Lord alone can register the number of those who have been saved at these closing week-day meetings by faith that is in Christ Jesus.

Time and space would fail us to tell of the deep impressions made by the singing of Mr. Sankey, and how hearts that were frozen and sealed against the Saviour's love have been melted into submission by some tender message of mercy wafted to them on the unseen wings of sweet song, the way being thus paved for the reception of the Gospel more fully delivered by the voice of the preacher. When the history of this movement comes to be written by competent hands, we doubt not full justice will be done to the part Mr. Sankey has, in God's good providence, been enabled to play in this most blessed work of pointing sinners to Christ. In his hymn-book he has left us a legacy, the value of which, we believe, will never be exhausted, as long as there is a single singing pilgrim left in this vale of shadow and of tears. During the closing days of the week, Mr. Sankey has afforded us the opportunity of hearing many songs till now unknown to the Christians of this land. Amongst those recently composed by himself, the one that has gained the firmest place in popular favour is, "I am Praying for You," and we think deservedly so. Mr. Sankey, we believe, has used it largely as a letter-leaflet, and we cannot think of a better. We hope this hymn, now popularized by his sweet melody, may speak for the Master to many a heart.

Mr. Moody's closing Bible-reading on Friday afternoon was on the word "Able," and specially suited to confirm the faith and courage of the young converts, though useful for all. Towards the end, Mr. Moody referred to the fact that it was his last Bible lecture in London, and thanked the people for coming out day after day. Nothing had encouraged him so much during the past two years as having the people come to those Bible readings. He had seen so many Christians with a better knowledge of Scripture than himself come, that he had wondered they came at all; but it had encouraged him to study the Word of God more. He had one request to make, one favour to ask—that they would pray God to bless them both, that they might know more and more of his love, and more and more of his blessed truth. He had been for two years constantly unable to study much, and he felt great leanness of soul. He felt as if he would like to go into the desert, and when he was gone he hoped they would pray for him. He did not know what they would have done if it had not been for the prayers of God's people; for if they had come to criticize, as some had come to do, the whole mission must have failed. Of one thing their friends in this country might rest assured, they would be praying for them; they had become very dear to each other. Let them pray God to increase their love for Him, and their passion for souls. He finally made a very affectionate appeal to all who were out of Christ to come to Him without delay. The whole meeting was deeply moved, and many shed tears as Mr. Moody spoke of their departure. A number rose to be prayed for, and afterwards were conversed with in the inquiry-rooms.

The evening address was on the Ark, and gave Mr. Moody another opportunity of entreating sinners to flee from the wrath to come, by taking refuge in the Ark of Safety—Christ Jesus.

The gentleman who offered the closing prayer committed our brethren to God's care while on their homeward voyage, and prayed that great blessing might attend their labours in their native land.

SUNDAY, JULY 11.—LAST DAY.

How shall we write of it? Fresh from the meeting in the evening, we feel how inadequate are human words to portray that most marvellous close of a no less marvellous season of revival throughout our land.

The doors for the morning service were opened at half-past six, and by seven o'clock the Hall was comfortably full. An hour yet intervened before the commencement of the service, and the time was profitably and pleasantly occupied with a service of song from the familiar book. About half-past seven Mr. Hodder announced that there were thousands outside, some of them from a great distance, and if the audience would kindly sit more closely, a few hundreds more might be got in. The request was good-naturedly complied with at once, and room made for a few more. For the great numbers who were unable to get admission, an overflow-meeting was held in the Presbyterian church close by, and was addressed by Dr. A. Bonar, of Glasgow.

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Shortly before eight o'clock Mr. Sankey appeared, and delighted the audience with a few solos. Before singing "I am praying for you," he said he hoped in the days to come they would not forget to pray for Mr. Moody and himself when they were gone.

In consequence of the crowd at the gates, Mr. Moody could not gain an entrance, and had to be conveyed through a private house opening from the back upon the site of the building. This delayed the opening of the service till about ten minutes past eight o'clock—a thing altogether unusual at these gatherings, as one of the most noticeable features of them has been the punctuality observed by our brethren.

Mr. Sankey having sung "Only an Armour-bearer," the audience swelling out in the chorus, Mr. J. E. Mathieson offered very earnest prayer, making special reference to the occasion.

Mr. Moody then delivered his well-known address on "Daniel," beginning with the secret of his wonderful success, which he attributed to his being able to say "No" at the right moment. He sketched the eventful career of this man, "beloved of God," through the reigns of Nebuchadnezzar, Belshazzar, and Darius, showing how he was delivered from all the many snares laid for him by his enemies, because he was faithful to God and his commandments. The history of Daniel in the telling of it rous'd Mr. Moody's enthusiasm, which he succeeds in a large degree in imparting to the audience, and many thousands of hearts were stirred by this closing address to Christian workers. Before parting we sang with Mr. Sankey "Dare to be a Daniel."

The afternoon service for women was a deeply interesting one, both in itself and from the fact of its being the last of them. The Hall was crammed in every corner. The opening hymn was "Yet there is room," very appropriate to the occasion.

All through his mission in Great Britain, Mr. Moody has striven to make the Gospel so plain as to be understood by the meanest comprehension. He has avoided collateral issues, and eschewed theological discussions—which, we suppose, never yet saved a soul; but he has held to the proclamation of the good news of salvation through faith in a crucified and risen Saviour. One of his favourite texts has been the question of the gaoler, "What must I do to be saved?" and this he chose for his final gospel addresses to London audiences. Many people, he said, still disbelieved in sudden conversion, and he proceeded to draw from the treasury of Holy Scripture numerous illustrations to show that the new birth is, of necessity, an instantaneous act, and not a gradual change. He quoted the Ark, the salvation of Lot from Sodom, the preservation of the children of Israel in Egypt by sprinkling the blood on their doors, the cities of refuge, and others, as well as illustrations from history and from daily life. At the close he spoke, with much emotion, of how he had tried in all possible ways to allure sinners to Christ, and entreated those present not to go out of the building without receiving Christ as their Saviour. They might never hear his and Mr. Sankey's voice again on earth, but he hoped there would not be one missing at the last great meeting. Many rose in response to his pressing appeal at the close, and the inquiry-rooms were afterwards the scene of much earnest conversation and prayer with the crowds of anxious sisters. The evening meeting for men was almost filled before the last of the inquirers and workers had left the building.

The last meeting of all will, we think, be reckoned, by those who have attended the London meetings throughout, the best of all. It was as closely packed with men as could be: how many were left outside we cannot tell. A meeting for them was held in the Camberwell-green Hall. Mr. Sankey took his seat at the instrument about half an hour before the time, and while he was singing for Jesus to the eager crowd of listeners, Mr. Moody and a few friends were in the little waiting-room below, supplicating God for a Pentecostal blessing on this parting service. And their prayer was answered of a truth. We have not witnessed such a wondrous scene during any of the many gatherings these last four months; the only approach to it was one Sunday afternoon at a women's meeting in the Opera House.

Mr. Wanamaker, of Philadelphia, who, with others of Mr. Moody's American friends, were present to witness the crowning service of this mission, offered the opening prayer, and his words were a premonition of what was to follow.

Mr. Moody took for his subject, as in the afternoon, that all-important query, "What must I do to be saved?" and the bulk of his discourse was essentially a repetition of that delivered to the women. But the power and presence of the

Holy Ghost to apply the spoken word was far more wonderfully manifest.

As he drew to a close, Mr. Moody became very earnest and urgent in his appeals to the vast and intensely interested audience to accept Christ. "Just let me pause here," he said; "ask yourselves whether you ought not to receive the Lord Jesus Christ now. Who is there in this assembly will receive the gift of God and be saved?" After a brief pause, a voice came from the left-hand gallery, somewhat feebly, "I will." It was speedily followed by others from all parts of the house. "Well," continued Mr. Moody, "Thank God for that. I am just passing round the cup of salvation; who else will take it?" "I will," "I will," "I will," "I will," "I will," came resounding on every hand. "That's right, my boy," replied the speaker to a little fellow down in front of him, whose "I will" came up to the platform with the rest. "Will the Christians keep praying. Men do not speak out like this unless God is at work. Who else will accept the gift?" Again came a perfect volume of "I wills." "Would it not be a glorious thing if every man here would take it to-night? Is there another?" "I will." "Another?" "I will." "That is right; speak out. If you are willing to have God's gift, just say so." Then there came a louder response from a manly voice in a distant part of the Hall, followed by the shrill tones of a little boy, and many other "I wills," came to our enraptured ears in close succession. They came so thick, we could not note them down.

And then Mr. Moody said: The time has come for us to close the two years and three weeks we have been trying to labour for Christ among you. This is the last time I shall have the unspeakable privilege of preaching the Gospel in this country at this time. I want to say that it has been the two best years of my life. ("Have another week, Mr. Moody," shouted a stentorian voice from the crowd below.) My friend, you can all be saved this night, if you will believe on the Lord Jesus Christ. If I stayed another week I do not know what more I could say. I have brought Christ before you; I have told you of his beauty. It is true I have done it with stammering tongue. I have never spoken of Him as I would like; but I have done the best I could. And now, in this closing hour, I want once more to press Him upon your acceptance. I do not want to close this meeting until I see you all safe in the ark, safe behind the walls of the city of refuge. How many are to-night willing to stand up before God and man, and say by that act that they will join us in our journey for heaven? You that are willing to take Christ now, would you just rise. (A mighty army of men rose to their feet at once.) "Why not three thousand? The God of Pentecost still lives." Numbers more stood, until one could scarce distinguish between those sitting and those standing. Then Mr. Moody led in prayer, with a faltering voice, often choking with suppressed emotion. He besought the power of the Holy Ghost to fall upon those who had risen and those who had not, and that great multitudes might be saved.

"And now," he said, "we will sing, 'Safe in the arms of Jesus.'" While it was being sung, the inquiry-rooms were filled with seeking ones, and our hearts were rejoiced to see many come tearfully, others calmly and trustfully, declaring their trust in Jesus as their Saviour and everlasting refuge. It was a season of ingathering never to be forgotten by those who were present, and was a fitting close to the labours of Messrs. Moody and Sankey in Great Britain.

CLOSING MEETING AT BOW-ROAD HALL.

It is good to be *always* zealously affected in a good cause, and it was really a brave farewell that the good people of the East accorded to the services at the Bow-road Hall. The place was comparatively full by 7.15, and thronged by the time of commencing. The choir sung as if they appreciated the importance of their last opportunity, and the heart and delicacy of the rendering have not been surpassed in any section of London. Then in the intervals rose the sweet weird notes of the Jubilee Singers, telling of the "Mansions of bliss," and of "peace" in the "valley of the shadow of death."

The solemnity of the occasion would have inspired a less sensitive and far-seeing man than the Rev. Hay Aitken, and we were more thankful than surprised at the thrilling address that he delivered on Luke xix. 37-44. He bade those who had been blessed of God, either personally or relatively, to join in the loud "Hosanna"; and called on all prepared to do so to "stand on their feet, and bless the Lord." A very large number responded, singing as they did so, "Praise God from whom all blessings flow." It was a never-to-be-forgotten moment,

and gave a slight idea of what the harvest shall be in the "sweet by-and-by." Then followed terribly weighty words on the "day of visitation" which has come to our land. The women's meeting was crowded with inquirers up to a late hour, and the last words heard in the hall were the thanksgivings of new-born souls, and the praises of grateful workers.

And thus closes the brief existence of this hall built in faith that God would fill it with his glory. He has done it, and to Him be the praise.

FAREWELL AND THANKSGIVING MEETING.

Not the least interesting of the long and wonderful series of meetings held in London in connexion with our beloved brethren Moody and Sankey was the farewell at Midmay Conference Hall on Monday afternoon. The area was crowded with ministers and laymen, and the three galleries with a mixed audience of ladies and gentlemen. Dr. Bonar's hymn "Rejoice and be glad, the Redeemer has come," was sung as the keynote. Then the Rev. C. D. Marston offered prayer; and Mr. Stone, chairman of the Central Committee, spoke out the thanks of himself and his brethren for the unremitting grace with which God has blessed this movement.

Mr. MOODY said we were met to give thanks to God, and not to honour men, and very emphatically laid it down that nothing should be said about the instruments.

Dr. ANDREW BONAR gave a deeply interesting address on the man who lay at the Beautiful Gate of the Temple, which we must reserve for our next. He then gave the most unqualified testimony to the wonderful results of the work in Glasgow. All the ministers are agreed that at least 7,000 have been added to the Church membership in that city. The results to the poorest of the people are manifest in the tent work every Sabbath-day.

Rev. R. C. BILLINGS said that it was premature to speak of the results of the work at the Agricultural Hall, and added that one of the most cheering has been the increased union of Christians.

The hymn "Only an armour-bearer" was now sung, and then

Rev. ARCHIBALD BROWN noted some of the features of the work: religious stagnation swept away; a longing desire to hear the Gospel created and developed; God has taught his people to get up early on Sunday morning to hear how to study the Bible; an intense desire for the conversion of souls; such prayers offered as we used not to hear; God has shown that the Gospel of Christ is the power to move the masses; the gauntlet thrown down by philosophy God has taken up, and we are seeing the fruits at the East-end.

Dr. DONALD FRASER bore testimony to the fruitfulness of the meetings at the Opera House, and dwelt specially on the necessity of now feeding the flock of God, and giving Bible instruction to the higher as well as the poorer classes.

Rev. T. RICHARDSON gave some most interesting statistics resulting from the meetings at the East-end; Rev. R. TAYLOR and Rev. Mr. FLINDT gave most thrilling accounts of the work in the South; and Rev. Mr. NEWTON added to what Mr. Billings had already said about the North of London.

Dr. JOHNSON rejoiced in this work as an open and public rebuke of scepticism; it shows the power of Christianity to save the souls of men, and has checked the flood of worldliness flowing in with the increasing wealth of the nation; it has shown the importance of lay operation in the work of the Lord; and he reported that in all sessions and assemblies of members of his own denomination this work was never referred to but with sympathy and interest.

"Rescue the perishing" was now sung, and Mr. Moody, with broken utterance, led in fervent and humble thanksgiving in prayer.

Rev. MARCUS RAMSFORD, dwelling on the greatness of the work, said that the masses had been more influenced than the ministers. He proceeded to tell a most graphic story of the way in which a coetermonger showed the Gospel to an inquiring comrade, and some cases which came within his own experience. This work is not to stop. Our dear brethren are going away, but God is not going away. Why should we not all be preachers of the Gospel—each man, and woman, and child—in his position? If God Almighty will just pour his Spirit upon us, we may have 10,000 Moodys and 10,000 Sankeys to welcome them when they came back among us.

Rev. J. P. CROWN said: While you meet, representing London, not only London, but the country also, is represented in this blessing on London. The Master is saying, "Thou shalt see greater things than these." If we can't be the Peters and preach great sermons, we may be the Andrews to bring

Peters to Christ. The great want of the present day is the lifting up of a personal Christ. We want to be all Christs—Christ living in us. Live so that Christian must be written with a capital letter.

Rev. W. HAY CHAPMAN thanked God that these beloved brethren had been sustained through these long weeks of service; and added, that had there been still more union and sympathy among ministers, there would have been a still greater work.

Mr. H. VARLEY, feeling that there was a certain amount of weakness, yet believed there was a greater spirit of unity than ever before. He hoped the young converts would be cared for. Some old sheep don't believe in lambs; they never were lambs.

Rev. W. H. M. H. AITKEN had had some work to do in gleaming after the American brethren; had been preaching at the East-end with the Jubilee Singers as coadjutors, and the Hall, instead of being thinly attended, was crowded. He was pleased to observe how reverentially the Jubilee Singers entered into the work, and much blessing resulted from their singing. He repeated the opinion of a publican at Liverpool, that if Moody and Sankey had remained there five months, instead of one, half the public-houses in the town would have been closed, and mentioned some most cheering facts connected with his own congregation.

Mr. SMITHSON, the indefatigable secretary of Mr. Moody's Dublin Committee, gave very interesting facts with respect to Ireland.

After some emphatic testimony from Lord SHAFTESBURY, Mr. SANKEY sang "The ninety and nine," and the gathering shortly afterwards dispersed.

We very much regret that the hour of going to press prevents us from giving this week a full report of this most interesting meeting, but what we have omitted will be supplied in our next.

INCIDENTS OF THE WORK IN THE VICTORIA THEATRE.

The following are a few of the many gratifying facts that have come to light in connexion with Major Cole's labours at this theatre:—

One writes:—"I am the *fifth* one in our family, thank God who have found Christ at the meetings in Victoria Theatre. I was converted on Wednesday night from a sinful life, during the preaching. There remains one little boy, aged thirteen years, who has not accepted Christ, and will not admit that he would like to be one with us. Will you have prayer offered for him, and cause a whole family to rejoice in being saved?"

One of Mr. Spurgeon's workers called on a friend, a shop-keeper, and took him to Victoria Theatre. He prayed during the address that the Word might be blessed, and at the close of the first meeting he led him to the stage. Introducing him to a worker, the three were soon on their knees. It was difficult to tell which looked the most joyful, the young man who had found Christ, or the dear old man who led him there, as they went out arm-in-arm.

The evening that Major Cole spoke of Christ as the Saviour of the drunkard, one poor woman glanced at the speaker with interest, and then would look back at the door with fear. She was asked the cause of her uneasiness. She said, "If my husband caught me here he would kick me all the way home." She was urged to accept Christ then, and she went out with a light heart.

The same evening a woman said, "That's a lie; I can't be saved. I am drunk to-night, and I stole the money to buy the beer. Yes, I am a thief; I am the vilest woman in the 'New Out.'" She was spoken to kindly, and urged to come again. She has been regularly since that evening. Her face is pale for the want of stimulant, and with a modest face and calm voice she said to a worker one evening, "I have been kept from that hour. I am saved." All we can say is, Mark v. 15.

A sea-captain came up to Major Cole—"I am not a Christian, sir, but I was interested in your address. I believe you are in earnest, and I like the American people. I am acquainted with many of your cities. I ran the blockade several times during the war. At twenty-four years of age I commanded a ship." "Glad to meet you—Where are you going to anchor your bark? It can't stand many days; you are old. Where will it be, Captain, in heaven or hell?" "That's just what I would like to know." The next evening, with face full of faith, he said—"In heaven; Christ is pilot now!"

It was interesting to see a mother, with an infant in her

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arms, stand up for prayers, while tears of repentance coursed down her cheeks. It was still more joyful, at the second meeting, to see her resting as sweetly in the Word of God as her child on her arms.

MY IMPRESSIONS OF THE RECENT REVIVAL IN EDINBURGH.

(A Letter to a Friend.)

LAST year, when I came to Edinburgh, I was agreeably surprised to find that the glowing reports I had read of the "work" in Edinburgh were true, and in no way overstated. This year these favourable opinions have been confirmed, and I think I may best convey to you the information I have collected in answering the following queries, presuming, of course, the existence of what we may call a revival. The queries I shall attempt to answer are these:—

Is the revival movement still going on?

How are the professed converts standing?

Is there revived Christian life? and if so, how is it manifesting itself?

First, then, "Is the revival movement still going on?" My answer is, Yes. I have every reason to think so because the meetings are still being held. These meetings are the Mid-day Prayer-meeting, the Saturday and Sunday Evangelistic, Cottage, Hospital, and Open-air Services, Singing Bands, &c. I have seen and attended most of these. The mid-day meeting is both well attended and joyous. I have been to several, and see little difference from those of last year, excepting in attendance, which is a little smaller; but, on Saturday, not any less. Of the other meetings the same may be said, and I am justified, therefore, in saying that the revival is going on.

The same simple, stirring Gospel addresses are being delivered. I attended the Saturday night's Evangelistic Service. This service, being the outgrowth of the revival, may be taken as an index of its success, both past and present.

When I went in (some few minutes after the hour), the speaker, an intelligent doctor of medicine, was speaking from the text "Deliver me from blood-guiltiness, O Lord." It was an exceptionally good Gospel address, and delivered in the quiet, intelligent way of a believing, educated Christian. Its effect was quiet, but quite marvellous to me, and I thanked God from my heart for the address.

A minister then applied by anecdote and exhortation what had been said. A working-man illustrated it by his own conversion; and a mere youth further found an illustration in his case; and so on.

But meetings are not only being held, but conversions real and lasting are occurring. In all the churches, too, I find the fruits of the awakened zeal of ministers, and numbers are being reaped in the steady growth of the membership of these churches.

The second query I am to answer is, "How are the professed converts standing?"

True conversion is a change from a life of ignorance to one of knowledge; from indifference to trust and obedience; from acts of sinfulness to holy living. It may be well to test the converts by this text, and ask, "Is there in their conduct and conversation such evidence of these things as we may reasonably expect?"

This query has been prosecuted by such experienced examiners as Dr. Horatius Bonar, the Rev. J. H. Wilson, of the Barclay Church, Professors Blaikie and Charteris, and the report of these gentlemen is "Yes,—unequivocally Yes!" I asked a person—most likely to know—if there were signs of a growth in grace on the part of those converts (because I attach importance to this point), and he told me this was remarkably apparent in the case of most. I was satisfied, therefore, that those conversions were not the result of mere excitement, but of adequate knowledge of the merits and requirements of the Saviour.

My third query to answer is—"Is there revived Christian life, and how is it manifesting itself?"

We know the existence of a thing by its manifestation. If, therefore, we see manifestations of revived Christian life, we know there is such. It is manifesting itself in more thorough consecration.

In listening to the prayers at Monday's Mid-day Prayer-meeting, in thinking over the tenor of the chairman's remarks, in following the drift of the anecdotes and illustrations, I was forcibly struck with the desire almost everywhere observable, of the anxiety to be more free from dominant

evil, and more entirely used for God's glory. But it is not only desire that those Christians have; it is work. Just run over the engagements for the week; just see the daily notices in the *Scotsman* newspaper; just listen to the long list of requests for prayer for some special effort to rescue the perishing; and you will know whether or not it is merely desire or work that those Edinburgh Christians want. And they are *not* each stilly following out his *own* plan—working only as he or she thinks best—but meeting in conference, and agreeing upon the adoption of any or every suggestion calculated to accomplish the end they have in view. And they know how frail they are, and also where they can get the strength they need, and are found in large and steady numbers daily at the throne of grace in the Mid-day Prayer-meeting.

I leave this God-gifted city as a man who is leaving a genial party in a warm and cosy room steps into the cold, and alet, and blast of a drear November night.

But I am reminded by a friend, who is taking part in Mr. Moody's meetings in London, that the same God who is working so unmistakably in Edinburgh and London can do the same glorious things in South Shields. That He may do so is the prayer of your absent friend,

McTros.

W. E. L.

MESSRS. WHITTLE AND BLISS AT NASHVILLE.

A CORRESPONDENT of a Memphis paper, writing of the work of these evangelists at Nashville, on May 14, says:—

"Our audiences still keep up to the full capacity of our building, from 4,000 to 5,000 sittings, and at no time has there been so much interest as on last night, especially among young men. The whole city and vicinity are thoroughly aroused. There are many things in this work worthy of special note, and sacred to memory as testimony of the Spirit's power attending the faithful presentation of his Word, nor will they soon be forgotten by this people.

"First—the great unanimity of the churches. Considering our poor human selfishness, conceit, and weakness, our dwelling together in such unity is not the least among the great blessings of the meeting.

"Second—the quiet, yet profoundly solemn character of this interest, is a very marked feature, nothing wild or extravagant, but sober, earnest, and convincing.

"Third—the singing, with its definite object, Christ and salvation, will do much to raise the standard above the mere idea of entertainment. Singing for Christ, singing the Gospel. Oh! that all our choirs and singers could be baptized with this spirit. And the preaching or talking, as Mr. Whittle calls it, scriptural, plain, earnest, simple. It is the Gospel without the variation, full of love and faith—the Word of God in power and demonstration of the Spirit. The meetings for prayer and testimony have been very profitable; they break up old channels and grooves of habit, and give liberty, sympathy, and Christian communion.

"The Scripture-reading meetings will, I am sure, introduce a new era among us. We wonder now that we have not been having these always. They are great sources of comfort and edification.

"Fourth—the example of these brethren as unpretending, faithful, hard workers; whether in the great meeting, the inquiry-room, the sick-chamber, or the personal contact, in the crowd or on the street, it is the same pleasant, earnest work. They work constantly and rapidly, and keep everybody else at it. There is a joy in their work which is not only attractive and effective, but contagious, and disseminates itself everywhere.

"The meeting here is reaching all classes of men and women, and the extent of the good results will only be known in the Great Day. We regret much that Mr. Whittle and Mr. Bliss leave us early next week for Memphis, but will continue our meetings, and send you results as they develop in the future."

A CONSTANT READER writes:—"For several weeks I have made a point of reading your *CHRISTIAN* at the earliest convenience, and then posting it to some unconverted friend or stranger, having previously put a mark against any remark or quotation which may be suitable. But I always endeavour to select the families into which the paper has not been introduced. I write this thinking it may be a good suggestion to some who would otherwise destroy them, or at least accumulate them to no purpose, because the reading of *THE CHRISTIAN* may be used by the Spirit as an instrument in the conversion of souls."

FRANCE.

THE INUNDATION AT TOULOUSE.

MY DEAR BROTHERS.—More calamities still for poor France! Whilst we were gathered at the Tuesday evening prayer-meeting, June 22, at Mildmay, the river Garonne, fed by torrents coming down from the Pyrenees, had so swelled its banks as to threaten to engulf part of the town of Toulouse. That same night it overflowed, and the working population of the Faubourg of St. Cyprien (a large district on the west of the city, inhabited by more than 30,000) were all prisoners in their own houses. The river nearly surrounds this quarter; two iron bridges connecting it with the rest of the city were swept away, leaving only the stone bridge standing. On the Wednesday 6000 people were rescued and transported to the town; 1055 houses in the Faubourg and the Commune have fallen, and 1500 in the neighbourhood. Several thousand persons have perished, and the remainder are without home and without bread. The Marquis d'Hautpoul, one of the first who proceeded to the scene of the calamity with a gendarme in a boat to rescue the perishing, was swept away by the raging torrent, a victim to his noble intrepidity. The gendarme escaped.

We have been in great alarm about the safety of our sister Pauline, who lives and labours there, an active and devoted Bible-woman. (See the fifth report of "Bible Women in France," pp. 24—27.) To our great relief her letter and report for June came in this morning. She says:—

"June 24.—The town of Toulouse is in consternation under the weight of a terrible trial. The quarter of St. Cyprien has been invaded by the Garonne. It is a terrible inundation; there has been nothing like it for 200 years,—houses fallen, poor creatures perished in the waters. I endeavoured to get amongst the crowd. I spoke to them, to draw them to worship the true God; but no one was disposed to listen, all are terrified at what has happened; there is a general consternation, and everyone comes to look on at the sad spectacle. I mounted to a first floor, and the water is already three metres high (about ten feet).

"June 24.—I have with me a family of four persons who have escaped from the inundation, saved after passing the whole day yesterday in the water, and the night on the roof of a house, expecting every instant to be engulfed; but the Lord delivered them, and they got away in a boat. It is sad to hear these details and see how little they thought of God in the face of death. They are so cast down and troubled that nothing seems to touch them; they can only think of the danger they ran. I trust that it will lead them to seek salvation, and that my exhortations will not be in vain. This I ask of the Lord for them.

"June 25.—I found a woman who escaped with all her family. On seeing me, she took my hands, and said, 'Oh! what fear I had never to see you again. You said truly, it was not necessary to have to go to church to pray. I lifted my heart to God, so as I had never done before in my life, and I believe He heard me; for not only all my family are saved, but even all my goods. How powerful and faithful God is!' I sought to show her that she must turn away from her graven images and every false way, and worship God alone, and give Him her whole heart.

"June 26.—A poor, wretched man, blaspheming. He has lost a relation, a victim of the inundation. I read to him the ninth chapter of Ecclesiastes, to show that such calamities fall on the righteous and the wicked, and what is our condition by nature—'None just, not one.'

"June 28.—Went to-day amongst those whose houses had been inundated, and who have been spectators of such terrible things; but the impression has quickly passed away, and they are as indifferent as ever. Oh! how hard the natural heart is! I do not know what could move them, if these things do not; but they do not see the hand of God, and they are more wretched than ever; for they will not submit to his will, and learn that He is God alone, and will not permit us to serve two masters.

"June 29.—Read and prayed in the houses. I found souls who have been made serious by these events, for all had relations and friends in this Faubourg, consisting of 35,000 souls. I, too, had three cousins and their families, and a good number of others, who listened to the Word of Salvation and prayer with respect and attention. The ways of God are impenetrable!

"June 30.—On my round, heard a woman call to another and ask her where she was lodged since the inundation. She replied, 'We are with any who will take us in, but it is not

living now, for those who have taken us in are poor.' 'The Curé here preached on Sunday that the devil had fallen upon that quarter because we were very wicked—we went neither to confession or on pilgrimage.' On hearing this, I spoke to them about the true confession, and the true way of serving God; and they said, 'We are indeed happy to hear such promises, for these men speak only of condemnation; how happy to be along with you, and to hear that if we believe in Jesus we shall be saved.'

"The soldiers work tremendously; they find many bodies under the ruins—men, women, children, animals. They now fear an epidemic. President MacMahon has come to see this heartrending spectacle: he has judged it desirable to blow up with cannon a wall which remained standing. The whole of this Faubourg of St. Cyprien is in ruins."

What a time and what a sphere for the ministry of Christ to these poor desolate hearts!

PARIS AND THE SOLDIERS.

Our soldiers' work has been going on quietly and successfully since last autumn. They come in to the meetings sometimes in fewer, sometimes in larger numbers, as there are continual changes. The Marines have left for Cochin China, and showed some emotion in parting with their English friends, and took care to take Testaments and good books with them for the voyage. Others left for Algiers. We had some anxiety about a young man who had received good at the meetings, but was kept away by his duties. We asked him if he was faithful, and he replied, "How can I fall away if He keeps me?" An elderly soldier, covered with decorations, but who cannot read, followed up the meetings for months, bringing young men with him who were under his influence. He could never tell us in clear theological terms how he was going to get to Heaven, but he told us almost in the words of Ruth: "Whither thou goest I will go; thy people shall be my people, and thy God my God." Others, on going away to the North of France, promised to find out a place of worship where they could hear of God in their own tongue. One man leaving has got a situation, and tries to communicate to others the good he has received. Another became an artisan, and keeps to the meetings, saying, "I cannot live without them." So many came in to change their books, even in the midst of the meeting. A corporal would have a large-type Bible, and carried it with him, for fear some comrade should tear out a leaf to light his pipe. Many came through rain and sleet. I wonder if our English soldiers value their Bible as much as do some of our dear Catholic men. A dram-shop keeper is in high dudgeon with us because the men pass his shop, and they never go in, and says it is cruel to hurt a man so in his trade: the soldiers don't drink. Another dear man said he had never missed coming. He was first attracted by the happy look of the speakers and helpers, and then he was astonished at the beautiful things he heard, and Gospel truth made so plain. Some, on going home, ask for books and hymns to take home with them, and to do good in their dark villages, where perhaps the Gospel has never penetrated. I mention these facts of individual good to souls as they greatly cheer us. But will our friends permit me to say that we are at a very low ebb for funds, and that, in banishment here from the privileges of our own favoured land, we shall be thankful if they will remember us and our need?

Yours affectionately in Christ,

16, Rue de Tilsitt, Paris, July, 1875.

GEORGE PEARSE.

CALLED UP HIGHER.—It is with great regret we have received the following from a correspondent:—"Charles F. Parrin had been labouring as an evangelist in Melbourne and Tasmania for some time, where he was much used in bringing many to the Lord. In April last, when travelling through 'the bush,' with his wife, in Tasmania, preaching the Word, he got a severe wetting, bringing on rheumatic fever, which afterwards attacked his heart and lungs, and he gently fell asleep 7th May, at Hamilton, Tasmania, aged thirty-three years."

WHITFIELD TABERNACLE SABBATH-SCHOOLS, TABERNACLE-ROW.—Dear Sir,—Having greatly profited by the addresses of Mr. Moody, and knowing that he is doing an amount of good which cannot be estimated, I felt anxious to contribute my iota to the expenses of the meetings; and thinking that many of my fellow-teachers might wish to do the same, I drew up a list for subscriptions, and announced it in the school, and had a hearty response. There may be many other teachers who have not yet contributed, but who feel as we do. I would earnestly ask them to do as we have done, and the Sunday-school teachers of London might be enabled to subscribe nearly the amount required by the Committee.

S. IRELAND, Gen. Sec.

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FOR THE YOUNG.

A LITTLE BOY'S TROUBLE.

"After the 2000 children had gone away, and the last of the little groups composing the after-meeting had left, one little fellow, aged 13, came to me, and with his cap under his arm and his eyes brimming over with tears, he said, 'Please, sir, I haven't found Christ.'

"He soon poured out his heart as though it would break, and had he been an aged person I should have fancied he had committed some dreadful crime.

"What is it, my boy?"

"Oh, sir, I have a wicked soul; I have been very disobedient to my father and mother."

"Have you asked their forgiveness?"

"Oh yes, sir, they have forgiven me; but I want my sins to be taken away."

"I opened to him the mission of Jesus dying for sin, and the dear lad went forth, as he said, 'praising Jesus for dying for my sins.'—*Extract from THE CHRISTIAN, June 3rd, 1875.*

A FEW weeks ago, in the great hall at Bow,

A service was held for the young,
Where Scripture was read and prayers were said,
And hymns about Jesus were sung.

Two thousand attended, and all were commended
To give themselves up to the Lord,
To come to the Saviour, and let their behaviour
Be found to agree with His Word.

And after the preaching, exhorting, and teaching,
A great many lingered to pray;
To search in the truth for the Guide of their youth,
And to learn something more of the way.

And hearts that were saddened were sent away gladdened,
Rejoicing in pardoning Love;
And, led by the Spirit, they'll one day inherit
A crown in the mansions above.

But one little lad, with a face looking sad,
And his cap tucked under his arm,
Came close to my side, and bitterly cried,
Like one in a state of alarm.

With eyes full of tears scarce suiting his years,
"I haven't found Christ, sir," said he;
Then bursting with grief, he sobbed for relief,
While telling his trouble to me.

"I have disobeyed my parents," he said,
"My soul is so wicked, I know;"
The burden of sin was heavy within,
And Jesus he wanted to know.

I felt for the lad, and asked if he had
Obtained their forgiveness at home:
"Oh yes, sir," said he, "and they have pardoned me";
And they had allowed him to come.

But he wanted his sin, so heavy within,
To be taken for ever away.
For this he was sighing, and sobbing, and crying,—
For this it was led him to stay.

I told him of Jesus, who came to release us
From all that was due unto sin;
Who suffered and bled, and died in our stead,
And gave us His righteousness in.

The truth was received; the lad he believed;
His sorrow was turned into joy;
He went away, praising the Love so amazing,
To die for the sins of a boy.

And now, dear children, let me ask
This question of you all—
Have you, like this dear boy, believed
On Jesus as your all?

If on the Lord you're resting now,
Then happy now are ye,
But happier then will be your joy
All through Eternity.

If not, then think about your end—
How soon that end may be.
Let each one ask, "Where shall I spend
My long Eternity?"

London.

J. E.

DEPARTURE OF MR. R. PEARSALL SMITH.

With much regret we have to state that Mr. Pearsall Smith's health is quite broken down. Mrs. Smith writes us that he is suffering from an attack of nervous prostration, similar to the one which made it necessary for him to leave America two years ago; it is his third attack, and each time before it has taken many months for him to recover, and nothing but entire rest is ever of any avail. Mrs. Smith adds that the doctor has forbidden writing, reading, or even talking, and commands the most absolute quiet. By the time this reaches our readers they will in all probability be on their way to America, as they were preparing to sail on the 14th, one great inducement for going so soon being that a relative of Mr. Smith's is returning in the same vessel. We know they will not lack the sympathy and prayer of their many friends.

MEETINGS FOR CONSECRATION AT KESWICK.

DEAR SIR,—Our "Union Meetings for the promotion of practical holiness" came to an end on Friday morning last. God has been mindful of us, and He has blessed us. Like results to those which we witnessed at Oxford and Brighton followed the teaching of the same truths of God's Word here also. We had been suddenly deprived of the advantage of the presence of our gifted friends, Mr. and Mrs. Pearsall Smith, but the Lord himself came to our help in such a way that over and over again I have heard it stated, even by friends who had attended the former conventions, that there was nothing left us to wish for. The Spirit of the Lord was mightily present, especially when Mr. Peplow was speaking on the subject of the great "promise of the Father," and of the possibility of being "filled with the Spirit." Many, many have left Keswick rejoicing in Christ as a present Saviour, and in the Holy Spirit's comfort and peace, and the influence of the meetings all around has been very great. I trust that a more detailed account will be furnished by friends who were present for your next week's number. Meantime, may I appeal through your columns to any such who took clear and full notes of any of the addresses to be so kind as to write them out and send them to Mrs. Compton, Hanford Vicarage, Stoke-upon-Trent, as that lady has kindly undertaken to draw up a report of the addresses for future publication.

Yours sincerely,
T. D. HARBORD BATTERSBY.
St. John's Parsonage, Keswick, July, 1875.

A prayer-meeting was held on Monday evening in the tent which was erected in a field close to the upper part of the town. This, through the thoughtful care of Mr. Robert Willson, of Broughton Grange, was well secured against the weather, and the floor boarded over. Indeed, all who attended the Conference are indebted to the same kind hand which provided so well for the comfort of those who were there in so many ways. At that prayer-meeting the presence of the Lord was felt by all, and the tone of encouragement given to all the subsequent gatherings.

For the three following days an early prayer-meeting was held at seven o'clock for an hour and a half. This was followed by a meeting for ladies, and two meetings for inquirers at a quarter before ten. The general meetings were held at twelve, at four, and at half-past seven. These, together with a ministers' meeting at a quarter past six, constituted the assemblies during the Conference, terminating on Friday, July 2, at the early prayer-meeting before breakfast.

Canon Battersby presided at the general and prayer meetings, assisted by the Revs. Messrs. Peplow and Thornton, and by Mr. Croome, of Stroud, and Mr. Henry F. Bowker, of London.

The subjects treated of were confession of sin and failure, the duty of a full surrender of all to Christ, of faith and trust in Him for all things, of fellowship with God, of entire obedience, of the power and willingness of Christ to give all blessings and to supply all need at all times, of effectual prayer, of the work of the Holy Ghost, of conflict with evil within and without, and, finally, of thanksgiving and praise. These subjects were treated from Scripture alone, with more or less fullness as time permitted. The tent, which will hold a thousand people, was generally well filled; in the evening it was crowded. It was a time of heart-searching, of much fervent prayer, and of great blessing to many.

Some came expecting a blessing—few went away without one. As in all cases where people meet to wait upon the Lord, the sense of his presence became more manifest as the days came and went. Few will forget that Thursday, when the Scriptural teaching as to the work and power of the Holy Ghost was dwelt upon, and the long-continued apparent pouring out of heart in silent prayer at the close. In the afternoon of the same day the claims of Christ as the affianced Bridegroom of the Church were dwelt upon, and in the evening the connexion between a close walk with God and the second coming of Christ, together with his ability to save from the dominion as well as the guilt of sin strongly urged. The President's observations at the commencement of each meeting gave the tone to the subsequent speaking, and shed a hallowing influence over the assembly.

The inquiry-meetings were well attended and were very animated, many questions of great interest and importance being put, and the testimony of Scripture respecting them given.

It may be remarked that these meetings form an important feature in such conferences, tending to correct false impressions and remove difficulties from many minds.

Let it only be added that these conferences or conventions, attended by such large numbers, show a craving of heart after some greater power from God over *self* than has been seen in the Church of God for a long season.

Their one object at Keswick, as at Brighton, was to lead the believer to yield himself wholly to Christ, and to trust Him in obedience to his commands in all things.

H. F. B.

THE LORD'S WORK IN RUSSIA.

(Extract from a Letter.)

We have indeed had "times of refreshing" during these happy weeks—it would be impossible to explain half to you—and great blessing to the Russians.

Before Lord Radstock came we had glorious times in this house in a distribution of Testaments, tracts, and a copy of the Psalms to the people. It was quite a case of "Ho! every one that thirsteth, come!" and never have I seen such an insatiable Gospel thirst.

In two days—gave away 3500 Gospels or tracts. Those who came for them were of the working class, soldiers, policemen, and droakney drivers.

But the crowds became so great that this mode of distribution had to be stopped, as the thoroughfare was obstructed, and we feared it might cause prohibition at head-quarters. Several thousands were given otherwise, and still the distribution goes on.

I see more of Christ in —'s daily life than in any Christian I know. To him "to live is Christ," and the roof under which he dwells must surely be blest. I think I can count ten converted persons under this roof, and there may be more among their Russian servants than I know of. Twice a week Lord Radstock has preached in the American Chapel in English, and three times in the Reformed French Church in French. This is well filled, and numbers of Russian gentlemen, *militaires*, &c., attend. Every morning a prayer-meeting in French is held in Lord Radstock's rooms at half-past eleven, these I believe having had great blessing. Twice a week, also, French *réunions* were held in his rooms at 8 p.m., so that each day has been well filled. The Lord has given much blessing, and to Him be all the praise.

I lately visited with much interest a new prison, which would show you the interest taken in "les misérables." I assure you nothing could exceed the cleanliness and comfort provided for criminals. In every cell a nice bedstead and mattress, basin and water-cock, jet of gas, and good windows—just my idea of how poor erring ones should be treated: as erring children of humanity, not as wild beasts, like the long-ago times. Oh! why are we not more Christ-like to the fallen? that is the way to win them. If our Father in heaven were to treat us as we treat each other, in what sort of dungeons should we be? Men such as M—, and the Princesses G— and D—, are the visitors, and others who *live for Christ* and his poor ones. — has solemnly dedicated herself to the Lord Jesus, and I trust her brother will follow.

OPEN-AIR MISSION.—Mr. William Jeffrey, who has taken such an active interest in the South London Auxiliary since its formation, nearly twenty years ago, has been compelled by ill-health to resign the post of honorary secretary, which he has held for several years.

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"I'LL MEET YOU IN THE MORNING."

(With Quotations from some of Mr. Sawkey's Hymns.)

Lines suggested by Mr. Moody's last words to the young converts at Victoria Hall, Liverpool, on Easter Monday.—"I cannot say, Farewell; I will only say, Good-night, I'll meet you in the morning."

I'll meet you in the morning,
You who have here been taught
That Christ, the loving Saviour,
Has with his blood you bought;
And, trusting in its shelter,
You found the burden fall,
And learned that his salvation
Is perfect, "once for all."

I'll meet you in the morning,
Till then, oh! "hold the fort,"
By the grace of your Commander,
Though often this world's sport.
But "dare to be a Daniel,"
And "up for Jesus stand,"
"Scattering seeds of kindness,"
Always, on every hand.

I'll meet you in the morning,
So "the old story tell,"
That "whosoever willeth
May come" to Christ as well.
"Work, for the night is coming,"
Cry, "Here am I, send me,"
"Jesus of Nazareth passeth by,"
"What shall the harvest be?"

I'll meet you in the morning,
"Whiter than snow" you'll be;
"Nothing but leaves" some others bear,
But you with joy I'll see,
"Sweeping thro' the gates" above,
With crown, and robe, and palm,
"Joyful will the meeting be"
When gathered round the Lamb.

I'll meet you in the morning;
"Think of the home o'er there;"
God all tears shall wipe away,
And banish sin and care.
"In the sweet by-and-by," I know,
We shall meet the saints in light,
So I cannot say—Farewell,
I'll only say—Good-night.

WM. H. NEWETT,

Hon. Sec. Liverpool House-to-House Visitation,
Birkdale Park, Southport.

UNION HALL MISSION.—We extract the following from an "occasional paper" just issued, detailing the work of this Mission conducted by Mr. Bilke:—"For all the need of the work of the Mission in Lisson Grove, Kensal New Town, and St. John's Wood, which together amounts to about £250 per annum, we are in simple dependence upon the Lord, who has ever helped us through his people. The receipts for the General Fund during the past quarter have been very small; I would therefore ask prayer that sufficient to meet the amounts that became due for the June quarter might be sent in. About £40 is required."

CHILDISH THINGS GIVEN AWAY.—Mrs. Meredith returns her most grateful thanks for the rocking-horse and sundry other most useful toys that have been sent to the "little ones" at Adlestone, in answer to her appeal in THE CHRISTIAN. She begs that the kind donors will send their names and addresses, not for publication, but that they may be informed of the safe arrival of each gift. There is another need that may be supplied under the same head as the toys. In the "Families" are some cripples, for whom, and for a few young infants, perambulators are of great use. Two, very much the worse for the wear, were procured last summer, and they have since done good service; now they are quite worn out. Will some friends replace them?

WATCHING FOR SOULS.—A Bible-class teacher has found great good result from trying to interest each of the Christian young women in one of the unconverted members of the class, making her the subject of special prayer, &c., taking opportunities of speaking to her about her soul, such as walking to and from business together, and in every way in her power seeking lovingly to win her to Jesus. It does good to both; it brings a young Christian out, makes her feel that, though, from various circumstances, she may not be able to do any distinct work of the usual kinds for God, this is something within her reach, and it greatly deepens the interest and feeling of unity with the teacher—working together for the purpose of bringing souls to Jesus.

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PORTSMOUTH SOLDIERS' INSTITUTE.

WHEREVER "a great door and effectual" is opened to God's workers "there are many adversaries"; it is, therefore, not surprising that serious difficulties have arisen at Portsmouth. The large hall for meetings is being rapidly completed, but this the Keepers of the low houses (who complain the Institute injures their trade) are determined to prevent. From the first, threatening and insulting messages have been sent to Miss Robinson and to the Manager, and all sorts of petty annoyances given. This is now followed by violence. Upon an utterly groundless pretext that the building obstructs the light, three night attacks have been made from a notorious house adjoining, and a great part of the new work destroyed. The police refusing to interfere, Miss Robinson is compelled to keep men watching at night until she can get the protection of the law (a tedious process); while the Manager cannot go outside the Institute without personal danger. There would be no lack of defenders did not the rules of the Service strictly forbid soldiers taking part in any civilian disputes, but the praying men join their friends in the Institute in committing their cause to God, and asking that many of these very people may one day find Jesus as their Saviour in that hall. God is manifestly blessing the Institute. Miss Robinson was prevented by these disturbances from being at Mildmay, where many were hoping to hear her speak of Portsmouth and troopship work. She objects to print details, but gladly goes wherever friends, wishing to hear her tell of the Lord's work among our soldiers and their families, will convene drawing-room meetings for this purpose.

Several hundred pounds have yet to be raised. It is hoped, notwithstanding the hindrances, that the large hall will be opened at the first anniversary meeting of the Soldiers' Institute, early in September, when the presence of any Christian friends will be welcome.

RESULTS OF THE BRIGHTON CONVENTION.

DURING the Convention at Brighton, I took some little interest in the poor of that place, and was the means, with others attending these meetings, of commencing a work in Park-street, a very poor and needy district, quite as bad as our East-end of London. And now, for the delight of many of those who took part in this work, I write extracts from letters received from ministers and others in this neighbourhood:—

"Brighton, July 1.

"Dear Brother,—It is with feelings of great joy and satisfaction I reply to your inquiries respecting the tent work going on down here.

"How manifestly do we see the hand of the Lord in the pitching of a tent right in the heart of such a neighbourhood. Several men and women, young and old, have stood up to acknowledge their need of a Saviour, and then our hearts have been delighted by seeing the same afterwards rise and testify they have found, or rather, *vice versa*, that same loving Saviour has found them."

Another gentleman writes:—

"Brighton, June 25.

"My Dear Sir,—The tent and its services continue to prosper. God is blessing them. There was a good attendance again last night."

A minister in the neighbourhood writes, in answer to inquiries as to the desirability of carrying on this work:—

"Brighton, July 7.

"My Dear Brother,—In reply to your note of inquiry, I may say there cannot be two opinions about the results of the faithful labour carried on in the Park-street tent. There were six young men in our chapel last Sabbath morning, who were there as converts from the Park-street tent. I know a ginger-beer manufactory, in which three or four young men work, who have been converted in the tent. Doubtless there are many others to be found in other parts of the town who know of similar results. I think, therefore, that as long as the Lord continues to bless, the tent ought to remain; and I am sure there can be found in Brighton labourers who will be willing to carry on the work there for some time longer. I would be quite willing to spend one or two evenings in the week in the Park-street tent, if necessary, and I have no doubt some other of the Lord's servants will do the same. Thanking you and others for the help rendered in making Brighton brighter by the diffusion of truth among the poor,

"I am, my dear Brother,

"Yours in our risen Lord,

"J. MARTIN,
J. J. JONES."

(See Advertisement)

NOTICES OF BOOKS.

THE WORLD BEFORE THE FLOOD, AND THE HISTORY OF THE PATRIARCHS. By the Rev. Dr. EDERSHEIM. *Religious Tract Society*.—Such a multiplicity of books now teem from the press that we could spare almost all except those which help to elucidate the Scriptures; but these we always welcome. This is the first of a series of volumes on the books of the Bible in which the results of scholarship and research go hand in hand with a form of writing so popular and easily intelligible as to be of use not only, as the author modestly puts it, "to the Sunday-school teacher, the advanced scholar, and the Bible-class," but, as we think, to teachers and preachers of all degrees and denominations. There is nothing more needed in pulpit teaching than the abolition of the system of textual discourse, which, having severed a verse from its context, dissects it into a series of platitudes, each of which is made a peg whereon to hang some thoughts of the preacher, which are more or less foreign to the text, and the substitution, for this artificial method, of the intelligent and simple exposition of the Scripture, and the application of its spiritual import. This is the design of the manual before us, and it is well and wisely carried out. We heartily commend it as replete with suggestive thought, unlightened apprehension of the Word of the Spirit, and chronological, historical, and doctrinal information.

EVANGELICAL PRINCIPLES. A series of doctrinal papers, explanatory of the Positive Principles of Evangelical Churchmanship. Edited by the Rev. EDWARD GARRATT, M.A. *William Hunt and Co.*—Twelve interesting papers, written by Evangelical clergymen of note, setting forth with considerable ability truths which are for the most part the common property of all Christians. The names of Ryle, Blakeney, Boulbee, Bernard, Priest, Sir Emilius Bayley, amongst others, will be sufficient guarantee as to the character of the teaching they contain.

SANCTIFICATION BY FAITH. By SAMUEL GARRATT, M.A.

ST. PAUL'S EXPERIENCE AND THE HIGHER CHRISTIAN LIFE. By SAMUEL GARRATT, M.A. *William Hunt and Co.*—Mr. Garratt discriminates wisely in these two little tracts between what is scriptural and what is not so in the teaching of "The Higher Christian Life." He points out what is really valuable because supported by Scripture in the doctrine of sanctification by faith; and, on the other hand (to quote his own words), "sanctification by faith is true, so is the existence of evil within. The eighth of Romans is true, so is the seventh. Both truths contrary, though not contradictory, exist together; and we must hold fast each. We must not let one truth hide the other, or weaken the other; but learn with Paul at once in the same breath to say, 'Oh! wretched man that I am, who shall deliver me from the body of this death?' and 'I thank God through Jesus Christ our Lord.'"

DAILY TEXTS.

"CALLED TO THE FELLOWSHIP OF HIS SON."—1 COR. I. 9.

Thurs., July 15.—"Enoch walked with God three hundred years." "Before his translation he had this testimony, that he pleased God."—Gen. v. 22; Heb. xi. 5.

Fri., 16.—"As the Lord liveth, and as thy soul liveth, I will not leave thee. And they two went on." "They two went over, on dry ground." "They still went on, and talked."—2 Kings ii. 6, 8, 11.

Sat., 17.—"Can two walk together except they be agreed?" "That I may know Him, and the power of his resurrection, and the fellowship of his sufferings." "From that time many of his disciples went back, and walked no more with Him."—Amos iii. 3; Phil. iii. 10; John vi. 66.

Sun., 18.—"As the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will Thy servant be." "These are they which follow the Lamb, whithersoever He goeth."—2 Sam. xv. 21; Rev. xiv. 4.

Mon., 19.—"Shall the throne of iniquity have fellowship with Thee?" "Have no fellowship with the unfruitful works of darkness, but rather reprove them." "What fellowship hath righteousness with unrighteousness, and what communion hath light with darkness?"—Ps. xciv. 20; Ephes. v. 11; 2 Cor. vi. 14.

Tues., 20.—"Praying us that we would take upon us the fellowship of the ministering to the saints." "If there be, therefore, . . . any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind."—2 Cor. viii. 4; Phil. ii. 1, 2.

Wed., 21.—"If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." "The communion of the Holy Ghost be with you all. Amen."—1 John i. 6, 7; 2 Cor. xiii. 14.

"TRULY, OUR FELLOWSHIP IS WITH THE FATHER, AND WITH HIS SON, JESUS CHRIST."—1 JOHN I. 3.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.—For the conversion of a young widow under the ministrations of the house-to-house visitors in South London.—Heartfelt thanksgiving and praise for an only son and beloved brother who has just accepted Christ as his Saviour in answer to prayer.—Will you praise the Lord that He has answered prayer in bringing a man of about fifty to the Saviour?

PRAYER.—A wife just converted begs earnest prayer for her unconverted husband who is in an asylum, that he may be saved, and his reason restored.—That the eclipse of faith that has darkened the mind of an only and beloved son through the "oppositions of science" may be dispelled by the "Sun of Righteousness" shining into his soul and revealing to him his salvation.—For Christ Church, Everton, that a man sent from God may fill the Rev. W. H. M. H. Aitken's place.—A young Christian worker, laid aside for five months, for his speedy recovery, if the Lord will.—For two sons, and for a daughter having confessed Christ in danger from the world's attractions.—On behalf of the approaching Wesleyan Conference to be held at Sheffield.

PLACES.—For a week of special services at Mildenhall, Suffolk.—For a great blessing on Gospel preaching and tract distributing during a volunteers' encampment near Lowestoft from July 17 to 24.

CONVERSIONS.—For the parents of six children: the father does not believe in the inspiration of the Bible.—For a young lady, the eldest of a family of ten, who is an ardent ritualist, and wholly given to worldly gaieties.—For a gentleman on the road to destruction, who fancies he is saved.—For an unconverted brother who is addicted to excessive drinking.—For my sisters and brother and his wife, who are anxious; also for my brother-in-law who is intemperate.—For a dear brother and his little boy; also for the unconverted assistants in my shop, and for all my domestic servants.—For my husband, who is far from God.—For my whole family, especially one son about to undergo a very serious operation.—For a beloved brother, a slave to drink for many years, that he may be restored to his wife and seven children.—For a mother, brother, and niece.—For two unconverted youths, one a Roman Catholic, the other a Protestant: both know the truth in their hearts, but reject it in their hearts.—For the father, mother, and eight brothers and sisters of our servant-maid, who is very anxious for their salvation. The father's health is quite broken up through drink, and he is unable to work.—For the beloved father of a girl in my class.—That God will take away the unbelief and superstition from an aunt's heart.—For my late foreign governess, an avowed Unitarian.—For my father, that he may be born again.—For my uncle, near eighty years of age, out of Christ and unconcerned.—For a person advanced in life, who sees the way of salvation but cannot realise it.—For my husband, who is a great prodigal.

ANGLO-INDIAN CHRISTIAN UNION.—Our columns from time to time have contained accounts of the wonderfully successful mission inaugurated in India during the last winter by Rev. A. N. Somerville, of Glasgow. Mr. Somerville received invitations from important places, where great spiritual destitution exists amongst our countrymen, that he could not accept for want of time. It is therefore the desire of the committee to send forth in October next as many faithful and experienced evangelists as their funds will admit. God's people in India are greatly interested in the mission, and are praying fervently that the agents it sends forth next winter may be multiplied. The committee hope that all who wish success to the winter mission, and who intend to contribute to it, will kindly do so without delay, as so short a time remains for selecting evangelists and arranging with friends in India a plan of operations for the approaching cold season. Hon. Sec., Lockhart Gordon, Esq., 7, Adam-street, Adelphi, London, W.C.

DR. CRANAGE'S MODELS OF THE TABERNACLE.—The lecture on the Tabernacle, given by Dr. Cranage at Stafford House, by the kind permission of the Duke and Duchess of Sutherland, was illustrated, as our readers are aware, by full-size models of the Ark of the Covenant, the Golden Altar, the Golden Candlestick, and the Table of Shewbread, the Tables of the Law, the Golden Pot of Manna, &c. No such reproductions of these ancient symbols have probably ever been attempted, and now when attention is being so generally directed to the study of Scripture, it would seem that these models have providentially been prepared, to be a means of instruction, by visible and tangible object-lessons, to the thousands of Christians who have been revived, and of young converts lately born into the Kingdom of God. But, as it often happens, the man who invents has not the means of carrying out his invention, so in this case. The expense of producing these models has been considerable in actual outlay, besides the thought and study, the value of which cannot be assessed; but Dr. Cranage is unable to spend time and means in giving publicity to the results of his studies. It would be true service to Christ if some hall were provided where the models could be shown, and a series of lectures given; collections being made to defray expenses, and the balance handed over to the lecturer for his expensive mission at Wellington. We hope this suggestion will be first adopted by some friends in London, where the models still remain.

The Christian TRACT FUND.

To Donations received July 10 0 5 0 | By Grants to Distributors 0 5 0

APPLICANTS FOR TRACTS.

- J. F. Robinson, Frodsham, Cheshire.
H. Topham, Town Missionary, Scarborough.
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J. Pargeter, Allesley-street, Aston-road, Birmingham.
A. Waller, 13, Kenton-road, South Hackney.
F. Warr, Buckland Newton, Dorchester.
A. Short, 26, Regent-street, New Town, Bristol.
A. Johnston, 17, Queen Margaret's-grove, Mildmay-park, N.
H. Leeds, 199, St. John-street-road, E.C.
C. E. Good, Mission Hall, Goldsmith's-row, Hackney-road.

NOTICES.

Communications received with thanks.—H. E.; T. D.; H. B.; E. S.; A. M.; G. P.; W. Y.; D. H. R.; T. F. L.; H. F.; T. J. B.; A. McL.; T. O.; W. F.; W. T.; J. T. D.; W. J.; M. S.; S. R.; W. J. C.; F. S.; Col. K.; M. W.; R. B.; L. G.; H. F. B.; E. M. W.

FORTHCOMING SPECIAL MEETINGS.

- VICTORIA THEATRE.—Gospel Addresses by Major Cole, of Chicago. Every evening this week except Saturday at 8 p.m.
DUKE OF WELLINGTON'S RIDING SCHOOL, Knightsbridge.—Sunday, July 18, Mr. S. A. Blackwood; Sunday, July 25, Lord Radstock; at 3.30 and 7.30 p.m.
AGRICULTURAL HALL, Islington.—Sunday, July 18, 3.30, Rev. J. H. Wilson; 8, Rev. Thain Davidson.
THE NORTH LONDON YOUNG MEN'S MEETING is now transferred from Islington Hall to the Y.M.C.A. Rooms, The Priory, 198, Upper-street, Islington. The meetings will be continued nightly at 8.30 p.m.
BATTERSEA.—Special Services for Children, conducted by Mr. W. R. Manders, at Lammas Hall, Bridge-road West, every Sunday evening, at 6.30, during the month of July.
HOUSE OF REST, 7, Cambridge-gardens, Kilburn-park, N.W.—Meeting every Friday, at 3 p.m., on "Faith's Rest, and the Believer's Progress in the Divine Life."
GREENWICH TERMINUS (Large Hall).—Gospel Addresses on Tuesdays during July, at 7.30 p.m.
MOORGATE-STREET HALL.—The Noonday Prayer-meeting is now held here from 12 to 1 daily. Tuesday, July 20, at 8, Address by W. W. Smythe, Esq. The Young Men's Meeting on Friday evening is discontinued for the present. A Meeting for Young Women only, every Saturday afternoon at 3, in the Upper Room (entrance from London Wall). Address on Saturday next by Mrs. Smythe, from Paris.
WEEKLY NOON PRAYER-MEETING, St. George's Hall, Langham-place, W.—Every Wednesday, from 12 to 1.
Y.M.C.A., 165, ALDERSGATE-STREET.—General Meetings every Saturday, 3 to 5 p.m., for the study of the Holy Scripture on the duty, privilege, and power of Holiness. July 17, Bible Reading, Acts viii. 5-25. Dr. Mahan and others will take part.
CONFERENCE HALL, Mildmay-park.—Sunday, July 18, Capt. Moreton at 3.30, Mr. R. C. Morgan at 7.
LECTURE HALL, TRINITY CHAPEL, John-street, Edgware-road.—Young Men's Meeting held every Tuesday evening from 9 to 10 o'clock.
Y.M.C.A., 205, HIGH-STREET, CAMDEN TOWN.—Address to Young Men, Sunday next, July 18, by Robert Baxter, Esq., at 3.15 p.m.
STREATHAM MISSION HALL.—Mr. S. A. Blackwood will preach (D.V.) on Thursday, July 22, at 7 p.m.
HOME OF INDUSTRY, Commercial-street, Spitalfields.—Workers' Meeting, on July 21. Subject: "Home Mission Work." Tea at 6 p.m.
KENSINGTON SCHOOLS, Allen-street, Kensington.—Every Wednesday in July, at 8 o'clock, an Address by M. C. Leite Rozas, Esq.
ST. GEORGE'S HALL.—Service for Children, by Mr. W. Forbes, Saturday, July 24, at 3 o'clock.
BROADLANDS.—Conference on the Higher Life, on the afternoons of July 20 and 21.
CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Spiers at Weymouth till July 17; Scarborough, July 19 to 25; Redcar, July 26 to 31.
Mr. Rickards at Wantage till July 17. Mr. Russell in Regent's-park (near the fountain) every Monday at 6. Messrs. G. S. and J. W. Jordan on Blackheath every Saturday at 3.30. At Weigh House Schools, Fish Street-hill, every Tuesday morning, 9 to 9.45.

DAILY PRAYER-MEETINGS.

- CENTRAL CITY NOON PRAYER-MEETING, Moorgate-street Hall, corner of London Wall, 12-1. Ladies' meeting, 1 to 1.30.
Y.M.C.A., Stafford Rooms, Titchborne-st., Edgware-rd., 12-1.
No. 69, LOMBARD-ST., Mon., Tues., Thurs., Sat., at 1; Wed. and Fri., at 12.30.

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- MILDMAY CONFERENCE HALL, Mildmay-park, at 12.
EAST-END CONFERENCE HALL, Carlton-sq., Globe-road, at 12.30.
WOOLWICH, 14, Thomas-street, 12 to 1.
SUSSEX HALL, Leadenhall-street, at 1.
SUNDAY-SCHOOL UNION, 56, Old Bailey, at 1.
PEOPLE'S HALL, 272, Whitechapel-road, at 1, except Saturday.
THE PEOPLE'S HALL, 188, High-street, Deptford, 1-2.
GREEN LANES WESLEYAN CHAPEL, N., 6.45 a.m.
PECKHAM EVANGELISTIC MISSION, 176, Hill-street, 12-1.
TOTTENHAM.—Brook-street Chapel, 12-1.
ST. MATTHEW'S VESTRY, Denmark-hill, from 12 till 12.45.
ONBLOW HALL, Neville-street, Fulham-road, Sat. even., at 7.30.
UNION HALL MISSION, Carlisle-street, Edgware-road, 1-2.
19A, GREAT PORTLAND-ST., Oxford-circus, 3 p.m.; on Saturdays specially for children and their friends.
GREENWICH.—Large Hall, Railway Station, 12-1.

SAMPLEY, PEMBROKE.—From a long communication concerning the above village we learn that God is using Mr. and Mrs. Diprose to do a quiet, but extensive, work for Him in Pembroke and the outlying villages and hamlets. The people for miles round are visited and dealt with personally about their souls, and to many Mrs. Diprose is able to render valuable medical assistance. A deep interest is aroused in the neighbourhood, and Mr. and Mrs. Diprose are blessed with many seals to their loving, unostentatious labours. In their open air and other services a need is felt of a portable harmonium. Will any of our readers help in this, and will all of them bring their work, with its many hardships and discouragements, before God in prayer?

Donations received by Messrs. Morgan and Scott to Saturday Morning, July 10th, 1875.

Table with columns for donation names and amounts. Includes entries like 'Gratuitous Circulation of "The Christian"', 'The Country Fund', 'Expenses of Messrs. Moody and Sankey's Meetings in London', and various mission societies.

£250 11 8

Woman's Work for Christ:

BEING THE

YOUNG WOMEN'S SPECIAL NUMBER

OF

The Christian.

London: MORGAN AND SCOTT,]

[REGISTERED FOR TRANSMISSION ABROAD.]

[12, Paternoster Buildings, E.C.]

THURSDAY, JULY 15, 1875.

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All Subscriptions are made to terminate either in June or December, and should be remitted by Cheque or Post-office Order for the amount (payable in advance), at the General Post Office.

LETTER FROM MR. SANKEY TO THE EDITOR.

My Dear Sir,—I am very glad to hear that you propose having a Special Number of The Christian for the Young Women. I have no doubt the Number lately published for Young Men will have done much good, and hope that an equal blessing may attend your effort on behalf of the Young Women of this land. I think I can safely say that quite as much good has resulted from the humbler labours of our sisters in the great work which has been going on in Great Britain and Ireland for the last two years as has accompanied the efforts of our brethren, although the latter have seemed to be doing most of the work. And I desire to express my deep gratitude to the Christian Young Women of the towns and cities where we have held meetings, for the valuable assistance they have rendered in the Service of Sacred Song. Eternity alone will tell how much of the great blessing has come through the singing of the sweet message

"Of Jesus and his love."

I hope thousands of Young Women to whom God has given time, talent, and voice, will now find it a joy and pleasure to go into the homes of the poor and sorrowing ones, and there tell forth, in tender and gentle strains, that

*"God loved a world of sinners lost,
And ruined by the fall;
Salvation, full, at highest cost
He offers free to all."*

Allow me to express the hope that in this Special Number we may find words of encouragement in this line of Christian work from other pens than mine; and that, among the many suggestions and plans for bringing out the latent talent of our Young Women, we may have running through them all a sweet melody, so that we may lighten our labour with song.

Many of the hymns most blessed of God in our work in this country have been written by women, who, although they may not have been able to sing for Jesus, have done what was just as good—written for Him.

With this expression of my hope that very much blessing may attend the "Special Number for Young Women," will you allow me to send for it a New Hymn—"The Cross of Jesus," the words of which are written by a sister whose name will ever be dear to us as the Author of "The Ninety and Nine." ...

With offerings of praise, yours truly,

Wm. D. Sankey

London, July, 1875.

* This Hymn, with Music by Mr. SANKEY, will be found on the last page

WOMAN'S WORK FOR CHRIST.

THANK God that in the present day He is calling every one of his children forth to service. Thank Him that the weak and the feeble have a mission as well as the strong and vigorous. Thank Him that while He is calling men forth in a special manner to fight his great warfare before the world, He is also calling women in a special manner, in their narrower circles and quieter lives, to be among his witnesses.

As we see God's power and love so manifestly shed abroad it cannot fail to bring the grave and solemn question to every thoughtful Christian woman's heart—Am I but a cumberer of the ground, or am I, in that place where God has put me, doing the work He has given me to do? It may seem little, it may be utterly unrecognized and unknown, but is it God's special work for me—the work in which I am to glorify Him on the earth?

Some of his daughters it has pleased the Heavenly Father to call forth in a very especial manner in his service, and as we watch them we praise God, and take courage for our smaller duties. Doubtless He has specially fitted them for their works—is specially guarding them, specially teaching and leading them in it. What a joyful, what an ennobling thought that that very same special care is around us in our humbler spheres!

It is not what we do for God, since He Himself portions to each her work, but it is *how* we do it. Some of our sisters are greatly desiring to know how they may work for God. Time is at their disposal; they know Christ is their object in life, and yet no definite work for Him has yet come to them. It is for helping these, and for the encouragement of those already definitely employed for God, that this special number of THE CHRISTIAN is now issued, in the hope that in the mention of work among young women, in shops, in district visiting, in the flower mission, in Sunday classes, &c., the Holy Spirit will guide any such into service for Him "who for our sakes became poor, that we through his poverty might be rich." And oh, do we not want to become poor in that way? To become poor like the Lord Jesus is the most wonderful richness; no one knows it till they try it. Once rich like that we want every one else to join us; and it is one of the beauties of Christ's religion that the more we give the more we have; the more we expend the more we receive. It seems to enlarge our heart, and then Christ fills it.

You know that old, old saying, that there is no sin, no sorrow, no trouble in the world, but a woman is at the bottom of it. Do you sometimes think of it? Do you believe it? I think almost every woman must feel something of the awful truth that is in it; some perhaps have quailed before it, and felt as if it crushed them. Yet it may not, cannot do that; only it seems to lay a grand and great responsibility upon us; it seems to cry to us to "awake to righteousness;" it seems to summon us forth in a very special manner, and bid us tell and live the message of the Gospel. To live it, that is our first duty; it is what we are, not what we do, that really tells in the service of Christ. What we are before Him, will determine what we do, will show us our path, will keep us in it.

This is not a time for women to run about, seeking for something great and powerful: we never find those sort of things by seeking them. If they come to us they come when we are closest to Christ's heart, quietest before

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Him, simplest before the world. We hear a great deal about "women's rights" in these days, till the words have come to have something ridiculous and almost scornful about them. Oh, what is a woman's *right* after all? Is it not in "holy trust and high humility" to walk the quiet life that God shall give her, dependent on his will?

Is it not to stoop to the lowest, that through the blessed Christ who has raised and ennobled her, she may raise to the highest? Is it not to step forward and do those hidden and secluded works, that often seem left as if there were none to do them?

Is it not to give a hand to those left behind in the onward rush and struggle, to "draw out her soul to the hungry," to "bid the oppressed go free"? Is it not to speak words of hope, when hope seems fled; to proclaim the light, when the darkness is thickest; and strength in Another, when weakness is despair? Is it not in "charity's eclipse" to obscure the faults and failings of others, "to comfort the sorrowful, to support the weak, to be patient toward all"? Is it not to turn from all that is mean, evil, and selfish, and foster and cherish all that is noble, pure, and Christ-like? Is it not to renounce herself, in things great, and what is so much harder—in things small? Is it not "power to heal, to redeem, to guide and to guard; the power of the sceptre and shield; the power of the royal hand, that *heals in touching*—that binds the fiend and looses the captive"?

And where can we learn this, and such as this, save at the feet which were bruised and wounded for us, save on our knees before the heart that broke on Calvary, that lives again, High-priest and King.

Is it not enough? Let us fulfil the duties God puts into our hand, in the manner He desires, and we shall have enough to do, but let us at the same time diligently seek to know the will of God; let us hold our hearts open to Him, that His light may be showered down upon us, and that we may never miss His leading. A step at a time, that is all God gives us. We cannot see what is coming, nor what our life will have been at its close, yet He tells us "This people have I formed for Myself;" and He adds in promise "They shall show forth My praise." (Isa. xliii. 21.) A blessed and holy calling, with Christ within us to teach us to fulfil it. "A chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into his marvellous light."

A SHOE CLUB, for those who attend the village school, has proved very successful in our village. Not only is it a help to the parents, and an encouragement to them and to the children to lay by, but it also makes the school popular, and necessitates a regular weekly visit to it from a lady. The amount of their payments is allowed to vary, and 2d. is added on every shilling the children put in. When the necessary amount is nearly complete, the child is given a written ticket to the shoemaker to allow him to be measured; but no child is permitted, under any circumstances, to appropriate the boots till they have been seen by the lady, and the whole amount paid. At the time of receiving the money (which must always be on the same afternoon in the week), the lady receives it herself from the children as the names are called over. It is a stringent rule, that the shoemaker should return the ticket taken him by the child, and also send in the bill with each pair of boots when completed; the name of the child for whom they are made being also on the bill.

R. L. B.

WHAT SHALL WE DO?

IN these days of active life and stirring interest, this question is no unnatural one; and is doubtless at this moment passing through many a newly-awakened, or I might say, newly-revived soul. May God answer it, in his own mighty power, before the heaven-born impulse dies—before the active principle subside, or be turned by an enemy's chill hand into some worthless channel.

The branches of useful labour in the Lord's vineyard for women are now so numerous, that it would be impossible for us to detail them at any length. Many of these duties—or rather let us call them *privileges*—palpably suggest themselves to the Christ-loving heart—such as Sunday-school teaching, district visiting, home and foreign mission work.

But perhaps amongst all this loving service for the Master, we have too much neglected that of united prayer, and study of the Scripture.

Mr. Moody is now most anxious that, before he leaves our country, he might have the happiness of seeing started in many different parts of London WOMEN'S MEETINGS of this description.

These might at first, and indeed must necessarily, be commenced on a large scale, but might afterwards resolve themselves into smaller divisions, such as weekly Bible readings, Bible-classes, and prayer-meetings. With the view of accomplishing this end, Mr. Moody gathered an impromptu meeting of ladies in room No. 4 of the Mildmay Conference Hall, after a large general meeting of workers connected with the house-to-house visitation. He then proposed as a commencement of this work a meeting for women only, on Saturday, the 3rd of July, at the Conference Hall, when he pressed the expediency of inviting many of the young shop-women to come and join the movement.

If each of our Christian women were now to realize the enormous responsibility attaching itself to each member of God's Church, and perhaps especially at this time of general awakening, and now offer herself to the Master as his loving servant, praying Him to show her the *right* work—the sphere—He has opened, whether large or small, for the employment of the powers He has given, we might see a *new tide* of blessings overflowing our land. The Intercessor is pleading for us above; his power is with us here. May we not now "agree" to send up one united cry to a loving Father in that all-prevailing name of Jesus—"Lord, fill us, Thy handmaids, with wisdom and power in the Holy Ghost; show us Thy will, and give us now willing and obedient hearts, that we may do Thy bidding." And then let us watch for his guidance, nor shrink from any step to which He may call us.

E. R. C.

"I BELIEVE hundreds of women in England are dying for want of work."—D. L. MOODY.

"OUR FIRST, primary business of every day, is to be happy in the Lord."—G. MÜLLER.

SCRAP BOOKS.—A very simple and easy way of giving much pleasure to young and old people in hospitals and convalescent homes, is the scrap book. Get a large blank book, and paste in pictures, interspersed with short stories, interesting paragraphs, hymns, &c., collected from magazines and periodicals, and make the whole as attractive as possible, with painted borders to the scraps of printed matter, and many who would not read religious books will gladly wile away the long dreary hours over a book of this kind.

THE BIBLE FLOWER-MISSION.

At a time when numberless young hearts are filled with joy realizing the wondrous simplicity of the message of God's love to them in Jesus, "Salvation, a free gift, just to be had for the taking,"—many a loving spirit is yearning to show its gratitude for the glorious gift by carrying to others the glad tidings which have effected so marvellous a change in their own hearts and lives. Life to them is no more an unmeaning dream, but a great solemn reality,—one aim its moving spring—to yield back the life redeemed at such a cost in faithful loving service to the Lord. Like Saul of Tarsus, their first impulse is to ask, "What wilt Thou have ME to do?" while in some cases the current of the rivers of living water is so strong that but little human guidance comparatively is needed; in many others, timid ones are longing for some friendly voice to suggest and point out some way in which the heart's love may find vent.

There is one branch of sweet service for the Master that has been so blessed by Him, we feel it may be still more so, if submitted to the notice of those recently brought to God, who through circumstances are hindered from going out into very active service, and yet would be well able to help in this work of spreading God's truth, through the medium of "The Bible Flower-Mission."

Whilst the workers at the Central Depôts, Conference Hall, Mildmay Park, N., and Home of Industry, Commercial-street, Spitalfields, E., are most thankful for gifts of fruit and flowers on Tuesdays and Thursdays, for distribution among the poor, their great desire is to extend the Mission to provincial towns. It is our rule never to give a bouquet unless encircled by a text, as the special object of the mission is to reach the heart through the flowers, and so obtain access for the message of salvation. The following incident will illustrate our intention.

Some flowers having been given with the text—"The blood of Jesus Christ cleanseth from all sin," a poor woman was invited to attend the meetings in a mission-room.

She replied that "she had no time, her business kept her at home washing."

"My friend, has the great washing been done for you?"

She looked wonderingly, and the giver continued:

"You know Jesus says, 'If I wash thee not thou hast no part in Me.' Have you let Him wash your sins away in His precious blood?"

The woman admitted she had not, and seemed much solemnized, saying, "Ah! that would be a grand wash; I must try and get it."

Specimens of the text labels will be furnished on application to the secretary at either depôt.

If young Christians would ascertain the number of inmates in the nearest hospital or union, and take little bunches of flowers, with the texts attached, they would be so joyfully received, and would be surprised at the wonderful ease with which, through the sweet flower gifts, they find entrance to the recipients' hearts, and are able to speak to them of Jesus and his love. Will not many of our dear young sisters take up this little work for Jesus, and also consecrate their voices, and sing in the long dreary wards some of the songs of the better land which have brought peace to so many hearts in these times of blessing? We shall be glad to hear of any young workers who would thus associate themselves with us, either in London or other places

E. A. H.

[1875]

MISSION WORK AMONG YOUNG WOMEN IN BUSINESS.

WE gladly welcome the appearance of a special number of THE CHRISTIAN for young women, and thankfully take the opportunity of introducing to notice, through its valuable pages, an agency which, for nearly twenty years, has been steadily pursuing its course of effort and blessing in our metropolis.

The Young Women's Christian Association, embracing various homes, institutes and classes, for the women employed in shops, show-rooms, work-rooms, offices, and factories, is already well-known in many quarters, as a worthy sister society of the Young Men's Association, which affords the advantages of Christian intercourse and fellowship to the other sex.

It is an impressive fact that our vast metropolis is constantly drawing thousands to its centre, and especially the young from all parts of this and other lands. Many hundreds of these are young girls from quiet country homes, who come to acquire a knowledge of business. "Alone in London" is the experience of numbers of such in our million-peopled city; and can it be wondered that, thus cast adrift, as they too often are, from the sympathies and ties of home and friends, the temptations of worldliness and evil assail these young hearts with an overwhelming force. It is here that the Christian Association comes to the rescue, and by its agencies, draws many a lonely girl within the warm influence of the love that seeks and saves.

Nine institutions are thus working actively in London at the present time, each under the guidance of a resident superintendent, and all affiliated with the General Parent Association, whose head-quarters are situated at 19A, Great Portland-street, W., where all information and further details can be obtained by application to the secretary or superintendent. Nor would we ignore the efforts of various devoted Christian ladies who are doing the same work in several similar Young Women's Homes in London, fully in sympathy with the objects of the General Association though not in affiliation with it. The blessing accompanying the whole work has been marked throughout its progress. Many who have gained spiritual benefit through the influences of the homes and institutes are able to testify to the high value in which they are held. Not a few now scattered throughout England and in foreign lands live to thank God for the light and joy they gained in the happy social Sunday and week evening gatherings at the various centres, while a goodly number are already praising Him in the home of rest above for the lessons they learnt through the same medium. We feel it is not too much to say that the institutions have been found a refuge of comfort, help, and sympathy to thousands of young girls who might without them have wholly missed any decided personal Christian influence in London.

With sadness, however, we are bound to confess that though something has been done, it is little indeed, compared with what remains to be accomplished. The visit of Mr. Moody has more than ever led us to realize what a sphere of work is lying at our very doors. The three evening meetings at the Opera House especially devoted to young women were thronged with eager listeners, and experience leads to the conclusion that wherever the hand of loving Christian interest, is held out to them, their response is ready. Some suggestions

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have been made which, to be carried out to any adequate extent, await the co-operation of many earnest-hearted practical helpers. Who can estimate the intense and ever-increasing importance of making a great effort to reach this class, and to such we would very urgently appeal in advancing them?

The first I would name is public evangelistic addresses (specially for young women), followed by inquiry meetings.

The second is the establishment of private Bible-classes for them all over London.

The third is the formation of an organized band of lady associates, who will undertake to correspond privately with young women awakened at public meetings, to a desire after spiritual things.

The fourth is the establishment of Christian libraries, and the circulation of Christian literature.

It only remains to be added that if each lady in such a band of associates would fix on some especial house or houses of business in her own locality, regarding it as her peculiar field of Christian interest and effort, and looking on herself as a missionary to that house, following out the suggestions given above with regard to it, and taking the young people employed there into her sympathies and prayers, the results might be greater and more blessed than we can even imagine. Are there no Christian ladies who will volunteer for such a service?

M. WETTBRECHT,

Secretary of the Association.

19A, Great Portland-street, W.

"SINGING FOR JESUS."

So many and varied have been the testimonies which have reached us, especially during the past months, of the power of the Gospel message when told out in the voice of song, that we feel that we cannot let our little paper go forth without a few words on this subject.

Perhaps of all forms of woman's ministry, that of singing for Jesus is one which lies most within the reach of all, since it demands neither power of mind, nor any great measure of bodily strength; but never let us forget that the heart must be tuned by the Master's hand, and filled with the love of Christ, before the voice can be used in his service.

In visiting in the homes of the poor, and amongst the sick and the afflicted, those who have never tried the effect of the singing of a simple hymn, have yet to learn its wondrous power to soothe and comfort the children of God, and not unfrequently to arouse those who are as yet far from Him. Many a hymn, sung, it may be, by faltering lips and with a beating heart, has found its way, and gained an entrance, where words—faithful, earnest, loving words—have failed, and has been in God's hand, as it were, a golden key to unlock deep memories of the past, and to bring under the warmth and light of the Gospel, seed sown long years ago by loving anxious hands. How many of those whose voices are now swelling the anthem of the redeemed could tell us that the first notes of that song were caught while listening to the singing of a long-forgotten hymn—recalling lessons learnt in a Sabbath-school, or at the knee of a praying mother!

Have you, as you have gone in and out on your mission of love, met with wearied and careworn ones, whom you have sought to cheer with words of love and

sympathy; and, finding all such fail, have you sung of the rest and peace which Jesus gives, while you watched the face of the burdened one, as the expression of anxious care gave place to one of quiet repose, which told you that the tired listener had exchanged the anxious foreboding for a calm and happy trust in Him of whom you sang?

Have you sat by the sick bed of a little child, and as you have looked on the weary tossing to and fro, in the restlessness of pain, have you sought to soothe it with the soft, low singing of a childish hymn? Then, as you have ceased, and the eager cry of "More, more" came from the parched lips of the little sufferer, has the note of praise ascended from your heart, as you thanked the Lord for the privilege of thus ministering to one of his little ones?

Let none think such a ministry too small to be called service; rather let us remember that nothing done out of love to Jesus, or with the earnest desire to please Him, is little in his sight, or passes unnoticed by his eye of love. Shall we not praise God that He does use the weak things in his service; and as we consecrate our voices to Him let us ask Him to use them for his glory, and to keep them in his holy keeping, until they too join in singing the "new song" in the presence of the King.

M.

"TWO OR THREE."

DEAR SISTERS IN JESUS.—It is in my heart to urge you, wherever practicable, to establish young ladies' meetings, such as it has been our privilege to attend for months past. About a year ago a few of us determined to meet together every week for one hour, just to help each other spiritually.

The Lord had been blessing us greatly, and we thought by searching the Scriptures together we might grow yet more in grace and in the knowledge of our Lord Jesus Christ. I only wish each dear one who reads this paper could be present at one of our little gatherings—we have such happy times together with the Lord, and very rarely, if ever, do we separate without some of our number having received definite blessing.

Constantly do we hear one and another say, "Our little meeting helps me so much. I look forward to it all the week."

We meet in a very simple way, usually commencing with a hymn; then, if any have special requests for prayer, they are mentioned; after which we kneel, but no one is asked to pray. With one accord we bow before our God, and it is precious to wait on Him either with silent or audible petitions. Usually three or four of our number speak aloud to Jesus, and it is so delightful to join with them in asking spiritual blessings. As the main object of our meeting is to get help for daily practical life, our prayers are definite: we seek to forget others, and realize the presence of Jesus *only*.

After prayer we take our Bibles, and any one who has during the week received blessing from any portion, calls our attention to it; we then talk over the subject together, and either ask questions or give Scripture proofs. The hour is always gone too soon. We close with prayer, sometimes a hymn. We have never found any difficulty in the guidance of the meeting—from the first our one desire has been that Jesus should sit Chief and teach us by his Holy Spirit; and week by week we put the gathering definitely in his hands, and very sweetly has He kept us in peace. One of the senior young ladies, at whose house the meeting is held, usually announces when it is time to commence and close; and in case of a long pause may ask if some one will not select a hymn or read a portion, but beyond this no leadership has been found necessary. Secret prayer is always offered before we gather, and we *expect* Jesus, according to his promise, to meet with us

and feed our souls. We have found it exceedingly helpful when dear ones are enabled to lay aside natural reserve and tell out what the Lord has done for them *personally*. It may be some very trivial circumstance in daily life, but coming from the heart it has gone straight to the hearts of others present. Often have we been struck by the fact that many labour under similar difficulties at the same time.

All controversy is carefully avoided; therefore, belonging to various sections of the visible Church, there is nothing to mar our communion.

We are in *earnest*, more religious phraseology or even intellectual Bible knowledge will not satisfy; we seek and obtain real food for daily life—that which will enable us to glorify Christ in our daily home lives. As we read glorious promises we meditate on them, stir up each other to lay hold of them by faith, so that they are practically ours in times of need; and one and another, as opportunity occurs, tell how they have dared to take God at his word and victory has been given.

If only two in a town can thus meet, begin with two: others will soon be glad to swell the number as they hear of the happy hours spent over the Word. We thank God there are many such meetings, but why should there not be one in every town and village of the United Kingdom?—Yours in the Lord Jesus,
E. M. L.

DISTRICT VISITING.

With what variety of feeling will these words be read,—District Visiting. With some the heart will bound forward as at meeting one who knows a dearly-valued friend; from others may come perhaps the deep longing that they *could* feel glad about it; from others again the sigh of dissatisfaction and want that must ever spring from unfulfilled hopes.

Perhaps of all work undertaken for God, this is, in one sense, the most difficult. Missions, meetings, definite *special* efforts for a time or among a shifting people, have all a certain amount of variety, and generally of apparent and definite results; but for the steady, continual, weekly or fortnightly visiting from house to house the same people, hearing the same tales of trouble—this of all works needs the love and patience of the Lord Jesus Christ.

There are so many difficulties to contend with. As we enter more and more into the troubles and needs of the poor, we cling to the blessed lesson He taught who went about doing good, and who so often made the healing of bodily distress a channel towards the healing of spiritual deadness or sickness, and we love to feel we have the authorization of his loving example to strive to tend soul and body at once,—but then comes the baffling knowledge that some attempt to trade upon this; some will receive us for what they can get; some for the bare hope of being temporarily benefited in the future; cases of deception in those who seemed most promising rise up and trample on our hopes; hard, and even shameless and disgusting facts are thrust on us, when we least expect them, and then startled and heart-sick, and even angry, we are tempted to think all the fault is in us; to imagine that we are not fit for Christ's work; that it needs some one with more energy, more influence, more tact.

But what does it really need? Granted, that we are all and much more than we can write against ourselves, does that unfit us for this work? It is far more likely that some fancied righteousness, or love, or tact, will unfit us, than any knowledge of our unfitness. When we know and feel ourselves to be really incapable, really nothing at all, then is our best hour, for then we cease to look for anything from self, and throw ourselves entirely on God. It is his work. In one sense He does not need us in the least. He is all-powerful; He could do the work quite well without us. But in another sense He deeply needs us; He graciously condescends to

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associate us with Himself in his work, and shall we hesitate to answer that loving condescending call?

Surely what we need first of all is to take it to our heart that it is *God's* work; not mine for Him, but *his* in which I work under Him; and then we need a spirit that shall never "tempt the Lord, saying, *Is the Lord among us or no?*" (Ex. xvii. 20). Whatever you doubt, never doubt Him. He knows you have taken this work, hard, plodding work, for Him; He needs you in it; He needs your sympathy, your love, your confidences when you are discouraged, shaken, fearful; your utter trust in *Him* when all appears wrong and hopeless. Without such abiding in Him this work must be tasteless, but with it the love of Christ will constrain you, draw you, lead you, teach you. You will grow to feel, not the hopeless, or hardened, or indifferent, or graceless character of the man or woman you visit, but you will let that rest on one side as it were while *you* feel—Here is a soul Christ died for; here is one Jesus loves; loves *now*, just as he or she is; here is one to whom He is stretching his loving, compassionate arms; shall I draw back, shall I be discouraged? Oh, you will indeed lose sight of discouragement and hopelessness if you speak to the Lord about it all. Everything seems so different when with your own mouth you've told Him about it. It is so safe then; you can then "wait with patience, for that you see not" (Rom. viii. 25) and your want of wisdom will not seem such a loss to you, for you will know you have it all in Him. "If any of you lack wisdom, let him ask of God, and it shall be given him." Is it not simple? Ask, and you have; have it to use the moment you need it. You will find you have to give up fidgeting so about what to do, and what to say; instead you will tell that blessed, great Friend of yours, and then wait on Him. There won't be so much hurry; you will find yourself waiting before the door, or waiting in the midst of your talk, saying, "Now, dear Lord; what now?"

"And evermore beside Him on His way,
The unseen Christ shall move,
That he may lean upon His arm, and say,
'Dost Thou, dear Lord, approve?'"
"Oh, holy trust! Oh, endless sense of rest!
Like the beloved John,
To lay his head upon the Saviour's breast,
And thus to journey on."

Only a few thoughts and ideas can be suggested in a little paper like this.

First, may it be said, when you visit the poor, visit them in the same way as you would visit your equals in birth and education. Be simple and unaffected; say to yourself, God is this woman's Father, as He is mine; He is calling her, loving her, needing her, as He is me; and think that perhaps she, with less teaching than you, will perhaps obey Him sooner or more simply than you did at the first. That will put you on an equality, and give you the right spirit, whether you are well or badly received. The poor quickly feel if we respect their condition; if they are not hurried, if they receive true politeness, very often they will meet you half-way, and at last admit you to their confidence, but first they will generally judge you by their own standard, and study your motives; be patient with it; you will never force a soul to good by rough handling; but you may "win" soul upon soul to Christ. Then, if we are to believe half what is written and spoken in the present day on the evils of indiscriminate charity, should we not be very careful in this matter; careful not with our own pros and cons merely, but with "the wisdom that cometh from on high;" and above all should it not be known—be a settled fact through our district—that our object is a religious one; to teach how to "cease to do evil, and learn to do well" (Isaiah i. 16, 17), by bringing souls to Christ? And this brings us to the

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thought, are we to expect conversions? Is not that our aim? Must we not expect to reach it, that is, expect that God expects and intends to reach it with us? It makes a wonderful difference if we actually and definitely expect conversions, or if we only think they might perhaps happen. In the latter case we are pretty sure not to be thinking very much about its being *God's* work, and perhaps not to be speaking to Him very much about it; in the former we shall be set upon it, praying, working, tending, not impatiently, but patiently, sure in God that what seems so impossible out of Him, will, must come. It seems out of the question to try and follow any definite rule for reading and praying in each house; some will not leave a house without either one or both. Must not the "wisdom from on high" teach us wisdom in this? And then, when we have asked it, and the way does not seem open, and we come away without having done it, do not let us distress ourselves, but let us believe God led us not to do it, and believe that since He was willing for it, and we willing to obey Him, it was the *best* that it should not be done.

Yet, surely our aim should be to read the Bible, not every time we are in a house, but certainly sometimes. The difficulty of doing it the first time is very great—though sometimes it is found to be much greater the second or third time—but, as a rule, people cannot be very put out if you ask to read a bit of something which interested you that morning? Perhaps no comments may suggest themselves, perhaps no conversation arise, but has there been no blessing? "My word shall not return unto Me void," saith the Lord God Almighty.

Personally it is a wonderful strengthener to us of our faith in the words of God himself. Then, if people find we like to read the Bible, they don't often object to let us have the pleasure, and will begin themselves to think there may be something in it; for those who find these things a great effort, whose hearts tremble as they speak, and whose words seem to fail on their lips, those may find a sort of common sense help in the thought suggested to a most shrinking child of God—"They don't know in the least how frightened you are; they have not an idea that you are trembling, and most likely are very afraid of you!" After all, that is but the negative side, for beside us there is One who holds our right hand, saying, "Fear not, for I am with you."

Wo women have much to help us in this work; women will sit and gossip with us about their children, their clothes, and their ailments, as they cannot do to a man. This gives us an advantage; don't let us think the time lost that is spent thus: it opens many a heart, and in their turn they will listen to us for our story; theirs is old enough and wonderful enough, but ours is older and stranger still.

Then ought we to content ourselves with visiting the women, and only seeing their husbands if they happen to be ill? This is bad policy if we want to win the house to God. For the most part we only get half a woman till we get the husband. We must not forget that in most cases he is emphatically the *master*, and the house his; it is a hard stand for a woman to make all by herself on the side of truth and religion. We know all that is said on the other side against women teaching men; well, we don't want to teach them, we want to ask them. Perhaps one of the most wonderful things, under God's blessing, is the persuasive power of a Christian woman on a man, rough, uneducated, despising his wife, neglecting his children, and indifferent to God. Perhaps one reason is that they know we cannot *make* them; that it is a sort of grace in them to listen; it brings out a gift from them to bestow, and to give always enables. However it be, must we forget them? Must we not thus strive to help the wives and mothers? Our evenings?—"God loveth a cheerful giver."

These seem very worthless ideas, and perhaps all who read

them may have thought these and many others out far better, yet the need is so great, there is a longing in every soul to swell the call to God, for God, in God.

Oh! let us pour out our hearts, our lives, over the people committed, in however subservient a way, to our charge. It needs it, the very gift of *ourselves*, the giving out of all that makes Christ dear to us to these people, of all that makes sin hateful to us—and let us never be afraid of condemning sin and evil unequivocally; their consciences answer to our words, and they soon feel the difference between hating sin and hating them.

Has not St. John said, "We ought to lay down our *lives* for the brethren"? How little we understand such words; how little we ponder them; yet, He for us "poured out his soul unto death."

OUR FACTORY GIRLS.

Few of our readers are aware of the depth of degradation to which a large number of our factory girls sink, and of the consequent violence of the persecution borne by the few who are brought to the knowledge of Christ, and who venture to declare their faith.

A factory girl often becomes her own mistress when very young, refuses to live at home, and takes lodgings with one or two other girls of her own age, where, with no parental influence or check, she does that which is right in her own eyes. She spends her evenings in the public-houses, penny gaffs, &c., and thus becomes acquainted with, and often a prey to, the lowest of all her sex.

Thus her tastes become depraved; all of womanly modesty is lost; a rein is given to the high spirits of her age, and they find vent in the coarsest and most unwomanly language, and not unfrequently these poor girls find an absolute pleasure in fighting. Of course, intoxication is very common among them, and it is fearful to contemplate that the wives and mothers of a class amongst our working men are receiving recruits from these wild creatures.

There is a great deal of kindness among them. Often for one of their number they will exercise considerable generosity, if she is placed in a position of want. Thousands of these girls are congregated together, and we are informed that the language and songs in some of the factories are of a lower description than could be conceived.

What is the cause of this state of things? Surely these poor girls want a living Jesus, and loving hearts to tell them of Him. My own experience among them is that they are keenly alive to anything which is unreal, and their coarse jests upon sacred things are frequently most painful. But a loving heart and patient persevering effort *does* win them.

And now as to the way of recalling them. To do so at home is out of the question. If they are not at the factory, they are "hanging about" the streets, or in the public-houses, theatres, or penny gaffs until a late hour, after which they are neither in a state nor humour to listen. The only hope is to attract them to meetings where the Gospel is pressed upon them with the least formality possible, and where every girl will find herself lovingly and warmly welcomed.

They are, when touched, a very emotional class, from their long lack of self-control, and are just as easily moved to laughter as to tears, and often when in a meeting keep up a subdued giggle the whole time, which is best dealt with by being unnoticed.

Most sadly do these poor girls need some safe places to spend their evenings, for, of course, their lodgings do not comprise any more than a bedroom where several sleep together; and in some towns where these have been provided they have been warmly welcomed.

Will our sisters in Christ cry unto God with faith that while London is being moved by the power of his Spirit the

factory girls may come in for a large share of the blessing? Efforts are already made to reach them, and more are in prospect. Should God lead some of the wildest to Himself, they will prove the best missionaries to others of their class; and we cannot but hope that should there arise an awakening among them some Christian women would find it on their hearts to band together and provide some rooms where these girls can sew, read, or be read to, hold their prayer-meetings, &c., and so have some place to call home ere the winter sets in.

"The time is short," we may not long have the precious privilege of ministering to our beloved Lord in this work.

Oh that his own voice might say of each of us: "She hath done what she could." L. BAXTER.

EVENING SCHOOLS FOR YOUNG WOMEN.

THE few following suggestions are offered for those young ladies who are asking *what they* can do for Christ, as being a work for which there seems great need and ample scope in country towns as well as in our cities.

Generally there are to be found numbers of girls from thirteen years old and upwards gaining their living by working in factories and paper mills, or as machinists in drapery and outfitting establishments, or else as helpers by the day in domestic service, and during the winter months (at any rate) these are released from their work as early as seven o'clock in the evening. When the weather admits of their being out, the two following hours or more are often passed walking about the streets. Most of them are very ignorant—many quite unable to read. It is amongst this class that for the last four years some young ladies, with myself, have had the privilege of working, and a few hints as to what we have found to be the best mode of carrying on the work I now give very briefly.

After having obtained some suitable room for the purpose, once, twice, or three times a week, invite some of the girls about to come in, telling them it is an evening class, only going to be for those of their own age. Many may at first refuse, not having the least desire to be taught any more; but in most cases they will change their minds by the reports brought them by those who go—and in our case, by the second year of its being carried on, it was found necessary to make a decided limit to the number admitted, otherwise we had more than our staff of teachers was at all sufficient for. And here I would say that it is very important not to have a greater number than can be *easily* kept in *perfect* control, though as regards this, much depends on the number and efficiency of the teachers. Very much also depends on not taking the girls too young; those under fourteen years of age should not be admitted. The older ones do not like learning with young ones, many of whom know much more, having had greater advantages these last few years from the schools, and it requires great tact not to treat them as if they were little children. Many of them are very ignorant, but we have to remember that they are beyond the age when instruction can be forced upon them.

From 7 till 8.30 we have usually devoted to reading, writing, &c., on one evening of the week; needlework generally the other, one of us reading a simple suitable book whilst the others are engaged in fitting the work. At half-past 8 the books, slates, &c., are taken away as quietly and quickly as possible, so as to allow no time for talking, and a hymn is given out, after which one of us reads a passage of Scripture and speaks for a short time to the girls, the especial object being to set forth Christ as a Saviour for them, and we conclude with prayer.

The Lord has very much owned these feeble attempts to set forth His love to them in blessing his word to their hearts, and we have good reason to believe that many have taken the Lord

Jesus to be their Saviour, and are going on their way rejoicing in Him, whose lives are now proving that He is theirs.

In giving these few details of our work here, I do not, of course, mean that they would apply in all places. Circumstances surrounding must affect our arrangements, but I do think that in all cases *punctuality* as to the hours of commencing and closing, and kindness with a *firm, steady control* ought to be strictly observed by those who take the chief management.

Many of this class of girls are poor, miserable, abject creatures, whose hearts need to be warmed and won by love; others are bold and forward, and with these it is necessary to guard against undue familiarity. How much do we need to have our hearts filled with the spirit of Him "Who of God is made unto us wisdom." It may, perhaps, be thought by some longing to enter on some field of service for the Lord, that it does not seem directly so, to devote so much time to secular instruction; but if we ever let our pupils see that our greatest desire for them is their spiritual life and growth, let us help them also to use the brains and hands that God has given, that there may be so much the more wherewith to glorify Him.

May all work which is put in our way of this or any other kind be taken up, not as the outcome of any restless desire which shall be gratifying to self, but done joyfully with a *single eye to our Master's glory!*

Since writing the above it has struck me to make a suggestion about books for reading to this class of person. It is well no doubt to vary them, but it is also well now and then to read them something that opens out their sympathies and widens their interest, such as some accounts of Dr. Barnardo's work or Miss M'Pherson's, which takes away the too often prevailing idea with some of them that they are the most worthy objects of pity in the world.

W.

SCHOOL INFLUENCE.

For those who are still at school I should like to write a few words of encouragement. A school life is one which affords constant and continual opportunities for witnessing for our loving Father and gracious Master. If the reader of this paper should be the only sincere earnest Christian in a school, dear reader, take courage. Seek to find *one* other ready and willing to hear the Gospel (there will always be *some* longing for Christ), pray with and for that one in faith, till she is one with yourself in the Lord Jesus. If there are other Christians around you, praise the Lord for that, and get to work speedily amongst them. In recess time, or after work in the evenings, or whenever the time may be that you have at your own disposal, get leave for some of you who are believers to go to a bedroom or sitting room for a prayer meeting; let each one take part, and never mind how shortly or stumblingly, only be sincere, and have Bible reading together also. Make the unconverted girls a special matter of prayer, and then get leave for a meeting—say once a week—for any to come who will, those who are on the Lord's side making it as bright and interesting as they can.

You will soon find that the interest for religion will grow; they see you are in earnest, and willing and ready to be laughed at and teased for what they may call your "sanctity;" but notwithstanding they are convinced of the reality of the whole matter.

Get an opportunity of speaking privately with each one who has attended the meetings—much may be done in this way—in the walk or in the garden, and also by slipping little loving sympathizing notes into the hand of one and another, when occasion offers itself. Oh! do stir yourself to work *now* for Jesus. You are daily brought in contact with those who, when once they have left you may never meet again, until before the judgment-seat of God. What sorrow

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you will then have that you had not spoken a word for Jesus when you might. I beg of you, consider solemnly and prayerfully Ezek. iii. 17-19, xxxiii. 8-11, and Prov. xxiv. 11, 12, and see if your mouth *can* be closed any longer.

FROM A SCHOOLFELLOW.

OUR ENGLISH SISTERS IN PARIS.

"I will praise Thee, O Lord, with my whole heart."

"I will sing of the Lord, because He hath dealt so lovingly with me."

"I will praise Thee for ever, *because Thou hast done it.*"

Yes, *He hath done it!* The Mission Home for English Women in Paris is felt to be *his gift*, and the burden of praise has replaced the oppressed sense of want with which the need of the purchase of this Home was made known only a few months ago—fully answering the query, "Is there anything too hard for the Lord?" But although the house is secured and paid for, the amount needed for necessary alterations, furnishing, &c., is not quite made up.

Another need, too, presses very closely—that of lady helpers. Much prayer is going up unto Him in whose hand are all hearts, to move such as He would call to this important work.

Few can realize the creeping sense of loneliness with which, weary and disheartened by want of success, many a friendless girl has walked along the gay and crowded boulevards of Paris. One whom chilling disappointment darkened to despair—which a kindly word of sympathy might have dispelled—felt death better than life. Mercifully she was stayed. "I should not have done it," she wept, "had I thought *any one cared!* It was not that I wished to die, but that *I did not know how to live.* If *only a dog* had pulled my skirts I would have come back!"

Surely as a *preventive* work this appeals to the strongest sympathies of Christian men and women.

Some come to the Home (which has now sheltered 430) needing rest and care, ere they continue the too often single-handed struggle for daily bread. One was recently brought very spent. All she needed was *rest*, she said. With her the words seemed to have a double meaning. She knew something of Jesus, and of coming to Him, but had not yet given Him her full confidence.

"Somehow He seems very near to me here. He must be in this Home!" she said.

She was urged to break the barrier, and to give full entrance to the One who knocked without, who only asks for an undivided heart. She did so, and her little room became the trysting place between a newly found Saviour and her soul, realizing its rest.

Not so her body—it was too worn out in an active faithful service, which she had carried beyond her strength, even to rally so as to get to her distant home in Prince Edward's Isle, to die! The overstrained nerves refused the fresh impulse of life it was sought to give, and in a few weeks "her lifeless body lay a worn-out futter, that the soul had broken and thrown away"—obedient to its Lord's call, to enter a higher rest and a better Home.

Dear Margaret! it is sweet to recall her testimony, which will ever be precious among the earthly records of the Home—"He has arranged it all so lovingly for me"; and to remember that there is a more enduring one in heaven, of the prayers of blessing on the Home, which rose from her dying lips.

And shall it not be one re-echoed by the living, and upborne upon the hearts of many, for the life-giving

power of his presence to fall upon many a dead and weary soul within the walls of this Home, and for the full realization of his promise: "Mine eyes and mine heart shall be there perpetually?"

ADA M. LEIGH.

77, Avenue Wagram, Paris.

OUR SERVANTS.

I THINK there is one little thing that every Christian can, and ought to do, for Jesus: it is this, to seek kindly and prayerfully the salvation of their servants' souls.

There are many young Christian ladies who from various circumstances are shut out from much active work and feel perhaps

"There is nothing I can do."

May I ask such—Have you spoken to your servants of the love of Jesus? or if you have done it once, and have not been very cordially received, have you grown disheartened? Ah! try again and again; remember the Lord Jesus was very long-suffering with you and me. How long did we keep Him waiting before we trusted Him?

Invalids, too, have many opportunities of speaking for Jesus to their servants; and they will value what you say, if they see you patient in suffering, grateful for their services to you, and not too hard to please.

Then there is another class of Christian ladies—they are very much occupied in the Lord's service, they are out most of the day, visiting in hospitals, teaching classes, mothers' meetings, &c. &c., and often come in weary. May I ask such to give a little time to the servants? You will find in the end how they will like it, and above all you may have the joy of leading a poor weary one to the Saviour.

There are many ways of working among our servants. I can't help thinking the first is by our lives; we little know how they watch us, our conversation at table, our manners, our dress, and above all, our behaviour to them—a hasty word, a harsh suspicious judgment, and we have done a great injury to them, and more than may be apparent at first sight, for when we wound their feelings, we lose our influence, and they doubt our Christianity, and the power of God. I have known of servants saying, "My mistress can't be a Christian and do so and so." Then let us live Christ before them in the little details of daily life, and so when we come to speak to them about their souls, they will believe that we have a power in us (1 John iv. 4).

Each of us knows what little opportunities we have of speaking to our servants; in some homes, some of the servants are always in on Sunday evenings, and perhaps they feel lonely, and have nothing to read, then won't you ask them to come and read with you next Sunday evening, and when they come, make them at ease, and set Jesus very clearly before them; and perhaps, you will find to your joy that servant is a sister in Christ, though you never knew it before; then you can help each other, knowing you have the one Master (Eph. vi. 9). In some cases an afternoon in the week is more convenient for them—suit them, for they are often hard worked. If you can, sing a hymn for them, it does so cheer them and attract them to come again. I would beg you not to be content with having your servants at family prayers, and seeing that they go to some place of worship on Sundays, but do speak to them individually, and when you can, let them go to special meetings.

Then when Christian mistresses are engaging new servants will you pray much about whom you are to take, and of course you will see some who do not suit—give them a little tract with a kindly word. When servants leave you, don't lose sight of them, get their address, and send them a letter sometimes, suited to their state of mind (as far as you know it), and also some papers like "The Herald of Mercy," or "The Christian Arabassador;" others will benefit by them, and it

makes the poor things happy to feel they are *not forgotten*. Most of us may shortly meet with new servants, when we go for a summer change—to the country, seaside, or watering-place—then do remember the servants in hotels or lodgings, and give as little trouble as you can, and here again offer a little book, and tell what a dear Saviour and Friend Jesus is.

The Lord has led me to work thus with our servants, and lately when I heard of the death of one who had lived with us some time ago, I felt so thankful that she had been told, though in much weakness, of a present salvation. I have great hopes that she accepted Jesus, she certainly loved to hear of Him. Another, who has gone into a new situation, writes that she wishes she could come again and read and hear of Christ. But let our confidence be in God who promises Isaiah lv. 10-11.

Should this meet the eye of a believing servant, I have a word for you too. There is something you can do for the Lord. Do your work very thoroughly, be very obliging, and not self-seeking, and you will find the religion of Christ commended to your mistress and fellow-servants. Remember the little Syrian maid (2 Kings v. 2, 3): "Go and do thou likewise" (Luke x. 37).

M.

PARISH WORK IN LANCASHIRE.

A MISSION specially to women and children has been carried on for about three years in the parish of St. Thomas, St. Helen's, Lancashire, and has been greatly blessed of God. There are five meetings each week, for women of all classes, and two children's meetings. The work was originally begun by deaconesses from the Liverpool Deaconesses' Home, who worked with great devotion among the women. Bible-classes, mothers' meetings, cottage meetings, children's prayer meetings, and children's Sunday evening school-room service, make up the sum of weekly meetings. The Bible-class numbers nearly 200 women of all ages. There is a mothers' meeting and a cottage meeting specially for the women of the *very* lowest class, who have been reached most successfully in a way I would earnestly recommend to ladies working among women. To some of the better class of working men's wives, earnest Christian women, I represented the sad state of many lost ones around them—reminding them of the blessing they, having received themselves, should try to make known to those careless ones. They agreed to bring them if possible to a cottage meeting and to a mothers' meeting, to be held in the evening for them. They go to their homes, call for them, and accompany them to the meetings—indeed I know they have sometimes to *lead them clothes to come in*, which they do rather than lose the opportunity of getting them within the sound of the Gospel. We began the movement in fear and trembling, dreading the possible behaviour of those rough women; but God heard our prayers. We have never had any rebellion, and some of these women have, I do trust, begun to live sober and steady lives; and we have great hope, with God's blessing, that more than one is permanently rescued and reformed.

We have also a meeting for *girls*, exactly on the same plan as our mothers' meetings. This has been *most* successful, and I wish it were carried on more generally. We get a great hold over the girls; they become attached to us, and having them all there quietly by themselves we can speak to them plainly and lovingly (at the Bible lesson, with which our meeting concludes) of their own peculiar trials and temptations.

This meeting should be made as *lively* as possible. We have a good deal of singing, and our girls sing well, and take great pleasure in learning new tunes, &c. On Sunday evening we have about 400 boys and girls. Here again the "respectable" children are trying to bring with them as many as possible of their little neighbours, too ragged, alas, for church-going.

The great secret of this work is, first, of course to ask God's blessing on all one und takes, and to wait for his leading; then to make it a missionary work. Let those you have every reason to hope are Christians be urged to begin at once to "bring a neighbour;" even little children do this. It is cheering indeed to see a woman come in to the Sunday Bible-class, followed by a friend, whom she will introduce with "Please, ma'am, that is my next neighbour, so I've brought her." The dear little ones, too, will try their best to bring in all they can—with such delighted faces when they succeed.

As a result of this work, many homes have been reformed, and are clean and tidy now. I look for this practical test. Some too have become communicants, and are bright and happy Christians. To God be all the praise!

I may add that I find a lady works best among the manufacturing classes. Indeed the large numbers that have to be met and spoken to make the work (in my husband's parish at all events) quite beyond an ordinary Bible woman—who would, however, be useful as an assistant. If I could be of use in giving any further particulars I should be glad to do so.

M. A. MOCATTA.

SUNDAY-SCHOOL TEACHING.

This is one of the most frequent ways in which young women work for Christ. They begin with ardent, longing hearts, which many, thank God, carry with them for ever—more ardent, more longing, more loving than at the first.

There are others, however, who find the interest gradually lessens; the difficulties increase; the children are noisy, impertinent, indifferent; and what was at setting forth a pleasure, becomes a hard duty. It is now, "I ought to go," "I ought to like it," "I ought to be interested," &c., instead of the pure outflowing of a soul that must work in this special way for Christ; that must have a share in gathering in the little ones of his flock.

I much want to say a word about this, as I know these two states so well, and God is so willing to teach us the remedy, and make it an increasingly joyful work.

The first great step is learning—knowing—that in one sense it is not your work at all; it is God's work: He is going to lead it in the very best possible way, and bring about the very best possible results. Have not you been thinking a little—perhaps unconsciously—that you were to lead it for Him, and that your leading would issue in these good results? Now put that thought away, and a great hindrance will be gone. It is God's work, and He will not let it suffer: submit yourself most entirely to his blessed, loving, wise leading. Do not think of you and Him working side by side, but of you working under Him. It is the same thing, and yet, perhaps, the latter words help us to understand it more easily. Discouragements, difficulties, disappointments, must come. To the end of the world boys will be boys—some full of fun and mischief, some rude, some noisy, some dull; and girls will also be the same as in the past—some vain, some stupid, some all impressionable for the moment, some hard, &c. But when these things come, do not forget that God, the Father Almighty of you and these children, is going to do wonders both with you and with them.

When you feel that you cannot possibly manage them—when you think that all your influence is gone—do not think the work of grace is at an end. Perhaps it is just begun: perhaps God had to teach you your incapacity before He could show you his power.

Expect great things from Him, for Him; do not imagine the disappointment and sorrow are all on your side. When you are grieved about a child, think that God is far more grieved; when you are anxious, remember He who gave his very life is

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far more anxious. Trust in that living, loving power, and, come what may, fear not.

There can be no room for fear if our hearts are right open to God, and we are walking faithfully towards Him.

Strive for a quiet, firm rule over your class. Inward perturbation or irritability communicates itself to the children. The quieter you are yourself, the more will the firmness tell. Patience subdues far more certainly than noise. Do not be for ever finding fault—it makes the fault of small importance; it is better sometimes even not to notice a thing than call special attention to it. Yet do not be afraid of a sound rebuke when it is justly needed.

Be very sure you yourself know what you are going to teach before you begin, and give your best every time. More and more the conviction seems growing of the utter uselessness and even of the hardening effects of teaching bare facts. A great amount of Bible knowledge will not necessarily serve a child of itself; children cannot easily apply things, or quickly see their connection. Aim to implant every fact, not as a simple fact, but as something of special importance to them—something which they will be the better for knowing; do not let them think the Bible incidents are told at random.

It is a matter of much pain to most teachers, the glib way in which children rattle off the Gospel truths, showing plainly they are mere words, to which they attach no very definite meaning.

Will not the only remedy be to teach the Law to a child; to strive to educate the conscience to see what sin is; that it is sin, whether in children or grown people, which must separate from God? Teach the Gospel, but show from what it saves, and why it saves, or it will lose its truth and strength.

If possible, visit the fathers and mothers. It makes a great difference in your teaching, it is a check on the children, an interest to the parents. It gives a kindly affectionate feeling; to all; parents like to be consulted and talked to about their children, and like to feel that you desire their help. If possible, never complain; let your visit be a pleasure, and gradually they will second you in all your aims.

Seek opportunities occasionally to talk to each child alone. Don't let them think they are just "a class," but teach them there is a special bond besides—"You and I." It must be a very rare case that will altogether resist such appeals; be as careful in making them as if you were speaking to the most refined person in the land. However rough, or even low, children are, Nature preserves a chord of simple goodness in every heart; touch that, and the child will know there is such a thing as the possibility of a better life. Try to foster a feeling of responsibility, especially in the elder ones; let them feel they can help you; that you look to them; want to trust them if possible.

And is it wise to praise for always doing right? It sometimes seems to make right, in one sense, a cheap thing, and in another, an expensive thing, instead of the grand, noble thing it is,—standing by itself, just because it is right. Probably circumstances and differences of character can alone teach this.

Then, above all, pray for your class, not only collectively, but individually. Talk to your Father in heaven about the one that will laugh and make such capital jokes, and the one that will fidget, and the one that won't speak, just as you tell it to your neighbour. Your neighbour cannot do much to help you, if anything: "with God all things are possible." Expect the conversion of the children; surely He who said, "Suffer the little children to come unto Me," expects it.

If you have never seen a child's conversion, and do not feel able to believe in it, ask Him to teach you about it. He is most tender and merciful in answering such prayers. The thing that will grieve Him most will be for you to grow discouraged and faint-hearted; it seems to say that He has forgotten you and them. Do put all uneasiness away, and trust

Him to lead and teach you aright, and to instruct those children of his wisely. You cannot have faith either in yourself or the children, but you can have faith in God for both of you. Trust Him; trust that living, loving, almighty Father. Satan's desire is to hinder you by making you discouraged and undecided; all he can put into your heart about yourself or the children is very probably less than the truth—acknowledge it; say, it's all true, but God is on my side; it is His work; I am going His way; following His commands; I am working under Him, and I will not, dare not, fear.

H. L.

SINGING IN HOSPITALS.

A short time ago, one of my friends and I began to visit the sick wards of the workhouse in our town. It has proved such blessed happy work, that I venture to send this suggestion to *THE CHRISTIAN*, in the hope that some others may be encouraged to do the same in their own neighbourhood.

The first time we went we sang a number of Mr. Sankey's hymns, and these formed a good introduction, as the people evidently liked them, and asked for more. It was so easy to speak of the precious truths expressed in the words of the hymns, after singing; and we went from one to another, just having a few minutes with each. We always sing a little, and the very sick ones tell us how in the night often the words ring in their ears, and help them to bear the pain. The convalescent room is very interesting, and here it is possible to speak to the whole, and read or have prayer with them, as one sees fit. Of course, no rule or plan can be laid down, but all needed wisdom, strength, knowledge and guidance in these things, we have, in answer to believing prayer. I could tell of many touching cases and of much blessing, but I must not in this short account. I think if six or even fewer could arrange to go in turn, two together, if more could not regularly, it would not only be a help and comfort to the poor lonely inmates of our workhouse, but prove a real help and joy to any who will take up this work. We have found it to be so, and often have come away from the sad scene of suffering, strengthened and refreshed in our own souls. Our God is faithful to his own promise, "He that watereth shall be watered also himself."

E. C. W.

BRIGHTON AND HOVE YOUNG WOMEN'S CHRISTIAN SOCIETY.

DURING several years of Sunday-school teaching, it was constantly an anxious thought with the writer as to what became of the *mass* of our Sunday scholars, when they grew beyond the influence of their early instruction. This led to the commencement of a Bible-class for young women over sixteen, made known by the circulation of small printed bills.

Five young women were thus first gathered together in April, 1857. Reading round was quickly ascertained to be a decided hindrance, and singing was soon instituted at the beginning and close. A small lending library, given out monthly, was shortly set on foot. It was felt, that to be successful, the meetings must be carried on as little like a Sunday-school class as possible, and therefore, as numbers increased, no register of names was taken beyond that of those who held a library book. Cards of the class were for a time circulated by the members in different localities. In the course of time it was found that great objections were raised so long as the meeting was not held on *unsectarian* ground. So, a few years back, a separate room was rented, capable of seating eighty persons. And, for the sake of strangers especially, it was found expedient to have a name, which was then put up at the windows; and during the time of the Sunday meeting, from 3.30 to 4.30, a board is put out at the door, thus giving passers-by a welcome.

There is also a meeting for singing, with an harmonium, every Tuesday evening, followed by a prayer-meeting; and on Thursday evening the room is opened for those who wish for the opportunity of *personal* conversation. The average attendance on the Tuesdays is from fifteen to twenty, and on the Sundays from sixty to seventy. For the advantage of many who can come only on alternate Sundays, it has been found most beneficial to take subjects from the Old and New Testaments alternately. The library, which hitherto has been perfectly free, contains 300 volumes, and is given out before and after the Sunday meeting once a month. A tract or little book is also given to each one on passing out. All the work is *voluntary*, and, except with the kind and unsolicited aid of a few friends, the expenses are met by those who benefit from the meetings.

The chief feature of the work is, that it is *thoroughly unsectarian*, the members coming from all sections of the Christian community—love to the Lord Jesus, and to young women for His sake, being the *one* bond that unites us; and as our needs have never failed to be met, so we conclude the Lord would have this little corner of his vineyard continue to be occupied. Finding many young women get no other opportunity for Christian instruction than this Sunday afternoon meeting, it has merged into a *simple* service; and since the blessing of the Lord has undoubtedly rested on all the work carried on in his name, to Him be all the glory.

A SUCCESSFUL COFFEE-ROOM.

WITH regard to special branches of work for those of us who have truly given our hearts to the Lord, I should like to suggest one in which I have myself been much interested during the past eighteen months, and in which the Lord has granted us much success. I refer to a *coffee-room for working men*. This room was opened one autumn to meet the needs of our poor men in these various ways:—For breakfast, many having hitherto been obliged to go to the public-house for their early meal before going to their day's work, and thus commencing their day on beer, or perhaps some strong spirit. For dinner, or any other meal during the day. For a sitting-room, where they might turn in at any time, as a refuge perhaps, from the noisy, comfortless homes in which too many live; or from the public-houses, where so many are absolutely ruined both in soul and body. As a refuge, too, from the thousand temptations that beset the working man, in the shape of evil companions, the ridicule of scoffers, and the blighting influence of the *language* so constantly heard at the corners of the streets.

Our rooms are open from 5 a.m. till 10 p.m. each day in the week, except Sunday, and a warm welcome afforded to all who like to enter. That all may feel perfectly at home in coming in and out of the building, no charge is made, except for the food sold: Coffee, 1d. a cup; bread-and-butter, ½d. or 1d.; dinner, 6d. or 8d.; besides coffee, gingerbeer, lemonade, syrups, tea and cocoa, are sold to a great extent among the people—beer and spirits being always excluded.

These rooms have been so strongly appreciated, and so much sought after by the class of men for whom they were opened, that they are now far too small for us.

Attached to the men's coffee-room we have a similar room for boys, in which books and games are provided. During the winter months and on wet evenings in summer this room, too, has been always over-crowded, the boys welcoming most heartily any effort made for their good, such as reading aloud, hymn-singing, or quiet conversation about the loving Saviour who *cares for the boys*. Many of these poor fellows have been won to Him, through the peaceful, happy influence of these hours, when, as one of them said, "It's all good, and there isn't temptation."

But this brings me to the point, on which I believe truly

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rests all the success we are enjoying, and from which we still expect far greater things. And this is the prominent place *The Bible* has taken in our machinery.

On every table we have a very large print Bible, and a Testament of large size with Psalms. These are in constant use, and are greatly valued by the poor men; even at their hasty five o'clock breakfast a hand is stretched out to grasp "the Book," and "just a verse" taken before the early start to a hard day's labour. How many a heart has been cheered and comforted by the precious sentence, often repeated to one and another during the day, and carried back again to the coffee-room at night—"I just want to look up that nice word I saw this morning." Every night, too, the rooms are closed with prayer and singing, and perhaps a few verses of Scripture. This is always kindly received, if cheerfully and pleasantly introduced and made very short; we commence this at a quarter before ten, making it last only a few minutes: and as it is the rule of the evening no one objects, though occasionally a man may walk out as we begin, thus making his quiet protest against the proceeding. A very little persuasion, however, at perhaps some other and quieter opportunity, generally convinces him that "as God has so graciously given us the room, it is our duty to thank Him for it, and our privilege to ask his best blessings for ourselves." Over these two coffee-rooms we have others of a corresponding size, in which meetings, for reading the Scripture, prayer, and singing—all *very short and homely*—are held twice a week; a Bible-class for the men only, once a week; in winter, a night school, twice a-week; and, every Saturday night, a very popular gathering for practising Mr. Sankey's hymns.

These hymns are great favourites, and are constantly asked for in the coffee-room, the poor men often saying, "Oh, is it time to close! we could go on *all night* with the singing!"

The men who are engaged in serving the coffee, and taking a general care of the work, are all bright and earnest Christians, and full of interest in those who attend the coffee-room and meetings. "Love ye the strangers," is also quite one of their daily mottoes, and is strongly manifested in their care for the poor wayfarers who, from time to time, drop in, often meeting a kind and cheering word, or the helping hand of a fellow-man, just to lead them to the Saviour, whose heart is love, and whose power is greater than the power of strong drink.

In visiting the coffee-room one evening, I saw a man sitting alone by one of the tables. "How are you getting on?" I said to him; receiving rather a hesitating answer, I asked if he had tried the happiness of serving the Lord Jesus, when he said, "Well, miss, I find *rightouances a very hard job*!" and in saying so, expressed what multitudes of our poor as well as rich neighbours are feeling at this moment.

Will our sisters not carry a message of love to these weary hearts? a message of power and victory over sin through a conquering Saviour? a message of joy and peace through the indwelling presence of a Holy Comforter? Your message will be well received—"fear not"—on Jehovah's arm you may safely lean, while you go forth steadily and patiently to this all-important work.

In concluding, I ought to mention that though the *tone* of our rooms is scriptural, we have general reading for the people, large musical boxes, stereoscopes, a model electric telegraph, galvanic batteries, microscope, graphoscope, &c., as well as quantities of games of different kinds, excluding cards and dice, of course, as this would, or might, induce to gambling, which, even on a small scale, would be objectionable.

By *general reading*, I mean books of various kinds, with which friends have generously supplied us—also the daily papers, and various popular magazines. The walls are covered with maps, texts, and pictures, and the place generally is as attractive and as comfortable as we can possibly make it.

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If the Lord will graciously incline the hearts of some of his people to take up this or some similar work, my object in thus writing will have been accomplished. In commencing such an undertaking, however, let me suggest that much prayer should be offered, and much wisdom sought for the arrangement of *each detail*; a devoted heart being the first *essential* to success.

Let me commit this paper to the prayerful consideration and loving effort of your lady readers.

Tower Hill, Dorking.

E. R. COTTON.

RESCUED AND RAISED.

SEEING in THE CHRISTIAN for June 17 an invitation to young women to give some account of their Christian work, I thought I would say a few words about ours, to help and encourage those who are beginning to work, and with whom it may be "the day of small things."

About four years ago we were led to reside in a neighbourhood where there were a great many girls and children too ignorant and ragged to go to an ordinary Sunday-school. At the suggestion of some friends, three of us, one Sunday afternoon, held a children's meeting in a poor woman's kitchen. There were thirty-six of them present, boys, girls, and infants. We did not do much besides singing and telling; them a few little tales, &c. We continued there for a few weeks, till the numbers made it necessary that we should seek increased accommodation. We took a house, and had the three divisions of boys, girls, and infants in separate rooms. We soon found the girls' department becoming very important, and after due consideration decided to give up the boys' class. Since then we have had a steady increase of members, and also of interest; we have had to change our premises several times. Now we have nine teachers instead of three, and a school of about 100 girls, exclusive of infants. Of these several are young married women, and above twenty are young women employed in manufactories; many of them, especially during the meetings held here by Mr. Moody, have definitely decided for Christ, and are seeking as far as they can to bring others to Him.

Our plan is very simple. We commence our school with singing and prayer, using generally Mr. Sankey's hymns: then two of the classes draw off to their own rooms, and we have Scripture teaching for about three-quarters of an hour. Then we all join again, and sing a new hymn, a verse of which has been learnt in the separate classes during the time for teaching; we then read some nice book for about a quarter of an hour, generally one of the "Jessica's First Prayer" series, and conclude with singing and prayer. The whole takes us from three o'clock till half-past four. Of course this is merely the outline of the Sunday work; it necessarily involves a great deal more than appears of personal effort and influence during the week. One indirect result of the work of the last four years is that the school has risen from the condition of a *ragged* school, in which it began, to nearly that of an ordinary Sunday-school, except that a class of girls attend which it would be difficult to bring into a school with younger and better-educated children.

Birmingham.

S.

DRIED FLOWERS.—"The old people in our district have greatly valued some bouquets of dried flowers and ferns which we arranged for them during our absence from home last summer. They were very roughly done, but nevertheless were thought worthy of a frame in each house. It occurred to us that perhaps you might suggest the same to other ladies, who would be glad to provide pleasure for the poor during their summer rambles."—M. S.

BE CONSISTENT.

Be consistent, worldly maiden,
Thou art this world's willing guest;
Do not spoil thy pretty pleasure,
Do not leave the pretty quest
Of all this world can give thee,
For it will be *thy best*.

Be consistent! Think! Thy world-work
Is to weave a pretty snare;
Is to help thy sweet companions
Prove the ways of sin are fair,
And, with clever perseverance,
Disguise the fact of care.

Be consistent! Canst thou listen
To God's Word, or kneel to pray,
Knowing that thou dost not love Him,
Moaning nothing thou dost say?
And, except as Fashion sanctioned,
Never kept a Sabbath day?

Keep consistent, worldly maiden!
Hast thou any time to spare
For thoughts of Jesus Christ, or heaven?
Wilt thou ever meet Him there?
This world's swift joys are passing,
And thou art going—Where?

Keep consistent, worldly maiden!
Half-hearted worldlings know
Nothing of this world's pleasure
From dread of that world's woe.
Grasp eagerly the Present:
What will the Future show?

God says—"Ye cannot serve God and mammon." (Luke xvi. 13.)

God advises—"Choose ye this day whom ye will serve." (Josh. xxiv. 15.)

God pleads—"Wilt thou not from this time cry unto Me, My Father, Thou art the Guide of my youth." (Jer. iii. 4.)

A WEEKLY MEETING IN DUNDEE.

More than a year ago a weekly meeting for young women was begun in Dundee, which, under Divine blessing, has been eminently successful to the strengthening of many Christians and the ingathering of immortal souls. Knowing that the record of the work is written in heaven, no particular notice of the meetings, or the origin of them, has till now been forwarded to THE CHRISTIAN, but my attention having been drawn by one of the young women—an active worker—to the paragraph in THE CHRISTIAN, asking any worker to send a short account of special work, I am constrained, in the love of Him who has done so much for us, to yield to the request, and tell what great things the Lord has done for us in blessing specially a simple act of faith.

Change of residence having for a time, to some extent, lessened my sphere of Christian usefulness for many months previous to our dear friends Messrs. Moody and Sankey's visit here, a desire was raised in my heart that the Lord would open for me some new work in the great vineyard. For some time I continued pleading earnestly, that He who putteth forth his own and goeth before them would make the path plain and open the way. At last, when the American evangelists were here, doing so much for young men, my thoughts were turned in Christian love to the young women, many of them hard-working, toiling ones, and I remembered that they, too, had never-dying souls. In dependence upon the Lord, I resolved to open a weekly meeting for them, mentioned my intention to a few, but not with dis-

BE CONSISTENT.

Be consistent, Christian maiden!
For thou too art this world's guest,
Under protest of its pleasure,
Knowing it is not *thy best*.
And all that it can give thee
Cannot be worth thy quest,

Be consistent! For thy mission
Is to break the fatal snare
Woven round thy sweet companions,
And prove to them how fair
That heart and life must be
With Jesus dwelling there!

Be consistent! Thou canst listen
To God's Word. Canst kneel to pray,
Glad that thou mayst love Him—
Mayst mean what thou dost say—
Mayst keep in dear remembrance
Thy risen Saviour's day.

Keep consistent, Christian maiden!
Hast thou time to play with sin,
Or trifle with the sinner, when
It is thy work lost souls to win—
Win for Jesus—and He waits
These souls to welcome in?

Keep consistent, Christian maiden!
Whole-hearted Christians know
All of this world's true pleasure,
Nothing of that world's woe.
Glad work for Christ—Heaven's Present,
What will Heaven's Future show!

God says—"Ye cannot serve God and mammon." (Luke xvi. 13.)

God advises—"Come out from among them, and be ye separate." (2 Cor. vi. 17, 1 Cor. iii. 16 to 23 inclusive.)

E. L.

couragement—was told by a missionary that I shouldn't succeed in getting young women in Dundee to take part in meetings. I replied: "You don't know what the young women of Dundee may do." Still leaning on and trusting in an unfailing Guide, lifting my heart to Him who knoweth all things, I sent out invitations to a few young friends to attend a prayer-meeting at my house. We spent a precious time together at the mercy-seat, and agreed to insert a short advertisement in newspapers intimating a weekly meeting for young women. It gradually increased and prospered, the hall in winter months being filled. One Christian young woman after another came to the meeting, felt blessed, and engaged in the work—one in particular, whom I called on before beginning the work, gave no encouragement, and would not promise to attend or give any assistance; one evening, however, she was led to come to the meeting, and, to use her own words afterwards, she felt she could not then remain away, so sensible was she of the nearness and power of the Lord amongst us. Others have said it is the most blessed meeting they attend, coming as they do to be blessed, as well as give a blessing, Christians often bringing unconverted friends along with them. The meetings are conducted in a very simple way. Very often, at the beginning, there is a pause, when all Christians can ask for a blessing—the pause is generally followed by vocal prayer and praise; a portion of Scripture is read, and a few remarks made; then those present are affectionately invited and encouraged to speak a word for Jesus. We have found no diffidence on the part of

the young women of Dundee, whose hearts are burning with love for souls, in speaking to the unconverted, and pleading with believers to be more diligent.

During winter the young women received fresh impetus from a course of earnest practical addresses by Mrs. Baxter, of London, who was invited to Dundee by several Christians interested in young women. An illness has prevented my being present at the weekly meeting regularly for a considerable time, but the daughter of the United States Consul, who voluntarily offered her help, has taken a prominent part in the work and has carried it on heartily.

One of the most successful of our meetings was a tea meeting for the poor in the winter—the simple story of Jesus and his love from the lips of the young women themselves relating their own experiences under the power of the Holy Spirit, penetrated many hard and stony hearts, and a number were blessed. Hour after hour passed, and it was difficult to bring the meeting to a close. We ourselves could exclaim "This is none other than the house of God, and this is the gate of heaven." One poor woman under conviction of sin said, "The tale of one of the young women went right to my heart." In engaging in this glorious work I feel it a privilege to admit that I have received more blessing from the young women than I have given them, realizing that they who water others shall be abundantly watered themselves. Young women as well as others require much loving sympathy; let the Christian who engages in the harvest field sympathize with those amongst whom she works, not only in the meetings but out of the meetings. Let them be invited to her house, and let them feel that they have a friend to whom they can come in trouble, for many may be without father or mother. No social position is lost thereby, for hath not God chosen the poor in this world rich in faith? and are we not all the children of God by faith in Christ Jesus? Do not many fail in their attempts to do good because they will not humble themselves, and become the "servants of all," whom the Scriptures declare to be the greatest? Would it not be well for those engaged in special work amongst young women to have the greater part of the meetings open and under the guidance of the Holy Spirit? They, too, we believe, will find many willing and able, as we have done, to pour out their souls in prayer, and give a word in season to those who are strangers to the covenant of grace through the ability which the Lord alone can give.

Let there be perfect liberty—no restraint; for "where the Spirit of the Lord is there is liberty," and leaning on and trusting in Jesus, the only sure Foundation—the Rock of Ages—"with whom is no variableness neither shadow of turning," sinners will, as we have experienced, be converted unto Him who died for them; many will be found with eager, anxious countenances inquiring the way of life and salvation; their faces will be seen to exchange a sigh for a smile, sorrow for gladness, darkness for light, when the glorious Gospel of Christ shines into their hearts, and one after another will be heard to say, "Jesus is mine." M. M. A. S.

Westfield House, Broughty Ferry,
near Dundee.

EXPERIENCE OF A NURSE.

DEAR SIR,—I have often felt a longing to join with those who are engaged in special efforts to extend the kingdom of Christ, but being one amongst hundreds of domestic servants (a nurse), I have very little time I can call my own, night or day, none for outdoor special efforts. And yet, in answer to the prayer, "Lord, what wilt Thou have me to do?" I have found work for Him. One thing that I was led to do, was to walk home from chapel alone with some young women, and speak to them of their soul's salvation (some of them I per-

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suaded to go with me, as they seldom attended any church in particular); and I believe, as a result, several have been brought to Jesus—although not instantaneously. I have made each of them an object of definite prayer, and led them on step by step, writing passages of Scripture on paper for them to read at home.

Some of them, when opportunity offered, I have taken alone to the throne of grace, and pleaded with and for them there; and I believe in the hands of all I have placed a little book.

Some I have helped by conversation, others by writing to them, previously seeking Divine guidance. Some I have lost sight of; others I have followed up for eight, five, or four years; I lose sight of none if I can help it, for I believe in the promise, "In due time ye shall reap if ye faint not." I believe God has enabled me by so doing, to help them out of slippery paths, and to cling closer to Christ. Some of these have led others to Christ, and those others, still more, thus helping to extend the kingdom.

Other things have suggested themselves, which I have followed, such as making a garment for some needy person, or writing text flower-holders. These things sometimes demand some amount of sacrifice, such as rising early on a summer morning, but there is not much love where there is no sacrifice.

Another work has been to collect money for various needy causes, not from house to house, as some do; I have no opportunity for that, but just by asking those with whom I am brought in contact. I have always laid it before the Lord before beginning, and He has always given me more than I could ask or think. Even a nurse can sometimes spare a few minutes after leaving public worship, to visit a sick person, when there is no infection. A few days ago I visited a dying woman, who has since gone to her rest. She was an acute sufferer, and too ill for me to read to her, but seemed thankful to grasp at the precious promises I repeated to her. I visited another, paralyzed and helpless. She said with tears in her eyes, "I am no use, I can do nothing." I said, "They also serve Him that wait, and can glorify Him by doing so patiently and cheerfully." The Christian smiled through her tears, and said, "Yea, yes, 'He doeth all things well,' this must be best for me."

These are but little things, but the lonely Christian woman in her retirement longs to do something for Him who has given his life for her, and scarcely knows what to do, when time and opportunity are not given for regular work.

And can we not do something for Jesus by striving to add to the peace and happiness of a household by rendering a cheerful loving service to those by whom we are surrounded?

And are not the children of the rich placed beneath our care and influence for the first five or six years of their life? Can we not make our nursery a nursery for heaven? I think some of us try to do so, and pray over our little ones, when they have prayerless parents; here we sometimes meet with difficulties, but can thank God He has promised wisdom to all who seek it. I wish nurses had as much of the prayers of the Church as Sabbath-school teachers have, I am sure we need it; and I cannot help thinking, as the little ones cling to us with as much love as if we were their mother, that our influence and training must in some degree help to form the character of those who shall some day be the great men and women of the world. That they may be good as well as great is the earnest prayer of
A NURSE.

"CONSECRATED THOUGHTS."—We beg to direct the attention of our readers to this little monthly periodical (price 4d.), the aim of which is to promote a life of trust especially among young Christians. We have been greatly indebted to the Editors in the preparation of this Special Number. It may be obtained by writing to them, at Stoke House, Stoke Newington, N.; or, 10, The Terrace, Rectory-road, Stoke Newington, N.

CLOTHING FOR THE POOR.

"I was naked and ye clothed Me."—Matt. xxv. 26.

It is probable that these pages may fall into the hands of some who are longing to be actively engaged in the Lord's work, but, from home duties or circumstances, are unable to undertake anything that involves their being much out of the house. There is a very simple but useful way of doing good that I would propose for such—to make clothes for the poor. Do you not know some destitute child or family who would be truly grateful for any garment that you might be able to make for them? What joy it brings to the heart of the sorrowing and forlorn little one as she trots off to school in a nice new frock, no longer feeling that she is unfit to mingle with the other children! And how the poor lonely widow's heart is cheered as she is warmed and comforted by the flannel petticoat the kind "young lady" made for her. She feels she is no more wholly forsaken; there is still some one who cares to work for her.

How frequently, also, these gifts, if prayerfully bestowed, might be the means of reaching the hearts of some of these sadly neglected ones—the little frock might be the instrument used of God to show the child the love of Him who is willing and waiting to clothe her in the robe of His righteousness.

Besides working at home in this way for the outcasts, it has been found a very useful plan to have working parties amongst the poor children themselves. Get them thoroughly interested in some institution for children, tell them as many stories as you can about the inmates. They will soon gladly give up their half-holiday to work for those who they hear are poorer than themselves. They have a peculiar sympathy with those who are without a natural home. Many times, as I have looked at the members of our own party, have I thought how it must gladden the heart of the loving Saviour to see these dear girls, many of them truly working from love to Himself, giving their time and their money (for they deny themselves to help in this way also) for those who enjoy even fewer of the comforts of life than they do. The meeting is held once a fortnight; the work is all cut out and prepared at home by the young lady who superintends the children. It is found well to read an interesting book aloud, and when the little workers show signs of getting tired, let them choose a favourite hymn and sing it together, or tell them any interesting story you may have heard since last seeing them. Every attempt should be made to keep the meeting as fresh and bright and cheerful as possible, so that the working party may be looked forward to with real pleasure by each little member.

If any who wish to consecrate their leisure hours for needlework to their Lord do not themselves know any poor people to work for, it may be well to mention that clothes for children are always acceptable at Mr. Toye's Home for Orphans, George-terrace, Lewisham-road, Greenwich; at Miss Mittendorf's Home for Destitute Children, 6, Kilburn-gardens; at Miss Macpherson's Home of Industry, Spitalfields, and many other institutions or missions among the poor. Mr. Toye's work is one of deep interest, but is little known; there are about sixty children supported in simple dependence on God, and any help in the way of clothes or contributions will greatly cheer this devoted, self-sacrificing worker.

H.

THE "BIRD'S NEST."

THE "Bird's Nest" is a home for destitute little children. It was opened in October, 1859, by the late Mrs. George Wale, then Miss B. Whately. It was the last labour of a short life devoted to the service of God. The Institution is left as a legacy to those who wish to follow the example of Him who "gathers the lambs in his arms, and carries them in his bosom;" who willetth not that any should perish; but that even little children from the "highways and hedges" may be brought in and taught the way everlasting.

Are there not some children in happy homes who love the Saviour willing to work for Him?

The "Bird's Nest" is almost supported by children and young people, and any child or party of children collecting £7 per year can support one child. If any one who reads this would like to know more about the Nest and work for it, if they will write to Miss Davies, 36, Upper Fitzwilliam-street, Dublin, she will be very pleased to send them collecting cards and some "Bird's Nest" stories. The "Bird's Nest"

receives children from all parts of Ireland. It is situated in a very pleasant spot at Kingstown, near Dublin.

Dear children, remember our loving Saviour's words: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

Birmingham.

B. E.

COMMUNION.

FATHER! fold Thine arms around me,
Press me closer to Thy breast;
There, a little child, I'm lying,
Knowing now a perfect rest.

Glancing upward! I am reading
All the hidden tale of love;
Love too deep to find expression,
Save in yonder home above.

With Thy voice of tender meaning
Falling on my raptured ear,
Every doubting thought is vanished,
Fled away is all my fear.

Leaving all for Thee to manage
In Thine own most perfect way,
All the darkness of my journey
Thou art smiling into day.

'Tis Thy pierced hand that brings me
Every cup of joy or pain;
Loving Saviour! I will drink it,
And return it Thee again.

Never should I know the pressure
Of Thy sweet eternal arms,
If I were not sometimes timid
Of the cruel world's alarms.

But it sends me closer to Thee,
As I shelter 'neath Thy wing;
And I hear the Father teaching
His poor "little one" to sing.

Oh! the sweetness of that lesson,
Learnt when we are quite alone;
Thou, my heavenly Lover, wooing
All this heart to be Thine own.

None can tell the heaven within me,
As I lean upon Thine arm;
Nor can see the wondrous reason
Of so sweet an inward calm.

'Tis Thy peace, my God, that floweth
As a river through my soul;
'Tis the Sabbath of believing;
Perfect Love will keep me whole.

London, July, 1875.

L. B.

LITTLE THINGS.—May I earnestly press upon all young women the duty and pleasure of perfect faithfulness in the small engagements of life? "Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill? . . . He that sweareth to his own hurt, and changeth not" (Ps. xxi. 1, 4). David is speaking of those with whom, because they are in Christ, "old things have passed away; behold, all things are become new"—all things, from those we consider the highest, to those which we—often mistakenly—consider the lowest. It is an almost universally acknowledged fault with women, that they make engagements and appointments, and fulfil them or not at their own convenience. Now, however we may argue, an appointment is an appointment, and to break it is a fault, and wrong. Do you think that when the Lord Jesus Christ said He would do anything while He was on earth, those to whom He spoke had not the slightest idea if He would do it or not, and had to reiterate their desires again and again? It is a slur upon women that they are not to be depended upon; that the engagement to pay a visit, to lend, or return a book, to carry a message, to see a physician or dentist, is frequently as easily broken as made. Should not we who bear the name of Christ act in the spirit of Christ? Of Him it is written, "He pleased not Himself." Now, must not we, at any inconvenience, so act that it shall be one of the signs of a Christian woman—as it is the sign of so many upright business-men—that those about us have the utmost confidence in our word, and promise?

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MISSION HOMES IN
PARIS.

WHILST lately in Paris, unusual opportunity was afforded me not only of investigating the organization of the Home for Governesses, but I was a guest at one of the local gatherings which Mrs. Forbes, wife of the British Chaplain, has kindly inaugurated to relieve the life of daily toil which governesses undergo. On this occasion I met over fifty governesses, and it is on their united testimony of the value this Home is to them all, and of the individual care Mrs. Forbes exercises in their behalf, that I would especially found its claim to continued support.

A glance at the relative positions of shop and servant girls will serve to prove that the original mission for the former is now, if possible, more needful than ever, as their very engagements depend on their classification being separately maintained.

This was a point many of the governesses I conversed with begged me, if possible, to draw public attention to, assuring me that, in several instances, they had suffered from employers fearing that, while out of a situation, they had been resident in a Home of mixed class associates.

It may be well for friends unacquainted with the existence of this Home, or who may have merged its individuality with the New Mission in Paris (which I myself did till lately), to give here a slight sketch of its organization.

The Home for English Governesses was established in Paris in 1864, and it is now at No. 69, Avenue Wagram. Although small and unpretentious, making up only about twelve beds, it yet seems sufficient to meet the need of as many governesses as are generally found to be out of their situations at one time. To such it offers temporary residence at the nominal charge of two francs a day each, and every assistance in seeking another sphere of independence.

The internal arrangements and economic management of the Home are admirable, so much so that it might be taken as a model for similar institutions.

The cost of this Home at Paris does not exceed 300 francs a year, a portion of which sum is met by the payments of the inmates, whilst the benefit it confers are as follows:

1st. Its existence serves as a check to employers against much of the oppression which, before it was opened, was brought to light.

2nd. Last year it afforded temporary residence to eighty-four governesses while in search of situations, and gave further advice and assistance to 2000 applications from the same class who sought its shelter.

On Sundays it serves as a resting-place between services to governesses who live at a distance from the English church, whilst such as have engagements in Roman Catholic families, can, if they are spared, pass a quiet Sabbath holiday at the Home.

A lending library is attached to the Home, and once a week Dr. Forbes holds a Bible-class there.

Of Mrs. Forbes's heart-interest in her work I need hardly

No. 7.

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The Cross of Jesus.

"His children shall have a place of refuge." — PROV. xiv. 25.

Words by MISS E. C. CLEPHANE.

Music by I. D. SANKEY.

Moderate.

1. Be - neath the Cross of Je - sus I fain would take my stand— The

sha - dow of a mighty Rock, With - in a we - ry land. . . A

home with - in the wil - derness, A rest up - on the way, From the

burn - ing of the noon - tide heat, And the bur - den of the day.

- 2. O safe and happy shelter,
O refuge tried and sweet,
O trying-place where Heaven's love
And Heaven's justice meet !
As to the holy Patriarch
That wondrous dream was given,
So seems my Saviour's Cross to me,
A ladder up to heaven.
- 3. There lies beneath its shadow,
But on the further side,
The darkness of an awful grave
That gapes both deep and wide ;
And there between us stands the Cross,
Two arms outstretched to save,
Like a watchman set to guard the way
From that eternal grave.

- 4. Upon that Cross of Jesus,
Mine eye at times can see
The very dying form of One,
Who suffered there for me ;
And from my smitten heart, with tears,
Two wonders I confess,—
The wonders of His glorious love,
And my own worthlessness.
- 5. I take, O Cross, Thy shadow,
For my abiding place ;
I ask no other sunshine
Than the sunshine of His face :
Content to let the world go by,
To know no gain nor loss,—
My sinful self, my only shame,
My glory all the Cross.

SONG LEAFLETS, sung by Mr. SANKEY, (various sizes) 1s. 4d. per 100. Either assorted, or any separate Number.

LONDON: MORGAN AND SCOTT 12, PATERNOSTER BUILDINGS.

And may be ordered of any Bookseller.

She not only devotes her time and strength to its need, but is ever ready at any exterior call from its members to care for them as though they were her own children. I myself was present at a dinner party at her own house, when, news being suddenly sent to her from a school two miles off to say the English teacher was stricken down with typhoid fever, she instantly excused herself to her guests, and repaired to the invalid's side—a visit which was daily repeated till the young person was out of danger.

I desire to induce visitors to Paris to go and see it, and judge for themselves of its merits.

Dr. and Mrs. Forbes, 229, Faubourg St. Honoré, will respond to any further communications that may be addressed to them.

E. B.

The Christian.

"FORBEARING ONE ANOTHER IN LOVE."

THERE is a story told of a husband and wife who were childless. One evening, as they sat and talked of their disappointed hopes, they began to consider how they would bring up their children if they had any. They agreed as to the first two or three, but after this their views became more and more divergent, until they actually quarrelled, and the controversy became so hot that it resulted in their separation.

We know not whether the story be true or false, but there seems to be a possibility among Christians now of a controversy equally foolish, and with results no less disastrous.

All true Christians are agreed that God has set the perfect example of Christ before us, that we should follow his steps; and that Christ has said, "Be ye therefore perfect even as your Father in heaven is perfect." We are all convinced that each member of the body is necessary to the welfare and growth in grace of the whole; and yet, instead of setting ourselves to follow Christ and to go on unto perfection, we are drifting into a controversy as to whether we ever *can* be perfect, and as to how far we can travel on the journey which we have scarcely begun.

That there has by the grace of God arisen in very many of his children a desire for deeper knowledge of the mind of the Spirit, and a truer fellowship with the Father and the Son, is thankfully recognized; and to help one another to fulfil this desire after God is the responsibility of all true Christians.

But Satan, true to his antecedents, seeks to divide us at the very outset. Are we to let him have his own way? There are men of acute reasoning power on one side, and there are men of gracious disposition on the other; these two kinds of men are mutually necessary; shall we not, by all our desire for the glory of God, who commands the blessing where brethren dwell together in unity, earnestly draw near to the Throne of Grace concerning this, and in doing so draw near to one another?

It would seem to be true that there are two platforms of Christian life, and that believers may be divided into two classes—those who are in the spirit of bondage under law, and those who have apprehended the grace of the Gospel dispensation. But it does not necessarily follow that the latter walk more closely with God; it is possible for one with less light to be more pleasing to Him than his more enlightened brother—just as a Reubenite, dwelling beyond Jordan, might have been more really longing after God than a high priest who entered into the secret place of the Most High. And it is patent to those who are looking on, that some who make no claim to the "higher life" are really walking on their high places like hinds with equalled feet (2 Sam. xxii. 34), while some who do claim the higher life are really on the lower plains. While, therefore, it is true that there is a higher and a lower experience, it is also true that only God can truly assign to each believer his real place.

A speciality of doctrine or of experience is strength to a party, but it is weakness to the Church of God. In order to the success of a special movement, it

must have a banner with some definite gathering-cry; but a "movement" within the Church only means division and a sect, and the mind of the Spirit is not an *imperium in imperio*, but the edifying of the body of Christ.

To justify the higher position claimed by some, experience has been stated, which has frequently only shown that the Gospel has been more fully apprehended, and that an advance has been made from a legal and wilderness condition to a knowledge of the grace in which all Christians stand. In connexion with this, there has sometimes been a tendency to exalt experience above the Scripture, and to set before others a particular *form* of experience as the "higher Christian life," which is as erroneous as it would be to teach the unconverted that a sensibly sudden conversion was the only true one.

Another weak point has been the tendency to tone down our conceptions of sin and holiness to meet our own experience. This is a very grave error, and on the highway to a fall.

Another mistake has been the dwelling on holiness without equal reference to righteousness. Righteousness is the visible fruit of which holiness is the hidden root; and the only proof to others of our holiness is not profession of holiness, but manifestation of righteousness.

But, on the other hand, there is a most real and substantial truth at the foundation of the teaching to which we are referring, and it is this: that Christ risen is the power of our life, just as Christ crucified is the propitiation for our sins. And because the risen Saviour has been glorified by a fuller and simpler trust in Him, the Holy Spirit has been more largely given; and thousands of Christians have been filled to overflowing, who before were dwelling in a dry and thirsty land.

It would have been better if those who have manifested such decided hostility as has been shown, had sought, like Barnabas, to see the grace of God in their brethren, and tried to find how much of truth there was in them, and to how small dimensions the differences which separated them could be reduced.

But we hope this controversy will not be fanned into a flame. Some of the old quarrels that wrought so much mischief in our fathers' days have lost their virus now. Surely this generation need not invent another, and transmit to our children the folly and the sorrow of a controversy about holiness. May the God of all grace prevent us.

PERTH ANNUAL CHRISTIAN CONFERENCE.—This Conference will be held, if the Lord will, as usual, in the City Hall here, on Tuesday, August 31; and on Wednesday and Thursday, September 1 and 2. The arrangements for the present year are somewhat different from those of former years. It is proposed that on the second day the Conference should meet continuously from eleven to four o'clock; that the subjects and the chairmen should be changed every hour; that the chairmen's addresses should be restricted to a quarter of an hour each, and that during the rest of the hour the meeting should be open for remarks, or prayers, or praise, but none to exceed five minutes. The committee have thought that this will introduce greater variety, promote mutual fellowship, and give an opportunity to brethren who have come to the meeting without special invitation to take a part in the Conference. We shall hope to have your presence; and we ask your prayers, with those of all the Lord's people to whom this may come, that He would largely bless these meetings with the power of the Holy Ghost. Mr. Mudie, Montrose, will be happy to furnish any information on the general business of the Conference. Arrangements are made by which those attending the Conference may dine together at five o'clock each day. Communications about lodgings, &c., to be addressed to Mr. T. C. Craigie, 6, Charlotte-street, Perth.

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PAST AND FUTURE.

Now that the testimony of the two witnesses whom God has sent us for the past two years has for the present closed amongst us, we only give expression to the deepest desires of all our readers, and of all earnest Christians in Great Britain, in praising God for the abundant blessing of which He has made them the instruments, and in praying for them the best spiritual gifts for all the future of their lives. We are sure that while on their voyage home, and for many years to come, they will be borne up in loving prayer by thousands who will never cease to hold them in grateful remembrance. Messrs. Moody and Sankey's last meeting in this country will be held in Victoria Hall, Liverpool, on Tuesday evening, August 3. They propose to sail on August 4.

There must be thousands of incidents far stranger than fiction which have come to light in inquiry-rooms and elsewhere; and so far as these can be narrated without any breach of confidence, and without, in any degree, particularising in a way that would be unpleasant to those concerned, we shall be glad to receive accounts from our friends.

It is also our wish to devote a column or so weekly to—(1) Young Men; (2) Young Women; (3) Children. We shall esteem it a favour if those of our readers who take an active interest in the Lord's work, especially amongst each of these, will send us brief and pithy accounts of the progress and results of their work. And last, but not least, we shall be glad to receive News from the Churches of all denominations of the progress and success of all efforts to win souls to Christ, whether in the Sunday-school, the Bible-class, by house-to-house visitation, or by any other ordinary or extraordinary means.

THE "TIMES" ON MESSRS. MOODY AND SANKEY'S MISSION.

It is a significant circumstance in connexion with the four months' mission in London that has just been brought to a close, that the *Times* of Saturday last devotes no less than three columns to reflections on and criticisms of the movement—exactly the space given in the same issue to the list of stocks and shares. On the whole, the remarks of the leading journal are not unfavourable, as the succeeding extracts will show. The adverse criticisms, to which we shall presently refer, are, we do not hesitate to say, based on a most imperfect knowledge—we had almost said a total ignorance—of the facts.

The first column is taken up with a report of the farewell meeting at Mildmay; and here, in passing, we may note that the supposed omniscience of the *Times* is at fault, as, for instance, when the attendance at the meeting is put at 1500 instead of nearly twice that number, and the number of ministers present is stated to be 300 instead of 700.

After the account of the meeting, the article proceeds:

"Some time ago we directed attention to the admitted 'extraordinary success' achieved by these men—that is, their undoubted success not merely in having attracted large congregations, but in the more difficult feat of having attracted the same large masses of people again and again. Taken on this ground alone, the Revivalists and their 'mission' demand somewhat different treatment from a contemptuous dismissal on the ground that 'cant' and 'sensationalism' have once more carried the day. Instead of condemning what may merely be foreign to our habits of thought, we prefer to inquire wherein the power to attract these large masses of people lies, and whether on the whole that power is healthy. It were needless to say that no clergyman or minister of religion in the United Kingdom can consider himself above such an inquiry, however much he may disapprove Revivals and dislike Revivalists. The complaint is general that our churches and chapels, save in exceptional instances, are not crowded, and least of all by workmen."

After detailing the various expedients adopted by different sections of the Church to create an interest in religious matters, we have the following:—

"The attraction is at times far from unexceptionable. No one, for instance, can deny that the walls of London are regularly placarded with terms as the themes of lectures more extravagant and 'sensational' than any used by these Revivalists. Religious

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services are frequently announced under such headings as 'The Flag that's braved a thousand years the battle and the breeze.' One pities the man, whatever his position or his sect, who finds himself falling back on such a basis of operations; but this and many other facts not necessary to be named, show that men engaged in active religious work are at their wits' end to discover some means to fill their respective places of worship or their lecture-halls.

"Meanwhile, these two men come on a 'mission,' which turns out to have been singularly well organized and adapted to the end in view. You cannot listen to them and say that they are impudent or intrusive men in any sense of the word. The one who preaches stands in a half-apologetic manner, and rarely lifts his hand or uses a gesture of any kind, till he becomes excited with his own thoughts, and even then the gesticulation only lasts for a minute or two. The one who sings has, with a well-modulated voice, a manner altogether unobtrusive."

This is succeeded by a free criticism of Mr. Moody's style of delivery, and a *résumé* of his early Christian career, taken from a "published biography." Here we are constrained to make a remark about the several "lives" of Mr. Moody that have sprung up, mushroom-like, as an adjunct to this movement. It ought to be widely and unmistakably known that if his wishes had been at all consulted, not one of these "lives" or "biographies," good, bad, or indifferent, would ever have seen the light. We have frequently heard him say, "It is time enough to write a man's life after he is dead."

The following extract is with reference to Mr. Sankey's part of the work, and is, we think, true to fact:—

"What, it has been said, 'would the Revivalist be without his singing companion and his hymns?' The question is hardly fair—he is here with his singing companion and his hymns, and the services must be taken as a whole. The hymns, however, are in many cases set to music quite artistic, without being so 'fine' as to be above the understanding of anyone. They succeed where cathedral music fails, and perhaps for the simple reason that while the music in cathedrals seems as if it were especially devised to prevent the congregation joining in it, these hymns are intended for everyone, old and young, to sing, and the intention is to a considerable extent carried out in practice."

Then comes the other side of the picture, as painted by the writer in the *Times*, and which we repeat is the outcome of an extremely superficial view of this work:—

"There is much in the proceedings which must ever be abhorrent to the feelings of many persons distinguished at once for piety and refinement of taste. There will not long be much sympathy, we hope, on this side of the Atlantic with several of the circumstances of this Revivalism. We must censure alike the theatrical act of sinners standing up to be viewed at once by the saints and by the greater sinners who have not arrived at the point of exhibiting themselves as reprobates; those sudden conversions; and those (to our view) most obnoxious 'inquiry rooms,' at the doors of which stand snarling men, asking the outgoing people if 'Christ is precious to them' (we heard one such man ask this very question of two or three little girls, who knew no more what he meant than if he had spoken Greek)."

It is very evident that the writer's knowledge of the "obnoxious inquiry-rooms" is limited to a passing glance at the letters printed above the doors or the hearing of a casual question such as that he quotes. Those who know most about the inquiry-room will not be disposed to set much value on an opinion based on such slender grounds. We will only say, on this point, that the universal testimony of those who have really made a practical acquaintance with the movement, in all its bearings, has been, that the after-meetings, and the personal dealing with anxious souls in the inquiry-room, have done more than any other agency to bring about the very results which the writer in the *Times* rejoices over.

Further on, we have this extraordinary animadversion:—

"Nor do we reprobate less the scattering about broadcast of the photographs of the Revivalists. It is hard, indeed, to know on what ground a man like Mr. Moody can allow this to pass without stern reproof, especially when he preaches of the meek Moses, and remembers that of the Great Master we have no acknowledged portrait. Whatever may be said to the contrary, the photographs have been used as advertisements on a large scale, and with an effect altogether unhealthy. Mr. Moody ought to give this up, as a sin of pride into which he has unwittingly fallen."

We presume that the *Times* is glad to be corrected when it is in error, and we are not sorry it has made

public the above sentences, because it affords us an opportunity of disabusing the public mind with respect to the sale of the (so-called) photographs. This statement is an utter perversion of the facts.

Not only is it untrue, as far as Messrs. Moody and Sankey are concerned, that "the photographs have been used as advertisements on a large scale," but it is the fact that everything has been done by them, that could possibly be done, to discourage and put a stop to the sale of these caricatures—we cannot call them photographs, because they are not.

Since writing the above, we have received the following letter from Mr. Stone, the Chairman of Messrs. Moody and Sankey's Committee:—

TO THE EDITOR OF THE CHRISTIAN.

Moorgate-street Hall, July 19, 1875.

DEAR SIR,—In the *Times* article of the 16th inst., reviewing the mission so recently closed by the American Evangelists in London, the writer deploras "the scattering about broadcast" of Mr. Moody's photographs. Allow me, in reply, to assure your readers that during Mr. Moody's visit to this country he has steadily refused to sit for his photograph, though frequently tempted to do so by large monetary offers, and that eight years have elapsed since he consented to have his photograph taken, which was then done only for family use. Mr. Moody deeply laments the unauthorized circulation of his photographs, many of which are rather caricatures than likenesses; and he is still more pained by the publication of all books giving accounts of his life and work, which are, every one of them, issued without his consent and contrary to his wishes. I am, dear Sir, yours truly,

THOMAS STONE,

Chairman of Messrs. Moody and Sankey's Committee.

Here is another paragraph from the *Times*:—

"There is much, we say, to condemn in these services, much that, as time goes on, even the most ardent admirers of the Revivalists among reasonable people will condemn. Perhaps before Mr. Moody and his friend reach home a reaction will have set in to the extent of a disapproval of much in their manner of teaching. It will come to be remembered that the preacher, even when most fervid, laid less stress on purity of life, on 'holiness before the Lord,' on that grand duty which some think embodies all others, the duty of sacrifice, upon honesty, upon integrity, than upon some charm he finds in such words as 'Come unto Me,' &c. We do not mean that Mr. Moody does not hold up and exemplify these Christian virtues. He does the former, and may do the latter. We do say that the effect of his teaching is to push the Christian virtues to the background, that all attention may be directed to his central fact that 'faith in Christ can be had this moment,' and 'can this moment save the worst sinner' and make of him a saint. Mr. Moody's friends will not dispute this."

We have no hesitation in rejoicing that all Mr. Moody's hearers (not to speak of his friends) who were present at his addresses to Christians will emphatically "dispute this." In his gospel address to the unconverted, it is true that he exalts "faith," and not "works," as the way of salvation, but all who have heard Mr. Moody throughout, will agree with us that the general "effect of his teaching" is exactly the opposite of what the *Times* writer attributes to him.

Before giving our concluding extract, we would simply express the hope that before the *Times*, with its vast influence, animadverts on a movement of this kind, it will take a little more pains to acquaint itself with the real facts of the case.

"Let us do Mr. Moody the justice here to admit, and we admit it with pleasure, that, so far as we can see, he has owed little to the 'terrors of the law.' The gospel he preaches is one of 'glad tidings.' His Christ is 'waiting to be gracious.' His theme in the main is the boundless compassion of the Saviour, not the terror of hell. It will, however, be for religious teachers themselves to draw a moral from what they have seen, and, after they have disapproved much, we think they will find much to learn. There cannot be a doubt that the Revivalists have scattered truths where truths are few and falsehoods powerful. It is an error to say that they have not reached the lower strata of the life of London and of our large towns generally. It is no opinion, but a fact that they have done so. Can we bring ourselves actually to say that harm has been done if depraved men or women, rich or poor, have been led even to think of a higher

life? The men have gone into all manner of places, have invited the rich, have pleaded with the poor, have blundered as to ticket arrangements, and have made 'the right and the wrong' to blend in a unity which, as a fact in human life, may be either approved or disapproved, contemned or criticized, but which cannot be ignored."

NOON PRAYER-MEETING.

MOORGATE-STREET HALL.

FRIDAY'S meeting was a "sweet hour of prayer" in every sense of the word. It was gladdening to see Mr. Moody there; it was sweet to hear the happy testimony of young converts; it was sweet to find the spirit of prayer still in exercise in the ladies' meeting afterwards, and young converts there, too, making confirmation in their most holy faith. The Rev. Richard Roberts presided, and spoke from Hosea ii. 14, 15, of the gracious methods of God in restoring and disciplining his people; of the wilderness, where we find our nests shaken up, our cisterns broken, and all resources insufficient; how there, in the place of our loneliness, God gives the empty soil vineyards of fruitfulness and beauty.

Mr. Moody told a touching incident of a young man from South Wales; he met him coming out of a business house, and talked with him a little. Only as he was leaving the thought came that he might not be a Christian, and in reply to the inquiry he said, "I have come up from South Wales to find Christ, but arrived just too late for the last of the services. My father is dead, and my mother gave me £2 to come up to town and be saved, that I might return and be a comfort to her and the family, and now I'm too late." Mr. Moody brought this young man and laid him on the hearts of all in the meeting for earnest and unceasing prayer.

Next arose two young men, to testify that after long uneasiness and distress they had rested on the blood: one was brought to faith by the words of the hymn "Jesus paid it all, all to Him I owe," the other through the words spoken to him by a friend in the inquiry-room, "There is nothing Satan hates like the blood."

More particulars followed of blessing in a clergyman's family at Camberwell; another father gave an account of his son's conversion, and the hour was all too short for the records of blessing to be given.

There is indeed "more to follow." Let us be looking on for it, and, strong in the Lord, and stimulated by hope in Him, let us be "steadfast, unmoveable, always abounding in the work of the Lord."

The other meetings of the past week have been well attended and deeply interesting.

The following is the programme for the next six days:—

Thurs.—The building of the Sanctuary (Ex. xxv. 8, 9)	Rev. Theo. J. Meyer.
Friday—"Eternal life" (Titus i. 2)	James Knaggs.
Sat.—"The Holy Scriptures" (9 Tim. iii. 15)	Mr. R. C. Morgan.
Mon.—A living sacrifice (Rom. xii. 1)	Rev. W. Tyler.
Tues.—Christ our life (Col. iii. 4)	A. McMillan.
Wed.—Christian life in the city (Rom. xvi.)	J. Nimet Wallace.

YOUNG MEN'S MEETINGS, CAMBERWELL.

The meetings conducted by Mr. Drummond in the Lecture Hall adjoining the Presbyterian Church (and occasionally, under pressure from space, in the church itself in the evenings) during Messrs. Moody and Sankey's services in the neighbourhood, were usually filled to overflowing. It was felt by those interested in its effort, that the work must be carried on, and on Monday, the 12th inst. (the evening following the last service conducted by Mr. Drummond), a meeting was held, when it was resolved to form a Central Young Men's Meeting for prayer and Bible-readings in the neighbourhood. This meeting is intended to work in connexion with other meetings of a similar kind in the district, such as has been formed in connexion with the Presbyterian Church, all of which will be represented on the Central Committee. The meetings have been held every evening, and although the weather has been exceptionally unfavourable, the attendance has on the whole been as good as could have been expected under the circumstances. They are held in the meantime in the Lecture Hall adjoining the Presbyterian Church, but it is hoped that ere long a permanent meeting-place may be secured. The Central Committee is composed of young men belonging to the various places of worship in the neighbourhood, who have taken a leading part in the work. The prayers of all interested in the effort are earnestly desired. A Young Men's Christian Association has recently been formed in connexion with the Brunswick-square Presbyterian Church.

MESSRS. MOODY AND SANKEY'S FAREWELL MEETING.

LAST week we were able to give only a very condensed sketch of the farewell and thanksgiving service convened by Messrs. Moody and Sankey at Midmay Conference Hall, on Monday week. We now give the most important of the numerous addresses delivered by representative London clergymen and others on the occasion. Dr. Bonar's (of Glasgow) interesting speech we shall give as a separate article next week.

It may interest our readers to know that, of the 700 and odd ministers who were present at this memorable gathering, there were 188 belonging to the Church of England, 154 Congregationalists, 85 Baptists, 81 Wesleyan Methodists, 39 Presbyterians, 8 foreign pastors, 8 United Methodists, 7 Primitive Methodists, 3 Plymouth Brethren, 2 Countess of Huntingdon's Connexion, 2 Society of Friends, 3 Free Church of England, 1 Bible Christian, and upwards of 20 not known. These figures we take from the official statement supplied at the meeting, and they significantly show the catholic and unsectarian character of Messrs. Moody and Sankey's services, as well as the universal esteem with which our evangelist brethren are regarded by all sections of the Church of Christ in this country. A large number of influential laymen and Christian workers were also present, among the best known of them being Lord Shaftesbury, Lord Cavan, Mr. Cowper-Temple, M.P., Mr. Alderman M'Arthur, M.P., Mr. Samuel Morley, M.P., &c.

As already stated, we only give those of the addresses containing interesting facts and statistics relating to the movement.

Rev. R. D. WILSON, of Craven Chapel, said a new spiritual glow had come into the hearts of many during the last four months. They had learned, too, that their cherished traditions had no more sanctity or authority about them than the new things, which startled some of them at first, but with which they had now become most blessedly familiar. It was too soon to speak of the results as a whole, but within the last three days he had met no less than twelve or thirteen distinct cases of conversion in consequence of the ministrations of the evangelists. He read the following extract from a letter he had received:—"I feel it my duty and inexpressible pleasure to tell you that I and one of my brothers were converted at one of Mr. Moody's meetings last week. Could you know my inner life for the past ten years, you would indeed say I have been plucked like a brand from the burning. I cannot cease to marvel at the greatness of my salvation." The mother of that young lady, said the speaker, had come to him yesterday, and stated that for twenty-five years, with few exceptions, she had regularly attended the service of the sanctuary, but the happiest day in her Christian experience was the previous Sunday, when she sat with a converted daughter on her right hand and a converted son on her left. As the speaker told this affecting little story, we felt certain that the tear of joy gushed in many an eye, only we could not see for the mist that came across our own. He went on to say that we had never known what it was to "sing the Gospel" of Jesus Christ till our two brethren came. We could now understand how the sweetest tones could become the highest sort of Christian eloquence, in declaring to men the Way of Life. He would so far disobey the rule that no reference was to be made to the two evangelists, as to assure them that they would carry home to their American country the warmest love and heartiest esteem of the ministers and Christian people of this country. At this remark the pent-up feelings of the audience could no longer be restrained, and they burst out into loud and prolonged applause. We were extremely glad that the natural emotions of the congregation for once refused to be smothered by that false and frigid idea of decorum which obtains too much in our religious assemblies, and prevents the legitimate expression of the deepest feelings of the heart. But this is a digression. Mr. Wilson continued: "We shall not forget, when the Atlantic lies between their home and ours, at our family altar, at the place of secret meeting with our God, in our prayer-meetings, and in our Sabbath assemblies, to pray that God's richest blessing may rest upon them there. And it will be a glad day for us all, if ever that day comes, when we shall hear from the other side of the Western Main the intelligence that they are coming again. Until then we shall continue to pray that, when God sees meet that they should come, they may come in the fullness of the blessing of the Gospel of Christ."

Rev. THOS. RICHARDSON, of St. Benet's, Stepney, said the effect of the meetings in the East-end had been to make his church and congregation "enlarge the place of their

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tent, and stretch forth the curtains of their habitation." He would rather wait for a year before he gave his testimony as to results, as there were many reasons why they should not now begin to count. But he had no doubt that thousands of souls would be recorded in their various chapels and churches all over London by next year. His district visitors had sent in to him formal returns, showing that of 1,008 families in his parish, 672, or two families out of every three, had attended the services at Bow-road Hall. Further, he had two direct testimonies that the attendances at the theatres of East London had sensibly diminished. Some of the officials of these theatres had given up the profession, and he had only to-day had an interview with one who was starting a different course. He had something too to say about the influence of the movement on the dock labourers. He had received testimony from several of the large docks that the men did not swear so much since Messrs. Moody and Sankey came: praise God for that. Besides, drinking was not so prevalent amongst the dockmen, and that was the kind of work that the world believed in. He had been privileged to attend every service in Bow-road Hall, and he would thank God to all eternity for it. He had seen the power of sympathy—that sympathy which brought Christ down to die for sinners. Sinners had felt its power, so they had stood up and declared they wanted to be saved. He had had the privilege of conversing personally with 450 anxious souls; his wife had spoken to 150, and his curate had spoken to 100. There were thus 700 souls whose names and addresses they knew, and to whom they had written. Formerly, he had an after-meeting once a month; now he had one every Sunday evening, and not a Sunday passed without some souls being gathered in. The direct results of the meetings were seen in his church, his wife's Bible-class, his young men's meetings, and among his district visitors. He urged the general adoption of the after-meeting, as being the key to the success of the services, and added that if the Spirit led him to adopt Mr. Moody's style of preaching he was going to do it.

Rev. ROBERT TAYLOR, of Norwood, gave some intensely interesting facts respecting what had transpired in the inquiry-room at Camberwell-green Hall. He had to do what Mr. Moody called "police work" there, and in this capacity he was able to take a general view of the inquirers who, night after night, thronged the rooms. One or two things had struck him. First, the large number of old people who came as inquirers, and who went away as very young Christians. He was afraid that, in their anxiety to shut up and shut in the young, they had been in danger of shutting out the old. They had fallen into the unbelief of Nicodemus, who said, "How can a man be born when he is old?" But many blessed births of the old had been seen in the inquiry-room at Camberwell. He was also struck with the amazing variety of opinion—religious opinion and no opinion—represented. One evening he gave up his seat in the hall to a distinguished literary man, who lately wrote that "there was a Power above us that, at least, we know to be working for righteousness." One evening, in the inquiry-room, he met a young woman, and asked if she was anxious. Yes, to know if there was a God. Did she not believe it? Well, the sum of her belief was that "there was something above us." He could tell of a wife, deserted by her husband, who had been in such utter misery and agony that she had twice contemplated going to London-bridge to commit suicide. In that inquiry-room she was brought to faith in Jesus Christ and peace with God through the preaching and singing. Afterwards she prayed so beautifully for her husband that the lady who conversed with her was deeply touched as she listened. She did not pray that he might be restored to her—now she did not care so much about that,—but that God would bring him to Himself, and that they might be re-united in heaven. He could tell of several Roman Catholics brought to simple faith and sweet peace in Jesus. He could tell of a man who for twenty minutes hid his face from the lady who spoke to him, so deep was his distress and shame. He afterwards told her how he was standing at St. Giles's, and tossed up whether he should go to the theatre or the meeting. It was, "Heads the theatre, tails Moody and Sankey." It was tails. He went to the meeting, was led to go into the inquiry-room, and, as he described it in a letter to the lady who was the means of bringing him into the light, "She fought manfully with him for the Lord Jesus," and he went home a rejoicing believer. These were but specimens of hundreds of cases he could quote, and when friends said to him the night before, with sad hearts, they were so sorry the meetings were over, he could only reply, "Yes, and I am so glad the work is so gloriously begun."

Rev. G. FLINDT, of Denmark-hill, also spoke of the work in the inquiry-room at Camberwell. He said that one result of the services had been to increase the local congregations. In his own church they had on several occasions not had standing room during the visit of the evangelists. He had learnt this lesson: that, if the ministry is to be useful, a personal Christ must be lifted up. A man in the inquiry-room had said to him, "It seems as if that man (referring to Mr. Moody) had his Friend quite close to him, and he was talking about him." Only eternity would reveal the good that had been done in the South of London. The night before, at the closing service, there were scores of anxious ones who came asking if it was possible to get a grip of the hands of the evangelists, and thank them for what had been told them about the Lord Jesus Christ; and tears of gladness flowed down many a furrowed cheek, when they were asked to go home and tell God all about it, and thank Him for the messengers He had sent. One remarkable circumstance in connexion with the Camberwell services had been the attendance of a number of medical students from the various hospitals. Some of the medical men in the neighbourhood had found time and opportunity to invite them to their houses to dine, and afterwards had spoken to them about salvation. If only half a dozen young students were brought to Christ, what might not be the result when they were attending the sick-beds of those who should be committed to their care? The South London Committee were 160 strong, and they were going, by God's grace, to work shoulder to shoulder and hand to hand in this blessed work.

Rev. MARCUS RAINSFORD said he felt we were living in days which many had looked and longed for, but had not seen. He thought that God had been working much more with the masses than the ministers. For his own part, he had learnt much since Messrs. Moody and Sankey came to London. Many prejudices had been broken down, many difficulties removed, and many a lesson learnt that he would never forget. He had been taught by a costermonger how to preach the Gospel. He was talking to a costermonger one evening, and trying to show him the great salvation, when a bright-looking young fellow came up and quietly put him aside, saying, "Sir, I found Christ last week; I think I can talk to this man better than you." "Well, let us hear what you have to say." I never heard such lingo, said Mr. Rainsford. "Now, Joe, s'pose it was all up wi' yer; mother starvin', wife starvin', children starvin', and the mackerel nowhere. S'pose I see yer lookin' very pale, and sad, and miserable; and, says I, 'Joe, here's a fat half for you.'" (I wondered what that was, but the other seemed to know all about it.) "I give it yer with all my heart; be off and do your work. Away you go to Billingsgate and spend the fat half." (It means half a sovereign, and a sixpence means a "thin half.") "You get the mackerel, and bring it home; you get the money, and you bring home some bread; yes, there it be at home; now what would you say?" "I would say, 'Thank you; God bless you!'" "Well, say that to Christ, for He didn't give you the fat half, but the whole." And that was the Gospel as ably and spiritually preached, and as blessedly preached, as the Archbishop of Canterbury could preach it. After some further striking experiences, he expressed a hope that the work would go on after our brethren had left, and that many would be found to imitate their example in telling of Jesus to all around.

The Earl of SHAFESBURY said nothing but the positive command of Mr. Moody would have induced him to come forward on the present occasion and say but a very few words in the presence of so many ministers of the Gospel. But as Mr. Moody had asked him to speak of what had occurred during the past four months, he did so with the deepest sense of gratitude to Almighty God that He had raised up a man with such a message and to be delivered in such a manner. And though Mr. Moody said they were not to praise him or his friend Mr. Sankey, yet if they praised God for sending them such men as these, they did no more than express their admiration of the instruments that He had raised up while they gave Him all the glory. He had been conversant for many years with the people of this metropolis, and he might tell them that wherever he went he found the traces of these men, of the impression they had made, of the feeling they had produced, and of the stamp that he hoped would be indelible on many of the people. He could speak that as the truth as to many parts of London, and the lowest parts of London. Only a few days ago he received a letter from a friend of his, a man whose whole life was given to going among the most wretched and the most abandoned of the populous city of Manchester, and who spoke of the good that had been

effected there by the preaching of Moody and Sankey. A correspondent in Sheffield had also written him that he could not satisfy in any degree the wants of the people, that they were calling out for tracts and something that should keep up the appetite that had been created. He said, "For God's sake send me tracts by thousands and millions!" Even if Messrs. Moody and Sankey had done nothing more than to teach the people to sing as they did with energy and expression such hymns as "Hold the fort, for I am coming," they would have conferred an inestimable blessing.

Mr. SANKEY then sang the hymn commencing "There were ninety and nine that safely lay," after which he said that when they got to their own country they would often sing this hymn again, and they trusted that God's blessing would accompany the singing of it. They asked their friends here to pray for them, and that the Lord would continue to bless them. They would be glad to hear from their friends here, and they trusted to hear that the work was going on.

Mr. MOODY said he would ask them to spend a few moments in silent prayer, but, before they did so, he begged to thank the ministers for the sympathy they had shown them in the past two years. They had had nothing but kindness shown them. He also wished publicly to thank the Committee, and also the stewards, who had manifested towards them nothing but kindness. He had also to thank the reporters for the press. He knew that he had made mistakes, but they had not reported his mistakes or his failings. In fact, they had all been kind. He also wished to thank the police for the considerate manner in which they had performed their duty. He had one favour to ask of them—he would not ask them to pass a resolution, for their hearts were worth more than a resolution,—he asked them to pray for them, and to continue to pray for them as they had done for the last two years. He now asked them to pray for a short time in silence.

The congregation then bowed their heads, and, after the lapse of two or three minutes, audible prayer was offered by some one on the platform, after which Messrs. Moody and Sankey hastily retired, in order to escape the painful ordeal of bidding so many of their friends a formal good-bye.

FÊTE TO POOR FOREIGNERS.—Last week a rural fête was given by Mr. Robert Barclay, of High Leigh, Hoddesdon, Herts, to about 150 poor foreigners, principally sailors, who attended the religious services conducted by the Mission to Foreigners in London. The party assembled in the forenoon at the Bishopsgate-street Station of the Great Eastern Railway, and a motley gathering it was. There were Frenchmen, Italians, Germans, and German and Austrian Jews, Swiss, Norwegians, Swedes, Lascars, Chinese, Japanese, and men from Koordistan. The party proceeded by train to Broxbourne, and walked thence to Mr. Barclay's residence, where a tent had been erected close to the lawn for their reception, and where they partook of a substantial dinner, after which some of them amused themselves with various games, and others wandered about the grounds, and then returned to the tent, where they were served with tea and other refreshments. At intervals they sang Moody and Sankey's hymns, which had been translated into French, Italian, and German, and addresses were given by the missionaries, of whom it was stated there are eleven devoted to foreigners in London. Mr. Salter, of the Home for Asiatics, stated that the four men from Koordistan are Nestorians, and had come to this country with a letter from their Patriarch and Bishops requesting that missionaries might be sent to them, and aid for carrying on schools. An address followed from the Rev. Mr. Livingstone, rector of Broxbourne, which was translated into French, Italian, German, and Hindustanee by the missionaries, and after a hearty vote of thanks to Mr. and Mrs. Barclay, the company took their departure, and were brought back to London by train.—*Daily News*.

LIVERPOOL: EVANGELISTIC SERVICES IN THE CIRCUS.—These meetings, which are under the management of the Young Men's Meeting Committee, and are carried on every evening in the Circus, Whitechapel, have been conducted during the past fortnight by Mr. William Taylor, of the Evangelization Society, London. Notwithstanding the fine summer evenings, when we have generally found it difficult to obtain anything like a good attendance at religious meetings in Liverpool, the services have been well attended. On week evenings the congregations seem to have been growing larger each evening, and twice on Sundays this large Circus has been quite as full as with any degree of comfort (owing to the extreme heat) it well could be. Besides good attendances, we have had much blessing; each evening numbers have remained behind as inquirers. Sunday night week being Mr. Taylor's last service, we had the largest meeting of all, and, apparently, the greatest blessing. At the close quite a number desired Christians present to pray for them, that they might find peace in Christ Jesus. This week the meeting will be addressed by Mr. Edward Hurditch. The nine-to-ten meeting for young men is still continued, with many tokens of Divine blessing.

T. C. C.
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THE DUBLIN BELIEVERS' MEETINGS.

JULY, 1875.

Our hearts are overflowing with gratitude and praise to God for the deep and manifold blessing vouchsafed at these gatherings, in the Metropolitan Hall.

Some, who have been attending these half-yearly meetings for years, said they did not remember having spent a more truly happy and profitable occasion. A large number of the Lord's people (mostly those actively engaged in his service) assembled from all parts of this island, as well as from England and Scotland; and although for some weeks previously the weather had been singularly unfavourable, the Lord graciously gave beautiful sunshine during the days of the meeting.

TUESDAY.

The meetings commenced on Tuesday morning at eight o'clock, when a large number were gathered to spend an hour and a half in prayer. This was a very solemn time. The Lord seemed to have laid heavily on many hearts the burden of desire for those spiritual blessings which He purposed to bestow on his people.

At the close of this meeting they adjourned to the Side Hall for breakfast, after which there was more prayer, and a brief touching address from Mr. F. H. WHITTS, of Chelsea, on the 3rd and 4th verses of the 43rd Psalm. He dwelt on the intense longing expressed in the words "Oh, send out Thy light and Thy truth." There might be this longing for light and truth from an impure motive, merely to shine before our fellow-Christians, &c., but the Psalmist's desire was that the "light and truth" should lead him to the altar (verse 4); and so truth is only valuable to us as it leads us to the altar of whole burnt-offering.

After a short interval the second meeting commenced at twelve o'clock. There was, of course, a much larger number present than at the early meeting, the lower part of the hall and platform being crowded, and a good number in the galleries. After nearly an hour spent in prayer for special requests,

The first address was given by Mr. HENRY DYER, of Exeter, his subject being the story of the poor widow and her pot of oil, in 2 Kings iv. 1-7. In the extremity of her need, the servant of God directed her to borrow "empty vessels not a few," and having done so she went into her house with her two sons and *shut the door* (verse 5). Thus she was *shut in* with nothing but her poverty and God. She had no helpers but two sons as poor as herself, and her deep need was expressed by the empty vessels all around. And this very absence of all human help, this very dearth of all human supplies, was the occasion for God to come in to her help in sovereign grace and supply all the need. As long as a single empty vessel remained in the house, the oil flowed out to fill it. It was not until the need ceased that "the oil was stayed." Thus it is with us as Christians when, in the deep consciousness of our need and emptiness, and the utter absence of all human help, we are shut up to God alone. His rich grace supplies all our need, meets every claim that comes upon us, and gives us heavenly life; and we realize the value of that grace as we remember that, like the oil, it was pressed from the olive-press of Gethsemane. That Mount Olivet where was the garden of Gethsemane, was the same where Jesus took farewell of his disciples, and where (according to Zech. 14) He will stand on the day of his return in glory; and so that mount is as full to us of resurrection-joy as of redeeming grace.

After a hymn had been sung, Mr. STANCOMBE made a few remarks, from the 62nd Psalm, on the exceeding blessedness of waiting only upon God. The "excellency" in the creature, from which his enemies seek to cast him down (verse 4), is *dependence on God*. This was the happy position which Adam lost by his sin.

Dr. MACKAY, of Hull, read Acts i. 6, 7, 8. In the Gospel of Matthew we find the Lord teaching the disciples as to "times and seasons," but here He tells them, "It is not for you to know the times or the seasons," because the Cross had changed everything, and the history of the present time is the history of a cross waiting for a crown. The place of the disciples is not looking for times and seasons, but witnessing for Christ in the power of the Holy Ghost.

At seven o'clock in the evening the Hall was again well filled. After a season of prayer, during which a large number of requests were read,

Mr. A. A. REES, of Sunderland, spoke. God's way of holiness is in the 6th and 8th chapters of Romans, not in the 7th chapter. The 7th chapter is the *failure* of holiness. The first two verses of 1 Peter iv. contain a summary of Romans vi.

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and viii. Suffering in the flesh is the *moral* cross, and that the world cannot bear. The world *glories* in the *literal* cross, and wears it as an ornament! Suffering in the flesh is the normal condition of the true Christian. Faith in the death of Christ makes us partakers of that death *judicially*; union with Christ makes us partakers of his death *morally* and practically. Thank God, "Greater is He that is in you than he that is in the world." The Holy Spirit is able to overcome the evil of the old nature, and so "he that hath suffered in the flesh hath ceased from sin"—that is, sin is no longer his master. As soon as we sigh for the evil that is in us we are on God's side. It is easy to glory in the literal cross and wear it as an ornament, but it is not easy to glory in the cross that kills me!

Mr. F. H. WHITTS spoke on the four occupations of saints while here below, from Jude xx. 21—1. Building; 2, Praying; 3, Keeping; and 4, Looking. First, The word "building" implies stability, "adding to faith, virtue," &c. There is no such thought as having attained a point where there is nothing more to be added, but continued progress. That which builds up is the "Word of God" (see Acts xx. 32). "Praying" is "in the Holy Ghost." "Keeping," not in our love or attainments, but "in the love of God;" and then "looking" "for the mercy of our Lord Jesus Christ"—not implying any *doubt*, but rather *expectation* of that consummation of mercy to be revealed at his appearing.

Mr. HENRY TAYLOR read part of Ephes. vi., and spoke on the exhibition of this Christian life which had been spoken of, which was, in fact, bringing Christ with us into all the relationships of life, whether as child or parent, master or servant. A beautiful example of this is found in the history of Joseph—not merely looking at him as a type of Christ—but as a young man living for God. As a child, as a servant, in the dungeon, standing before Pharaoh, and as ruler of Egypt, he lived for God. Four times in Genesis xxxix. it is repeated that "the Lord was with him," and this was his power to honour God under every circumstance.

The meeting closed with a hymn and prayer.

WEDNESDAY.

On the following morning, after some time had been spent in prayer, Mr. T. SHULDHAM HENRY requested that any who had received blessing, in answer to prayer, since the last meetings (in February) should stand up and acknowledge the fact. This request was immediately responded to from all parts of the building, and for half an hour one after another briefly returned thanks for relations and friends (for whom prayer had been made at the last meeting) now rejoicing in Christ, as well as for other spiritual blessings given. It was a time never to be forgotten, and many a touching story of the Lord's mercy was thus heard, which would otherwise have, probably, remained unknown.

The first address at the noon meeting was by Mr. T. S. HENRY, from Matt. i. 21, "Thou shalt call his name Jesus," &c. He had been much impressed lately with this verse. The power of Jesus to save his people, both from the *penalty* and *power* of sin. In connexion he read John xiii. 10; Heb. x. 2; John xiv. 16; 1 John ii. 1. In Galatians v. 17 we see the Christian's conflict. He has a threefold enemy—the world, the flesh, and the devil; and to meet them a threefold Friend—the Father, the Son, and the Holy Ghost. Faith overcomes the world, communion overcomes the flesh, and the Word overcomes Satan. The Holy Ghost is the advocate *within*, that the Christian may *not* sin; Christ is the advocate *above*, to intercede for him if he *does* sin.

Mr. HEATH read Col. i. 19 and ii. 9, and 1 Cor. ix. 26, 27, the first passages bringing out the all-sufficiency of Christ; the second, definiteness and reality in the believer's course. We see the all-sufficiency of Christ to meet every demand upon Him in his life on earth. In John viii. we have the Pharisees convicted by *light* on the *conscience*, and the sinner by the power of the Holy Ghost. They went away from Christ, but she remained with Him. *Grace* was shown to her in the words "Neither do I condemn thee," *truth* in the words "Go and sin no more." Again, in John v. 1, his all-sufficiency is seen, when there are 5,000 hungry men to be fed, and only five loaves and two small fishes to feed them: but it was enough that Christ was there. The need was met, and the disciples were brought into happy fellowship with Him in meeting it. Again, in the storm on the sea, when, in the disciples' utmost need, the very waves, which unbelief suggested would be their destruction, brought the Lord to the ship, and their need was met. It was enough that Christ was there. Again, see the disciples unable to cast out the devil out of the poor man's son (Mark ix.), and perplexed by the

questionings of the Scribes, until He comes, shelters his disciples, deals with the ease, and answers the enemy. It was enough that Christ was there. The Colossian Christians were troubled with philosophies and vain deceits; but Paul says, "Ye are filled up in Christ," and that was enough to meet it all. If the heart is pre-occupied with Him, there remains no avenue for the entrance of evil, and this gives definiteness to the Christian life. No one could doubt for a moment what Paul lived for—"not as one that beareth the air." We should be *definite* in our calling, our service, our worship, our hope. So there should be *reality* in our Christian life, so that everyone can see what it is; that our conduct, our personal appearance, and all our surroundings may show we are "beating the flesh black and blue," which is the literal meaning of "Keep under my body"—in the passage 1 Cor. ix. 27. Let us not merely suck the sweets of doctrine, but stand under the judgment of the Word of God.

Mr. J. G. McVICKER desired to direct attention to the many wonderful blessings said to be obtained by "faith" (which is equivalent to the word "trust" in the Old Testament). By faith we have "justification," "Christ," the "Holy Ghost," "eternal life"; we "stand," "walk," "fight"; it is our "shield" and "breastplate"; by it we are "sanctified"; we have "love," "joy," "comfort," "rest"; by it we "glorify God," and by it we "please God." Let us then rest in Christ, and allow Him to do what He has undertaken. We are free by His death from our old master, Sin, and must not let him assert his dominion over us, for we have a new and better Master. Do we *count* on Christ to do this for us? Often, alas, are we not, even in our preaching, counting as if Christ was like a doctor going through a hospital full of sick people, looking at all, yet doing nothing to relieve them? whereas we know that He came "to seek and to save the lost," and we should count on Him to *do it*! The disciples, defeated on the occasion which has been already referred to (Mark ix. 28), asked the Lord, "Why could not we cast him out?" and his answer was, "Because of your *unbelief*." God's best gifts are *far down*, and we must be thoroughly humbled if we are to get them. In John v. 44, the Lord speaks of those who, instead of being in a lowly condition, were *receiving* honour from one another, and thus were not in a position to *seek* the honour which cometh from God only. In that case, in Mark ix. the Lord also said to his disciples, "This kind can come forth by nothing but by prayer and fasting." The neglect of prayer and the pampering of the body will surely hinder faith! We may gain in earthly enjoyment, but we shall lose power with God. Another help to faith is the knowledge of God. "They that know thy name will put their trust in Thee." As we grow in acquaintance with Him, faith will be strengthened. Let us delight in Him. "Delight thyself"—not in thy holiness, or thy position, or thy attainments—but "in the Lord." Let us get out of self, and let Jesus be glorified.

The last public meeting was held at seven o'clock in the evening. After an hour had been spent in prayer,

Mr. H. MOORHOUSE spoke on the Lord's precious promise to his disciples in John xiv. 2, 3. There were "many mansions" in the Father's house, but these were not for them, because He said, "I go to prepare a place for you." Comparing Acts i. 11 with Luke xxiv. 51, he said these passages show us how we are to expect Him back. As He went up into heaven in the very act of blessing his disciples, even so, in like manner, will He return to bless them for ever!

Mr. C. R. HUDRICK read part of Hebrews vi. His had seen an inscription, when in Paris, on the entrance of the Palace of Versailles, "To all the glories of France," and the inscription might be written on this Epistle to the Hebrews, "To all the glories of Christ." There never was a time when it was more true than at the present day that we have need to "go on unto perfection."

Mr. JAMES BARTON spoke of the lessons conveyed by various places mentioned in Scripture, and the meeting closed with prayer.

THURSDAY.—MEETINGS AT WILLOW-PARK.

On the following day (Thursday) a large number of guests, including all the visitors from the country, assembled at Willow Park, Booterstown, by invitation of Mr. Henry Bewley, and after dinner there was a most happy season of prayer, and a number of short addresses in the large conservatory, which accommodates about 600 persons.

Dr. OWLES, of Liverpool, spoke on the words "We see Jesus," in Hebrews ii. 9. Everything of type, or shadow, or

ritual, which is brought forward in this Epistle, is cleared away to make place for Him, but when at length, in the end of it, He is brought in, it is to *remain* as "Jesus Christ the same yesterday and to-day and for ever."

Mr. REES read 1 Sam. xiii. 9, &c., and xv. 8, &c. He spoke very solemnly of the character of Saul as a warning to mere professors. Saul was the Judas of the Old Testament, and, like Judas, he received distinct warnings from God before he was left to his final doom. Judas had three warnings. First, the Lord had said "One of you is a devil"; then, "Ye are clean, but not all"; and, finally, "One of you shall betray Me." But all were unavailing; and when the Lord said, "That thou doest, do quickly," it was all over with him—his doom was sealed. Saul had his first warning in 1 Sam. xiii. 13. He presumed to intrude on the priest's office. No doubt he had a fair excuse ready for Samuel, but Samuel told him it was *disobedience*, and warned him of the consequence. His second reproof we read of in chap. xv. He had been commanded of God to "*utterly destroy*" Amalek, and "all that they had." Yet he spared Agag, the King of the Amalekites, and the best of the flocks, to "*sacrifice* unto the Lord." This time the reproof is stronger and more terrible, and his punishment—the loss of his kingdom—announced; but Saul's request, "Honour me before the elders of my people," showed that his religion was rotten at the core! David also sinned, but when his sin is brought home to him he says, "Against Thee, Thee only, have I sinned and done this evil in thy sight." Saul's only anxiety was that he should not be disgraced before the people. He never had true fear of God in his heart, and though he still went on calling "Lord, Lord," he hated David, and ended by falling on his own sword after his interview with the witch of Endor.

Mr. H. MOORHOUSE took the words "Behold the Lamb of God," and, beginning at Exodus xii., he showed how all through Scripture we are presented with a *suffering* Lamb until we come to the book of Revelation, where we see the Lamb *cralted* on the throne.

Dr. BARDEEN said that in Germany, alas! the people did not hear of the Lamb. The ministers preached from a mutilated Bible, for they had taken the Lamb out of it; and the Bible without the Lamb was no Bible at all. But, thank God! the churches are getting empty, because the people do not like such preaching; they feel they need a *sacrifice*. Since the meetings lately held in Berlin, there were openings in all parts of Germany for preaching the Gospel, and people hungering for the truth.

Mr. COMBS gave an interesting account of his own conversion from Judaism through reading the passage Leviticus xvii. 11 at Swansea thirty-five years ago.

After tea, the company re-assembled in the Conservatory, and, after a season of prayer, Mr. McVICKER spoke on Romans iv. 5. He dwelt much on the wonderful character of the *grace* of God—its perfect suitability to man when he has learned his own utter ruin and helplessness—how hard for the natural heart to understand it, and how easy to forget it again.

There were also addresses by Mr. Dyer, Mr. Stancombe, Mr. Allen Windle, etc.

On Friday morning there was a very interesting and important meeting of upwards of 100 evangelists and others engaged in the Lord's work, invited by Mr. Bewley to breakfast, of which a report will appear in our next.

SALISBURY.—It is purposed (D.V.) to hold a Conference of Christians here on October 12, 13, and 14. Further particulars will appear in due course.

MITCHAM INVALID HOME.—We warmly commend to our readers the proposal to establish an Invalid Home at Mitcham for invalid female assistants in houses of business, with religious privileges, under a motherly Christian matron. It has the warm approval of the Earl of Shaftesbury, the Bishop of Norwich, the Countess of Gosford, the Hon. Mrs. Kinnaird, Mr. George Williams, and many influential friends, as well as some of the leading firms. The rent of the proposed house will be £100 per annum, for which Miss Dudin Brown is responsible, and a small premium for fifteen years' lease. It stands on gravel, in an open position, only twenty minutes' rail from town, and in a garden of about two acres. Taxes about £20 per annum. About £300 must be expended in repairs and adaptation, and £400 or more will be needed for furniture, &c. It is intended to make the institution in some degree self-supporting; but a large sum must be provided through annual subscriptions for the expenses in maintaining it, and the necessary staff. The house will accommodate about thirty young people very comfortably. Address, Miss Dudin Brown, Buckingham Palace Hotel, Buckingham-gate, S.W.

VICTORIA THEATRE.

THIS building, which has played no inconsiderable part in the recent evangelistic campaign, was, on Friday evening last, the scene of two most interesting gatherings.

At five o'clock, about 400 friends, comprising the stewards, members of the choir, and those who had in any way assisted in the work at Camberwell-green Hall, sat down to a social tea, under the presidency of Mr. H. M. Hodder, who has from the first devoted much time and energy to the arrangements connected with the meetings south of the Thames. After tea, a very delightful and profitable hour was spent in telling out something of what the Lord had done by means of this special effort. The testimony was chiefly confined to the meetings at Camberwell-green Hall and Victoria Theatre, and many instances were given by the various speakers of marvellous results. The time was not sufficient to tell a tithe of all that was to be told, and the proposal that another meeting of the same kind should be held soon will, we hope, be carried out.

At eight o'clock the theatre was filled for Major Cole's closing service. Many of those who attended the workers' meeting remained, and God's presence and power were wonderfully manifested. Major Cole was led to change the subject on which he proposed to speak to that of the prodigal son, and the result justified the course he took. As he told out in graphic words the downward career of the prodigal, step by step, it was plain that the speaker was only translating the sad experience of not a few of the audience, and the effect of Major Cole's most touching address was seen in the numbers who stood up at the close to ask prayer for themselves and their friends. It was a most gladdening sight, and we felt sorry that, with so many encouraging tokens, the services in the theatre had to be discontinued. They are now, we believe, carried on—at least, for the present—at the school-room in Roupell-street, near the theatre.

One of the most noteworthy circumstances in connexion with Major Cole's services has been the singing of himself, Mrs., and Miss Cole. Night after night these New Cut audiences have been enthralled by the sweet trice sung by them. With voices of surprising richness and sweetness, and most delicately harmonised and suited to each other, the Major, with his gifted wife and daughter, have sought to woo their hearers to the Saviour. On Friday evening they sang a new version of "Steal away to Jesus," entitled "Come away to Jesus," and it is not too much to say that the effect was equal to that produced by the Jubilee Singers—though, of course, the volume of sweet sound was not so powerful. Later in the evening they sang, in a very delightful way, "We shall meet beyond the river." We can well understand the reluctance with which the audience on Friday evening said good-bye to the Major and his zealous co-workers. It was quite late before the crowds, that pressed on to the stage to get a parting shake of his hand and a word of encouragement, could be dismissed. May God's rich blessing rest on the good seed he has so abundantly sown.

HOUSE-TO-HOUSE VISITATION.—Mr. Radcliffe writes:—"Next Saturday may be the last time I shall have the pleasure of meeting the superintendents and visitors before leaving London for a season. May I beg that as many of them as can make it quite convenient will assist us with their counsel and prayers that evening, at 48, Great Marlborough-street, at half-past seven to half-past eight, punctually. In accordance with the advice given by Mr. Moody to the superintendents and visitors at the meeting at Mildmay-park, one of the superintendents writes:—"Most of my visitors are willing to carry it on as long as the way seems open; and may we not confidently believe that the way will be kept open as long as the visitors are ready to occupy it?"

A GOOD WORK IN THE RHONDDA VALLEY.—An earnest Christian man near Pontypridd, engaged in business, has been obeying the Divine command to go out into the highways and hedges to make known the glad tidings to the poor. With back numbers of THE CHRISTIAN under his arm, he visited a number of English-speaking families, and invited them to send their children to Sunday-school, and themselves to attend the Gospel services in a room in his own house utilized for the purpose. In about four weeks the Lord has much honoured his servant's simple work. There are sixty children in regular attendance; a Bible-class of fifteen young men; and the room is overcrowded in the evening. He and other friends are naturally anxious for better accommodation, and intend, if it be practicable, to erect a small hall, capable of holding about 300. A gentleman in the neighbourhood has kindly given the ground; will others of the Lord's stewards do what they can to assist in this quiet but hitherto successful work for God? Communications to be addressed to Mr. John Adlum, Trealaw, Pontypridd.

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TIMES OF REFRESHING IN MANCHESTER.

OUR hearts here are cheered and refreshed by what the Lord is doing in our midst. The work is his, and all the praise shall be his. Many of us had planned a certain method by which we expected the "showers of blessing" to descend, and we were almost discouraged when this method seemed to fail! Again, we had to learn the lesson, "Trust not in man"; but the Lord has done in *his own way* exceeding abundantly above all our expectations. In No. 284 of THE CHRISTIAN we alluded to the purchase of a large tent for religious services, and in page 10 of last week's number will be found an account, as given by Dr. Ziemann, of how wonderfully the Lord had given a site on which to erect the tent—right in the centre of a thickly populated district, one of the "dark places" of the city.

On Sunday afternoon, the 4th inst., Dr. Ziemann, assisted by his band of young men, opened the tent, which was speedily filled to overflowing. In the evening of the same day it was literally packed with hearers. Hundreds upon hundreds could not gain admittance, and were addressed outside by young men. Dr. Ziemann spoke in the afternoon on the words, "Whom seek ye?" (John xviii. 4), and in the evening on "What is thy name?" (Gen. xxxii. 27). Labouring in the same district as a medical missionary he is well acquainted with the homes and lives of his hearers, and knows how to speak plainly to them. There were men without jackets, women without bonnets, the poorest and most destitute class that linger about our streets. The power of God moved that day in the tent. Large numbers remained for the inquirers' meeting, and the place thus received its highest consecration, for souls were saved there.

Services continued to be held during the succeeding week, and, on each evening, large crowds had to be addressed outside, while in the tent, often up to a late hour, great numbers remained, deeply anxious, and seeking the Saviour, who was freely preached to them. One evening the inquirers' room was so full that private conversation was out of the question, and when Dr. Ziemann asked those who were really anxious, and would like to see him in a private house, to rise, over fifty—men and women—arose, and thus testified their earnest desire to be on the Lord's side. Dr. Ziemann asked the Christians to praise the Lord especially for the fact that he had never seen meetings so well attended by *men*. Here were hundreds of men night after night sitting eagerly listening to the Gospel, just such men as we are accustomed to see filling the public-houses.

Sunday, the 11th inst., was a day of special blessing. The work in the tent commenced at six o'clock in the morning. About thirty Christian ladies, some of whom came from our wealthiest houses, gathered at this early hour to prepare a breakfast for 300 criminals and outcasts. Dr. Ziemann read to the workers the 149th Psalm. He said the ladies should not think they had done a hard duty, in coming at such an early hour to serve criminals with breakfast. They had come there "to bind the kings and the nobles" of the Spirit of Wickedness "with chains." "This honour have all his (the Lord's) saints." He wanted them to work this day under a sense of being the most privileged ladies in Manchester.

And surely there was a spirit of happiness resting upon God's people in that tent! Though busy from early morning until a late hour, every worker confessed they had scarcely ever spent a happier day. The breakfast commenced at eight o'clock. Tables were neatly laid, provisions richly provided, and nothing could be more striking than the picture of those 300 men, with their countenances mostly marred and ravaged by sin, and those young ladies, with their happy faces, all full of kindness and tenderness, serving those poor outcasts, and dropping here and there a word of sympathy. By some means Dr. Ziemann had contrived to get the names and addresses of returned convicts and prisoners, of whom 186 were present—the others gathered from low lodging-houses. After breakfast, Dr. Ziemann said a few words to them, when they heard of grace that can save to the uttermost; and they listened with marked attention. Nearly thirty remained for private conversation, amongst whom was the son of a clergyman, who said that he had long ago given up the thought that he could be restored; but that morning gave him new courage. All were greatly taken by the kindness shown to them by the Christians in the tent. For a few employment has been found; others are looked after by the young men. So fruits have been seen, and who knows what still shall be gathered?

That Sunday was a glorious day. The crowds moved

towards the tent as in Mr. Moody's time, and God was in the midst in great power. In the evening, when Dr. Ziemann spoke on "This shall be to you the beginning of a new year," a deep-felt solemnity rested upon that large gathering, and the results were seen in the inquiry-room. Meetings are still held there every night, and the attendance and power are unabated. Many earnest Christians from all parts of the city have gathered around this work, and get their own souls refreshed and stirred in the inquiry-room. Dr. Ziemann intends to move with this tent from district to district, so as to reach the masses.

The meetings in the Circus have by no means suffered through the addition of work; but the blessing there has been also greater than ever. Night after night from 200 to 300 men have been brought together, and in a free, informal way "the things of God" have been spoken of. The young men connected with this work have organized themselves as a band of "Christian volunteers," with Dr. Ziemann as their chairman. They have selected from their midst a general committee of twelve, dividing itself into four sub-committees, each three taking the responsibility of the work—viz., 1, for inviting to the meetings; 2, for dealing personally with the young men; 3, for visiting their homes; 4, for supplying suitable speakers for the different meetings. Those twelve are like captains; thus the labour and responsibility is divided. Wednesday night is set apart for the study of the Scriptures. Will the readers of THE CHRISTIAN pray that the Lord may prosper those volunteers, and make them a Daniel's band?

The Meetings for Children are also kept up with good results. The Meeting for Christians, on Thursday afternoons, is at present discontinued, as Dr. Ziemann is about to go for the benefit of his health to the Continent, and to visit, with Lord Radstock, the young converts in Russia, where he has been before.

The Daily Union Prayer-meetings in the Religious Institute have lately improved in their attendance. The tone of the meetings has been characterized by a spirit of elevated piety and soul-refreshing power. They that thus "wait upon the Lord" feel their strength renewed, and they are enabled to return to their daily warfare with the assurance that He who "fainteth not, neither is weary," is able to support them when his aid is most needed.

MR. H. VARLEY'S MOVEMENTS.

WILL you make me a little space for an earnest request? I am this week preaching and giving Bible-readings at Woolwich, St. Andrew's Presbyterian Church, from Monday to Friday. Already there has been some blessing, and many are yearning for more of the power of the Holy Spirit in our meetings.

I have spent two evenings there already, and evidently there is much quickening. Brethren, my whole being asks you, "Pray for us." For Lord's-day next and Monday I go to Birmingham, to Graham-street Church, long under the pastoral care of one who is now present with the Lord—I mean our honoured brother Charles Vince. There is quite a large number to be received into the fellowship of the Church, many of whom are the fruits of our American brethren's work in that town. For this feeding of the lambs I need special help. On the responsibility of dealing with these recently saved ones, again I beseech you, readers, "Pray for me."

Thence, on Tuesday, the 27th, to Edinburgh, where I shall stay for some days, preaching Jesus and seeking to strengthen many in the faith of Christ. There is a great yearning amongst God's children for increased spiritual life in Scotland's capital, and I believe I shall go "in the fullness of the blessing of the Gospel of Christ." Not, however, apart from the means—study of the Word, watchfulness, and prayer. This latter I earnestly again seek help in. "Pray for us."

The Lord is with us here. The Tabernacle very full to-night, and a very solemn meeting. Several cases brought to Christ very fully. HENRY VARLEY.

BURNHAM, SOMERSET.—Special Sunday Afternoon Services have been held in the Town Hall here, conducted by Rev. W. Wiggins, and, humanly speaking, they have been a great success, each Sunday the audience becoming larger, and the interest being more deep. At the close of a month's meetings, many friends are most anxious that these services should be continued. Will the Lord's people pray that a true and genuine revival of God's work may be the result, and that many precious souls may be brought to Jesus.

MR. HAMMOND IN CALIFORNIA.

REV. E. P. HAMMOND has been for four months in California, and he has so often told us of his experience in Great Britain, we feel that multitudes of Christians there will rejoice to hear some account of the blessing of God which has followed his labours here. Never during our twenty-five years' existence as a State has there been any such movement of the great masses of our population as the present. Our churches have prospered fairly, and have been well sustained. Yet there were multitudes who never came within sound of the preacher's voice, and were absorbed with the pursuit of wealth and pleasure. Your readers are many of them familiar with Mr. Hammond's methods, and know his peculiar skill in reaching the masses. He obeys the command to "go out into the highways, and compel them to come in."

After spending some weeks in our neighbouring city San Francisco, he came to Oakland on April 17, and held his first public meeting on Sunday afternoon, April 18. Oakland is a conservative, dignified city; she aspires to be the "Athens of the Pacific," and is cautious of innovations. This spirit extends even to our churches, and many of their members and some pastors did not cordially approve of the invitation which, by vote of the majority, was extended to Mr. Hammond. Yet they resolved to lay aside all personal prejudice, and aid him in his labours, which God had so signally owned elsewhere. The first meeting was for children, and filled to overflowing the largest church in the city. At its close an inquiry meeting was held, and many expressed themselves anxious in regard to their eternal welfare. In the evening such a throng assembled, that a second church was opened and filled to overflowing. During the following days the interest so increased that it was evident some larger place of meeting must be provided. The committee of arrangements, therefore, caused to be erected a large pavilion, capable of seating 3,500 people, and affording standing room for 1,000 more.

On some nights, particularly on the occasion of Mr. Hammond's farewell meeting, this building was crowded to its utmost capacity. On the platform with Mr. Hammond were clergymen of every Protestant denomination, who all took an active part in the services, and rendered valuable aid in the inquiry meeting. To insure some degree of system, the pavilion was divided into sections, for each one of which one man was responsible in endeavouring to see that no one was passed by who desired a word of religious instruction. While this personal effort was going on, the choir continued singing, and there was not a night when many did not linger, till, at eleven o'clock or later, the gas was turned off, and they reluctantly left the place.

Every morning, at eight o'clock, meetings for Bible-reading, prayer, and praise were held in the largest church in the city, and were to many Christian hearts the most precious of all the gatherings. Especially rich were the lessons of Christian experience brought out in the praise service. Mr. Hammond, in his cheerful, earnest way, would say, "Now, you that have one thing to thank God for, rise and tell it." While he and other pastors walked up and down the aisle encouraging the timid, and speaking for those who had not courage to utter aloud their thanksgiving, how many testified out of a full heart to the faithfulness of God's promises and the power of prayer as shown in answer to special petitions! How many new-born souls gave thanks for their salvation and spoke of the preciousness of Jesus! How many cold and backsliding Christians received a fresh baptism of the Spirit, and vowed new allegiance to the neglected Lord! How the inflowing tide of Divine love melted all hearts into one, and we forgot all denominational distractions while we remembered only Jesus and his Cross—our common hope of salvation! How unexpected were some of the voices we heard in those meetings, and how often did Jesus seem to say to us, "O ye of little faith, wherefore did ye doubt?"

On one occasion a lady of culture and refinement, who had been making science her religion, and doubted the divinity of Christ and even the existence of a personal God, rose, and with radiant face and joyful tones testified her love to a personal and present Saviour. On another morning a prominent lawyer rose and said he did not call himself a Christian, but he was thankful he had an earnest desire and purpose to become one. "Stop a minute, dear brother," said Mr. Hammond, "and let me ask you a question. Do you love to pray, and do you find relief and comfort in prayer? Do you feel that God sometimes hears you and answers you?" "I think so," was the reply. "How does God's Word appear to you? Don't you sometimes find a word there that is precious

to you, a promise that strengthens you?" "Oh, yes." "How do you regard the people of God? Do you prefer them to your former ungodly companions? Do you choose their society in preference to any other?" He answered that it was associating with them which had been the chief instrumentality in leading him to choose a Christian life. "And you deliberately choose Christ as your portion, and his service as the service of your life?" Humbly as a little child the man we had all known as a loud and vehement talker stood and confessed that such was his choice. "Now, brother—for I must call you brother—I want to ask all these Christians who think you are entitled to call yourself a Christian to hold up their hands." Every hand welcomed the man, who stood with bowed head, thus publicly acknowledging his new allegiance; and none of us doubted, I think, that the Saviour also welcomed him to the number of his chosen ones. A leading physician was also one who gladdened us by similar testimony.

Scores and hundreds, as the days went on, joined the army of the Cross, and at the end of Mr. Hammond's three weeks of labour with us 1,060 names were on his book, and it is estimated that nearly as many more have begun the new life. When the fact is stated that our population is only 20,000, some idea may be formed of the magnitude of the work, yet omniscience alone can compute its actual results. We have learned, pastors and people, so many lessons of wisdom that, if rightly practised, their effect will reach far into the future, and be the means of bringing many souls into the Kingdom. Chief among these lessons are the value of direct personal effort, and the importance of bringing personal practical questions to the sinner, ignoring all discussion of speculative points or theologic dogmas.

Our dear brother has conquered prejudice, and won for himself our warmest personal affection. Not long ago a beloved pastor, professor in our theological seminary, a man thoughtful, scholarly, and conservative in an unusual degree, rose in one of our morning meetings and said, in substance, "I desire to thank God for the variety of ways in which he speaks to the sinner's heart. Words that would fail to impress me bring other souls to Jesus, and men whom I might preach to for years without effect are persuaded by the earnest call of our dear brother to choose the better way." The same pastor said on another public occasion that these meetings had done very much to wean him from his old forms and methods and bring him into greater freedom and liberty.

"I think we all realize as never before the wonder-working power of God's Spirit upon the hearts of men. The most doubting among us are ready to confess that this is indeed God's own work. We have felt his presence in the solemn hush of the assembled thousands, when his claims were urged upon them, and when, in tears of joyful thanksgiving, hearts overflowing with love to Jesus told in broken accents of his conscious inter-dwelling.

Dear Christians, far across continent and ocean, rejoice with us, for "the Lord hath done great things for us, whereof we are glad."

Oakland.

K. B. F.

THE CHINA INLAND MISSION.

NEW MISSIONARIES.

THREE new missionaries are (D.V.) leaving us on the 31st inst., to carry the Gospel to the perishing millions of China. Their names are—Mr. James Cameron, Mr. George Nicoll, and Mr. G. W. Clarke. The two former are from Mr. Guinness' Training Institute, the latter from Miss Macpherson's Home of Industry. Please ask prayer for them, for a safe journey, for blessing by the way, and for their future success.

THE FIRST OF THE NINE UNOCCUPIED PROVINCES.

We have received most cheering tidings this morning from Mr. W. Henry Taylor. His first visit to a province having twenty-five and a half millions of souls is filling him with joy and gratitude. He finds everywhere an open door. Shall not we give God thanks, and continue to pray for him and them?

J. HUDSON TAYLOR.

6, Pyrland-road, Stoke Newington Green, N.,

July 19, 1875.

DOVER.—It is proposed to hold Special Evangelistic Services in Dover in the month of September next, and preparatory to this arrangements have been made to have prayer-meetings at the Union Hall every Monday, Wednesday, and Friday, at 8.15 p.m., during the months of July and August. The attendance of all Christians is earnestly requested.

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ON THEE MY HEART IS RESTING.

(FROM THE FRENCH OF TH. MONOD: "SUR TOI JE ME REPOSE.")

TUNE—"Safe in the Arms of Jesus."

On Thee my heart is resting:

Ah! this is rest indeed!

What else, Almighty Saviour,

Can a poor sinner need?

Thy light is all my wisdom,

Thy love is all my stay;

Our Father's home in glory

Draws nearer every day. . . .

On Thee my heart is resting:

Ah! this is rest indeed!

What else, Almighty Saviour,

Can a poor sinner need?

Great is my guilt, but greater

The mercy Thou dost give;

Thyself, a spotless offering,

Hast died that I should live.

With Thee my soul unfettered

Has risen from the dust;

Thy blood is all my treasure;

Thy word is all my trust. . . .

On Thee my heart is resting, &c.

Through me, thou gentle Master,

Thy purposes fulfil:

I yield myself for ever

To thy most holy will.

What though I be but weakness?

My strength is not in me;

The poorest of thy people

Has all things, having Thee.

On Thee my heart is resting, &c.

When clouds are darkest round me,

Thou, Lord, art then most near,

My drooping faith to quicken,

My weary soul to cheer.

Safe nestling in thy bosom,

I gaze upon thy face.

In vain my foes would drive me

From Thee, my hiding-place.

On Thee my heart is resting, &c.

'Tis Thou hast made me happy;

'Tis Thou hast set me free.

To whom shall I give glory

For ever but to Thee!

Of earthly love and blessing

Should every stream run dry,

Thy grace shall still be with me—

Thy grace to live and die!

On Thee my heart is resting, &c.

INSTITUTE FOR YOUNG WOMEN.

DURING the late services in the Agricultural Hall, many of the young women who are "costume makers," or are engaged in the manufacture of artificial flowers, &c., were met with by the different workers in the inquiry-rooms. Some time ago several of the lady Christian workers, belonging to different denominations, had an opportunity of meeting again those with whom they had conversed in the inquiry-room, at a pleasant tea-meeting, after which there was a service of sacred song in one of the large rooms belonging to the church of which Mr. Billing is the pastor. It was a happy, joyous meeting. All were loth to separate, even when the evening was very far advanced, and it was determined to hold another meeting. These gatherings were found to supply a great need, and to afford such satisfaction to a number of Christian young women, and others who were persuaded to accompany them, that meetings are now regularly held three times a week, and it is proposed to form an "association" for the young women, somewhat similar to the "young men's associations" with which we are all so familiar. A visit to one of these gatherings would convince anyone of what a happy influence they are calculated to exert, and how devoted to their work are the Christian ladies who are engaged in this holy enterprise. It is delightful to know that the work carried on in the Hall will not be allowed to stop—indeed, has not been allowed to stop—as this and other Christian efforts, lately put forth, certainly prove.

A PEEP INTO THE BEEHIVE.

A FEW days before another band of little emigrants started for Canada (they left on the 14th inst.), it was a happy privilege to witness the gathered stores of honey, which the busy bees had accumulated through the long autumn and winter evenings, now being turned practically to account for the benefit of the rescued children so soon to leave our shores.

With tears of gratitude we gazed at the huge piles of clothing with which every part of the large room at the Home of Industry was strewn—shoes and caps, made by the widows out of bits of velvet and tailors' cloth-cuttings; and heaps of knitted scarves, cuffs, socks, waistcoats, hoods, &c., for the cold Canadian winter, speaking of many "fragments gathered up" and used from stores of wool; and also a large amount of delicately wrought fancy work for sale in Canada. The best sight of all was the bags and boxes literally overflowing with the wealth of good substantial clothes, and nicely stored desks and workboxes, which kindly hearts had sent for the children who know little love but for those whom He who cares for the oppressed raises up to befriend them. An illustration it all seems of the Lord's words—"Give and it shall be given you; good measure, pressed down, and shaken together and running over, shall men give into your bosom;"—for it is a rule at the Home that when the last party of emigrants for the year is started, poor labourers and helpers in the vineyard, whose claims and needs are not so publicly known, are called together, and receive each a share from the stores remaining over for the supply of their own needy little ones.

As we look at the beautiful garments, it is pleasant to think of the hundreds of loving hearts who have supplied them—some of the stitches put in by their wasted hands in the intervals of suffering, and others by round fat fingers belonging to rosy little cheeks, who from love to Jesus' lambs have often wearily (but so patiently) learned to knit and hem in hours which might have been given to the merry game; and then too by the eye of faith to trace the golden threads of prayer inwoven with every stitch—prayers that the little wearers might be covered with the blood-washed robe, and, after the life's storms are over, reach safely the glory-land.

A glimpse too at the children! That gentle-looking lad is one mentioned a year ago in *THE CHRISTIAN*; when brought in by the city missionary he had not tasted food for three days, nor worn a shirt for as many months. The wan, hollow cheeks told a piteous tale, all light had fled from the eye, he could not smile, and, when food was brought, the jaws were too stiff to bite. This boy has become a Christian and a great help among the others, but the marks of the miserable past will probably never be effaced. This little fellow clambering on my knee and prattling about "Tanada," and being "dopted," and getting "a new mother," is the case spoken of in "Occasional Papers," No. xiv., "Mother, is this the day for bread?" His mother was found dying in a box, having no mattress whereon to rest her weary limbs. The children asked us to pray that "Jesus will give them clean hearts," "more of his wisdom, to understand the Bible better," "grace to keep their temper down when being scolded," "to bring more children into the Home," "to keep them safe on the sea," to give "more of the love of Jesus in us."

As these little ones trot up, nestling their curly heads in one's gown, or throwing their arms round your neck—little ones who have shrunk from the blows of drunken parents, and have shivered and starved through drink—the piteous wail is wafted to our ears of 200,000 just such dear children who lie uncared for in the gloomy workhouses, all the sweet young affections crushed out in the monotonous routine of a pauper child's life; of other thousands on the street, in the vile lodging-houses, drifting on and on to destruction, bits of the world's great wreck. And Jesus said, "It is not the will of your Father that one of these little ones perish." Christian sister, what are you doing to fulfil this part of the will of God? It is his will they should be rescued; it is your duty to do the rescuing. When so many mothers are needed for the ingathering of these unloved thousands, why should any heart be aching for an object worth living for?

It was not his purpose, in redeeming us at the cost of his own blood, that we should give back to Him the "odds and ends" and spare moments of our blood-bought lives. Whilst numbers are wearing out health and strength working to *save* salvation, will not you in the enjoyment of a fuller light, having received a free salvation, work, in all the freshness of your love to Him who so loved you, to do his will? These little ones perish, because you will not lay your all upon the altar—though you often sing it—and yield up your life a

living sacrifice in order that these may be plucked as brands from the burning, and trained for eternity. "If ye be willing and obedient, ye shall eat the good of the land." And O how great your joy, how ineffable your peace, when, having looked into eternity, you hear the Master's voice asking—"Whom shall I send, and who will go for us?" and then replying "Here am I, send me!" obey his command, "Go, work to-day in my vineyard!"

E. A. H.

Home of Industry, Commercial-street, Spitalfields.

KILBRIDE, IRELAND.

THE awakening in this place, noticed in *THE CHRISTIAN* of February 4, I am thankful to say still continues. Evangelistic meetings have been held in different parts of this scattered country parish from time to time since the beginning of the year, and at each series of meetings souls have been brought to Christ. On one of these occasions the School House could not contain the numbers that flocked in; hence two rooms in the adjoining parsonage were obliged to be thrown open for the overflow of about sixty people.

At a distance of three miles from this gathering, we held a mission for five evenings in a barn, when the local clergy took part. The after-meetings here were largely attended, and on the last evening all remained as inquirers or helpers, with the exception of five or six persons.

On two occasions we held a thanksgiving service in the parish church, when a large number partook of the Supper of the Lord, who before these times never thought of coming to testify thus of the Saviour's dying love. God has wrought a remarkable change in this neighbourhood. We are "a wonder unto many." A man in an adjoining town said to me a few days ago, "I have lodged for months in the houses of some of these people, and they lived like horses, and never bent the knee." A different story can now be told; some of these very individuals are now amongst my active helpers as visitors and Sunday-school teachers.

God has called out as many as two, three, and four in a family. In one instance a whole family of nine have been made happy. The Christian stability of the young converts, as well as their consistent walk, is a cause of deep thankfulness. The drunkard has been made sober (our temperance society, recently started, numbers nearly eighty members), and the blasphemer has now a new song in his mouth. Last year there were very few who did not attend the annual races at Rathdrum; this year there were very few Protestants who cared to be present.

Another remarkable evidence of the change in this parish is seen in the conduct of the farmers and others during fast-days; formerly they frequently returned home in a state of intoxication, but now cases of this kind are rarely observed.

A weekly prayer-meeting is now held by a number of the new believers amongst themselves. The lives of some of these had, in times past, caused me much anxiety and sorrow.

Our communicants have largely increased of late, there being now on the roll more than 100 names.

These few facts, out of many that might be mentioned, are sufficient to indicate the willingness of God to pour down large blessings in response to believing prayer with earnest effort.

W. T. MCCORMICK,

July, 1875.

Incumbent of Kilbride, Arklow.

EVANGELISTIC WORK IN DEVONSHIRE.—We are rejoiced to have good accounts of a successful evangelistic work among the Devonshire villages, under the labours of Mr. J. Denning and Mr. W. W. Wills, a farmer, whom we remember hearing at Messrs. Moody and Sankey's Convention at the Opera House. In the village of Colyton there is a great lack of preaching accommodation. It is desired to build a small Gospel Hall, to seat about 200 persons. A plot of land has been offered to rent in a suitable part of the town, where a wooden or iron tent could be erected. Anyone disposed to help may address to Mr. John Denning, Mount Cottage, Musbury, near Axminster, Devon.

FOREIGN GOVERNESSES IN ENGLAND.—"A stranger in a strange land" applies to French girls in England, as well as English girls in Paris, and the Rev. Pontet de la Harpe asks us to remember such who have to leave the houses of their employers for a vacation of two or three months; during this time they must provide board, lodging, and clothing out of a salary varying from £20 to £30. Ladies going to the seaside or the country would find them a comfort, as companions, to themselves or their children, and save these poor strangers in our city many a sore heart-ache and sleepless night. Application to be made to The Lady Secretary of the Société Française de Placement, French Church, Westbourne-grove, W.

MR. McALL'S MISSION IN PARIS.

HAVING been well acquainted with Christian work in Paris, especially that of my beloved and honoured friends the Rev. B. W. and Mrs. McAll, for about three years, I am struck with the wonderful progress which has been made since then; and in visiting the different centres of the work from day to day, I have found abundant cause to thank God and take courage.

Three years ago the stations of the Mission were four in number; now they are fourteen. Of the first four, with one exception (which is likely soon to be no longer an exception), all have had to be enlarged or moved to larger rooms in the same neighbourhood, and it has been the same with several of the stations since established. The earnest attention and regular attendance are now even more encouraging than when the work was still young: a considerable number of persons, led to the Gospel by these efforts, have become members of the various evangelical churches, and not a very few cases of marked conversion have occurred. It is true that the number of these is small in comparison with the number of hearers, but no one who has not laboured amongst a Catholic population and gone into their homes can understand the exceeding difficulty of making them even comprehend the need of the new birth and the doctrine of salvation by faith. The simplest metaphors, the most pressing and loving appeals, seem to fail; but we fall back with confidence upon the sweet assurance—"My word shall not return unto Me void."

Whilst the extension of the work seems only limited by the supply of material resources, and, far more important still, of Christian workers, it is only right gratefully to acknowledge that in the latter respect God has graciously answered prayer that more labourers might be sent forth into the harvest. Mr. McAll is aided by a very efficient little staff of permanent helpers, and the number of volunteer workers, especially from amongst the Protestant young men of Paris, has greatly increased.

It has been my privilege more than once to tell your readers something about the Young Men's Christian Associations in this city. I am now thankful to say that the results of their two weeks of prayer, last November and last February, have proved lasting; that solid progress in Christian life has been made by those who then received much blessing; and they themselves attribute this chiefly to the fact that nearly all of them have, in one way or another, entered into the work of evangelization.

Last evening I had the privilege of attending the meeting in the largest of the stations—a hall (formerly a riding-school) which contains more than 300 persons, and which was nearly filled by a most attentive audience. After a hymn, the Scriptures were read by one of the French helpers in the absence of Mr. McAll, who from time to time becomes utterly prostrated by the immense labour of attending personally nine meetings a week, and organising some forty more, besides the other multifarious details connected with so large a mission. Another hymn, and a Russian Christian spoke. Next came M. Recolin, a pastor of the Reformed Church, whose large-heartedness is even more winning than his rich eloquence; he began by reading the story of the Philippian gaoler. He impressed upon the audience, by apt illustrations drawn from family life and from the dreadful inundations at Toulouse, the solemn importance of the question—"What must I do to be saved?" With an eloquence not so polished, but perhaps almost as powerful, the great question was replied to by the next speaker, M. Saillens, a young evangelist trained in the East End Institute.

I have been induced thus to give a somewhat detailed account of the work by the remarks of two Christian ladies here on a visit, whom I accompanied on their way home, and who assured me that, in Scotland, at all events, the extent and influence of the work was scarcely known.

A Mission which, in this city of Paris, so much divided between superstition and infidelity, every week brings the simple Gospel before more than 2,000 persons in the ordinary services, besides reaching nearly 1,000 children weekly in the Sunday schools, surely only needs to be known to be appreciated. M. Recolin put in a plea last evening for his own parish, the very centre of Paris, promising his own valuable aid. I can safely say, from my knowledge of Mr. McAll, that if some one will find the funds he will be willing to trust in God to send workers. And then as to workers—are there not superfluous workers in our own land whom God would have come over to Paris and take part with these who, though utterly weak in themselves, are yet privileged to

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see "a great spoil divided"? To all Christians I would appeal to uphold, by their prayers, the little band of workers, and especially the honoured leader of the movement and his devoted wife.

JOSEPH G. ALEXANDER.

GERMAN TRACTS FOR CREUZNACH.

WILL the readers of THE CHRISTIAN remember Creuznach in their prayers? A colporteur, by name Zellweger, has been working there actively since May, selling Bibles for the Trinitarian Bible Society, holding meetings which are attended by all denominations, and speaking of Jesus to all who will hear—rich and poor, learned and unlearned, Jew and Gentile, old and young. I thought it better this year to have no shop for the sale of Bibles, but to have instead a Bible carriage. In August the usual annual fair will be held, and I want to make a very special effort in the distribution of tracts. I want to get about a million, but have not sufficient funds. Will any kind friends send me help at once? For every £5 given me I can, through the kindness of publishers, get £10 worth. I also wish widely to distribute the edition of Sankey's Hymns in German, by Gebhardt of Zurich, published by Spittler of Basle. There never was such an opening before in Germany and Switzerland for the reception of tracts. The people devour them with the utmost eagerness wherever you go, and the only difficulty is the supply. I expect nothing less than a real revival at Creuznach, simply because there is already so much earnest pleading with God for it every day. We have again the theatre engaged for three nights, and hope this year to have it filled, and to hear the sweet hymns sung there. Christians coming abroad now for their holiday cannot do better than fill one box with these hymns for distribution; they are invaluable.

Address, Mrs. Edward Prinsep, care of Messrs. Wolff, music sellers, Creuznach, Germany. M. E. P.

THE RHONE VALLEY.

THE following are extracts from a letter from Pasteur Lasserre, of Sion, the only Protestant church (English congregations excepted) in the long stretch of the Canton of the Valais, which extends from St. Maurice up to the Glacier of the Rhone:—

"You know that the Valais, where I am the only person for the work of visiting 800 Protestants, scattered over an extent of twenty-six leagues, is still entirely closed against the Word of God. Some few Valaisans here and there possess it and read it, but they are too much isolated, and wanting in courage, to abandon the errors of Rome. A work of colportage is carried on, more or less secretly, for it requires much prudence in this country, where the priests are, more than in almost any other place, all-powerful.

"Besides this, taking into account the extent of my parish and the multiplicity of my duties, it is impossible for me to give to the German-speaking Protestants, more especially those scattered in the Upper Valais, the pastoral care which is required. For two years I have been wishing to have by my side an evangelist, who should visit regularly our remote German-speaking Protestants, should conduct services at Brigue, Tourtemagne, and Sierre, and should sometimes take my place at Sion, that I might be able oftener to visit the Lower Valais.

"I think of applying to M. Rappard, of St. Crischna, for a man qualified to fill this difficult post. You are acquainted, no doubt, with M. Rappard: I have great confidence in him, and am, thank God, of one mind with him. Since Whit-Sunday I have held revival meetings, on Sunday and Thursday evenings, in French and in German. They have been well attended. But I feel myself very weak for the work of drawing the net single-handed.

"If you have the opportunity of laying our work in the Valais before the Lord, in any prayer meetings, I shall be thankful for it."

Any contributions or communications to be addressed to Rev. Horace Noel, White Rose Grange, Woking Station.

BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

—During the last month 298 cases have, after proper investigation, been placed upon the books; 1,875 visits have been paid to the abodes of the sick and destitute (showing an average of nearly 400 families per week); and the sum of £34 2s. 6d. has been distributed. Total since last October—3,815 cases, 19,925 visits, £1,181 10s. distributed. The treasurer is considerably in advance.

7, Exeter Hall, Strand.

W. J. CHAMPION, Secretary.

DROPS OF RAIN IN HANOVER.

It is believed that many readers of THE CHRISTIAN will be interested in the following translation from the German Baptist *Missions-Blatt* for May, 1875, the original having been communicated to that magazine by the pastor of the little Baptist Church in Hanover.

"We are constrained, dear fellow-members of Christ, to make you participators of our joy in the rich blessings which our God has shed upon us during the last few months in the glorious way He has been working among our children.

"Towards the end of last year, the daughter of our brother and sister R—, a young woman of about twenty years old, became converted to Christ. This acted as a spur upon one of her friends, and she also believed unto salvation. Soon afterwards two daughters of our brother and sister G—, and, eight days later, two other young girls, also daughters of members, received Christ. And now arose among several of our children a longing to become converted, and on Sunday, January 24, we began to hold a special prayer-meeting with them, continuing this every evening for about three weeks. In these meetings a wonderfully serious and earnest impulse to prayer became manifested among our young people. Several became deeply troubled on account of their sins, and supplicated for grace and forgiveness. Those who had already found peace were made yet happier, and were importunate in their prayers for the conversion of others, always making special mention to the Lord of the names of those who were already under conviction. On every occasion there were also several of our members gathered together with the young people, who powerfully sustained the latter in prayer. On one of the evenings, the two sons of our brother and sister F—, from sixteen to eighteen years of age, found peace. The mother of these, who has been for the last ten or twelve years untiringly active in the Sunday school, was overjoyed when she could fold her own two children in her arms as saved sinners. On the other evenings of that week, six more children and a youth found sweet peace through the blood of Jesus.

"On Sunday, February 2, we had the joy to add five souls to our church by baptism; but our great festival-day was on Sunday, March 7, when we kept a glorious harvest-feast. Twenty-eight were to be baptized on this day. Some fifty brethren and sisters and friends had come from our stations and neighbouring churches; and already in the forenoon, when brother Cramme with unction preached the Word, our chapel was pretty full; but in the afternoon it was so crowded that bare standing-room could be found. While I spoke to the congregation on Mark xvi. 15, 16, the twenty-eight about to be baptized sat in their white baptismal dress in a half-circle around the open baptistry; and then I had the high joy to baptize this happy band 'into Christ's death.' Afterwards we partook of the Lord's Supper, and then the church members and many sympathising friends remained still together for the 'Love-Feast.' On this evening also many souls became convinced of sin; and eight or nine, after persevering prayer, found peace in believing in Jesus. Among these twenty-eight baptized were four grown-up persons; the other twenty-four were young ones, from eleven to eighteen years of age; and my joy was specially heightened by the fact that my own two eldest children were among them.

"Our prayer to the Lord now is that they all may remain faithful to the Lord Jesus, and by a holy and devoted life may glorify Him who has redeemed them by his own blood. To his name shall be eternally the praise. "H. BOLEZMANN."

Soon after the above took place, the translator came to Hanover, and has had the privilege of attending the ministry of this faithful pastor, who, some years ago, was "counted worthy to suffer shame" for the name of Jesus by being three times imprisoned for preaching the Gospel, &c. In the middle of May there was another solemn and joyous festival, similar to the one described above, when twelve more confessed Christ in baptism, making forty-five as the fruits of last winter's revival; and, judging from the life and power in the services, one cannot but hope that to the already received blessing "still there's more to follow."

Dear fellow-Christians who read this, will you add to the many intercessions desired of you yet one more—for Hanover? Will you ask that the blessing may extend beyond the limits of this little chapel, and that the Spirit of God may work mightily and manifestly in this professedly Christian city?

Dear fellow-Christians who will be sojourning on the Continent this summer, you are leaving behind you much blessing in England. O! let me entreat you, each one, seek to bring

hither much blessing with you. Into whatsoever town or village you may enter, cry earnestly to God on behalf of its inhabitants, and no less earnestly seek to be yourselves faithful witnesses for Jesus and his Word wherever you go. O! I beseech you, bring Christ, bring the Holy Spirit, bring your whole suit of Christian armour with you; leave nothing behind—and then you must bring blessing.

Ferdinand Strasse, Hanover, July 1875.

BREAKFAST-MEETINGS AND THE MASSES.

GLASGOW.—No. I.

EXACTLY a year ago, shortly after Messrs. Moody and Sankey left us, Sabbath-morning breakfasts were commenced in the tent on Glasgow-green, that poor city outcasts might be attracted to hear the Gospel. The attendance, which numbered on the first morning 300, increased during winter to 2,000, while at present fully 1,800 guests assemble every Sabbath morning. The Lord's stewards send the necessary funds spontaneously, regularly, cheerfully, showing that the work appeals strongly to the Christian heart. In other cities and towns throughout Scotland, breakfast-meetings have been crowned with much blessing, and now we learn that earnest Christians in Calcutta, stirred by the burning words of the Rev. A. N. Somerville, have adopted the same plan in order to reach fallen Europeans. The success of the movement has, therefore, in these respects been very remarkable. Still there are a few brethren who, never having seen our meetings, oppose this method of reaching the masses; and though we are not vain enough to expect all to agree on points so debatable, we think a few words on the aim, working, and results of the breakfast movement might go far to remove all reasonable objections. Apart from this, we wish to declare the Lord's doings, that others of his children, hearing our song of praise, may be stimulated to go forward, expecting great things from the Master's hand, and who, if they do not start free breakfasts, may undertake some other work in the name of our Glorious King. Men are perishing; if old methods fail to reach them, and if this new measure is not wise, let wiser men give better measures, but by all means let us have work, not theory or talk, that our home heathen may be gathered to Jesus.

Our aim is to reach the most degraded—those seemingly readiest to perish, nearest to the brink of perdition. We go out as a forlorn hope, bearing the good news of the Kingdom to those who otherwise should never hear or know of a Saviour's love. We give food because we find it impossible to speak to men of heavenly bread when by look and voice they cry aloud, "But we perish of hunger, not for the bread of heaven, but for the bread of earth." We admit that it is a libel to say that the "working-classes can only be reached through their stomach"; but it is equally a libel to assert that a hungry man can be reached in any other way. "One touch of nature makes the world akin"—thieves, drunkards, women of the city, Catholics, Protestants, sceptics, and Christians, meet and hear of a common salvation, hunger being in the first place the power which draws and binds them together. But it is sometimes asked, Are you sure your guests are *deserving*? Do you weed out the worthless? Assuredly not. The strength of our position is that we seek to save those already cast over the wall as weeds and worthless. We say to the vilest, You are not worthless, you are not hopeless, you may yet be saved. Your friends have given you up, you have given yourself up, but God does not give you up; there is help at hand if you are only willing to rise. Our first aim is to get them to look up—to feel that they have yet friends on earth, and a Saviour at the right-hand above who cares for them.

"Down in the human heart, crushed by the Tempter,
Feelings lie buried that grace can restore,
Touched by a loving heart, awakened by kindness,
Chords that were broken shall vibrate once more."

Yes, the chords are there, the loving hearts are there, but they must meet—touch each other. We must go to the fallen, mix with them, make them feel the love and experience the kindness, if we would win them to the service of our Lord and Master.

Another objects that the "simple Gospel" is of itself sufficient to draw the poor together. But the Gospel, as it appeals to men, is never "simple." It is compound, the Gospel and the "gospeller": the measure and the earthen vessel are looked at as one. Nine-tenths of the so-called "objections to the Gospel" raised by the masses are not against the Gospel or its Founder, but against us who preach the Gospel. We are

said to be selfish, grasping, "lovers of money." We give tracts or good advice, and make loud professions of love because it costs us nothing so to do; but if a man is perishing of hunger or cold, we refuse to relieve his wants. Christ was one of the poor, had not where to lay his head; but we must have our mansions in the suburbs, our servants, our months of rest at the coast or in the country. We can afford all this; but, though people are starving around us, we sacrifice nothing in order to relieve their wants. I do not say this argument is fair, but it is used against us. By filling the mouths of the hungry we stop the mouths of the grumblers, and by throwing ourselves alongside the people, and showing our readiness to grapple with their everyday wants, we secure their affection and confidence. The men who preach the Gospel are thus recommended—the Gospel they preach speaks for itself, and needs no commendation from anyone. Once the masses have confidence in us, they are not far from trusting in the Master we serve.

But this paper is already long enough. We ask your readers to remember our work at a throne of grace, that the poor and ignorant may be led to look to the Saviour, find in Him riches unsearchable, and a Friend who sticketh closer than a brother. Every Lord's-day morning, as the clock strikes eight, our guests are assembled. Pray that the Master may be in our midst, revealing Himself as the "Bread of Life."

AWAKENING IN SOUTH AUSTRALIA.

A CORRESPONDENT, under date May 18, 1875, writes:—"A few weeks ago, Mr. K— was preaching at the Moonta Mines a funeral sermon with respect to one of the Sunday-school girls. A remarkably religious feeling was awakened in the meeting, and several were brought to the Saviour. Meetings were held night after night. The work spread; the Wesleyan and the Primitive Methodists caught the flame, then at the Yelta Mine, and all the centres of population lying around Moonta the work extended. During these last few weeks some six or seven hundred persons are supposed to have found Christ. Singularly, the work did not begin at the township; it did not seem to touch us, although some young men went out from the township to the Mine, and were converted. At the same time the work of salvation has not been unknown at the township in a quiet way. Last week I kept back a man for conversation after the Bible-class, and he received Christ with great simplicity of faith. But there was no revival symptom until on Sunday night, Mrs. L— preached at the Sunday-school anniversary, and there was an after-meeting, when the work began upon a small scale. Last night I went to their public meeting, and they had an after-meeting, which was kept up till between eleven and twelve, and twelve persons were said to have received Christ. I quite believe we are going to have a great blessing."

DIFFICULTIES OF WORK IN SPAIN.

EXTRACT FROM A LETTER FROM MR. A. FENN, SANTANDER.

I ASK OUR Lord, if his will, to send his servants to Spain. Work is becoming more and more difficult (public work). The ultra-Catholics, who before have sat in sullen silence when we have spoken of Jesus or given away books in the trains, &c., now are emboldened to heap storms of abuse, and wish they could send us to hell—almost threatening to do their part towards it.

Last week one of the officials of the Custom-house refused to let the owner have a box because it contained Protestant books (in the English language) from America. Our English Consul here (who is a Roman Catholic) says they have no right to stop them; but it shows which way they think the wind is blowing in Madrid. The American Ambassador has been written to, and no doubt the books will be forthcoming.

Pray for poor Spain. She must be morally the most degraded of the so-called civilized nations, with the pride that boasts superiority. Yet God has his people here. May He use us more and more in making them manifest!

REV. WILLIAM BOOTH, the indefatigable superintendent of the East London Christian Mission, has, we are very sorry to hear, severely sprained his knee, and will, the doctor says, be unable to move for several days, and be lame for some months. He and Mrs. Booth are both at Lower Hardness, near Canterbury, where they had gone hoping that Mrs. Booth's exhausted nervous system might be restored. Our readers we are sure will pray for them.

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NOTICES OF BOOKS.

THE BRIDE AND THE HOUSEHOLD. Suggestions toward the attainment of the Higher Christian Life. By E. J. A. Longley. —The idea which underlies the teaching of this little book, and which gives it its name, is that the children of God may be divided into three classes. "Out of the Kingdom He organizes the household, out of the household he condescends to select the Bride." At first sight this might seem to have Scripture sanction, if the Kingdom be taken in the sense of Matt. xiii., where it plainly includes mere professors, who are afterwards cast out; but our author does not use the term "Kingdom" in this sense, but clearly defines it to mean those who are born again. "When the sinner accepts the Substitute, and believes God's testimony concerning his Son, then he is born of God, and this brings him into the Kingdom." We have, therefore, at once, this unscriptural position: that all God's children are not his household, and not even do all the household constitute the Bride; but she is an election out of a select class from amongst the ordinary children of God! How all this fanciful teaching falls to the ground before the few verses addressed to believers as such in Eph. v. 22-33. As might be expected where the leading idea of the book is so little in accord with God's Word, the misapplications—nay, we must call them sometimes distortions—of Scripture are numerous; for example—the "Father's house" (Psalm xlv. 10) is made to mean, not the earthly, but the Heavenly Father's house. The "revelation of Jesus Christ" (1 Peter i. 13) is not his appearing, but the experience of Him as "the Sanctifier." However much the spirit of earnest piety breathes through this book, nothing can make amends for such perversion of Scripture. It is unintentional, no doubt, and the author means well; but when Scripture is handled as it is in these pages we cannot but raise a note of warning.

THE BIBLE READER'S ASSISTANT. By Rev. JOHN BARR. New edition, revised and enlarged by Rev. G. M. EASTON, D.D. *Blackie's*.—A new and much improved edition of a very useful condensed Bible-dictionary, with chronological arrangement and other tables; containing also the meanings of proper names. It is an admirable compendium of Biblical information, portable and inexpensive.

THE TEMPLE: ITS MINISTRY AND SERVICES AT THE TIME OF JESUS CHRIST. By Rev. Dr. EDERSHIM. *Religious Tract Society*.—Many books have been written, and much study has been expended, on the Tabernacle. The elegant volume before us carries on the theme of the Levitical worship into the Temple, and while this is described as it existed in the time of our Lord, reference is continually made to the original pattern and the primary instructions, which were all minutely carried out, "as the Lord commanded Moses." These deeply interesting chapters attribute its true value to "the precious blood of Christ." They are untainted by the rationalistic perversion, so common now-a-days, of the true old Gospel, which teaches the expiation of sin by the atoning sacrifice of Christ. The expositions of the priesthood and the sacrifices are specially valuable, and the comparison of the Mosaic ordinances with the rabbinical traditions is very helpful to the ordinary reader, as explaining many passages in the ministry of the Lord Jesus. It gives us far more pleasure to recommend books which open up the Scriptures than any other class of literature; and this is one on a most important line of truth, with which Christians generally are much less familiar than they ought to be.

A NEW MANUAL OF SUNDAY-SCHOOL ADDRESSES. *Elletts' Stock*.—These sermonettes may afford subjects for thought, and show the method of treating them; but they seem to us too sermonic to be very attractive to the children of our Sunday-schools.

"THE CLEFT ROCK."—We have on several occasions levied tribute on this exquisite little collection of poems, published by *Macintosh*, 24, Paternoster-row, both for the pages of THE CHRISTIAN and "The Herald of Mercy." We omitted to state that the poem, "Rest Needful for Service," inserted in THE CHRISTIAN on July 8, was from this choice volume. The price is one shilling.

"BEAR YE ONE ANOTHER'S BURDENS."—A burden that presses on many toilers in our towns at this season is the want of a week or two's change and recreation. We have before us a letter from one who would be glad to combine a little rest in the country with work for the Master, if any kind friend in the country would afford the opportunity.

NOTTINGHAM CONFERENCE.—This Conference, which was postponed on account of Mr. Pearsall Smith's illness, has now been fixed for September 27 to October 2 next. Details will be announced soon.

"I AM PRAYING FOR YOU."—In our report of Messrs. Moody and Sankey's closing meetings at Camberwell, we unwittingly used language which would lead the reader to infer that Mr. Sankey composed the words of this beautiful hymn. We meant to say that the melody was Mr. Sankey's composition. The hymn itself is the production of the Rev. Saml. O'M. Cluff, who has written other hymns, some of which we hope to give our readers soon.

DAILY TEXTS.

"HE SENT A MAN BEFORE THEM, EVEN JOSEPH."—Ps. cv, 17.

Thurs., July 22.—"Joseph said unto his brethren, 'Come near to me, I pray you,' and they came near." "Come unto Me, . . . and I will give you rest." "Brought nigh by the blood of Christ."—Gen. xlv. 4; Matt. xi. 28; Ephes. ii. 13.

Fri., 23.—"I am Joseph, your brother, whom ye sold into Egypt." "The Lord said, 'I am Jesus, whom thou persecutest.'"—Gen. xlv. 4; Acts ix. 5.

Sat., 24.—"God did send me before you, to preserve life." "I am come, that they might have life, and that they might have it more abundantly." "When He putteth forth his own sheep, He goeth before them."—Gen. xlv. 5; John x. 10, 4.

Sun., 25.—"God hath made me Lord of all Egypt, . . . and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, . . . and there will I nourish thee." "Wherefore God also hath highly exalted Him, and given Him a name which is above every name, that at the name of Jesus every knee should bow." "The beloved of the Lord shall dwell in safety by Him, and the Lord shall cover him all the day long; and he shall dwell between his shoulders." "My soul shall be satisfied as with marrow and fatness, . . . when I remember Thee upon my bed, and meditate on Thee in the night-watches."—Gen. xlv. 9, 10; Phil. ii. 9, 10; Deut. xxxiii. 12; Ps. lxxiii. 5, 6.

Mon., 26.—"Also regard not your staff, for the good of all the land of Egypt is yours." "Therefore let no man glory in man, for all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life or death, or things present, or things to come—all are yours, and ye are Christ's, and Christ is God's."—Gen. xlv. 20; 1 Cor. iii. 21, 22, 23.

Tues., 27.—"Joseph gave them provision for the way, to all of them he gave each man changes of raiment." "My flesh is meat indeed, and My blood is drink indeed." "As thy days, so shall thy strength be." "My God shall supply all your need, according to his riches in glory by Christ Jesus."—Gen. xlv. 21; John vi. 55; Deut. xxxiii. 26; Phil. iv. 19.

Wed., 28.—"They told Jacob, saying, 'Joseph is yet alive, and he is governor over all the land of Egypt,' Israel said, 'It is enough, . . . I will go and see him before I die.'" "The Lord is risen indeed." "I am He that liveth and was dead, and, behold, I am alive for evermore." "All power is given unto Me in heaven and earth." "The Lord reigneth, let the earth rejoice."—Gen. xlv. 26, 28; Luke xxiv. 34; Rev. i. 18; Matt. xxviii. 18; Ps. xcvi. 1.

"A SHADOW OF THINGS TO COME, BUT THE BODY IS OF CHRIST."—COL. II. 17.

The Christian TRACT FUND.

To Donations received to July 17 £1 16 0 By Grants to Distributors and Societies £1 16 0

- APPLICANTS FOR TRACTS.
- W. B. Gough, Montrova-villa, Ashley-road, Bristol.
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 - J. C. Smith, 29, Seacombe-street, Liverpool.
 - W. J. Jones, 2, Gnoil Park-road, Neath, Glamorganshire.

MY DEAR SIR,—In this distant place we should be very thankful if you could kindly send us some tracts for gratuitous distribution, and also some narrative and Gospel books for lending. It is difficult to get a supply of these; and I think, if the readers of THE CHRISTIAN knew our need, some would be willing to help.

Tracts are distributed weekly among the sailors in port, soldiers at the fort and other military stations, and among the patients in the large hospitals of the city. The patients are always very thankful for books to read. "Life of George Müller," "Life of Duncan Matheson," "Lifted up," "Grace and Truth," by Dr. Mackay, and "Precious Truths," by S. M. Haughton, are now in circulation and are eagerly read; but, in passing through so many hands, we are likely to lose sight of some of them, and thus need to renew our supply. A soldier who is now lying in prison, awaiting his trial for attempted murder, read with much interest "Precious Truths," and took with him a little book by the same author, "That Precious Name."

Any parcel sent to the address of Mrs. Rouse, Baptist Mission House, 19, Castle-street, Holborn, would be forwarded to us, and be received with great gratitude.

Baptist Mission Press, 24, Circular-road, Calcutta, June 16, 1875.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.—For a blessing through the "house-to-house visitation" at Stokes Newington.—Christians who united in prayer for the beloved wanderer, &c., in THE CHRISTIAN of March 4 are requested to offer praise for the restoration of the same.

PRAYER.—Two young Christians earnestly request prayer for the success of a cottage meeting that they have lately commenced.—For a child of God, very painfully circumstanced, that the Lord will take her up and provide a home and suitable employment for her.—For my brother officers.—A Christian asks for a blessing on a visit.—Two of God's children ask for the guidance of the Holy Spirit in seeking to live for his glory; for two backsliders; for strength to overcome besetting sins; for much blessing on a house-to-house visitation.—For special effort in Calcutta, amongst sailors, soldiers, and patients in the hospitals.—Special prayer is requested for the many who, through mental and physical affliction, have been prevented from sharing in the blessings of Messrs. Moody and Sankey's meetings.—For a young man, an orphan, obliged to give up a good situation through deafness.—For an aged lady whose bodily health and mental powers are failing, that God will lead her to faith and rejoicing in the Lord Jesus as her Saviour.—For a lady in consumption, that she may trust entirely to Jesus.—That sufficient means may be sent to enable a suitable person to go and labour amongst a large number of people just commencing the Severn Bridge Railway.—That our legislators may be led to do what is most for our country's good and God's glory in respect to the second reading of the Bill for Closing Public-houses on Sunday, fixed for the 28th inst.

PLACES.—That the Lord would raise up two evangelists to assist the Vicar of Deddington in holding all-day services on two Sundays during the summer.—For a men's Bible-class in Broxbourne.—For an abundant blessing upon a weekly meeting in the country, for singing Mr. Sankey's hymns.—For a great blessing on the labours of Messrs. Scroggie and Dunn in Coal-bridge during the month of August.—For Great Yarmouth.—For blessing on a drawing-room meeting and public service to be held at Guildford by Lord Radstock.—For a special week of services now being held in a large tent on the Rutlands of Wells, Norfolk.—For the blessing of God on services to be held in Harrow.

CONVERSIONS.—A sister earnestly requests the prayers of God's people for the conversion of three brothers, the sons of pious parents.—A mother asks prayer that she may have the joy of seeing her six sons and two daughters brought to Jesus.—That my seven youthful companions may be converted.—For the conversion of my brothers and sisters and the unsaved members of our young men's Bible-class, that they may speedily find Jesus.—A believing wife asks prayer for the conversion of her husband who has deserted her, and is leading a profligate life.—For the conversion of my husband.—For the conversion of a young lady who fell into the dark errors of Popery, and is now on a bed of sickness.—For a boy not eleven years old, who is fearfully addicted to stealing and lying.—Pray that I may be converted to God. My heart is very hard. I am in deep consumption, and I am afraid to die.—For a young woman who has abandoned an irregular life, but is not able to believe, that she may be led to Jesus.

NOTICES.

Communications received with thanks:—G. J. K.; F. H. W.; E. J. W.; J. S.; E. J.; T. C. C.; T. P.; A. S. W.; S. L. B.; R. B.; W. W. J.; J. du P. de la H.; A. C.; L. M. N.; A. M. H.; G. C.; G. W.; S. M.; E. T. D.; W. J.; R. W. V.; J. G.; C. L.; M. B.; E. A. H.; J. D.; A. A.; G. K.; R. O. P.; S. O.; J. J. L.; R. B.; F. J. P.; E. M. B.; W. W.; W. W. J.; W. D.; S. J. L.; R. C. B.; M. F. B.; Mrs. G.; S. P. H.; J. M.; W. H. G.; E. W.; E. B.; J. M. K.; W. F.; D. G. S.; W. W.; R. O. C.; J. D. H.; J. R.

"S. H."—Your contribution was acknowledged in THE CHRISTIAN of July 1, under "S. S."

THE LADY who makes inquiry about Weston-super-Mare had better apply to Rev. W. Bradbury of that place.

LETTERS for the Sunday-School Times (American), recommended by Mr. Moody, should be addressed to John Wanamaker, 610, Chestnut-street, Philadelphia, Pa., U.S.A.

OUR LIST OF DONATIONS is made up for the printer on Saturdays at mid-day, consequently all donations received after that time will not be acknowledged in THE CHRISTIAN immediately following. We have had four letters this week asking if donations (received on Monday) were received.

IN the appeal for help in tent work, contained in our issue of July 1, the address of Mr. Shrubshall should have been Laughton Sussex, and not Loughton, Essex.

CORRECTION.—In the last article in our "Special Number for Young Women," on "Mission Homes in Paris," it was stated that the cost of the Home did not exceed 300 francs a year. This should have been £300.

FORTHCOMING SPECIAL MEETINGS.

- DUKE OF WELLINGTON'S RIDING SCHOOL, Knightsbridge.—Sunday, July 26, Lord Radstock: at 3.30 and 7.30 p.m.
- AGRICULTURAL HALL, Islington.—Sunday, July 25, 3.30, Dr. Edmond; 8, Rev. Thain Davidson.
- HOUSE OF REST, 7, Cambridge-gardens, Kilburn-park, N.W.—Meeting every Friday, at 3 p.m., on "Faith's Rest, and the Believer's Progress in the Divine Life." July 23, Rev. C. A. Fox, of Eaton Chapel. July 30, a Devotional Meeting; after which the meetings will be discontinued until October.
- GREENWICH TERMINUS (Large Hall).—Gospel Addresses on Tuesdays during July, at 7.30 p.m.
- MOORGATE-STREET HALL.—The Noonday Prayer-meeting is now held here from 12 to 1 daily. Tuesday, July 27, at 8, Address by —. The Young Men's Meeting on Friday evening is discontinued for the present. A Meeting for Young Women only, every Saturday afternoon at 3, in the Upper Room (entrance from London Wall), to be conducted by Young Women.
- CONFERENCE HALL, Mildmay-park.—Sunday, July 26, Address to Christian Workers, 8 a.m., Mr. R. C. Morgan.
- WEEKLY NOON PRAYER-MEETING, St. George's Hall, Langham-place, W.—Every Wednesday, from 12 to 1.
- Y.M.C.A., 165, ALDESGATE-STREET.—General Meetings every Saturday, 3 to 5 p.m., for the study of the Holy Scripture on the duty, privilege, and power of Holiness. July 24, Addresses by the Revs. A. H. Barfield, C. A. Fox, Dr. Mahan, and others.
- Y.M.C.A., THE PRIORY, 198, Upper-street, Islington.—An Address to Young Men on Thursday, July 22, at 8.45 p.m., by the Rev. C. Brake.
- LECTURE HALL, TRINITY CHAPEL, John-street, Edgware-road.—Young Men's Meeting held every Tuesday evening from 9 to 10 o'clock.
- HOME OF INDUSTRY, Commercial-street, Spitalfields.—Workers' Meeting, on the third Wednesday of the month. Tea at 6 p.m.
- KENSINGTON SCHOOLS, Allen-street, Kensington.—Every Wednesday in July, at 8 o'clock, an Address by M. C. Leite Rozas, Esq.
- CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Spiers at Scarborough till July 26; Redcar, July 26 to 31; Rhyl, August 2 to 8.—Mr. Rickards at Saffron Walden, July 26 to 31.
- Open-air Services. Mr. Russell in Regent's-park (near the fountain) every Monday at 6. Messrs. Jordan on Blackheath every Saturday at 3.30.
- Prayer-meeting at Weigh House Schools, Fish Street-hill, every Tuesday morning, 9 to 9.45.
- WOOD-GREEN GOSPEL HALL.—Two Lectures—"The Kingdom of God foreshadowed in the Book of Esther." Mr. R. C. Morgan, Thursday, July 22, 29, at 7.30 p.m.
- BELGRAVE PRESBYTERIAN CHURCH, Halkin-street West, Belgrave-square.—Lord Radstock, on Thursday, July 22, at 8 p.m.
- OPEN-AIR MISSION.—Monday, July 26. Queen-square Mission Hall, Westminster. Address to preachers by the Rev. P. S. O'Brien, LL.B. Chairman, Rev. Canon Conway. Tea at 6.
- WOOLWICH, 14, Thomas-street.—Union Prayer-meetings, Mondays, 12 to 1; Saturdays, 3.30 to 4.30.—July 19-23, Mr. Henry Varley, addresses at 3 and 7.30 p.m.
- GUILDFORD COUNTY HALL, North-street.—Friday, July 23, at 8, Lord Radstock.

DAILY PRAYER-MEETINGS.

- CENTRAL CITY NOON PRAYER-MEETING, Moorgate-street Hall, corner of London Wall, 12-1. Ladies' meeting, 1 to 1.30.
- Y.M.C.A., Stafford Rooms, Titchborne-st., Edgware-rd., 12-1.
- No. 59, LOMBARD-ST., Mon., Tues., Thurs., Sat., at 1; Wed. and Fri., at 12.30.
- MILDMAI CONFERENCE HALL, Mildmay-park, at 12.
- EAST-END CONFERENCE HALL, Carlton-sq., Globe-road, at 12.30.
- WOOLWICH, 14, Thomas-street, 12 to 1.
- SUSSEX HALL, Leadenhall-street, at 1.
- SUNDAY-SCHOOL UNION, 56, Old Bailey, at 1.
- PEOPLE'S HALL, 272, Whitechapel-road, at 1, except Saturday.
- THE PEOPLE'S HALL, 188, High-street, Deptford, 1-2.
- GREEN LANES WESLEYAN CHAPEL, N., 6.45 a.m.
- PROKHAM EVANGELISTIC MISSION, 176, Hill-street, 12-1.
- ONSLow HALL, Neville-street, Fulham-road, Sat. even., at 7.30.
- UNION HALL MISSION, Carlisle-street, Edgware-road, 1-2.
- 19A, GREAT PORTLAND-ST., Oxford-circus, 3 p.m.; on Saturdays specially for children and their friends.
- GREENWICH.—Large Hall, Railway Station, 12-1.

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MR. SANKEY'S SOUTH LONDON CHOIR offer their services to any Mission or Effort to win souls to Christ in the South or West of London; also for assisting in the after-meetings. Apply to Secretary, R. J. Debbie, 65, Meyrick-road, Clapham Junction, S.W.

TRINITY CHURCH, CLAPHAM.—The Rev. David MacEwan, D.D., of Glasgow, has accepted the call presented to him by this congregation. Dr. MacEwan is known as an earnest and eloquent preacher, and it is gratifying to learn that the pulpit so ably filled by the late Rev. Dr. McFarlane will soon be occupied by a worthy successor.

SANDYMOUNT, DUBLIN.—Some active Christians in Dublin are desirous of erecting a commodious building suitable for unsectarian public meetings for Christian work. The expense will probably be from £500 to £600, and the building will be vested in the hands of trustees. Information given, and contributions received, by T. Pakenham Law, Esq., 48, Stephen's-green.

WELSH YOUNG MEN IN LIVERPOOL.—Since the visit of Messrs. Moody and Sankey to Liverpool, an extensive work of spiritual revival has been progressing among the Welsh young men there. The numbers attending the weekly prayer-meetings in the Welsh chapels in the town are steadily increasing. Will the Lord's people remember this movement in their prayers.

E. O. P.

Donations received by Messrs. Morgan and Scott to Saturday Morning, July 17th, 1875.

	£	s.	d.
"The Christian" Tract Fund—M.W. 2/6; M.F.C. 10/-; A.P. 7/8; J.T.S. 10/-; Nemo 1/-; R.P.C. 5/-	1	18	0
Expenses of Messrs. Moody and Sankey's Meetings in London—Mrs. A. 10/-; W.H. 5/-; E.N. £1; John £1/8/6; H.W.C. 10/-; R.A. 5/-; F.W.J. £2; C.E.N. and J.H. 10/-; W.T.B. £5; A.B. £5; R.M. £10; B. £1; W.E. £2; Sidney-street Meeting £1; A.H. £1; M.T.P. 1/6; M.F.C. 10/-; K.M. 5/-; Young Lady 7/8; E.H. £1; J.F. £1/2/-; L.C. 8/-; L.W. and S.H. 10/-; Anon. 1/-; E.G.H. 5/-; T.C.R. 5/-; F.E.D. 10/-; U. £1; C.S. 5/-	34	14	6
Paralyssed and Epileptic—Hope	1	0	0
Convalescent Home, Waltham Abbey—Hope	1	4	0
George-yard Ragged School—R.P.C. 10/-; Excursion—Hope 6/-; Mrs. B. and Miss M. £1	1	18	0
Day in the Country Fund—Rom. 6, 7, and 8 £1; Reader 2/6; W.S. 5/-; C.H.C. 10/-; Mrs. R. and Miss M. £3; M.A. T. £2; G.N. 1/6; C.B.B. £1; H.M.L. 10/-; M.B. £5; W.C. 1/-; B. 10/-; M.C. 2/6; J.M. £3; M.F.C. 5/-; Misses B. £3; Boys' Old Hall School 4/-; M.W. 8 -; J.C. 2/-; L.S. 2/6; A.M. 4/-; T.E. 2/8; C.E.B. £5; Anon. 10/-; W. £10; S.W. 1/6	36	17	0
Parson-green Homes Fund—Rom. 6, 7, and 8 £1; W.E. £1; J.T.S. 10/-	2	10	0
Pastor Monod's Church, Paris—Rom. 6, 7, and 8 £1; W.E. £1; W.H. £1; L.F. 5/-; A.W. £2; F.G.S. £20; A.T. 10/-; J.T.S. 10/-; G.L.N. £1; C.P. 10/-; S.M.E.O. £1; T.B.L. 5/-; J.R.F. £1	80	0	0
Rev. W. G. Van Meter's Work in Rome—M.A.T. £2; Collection in the U.P. Church, Dunoon, £25/5/-; Collected by Mrs. H. £1/0/8	35	5	3
China Inland Mission—Z.Y. £1; R.M. (Taylor) £10; J. and F.J. 10/-; H.C. 10/-; W.H.Y. £1	13	0	0
Fisk University—Z.Y. £1; M.F.C. £1	2	0	0
Miss Weston's Work in Royal Navy—Z.Y. £1; G.H. £5	6	0	0
Pascoe's Work in Mexico—Z.Y. £1; D.R. £5; H.A.B. £2	8	0	0
Poor Jesus, Whitechapel—Z.Y. £1; Y.R. 5/-	1	5	0
Home of Industry—John £1/1/-; R.M. £10; P.L. 10/-; East End Juvenile Mission—Reader 2/-; R.M. £10; P.L. 10/-; H.L. £2; R.P.C. £1	13	12	0
Major Malan's Mission, S.A.—R.M. ...	20	0	0
Discharged Female Prisoners' Aid Society—R.M. £10; G.H. £10	20	0	0
Aldershot Mission Hall—J.W.B. and F.B. ...	2	0	0
Famine in Asia Minor—E.G. 5/-; H.S. 7/-; B. £5; F.C.M. 5/-	5	17	0
Evangelical Mission to Israel—J. and F.J. 10/-; P.L. £1	1	10	0
Poor Parish, Ireland—J. and F.J. 10/-; M.J. 2/-	0	12	0
London Temperance Hospital—Y.R. ...	0	5	0
Southern Freeman Mission—M.J. ...	0	2	0
Cripples' Home—M.F.C. ...	0	5	0
Homes of Hope—M.F.C. 10/-; E.H. 2/8	0	12	6
Midnight Meeting Movement—M.F.C. ...	0	5	0
Dinners to Aged Sick and Poor—M.F.C. 5/-; N.S.B. 2/2	0	7	2
Friendless and Fallen—M.F.C. 10/-; E.B. £20	20	10	0
Lodiana Zenana Mission—H.C. ...	1	0	0
Cook's Work at Gosport—H.W. ...	0	5	0
Mission to Police, Cabmen, etc.—H.W. ...	0	5	0
Watercross and Flower Sellers' Mission—H.L. ...	3	0	0
Bible Women in France—M.J.H. ...	1	0	0
Mrs. Dalby's Home of Faith—J.T.S. ...	0	10	0
Knell-street Medical Mission—J.T.S. 10/-; R.P.C. 10/-	1	0	0
Female Orphan Home, St. John's Wood—J.T.S. ...	0	10	0
Christian Workers' Mission—N.S.B. ...	0	2	2
Spitalfields Gospel Mission—E.E. ...	0	4	6
Free Breakfasts—Mr. Jones—H.R.F. ...	1	13	0
Poor French in London—M. Barber—R.P.C. ...	0	5	0
Soldiers' Institute, Portsmouth—J.T.S. ...	0	10	0
Princess Mary's Village Home—S.M.E.O. ...	1	0	0
Homes for Aged Poor, Nottins-hill—J.T.S. ...	0	5	0
Miss De Broom's Mission—S.M.E.O. £1; J.T.S. 5/-	1	5	0
Army Scripture Readers' Society—S.M.E.O. ...	0	10	0
The Christian Mission—R.P.C. ...	1	0	0
Walter Penrose's Mission—R.P.C. ...	0	10	0
	£28	11	1
Miss Stapfer's Home for Foreign Governesses—Gratitude	0	5	0

The Christian.

"STEDFASTLY."*

"And they continued *stedfastly* in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."—(Acts ii. 42.)

We cannot fail to notice the word "*stedfastly*"; it forms a striking contrast to the beginning of the chapter. After ten days of united prayer and earnest waiting, according to the command of the Lord Jesus, the disciples were filled with the Holy Ghost, who for the first time came down from the glorified humanity of Jesus to remain for ever in his Church.

They began to speak with tongues, as the Spirit gave them utterance; the outward and visible manifestations of the energy of the Holy Ghost attracted multitudes of Jews, out of every nation, who were then dwelling at Jerusalem. Piercing was that conviction which made them cry out, "What must we do to be saved?" and in true contrition of heart, with the joyousness of lively faith, thousands took hold of the crucified Saviour, who is exalted to give repentance and the remission of sins.

Of these converts it is said, "They continued *stedfastly* in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." That which began in miracle, with outward striking manifestations, was continued by the Spirit in holy, quiet calmness; for quietness is not necessarily stagnation; calmness does not imply shallowness, and regularity need not be routine.

We are slow to recognize the work of the Holy Ghost. If there is no outward sign, then in our unbelief and apathy we are apt to say, "Is the Lord God in truth in the midst of us?" and if the Holy Ghost manifests Himself, and we notice emotions and struggles not usual at ordinary times, immediately suspicion creeps into our minds, and we attribute what is produced by the Spirit to natural enthusiasm and excitement.

Let us remember, "that which is born of the Spirit is spirit," and work commenced in the Holy Ghost will continue in the Holy Ghost; those who are really converted, though in the midst of the earthquake and the fire, will continue *stedfast* and listen to the still small voice, which is the very chariot in which the Lord God himself comes to take up his blessed and permanent abode in the soul.

"They continued *stedfastly* in the apostles' doctrine." By the apostles' doctrine there had been given to them eternal life; by the exposition of Peter, showing that all the predictions of the Psalms and prophets were fulfilled in Jesus, the Holy Ghost had turned their souls from darkness to light, from self-righteousness to repentance and faith in the Mediator appointed by God. And that which was the beginning was also the continuance of their spiritual life; so in all the apostolic arguments and epistles the Word of God is exalted and magnified. If you have been born again by the power of God unto eternal life, as new-born babes desire the sincere milk of the Word, that you may grow thereby.

* [From a valuable Address by the Rev. A. Saphir, published under the title of "After Pentecost" (John Shaw and Co.), which we gladly commend to the attention of our readers as containing counsel suited to the time.]

When the Apostle Paul was leaving his congregations, he commended them not only to God, but also to the Word of his grace, which is able to build them up and give them an inheritance among them that are sanctified. Thus when Jesus himself was leaving the world, He said of his disciples who were to continue in this world of sin and temptation, "I have given unto them thy Word," and this is his prayer, "Sanctify them through thy truth, thy Word is truth."

The new-born children must love the Word of God; it must dwell in them; they must continue *stedfast* in the apostles' doctrine; in no other way can the life kindled by the Holy Ghost be sustained, in no other way is it possible for them to grow, to become strong, furnished unto every good work, and able to serve God.

"*Stedfastly*,"—for the Church of Christ is a *fold*, and the sheep are to go in and out and find pasture. The Church of Christ is a *temple*, and those who by the Spirit have, through faith, come unto the living Stone, are to be built up on their most holy faith. The Church of Christ is a *school*, and those who have come to sit at the feet of Jesus are to remain learners, disciples, that they may be wise unto salvation, fully instructed in the Word of God, children in malice, but men in understanding, in strength and patient service.

If we wish to protect our children, and to fortify them against the twofold evil of superstition and unbelief, of Romanism and Rationalism, which, like a mighty tide, is rushing in, we must see that they obtain a true, full, systematic, lively heart-knowledge of Scripture.

It is a shallow opinion that, in our age of civilization, knowledge, and progress, we are safe against the inroads of Romanism. For men of the profoundest intellect and of the greatest genius have submitted to the authority and teaching of the Papal Church. And these two evils, unbelief and false belief, help one another; the one is no safeguard against the other. Given a nation thoroughly rationalistic, and ignorant of the Scripture doctrine of sin and redemption, and in a few years it may be captivated by superstition and the false doctrines of tradition. Given a nation sunk in superstitious thralldom and in false faith, and it may easily be merged under the fearful waves of infidelity. For the Word of God is the only light which brings rest to the mind, heart, and conscience of man.

"Not upon the rock of the Divine Word," thus Luther often said, "is the Papal Church founded, but upon the shifting sand of human reasoning." The entrance of the Word giveth light; it giveth understanding to the simple. The Scriptures known from a child make us wise unto salvation. You, therefore, who have children to educate and young minds to influence, see to it that they be thoroughly and fully instructed in the Word of God. Do not rest satisfied with superficial and desultory reading of religious books. Think not that interest in fragmentary sermons, news in the religious world, listening to favourite preachers, will be of avail to lay a strong and solid foundation. Teach, train, indoctrinate; instruct them in Scripture truth. Give them a connected view of the whole counsel of God. State the foundation-doctrines—the Divinity of the Lord Jesus; his threefold office as prophet, priest, and king; his death on the Cross as the substitute; justification by faith; the work of the Holy Ghost; the second advent

of the Saviour; show them the Scripture passages on which our faith rests; ask them to commit them to memory; bequeath to them the form of sound words. As the Israelites were commanded to teach their children the statutes and ordinances of the Lord, and to speak of God's acts and words, morning, noon, and night; even so—and by our clearer and dearer Gospel light much more—let me beseech you, teach your households from God's Word the blessed truths of salvation.

And as it applies to your children, so to yourselves; it is a matter of intense importance, of the greatest moment, that the churches of Jesus Christ in these days should be *masters* of the Scripture, and no longer remain babes, but be able to teach others also; that they should be able to give a reason of the hope that is in them; that they should be fully instructed, so as not to be tossed to and fro by every wind of doctrine; that they should be fully established, comforted and strengthened by the Divine truth, so as to be able to stand and to rejoice in the midst of all trials and afflictions. Continue stedfastly in the apostles' doctrine.

A NOBLE CONFESSION.

It is with no ordinary pleasure that we give the following extract from the *Hour's* account of the leading prize rifle competition at Wimbledon:—

“When it is all over there is a sharp, quick cheer, and as Captain Pearse comes out of the enclosure with radiant countenance the cry is raised, ‘Up with him,’ and a dozen strong hands are ready to lift him on to strong and willing shoulders. But apparently Captain Pearse is dubious about their capacity to carry six feet five inches of healthy humanity, for he declines, or at any rate postpones, the honour. When, however, he emerges from the Council tent, with the band before him vigorously playing ‘See the Conquering Hero comes,’ further resistance is useless, and he is borne in triumph to the camp of the Victoria Rifles, surrounded by the enthusiastic crowd, and thence to his tent in the A lines of the Association camp, where he makes a speech.

“Besides being a ‘crack’ shot, Captain Pearse is a man of great moral courage, for he tells something to his expectant listeners which they were not prepared to hear, and which is certainly without precedent in the speeches of Queen's prizemen. He says that six months ago he was led to do everything from a higher motive than had actuated him before, and he ascribes his victory to the fact that he had hoped and trusted he might win, in order that he might tell them in those few words of his faith in the Bible, and exhort them to have that faith too.

“This statement was made in a simple, earnest, and straightforward manner, which is sufficient proof of sincerity, and certainly none but a sincere man would have spoken as Captain Pearse, of the 18th Devon, did. He is a native of Hatherleigh, North Devon, where, we believe, he is engaged in business as a solicitor.”

POLICEMEN'S TEAS, IPSWICH.—The policemen of our town, and their wives, have been gathered together in two meetings, half of the force attending one meeting, and the remaining half the other. The invitations sent out were very readily accepted by the men, and two most pleasant meetings were held. Sankey's hymns were sung by a few ladies and gentlemen, who gladly volunteered their services, and the Gospel was simply and plainly set before the men, both in the singing and in short addresses. Your readers will, I am sure, remember in their prayers not only the policemen of our town, but also the whole of the men throughout Great Britain. I send this to you, trusting that it will lead others to gather the policeman together at similar meetings, and thus show a most deserving class of men that they are cared for and thought of by those around them.

A. L.

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MR. SANKEY IN SWITZERLAND.

MY DEAR BROTHER,—We have had here, at Berne, in the centre of Switzerland, two meetings which reminded us very much of those never-to-be-forgotten gatherings around our dear brethren Messrs. Moody and Sankey. The latter of these two honoured friends visited us on a short Continental ramble which he has undertaken before leaving Europe, and we had the great privilege of hearing the now so familiar strains of “Jesus of Nazareth passeth by,” “Sowing the seed,” &c., from his lips.

Before giving you a short account of these meetings, I must tell you that it was *THE CHRISTIAN* which first brought us the news of the wonderful work which began, just two years ago, at Sunderland, and by means of your excellent reports we have been able to follow Messrs. Moody and Sankey through Scotland, Ireland, and England, till, a month ago, we had the joy of attending for some time those blessed meetings in the capital of the world.

I can well remember how, at first, our friends here would not share our enthusiasm for Mr. Sankey's “Songs and Solos.” “We have our good old hymns,” they said; “do not talk to us of those American songs. How could you compare them with Luther's ‘Chorals’ and Zinzendorf's ‘Geistliche Lieder’?” However, this feeling did not last very long. Here and there translations of “Sankey's Hymns,” as they are familiarly called in Switzerland, were circulated, and in a very short time, “Safe in the arms of Jesus,” “I am so glad,” “Jesus of Nazareth,” &c., have become popular all over the country. Several translations have been printed. Zurich has its hymn-book, and so have Basle and Berne; translations in French have also been issued at Geneva. Now these songs have become the staple of all the Union meetings, which I may say are a very blessed feature of Christian life at Berne. You hear them in the assemblies in church and chapel, as well as in the Sunday-schools, down to the remotest parts of the hills and valleys of this canton, the “Old, old story of Jesus and his love,” being not only preached, but sung also, wherever the pulse of Christian life beats high.

The rumour of Mr. Sankey's probable arrival had preceded him at Berne. A public meeting was arranged for Sunday evening, the 18th, in the largest church of Berne. It was to be a service of song, in which it was hoped that Mr. Sankey would kindly take a part, although he had declared that he came to Switzerland for rest. However, he kindly gave up his *incog.* for the occasion, and great was the pleasure of all present when he made his appearance on the platform.

The church was quite full, and is said to seat about 1500. The choir sang Luther's old choral “Ein feste-Burg ist unser Gott.” Prayer was offered. Mr. Sankey sang “Safe in the arms of Jesus” (in German, “Sicher in Jesu Armen”), the choir joining in the last verse. A minister first spoke, then Mr. Sankey gave the “Prodigal,” which is so well translated that the people could follow his singing in their books. He made a very deep impression; many eyes were moistened with tears as “Come home! come home!” sounded for the last time through the vaults of the old building.

Taking this touching appeal for his text, Pastor G— called upon every poor, lost, and wandering soul in the audience to come home. He told of the love of Jesus; of his tender compassion for sinners, and showed the Father waiting for them, always ready to take them home. Mr. Sankey in a few words, which were very ably translated, affectionately invited all those who were present to decide for Jesus at once; not to expect a more convenient season to come, for they might never get a better opportunity to hear the Gospel. The choir sang the old German psalm, “When the prisoners came back to Zion, their mouths were full of laughter.” May many have responded to the invitation!

After the meeting had been dismissed, all the ministers came up to shake hands with Mr. Sankey, and thank him for his kind assistance. It seemed as if he had been a

friend of old standing, so affectionate was the greeting on both sides.

The following day a Christian gentleman invited the choir and a number of friends to take tea with Mr. Sankey at the "Enge." From the terrace, which is probably well known to those readers of THE CHRISTIAN who have visited Berne, you enjoy a splendid view of the glaciers of the Oberland; it is a beautiful spot. After the rainy days and weeks we have had it was a great treat to see the giants of the Alps unveil their snowy peaks. The sun having disappeared behind the blue range of the Jura mountains, the whole party, numbering about 200 persons, adjourned to the drawing-room. The choir sang "Ho! my comrades," after which an appropriate speech was addressed to Mr. Sankey, thanking him for his songs, and for all the blessing of which they have been the means. A bouquet and three photographs of Berne and its environs were presented to him as a modest token of the regard of the Bernese choir.

Mr. Sankey returned thanks with very cordial and friendly words; and the former speaker having alluded to the fact that, however excellent the local preachers might be, their merits were not always fully appreciated, no man being a prophet in his own country, Mr. Sankey impressed on his hearers the duty of rallying around their ministers, and supporting them in their labours among them by their prayers as well as by their singing. He then sang "Sowing the seed," the words being translated into German. Pastor G—— earnestly called upon all present to look away from earth up to Christ, and to put all their energy into the noble work of winning souls for Jesus. Prayer was offered, and Mr. Sankey sang "Jesus of Nazareth." It carried us back in thought to the Opera House, where, for the first time, we had heard him sing this heart-melting solo.

Mr. Sankey then addressed the meeting as follows: "Perhaps we shall never meet again, dear friends, before the day when we shall stand before the judgment-seat of God. A serious thought came over me of the account which we shall have to give of the opportunity offered us this evening—to me of speaking for the Master, and to you of hearing my message. Years ago I tried hard to become a Christian; I tried many ways before I found light in John iii. 14, 15. I discovered that instead of looking to Christ I had been looking into my own sinful heart. Many look into themselves and cannot find peace. Look away from yourselves straight to the Crucified One. 'But how am I to believe this?' you say. Believe it because God's Word says it. You don't want a better word than God's Word. God's Word is good enough for me, and I find rest. I trust not myself, but I trust God's Word. God wants us to love Him and to put all our confidence in Him. We are not to trust ourselves, but God. Here is the difference between God's way and man's way. Dear friends, why not trust Him to-night? Does distrust make you better, or will God be more willing to bless you to-morrow than to-day? Not before our heart is given up to God can we serve Him; the old heart is enmity to God. God gives a new heart with which you can serve Him. Turn to your Bibles, and you will find that this new life is offered to *all who believe*. All our works for God before we believe upon Him will go for nought. 'This is the work of God, that ye believe on Him whom He hath sent' (John vi. 29). God wants our love. When we love Him we keep his commandments, and if we believe that He has redeemed us, we will gladly follow anywhere it pleases Him to lead us.

"Let me tell you a little story as an illustration of this. In the Southern States, when slavery was in force, they used to sell the slaves at the auction-block. One day a woman was put on the stand to be sold. Men bid for her. In a remote corner an individual bid higher and higher with the perseverance of a man who is determined to have his own way. At last she was knocked down to this stranger. The poor woman wanted to know what sort of a man her new master was, and looked over the heads of the people at the corner, where he had been standing. Then she became aware by his dress and appearance that he was a Northern man. She took a

strong dislike to him, because he came from the States where they kept no slaves. However, the man asked her former master to keep her a day or two longer, till he came back to fetch her. When he came he said to her, 'Mary, you are free; you may go where you please. Here is the deed which sets you free.' She looked at the Stato seals appended to the document, and saw that it was all right. Then her rapture knew no bounds. Falling at his feet, she cried, 'Oh, sir, may I follow you, and be your servant? I will be faithful to you.' Well, she followed him northwards, and followed him because he had redeemed her. Now, when we believe that Jesus has bought us we will follow Him. I hope that these young men and women will give themselves up to Jesus. I shall carry back the most agreeable remembrance of Berne, and if it please God to bring us together once more, I shall be happy to tell you the 'old, old story' over again. God can do it if it be his good will. I will remember to pray for you; and when you look upon your beautiful mountains, remember to pray for Mr. Moody and myself."

The choir sang "The Great Physician," and Mr. Sankey expressed his full appreciation of the way in which it was sung. A very hearty and warm feeling prevailed all through the meeting. We were not strangers to each other—all children of the same Father. The time to break up came at last, and Mr. Sankey was pressed from all sides, everybody wanting to shake hands with him before parting.

Many said it had been the most blessed season they ever had experienced, and certainly these gatherings have been a very gracious gift of our Father. Let our hearts respond to his love; may our testimony be joyful, and our light shine brightly before men. A young girl wrote to Mr. Sankey a nice letter, in which she thanked him for the "Prodigal Child," which had been the means of her conversion.

Our best thanks follow our dear brother on his way home. God bless him and Mr. Moody. Their names have become dear to many a Swiss household, and our united prayers will go up to heaven on their behalf.

Berne, July 21, 1875.

B. DE WATTEVILLE.

ORPHAN EMIGRANTS AFLOAT.—Long and interesting letters have been received by Mr. Quarrier, of the Glasgow Home, describing the voyage of the last party of children from Glasgow, Edinburgh, and Leith. The passage was rather prolonged, owing to heavy fogs and attendant delays. The conduct of the children was uniformly satisfactory, and it is hoped that some hearts were reached during the voyage.

EVANGELISTIC WORK AMONG SAILORS, BARGE-MEN, AND DOCK-LABOURERS.—In September, 1873, a large hall was hired for two years, in which to hold special services for the above class. From the opening night, until the present, God has graciously manifested his approval; very many who were quite ignorant of the Saviour's love have received salvation, and prove by their lives that the Gospel is the Power of God unto salvation. The attendance gradually increases, and in addition to the services held for adults, we have a Sunday-school with 150 children. Although the existing agencies for the spread of gospel truth were numerous, it was felt that a place of this sort was much needed, and the result has exceeded our expectations. Numerous cases of conversion to God have come under our notice, especially among men who, having spent the greater part of their lives at sea, are working in the docks, or on the River Thames. The consistent conduct of these men testifies wonderfully for God in this place; and it is most pleasing to notice the anxiety displayed by these to bring others to the Lord Jesus. One man, through inviting others to attend our services, has been instrumental in the salvation of no less than eighteen precious souls within the two years, all of whom are living out the truth. Our hall will shortly be removed, and the solemn importance of the work has caused me to hire a large building in the Barking-road. We shall (D.V.) continue the services in the upper part, which will hold about 400 people. The rooms underneath will be opened as reading-rooms for the men after working hours, if it should please the Lord to supply us with means. May we ask the prayers of his people for this work? Doubtless He will do great things for us in the future, and many, many more precious souls will be brought to Christ. We greatly need funds for the purchase of additional seats, and repairs to the building; and trust our gracious God will incline the hearts of his dear stewards to help us, in order that the work may not be hindered. This work is known to Captain Smith, of the Evangelization Society.

3, Upper-road, Plaistow.

W. RIVETT.

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THE WORK IN SCOTLAND.

FROM MRS. BARBOUR.

As the time for the departure of the messengers who have gone up and down through the United Kingdom for two years is near it becomes every child of God to take a solemn review of the past. This cannot be done in a spirit of doubt or fear for the future. The results and continuance of the work in the places they first visited inspire the liveliest hope and confidence. But each one is asking, How can I consecrate myself entirely to "the waging of the work?" How can I gather up a basket of fragments of these blessed feast-days of glorious grace? If there be in any sister's heart the desire to tell of God's mighty love to her soul or circle through the pages of THE CHRISTIAN, without giving a clue to her neighbourhood or family, a communication addressed to the writer of this letter will be gratefully received. It is indeed enough that the Lord's eye be rejoiced by resting on the work of His own hand; yet there are many who have no courage to tell others what the Lord has done for them, but whose simple story of grace would refresh many a heart.

In Scotland the work goes quietly on. Places unvisited as yet apply for evangelists whose work is blessed, and if ever there was a time to pray in the Holy Ghost for the extension of the work on every side, it is now. Christians passing through Edinburgh will not fail to visit the noon meeting. Brief statements from brethren regarding the work from places whence they come are hailed there with warm sympathy; while the sister in Christ may slip her line of prayer or of thanksgiving for blessings received or sought, along with a request for the day, and so add her tribute to the interest of the meeting.

For the information of those who are passing through Edinburgh, we may mention that the mothers always meet on Thursday at eleven o'clock, and the workers on Friday at eleven. The free breakfast in the Drill-hall, Forest-road, continues. Many workers are out of town, and the visits of strangers will be most acceptable. There is another meeting for the same class of outcasts at 3 p.m. in the same hall. The evangelistic service is always held with blessing at 6.30 in the Assembly-halls; and the converts are addressed on Monday, at 8 p.m.

Ladies will find it very interesting to visit the Young Women's Christian Association in Young-street. We found there, last Lord's-day morning, a class of intelligent young Christians around the open Bible, which a lady was explaining to them, and where, as in all meetings of believers, the work in London was commended in loving sympathy to the great Head of the Church. As we crossed the court of the hospital, after realising the Lord's presence in speaking of Jesus in a ward, we saw two convalescent women who said they had learned to believe and trust in Jesus since they had come thither.

WINSLOW, DUCKS.—A correspondent writes:—"The Tent Mission here has been, through God's mercy, a great success. It commenced on Monday, July 12, the day on which Messrs. Moody and Sankey held their farewell meeting at Mildmay Hall, and notwithstanding the unfavourable weather, and the abundance of rain and wind, which have done their best to shake the building, large congregations, especially of working men, have assembled every evening, except on Wednesday and Thursday, when the rain compelled us to adjourn to an iron room. The Rev. T. Richardson, of St. Benet's, Stepney, gave the address on the first three days. He has been followed by Rev. S. Pennefather, vicar of Kenilworth, and Mr. Wales, an evangelist from the Evangelization Society. There has been a good deal of opposition from a certain portion of the inhabitants, but very large numbers have been gathered together; larger than, for such a purpose, has been known at Winslow in the memory of man. The largest congregations were on Friday evening and Sunday afternoon, when the Tent, which will hold 1000 persons, was full to overflowing. Many have been influenced, we trust permanently, by the good news, and we have every reason to hope that, during the next few days, many will have set to their seals that God is true. The Tent will be kept in use during the summer months in the adjoining parishes, and we ask the prayers of the Lord's people that an abundant harvest of souls may be brought in while the mowers and reapers and gleaners are at work in the corn-fields."

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AN ORPHANS' HOME IN SOUTHWARK.

ON Thursday last our highly esteemed and dear friend Miss Sharman had the pleasure of seeing the foundation-stone laid of one wing of her new Orphans' Home; and seldom has stone been laid with more evident interest and satisfaction and grace than this one by her Grace the Duchess of Sutherland. The story of this Home has been one of those true events, stranger than fiction. A steady advance from two to two hundred, with a corresponding increase of income, with no machinery for obtaining money, and a steadfast adherence to the principle not to ask of man, but only of God—such, in few words, has been the history of this Home. The founder is a lady whose health has, from the commencement, been delicate, but the hands of the Man Christ Jesus have been beneath the wings of her faith; and there has been this great advantage about the course she has taken—the tender Shepherd has not led on more quickly than she could follow. Accepting the means supplied as the measure of the work to be done, she has been preserved from over-pressure, and kept calm, trustful, and happy, while patience has been exercised and experience has grown with the progress of the work.

The following particulars are given by the *Daily News* of July 23:—

"The foundation-stone of the north wing of the Orphans' Home in West-square, Southwark, was laid yesterday afternoon by the Duchess of Sutherland, under attendant circumstances of a very favourable character. The orphans assembled in considerable numbers, and there was a large gathering of the people of the neighbourhood, who appeared to regard the proceedings as possessing much interest. The chair was taken at three o'clock by Mr. Samuel Morley, M.P., who was accompanied on the platform by Miss Sharman, the originator of the institution, the Rev. M'Connell Hussey, the Rev. P. J. Turquand, the Rev. Mr. Cavell (Vicar of St. Jude's, Southwark), Mr. J. A. Smith (honorary secretary to the trustees), Mr. Roger Smith (honorary architect), and many other friends and well-wishers of the Home. The Duchess of Sutherland, on her arrival, was received with a cordial cheer. Upon taking the chair, Mr. Morley called upon the Rev. M'Connell Hussey to open the engagement of the day with prayer, and this having been done,

"Mr. J. A. Smith read a statement descriptive of the origin and progress of this remarkable charity. It was founded in 1862 by Miss Sharman, who commenced with two orphans; and the first report was issued in 1866. The idea so commended itself, that in 1870 there were 130 orphans in the Home; in the following year there were 163; in 1872 these had increased by 17; and the present number was 206, the ages of the inmates varying from two to sixteen years.

"A statement was next read by Mr. Roger Smith, the honorary architect, which showed that the freehold site secured for the new institution, purchased in 1873 for £3,500, was three-quarters of an acre in extent, with a frontage of 113 feet, and a depth of over 200 feet. It was admirably open and airy, occupying a most healthy situation, and the Home itself would be lofty, while the surrounding houses would be low. The proposed new building was to consist of a centre and two wings, that now commenced being devoted to the elder girls, and comprising about one-third of the whole structure; the corresponding wing was to be appropriated to infants, the centre block containing the rooms required for general purposes. The Home was to be a substantial and plain one, and the contractor had undertaken to complete the wing now in question by October 31.

"The Chairman then said a few words, assuring the company of the gratification which he experienced in acceding to Miss Sharman's request that he would preside on this occasion. In congratulating this estimable lady upon the success of the work which she had so worthily initiated, Mr. Morley felt that she deserved the hearty, genuine, and practical sympathy of the public—a sentiment which met with the warm approval of the meeting.

"The Duchess of Sutherland then laid the stone, spreading the mortar with a silver trowel, made especially in anticipation of the event. A plan of the building, some current coins, and a copy of the last annual report, having been placed in the cavity, the stone, a huge block hewn from the quarries of Portland, was duly lowered amid great cheering. Upon it was the following inscription:—"This stone of the north

wing of the Orphan's Home for Girls was laid July 22, 1875, by her Grace the Duchess of Sutherland. "In Thee the fatherless findeth mercy."—Hosea xiv. 3.' Her Grace then declared the stone to be well and truly laid, and added—"I am very much pleased to have this opportunity of expressing the deep interest I feel in the work carried on here. I shall always pray that the blessing of the Father of the fatherless may rest upon this institution. Three enthusiastic cheers were then given for the Duchess, to whom Mr. Morley conveyed the heartfelt thanks of the gathering for her presence. Loud cheers were also given for Miss Sharman, and some kindly words of encouragement having been spoken by Mr. R. C. Morgan and the Rev. P. J. Turquand, the benediction was offered by the Vicar of St. Jude's, and the company separated."

NEW SOUTH WALES.

ABORIGINAL TRAINING INSTITUTION.

THE Rev. R. W. Vanderkiste, of Sydney, writes:—"I think the mournful history of this school should be known to your Aborigines Protection Society, and also to the Colonial Office. It affords just another illustration of the wretched manner in which all our efforts to benefit the native races here are thwarted by the cruelty, and licentiousness, and debauchery of the colonists. The *no plus ultra* of duty towards these people by their white brethren appears too often to be esteemed by them to consist in shooting them down and exterminating them. What can be done for the blacks, in the way of saving conversion and outward reformation, has been, and is, shown at the existing aboriginal settlements of Poonindie, Conderrick, and Lako Hope, but the story is far too long for your pages.

"The institution of which I now write is in private hands; it has no committee, but one Mr. Daniel Matthews, of Moama, a farmer, and Mrs. Matthews, his wife, have long had very great sympathy for the aboriginals of the Murray, which they have shown, according to their means and opportunities, in a very practical manner. These excellent Christian people had managed, with some little aid from Sydney and elsewhere, to set up, on their own land, a large wooden dormitory, and took in young aboriginals of both sexes to feed, train, and educate them. Two of the inmates were girls of fourteen, each with a half-caste infant belonging to her. This is how matters go on! A stockman called and informed one of these girls that her mother was dying, and wished to see her. Mr. Matthews could not detain her, but it proved a ruse on the part of the squatter's son to get the poor girl again into his power. Such conduct leads to the dispersion of all the inmates, for Mr. Matthews possesses no lien on their persons. They will probably, however, gather again at the dormitory now that winter is approaching, and get perhaps six months' instruction before there is another scatter. You are perhaps aware that every colonial governor finds one clause in his instructions binding him to cherish in every way the interests of the native races. Whilst I sadly think of the process of extinction of these aborigines now going on, I am forcibly reminded of that passage of Divine inspiration—"Thus saith the Lord my God: Feed the flock of the slaughter, whose possessors slay them, and hold themselves not guilty: and they that sell them say, Blessed be the Lord, for I am rich; and their own shepherds pity them not" (Zech. xi. 4, 5). I should esteem it a great favour if any of your readers would mark this paragraph, turn down the page, and post THE CHRISTIAN containing it to any philanthropists and men in power who are likely to feel interested in the welfare of native tribes. I happen to know that good—sometimes unexpectedly—is to be effected by such means."

FLOWERS FOR THE SICK POOR OF LONDON.—A correspondent writes:—"During the next two months, hundreds of families resident in London and the suburbs will be leaving home for the seaside or elsewhere, and myriads of lovely flowers will, during their absence, bloom and die, unseen and unappreciated. I therefore suggest that those who possess gardens should, when practicable, leave instructions for the gardener or other servant to send flowers to one or other of the various receiving-houses of the Flower Mission. By the adoption of this simple plan, a very great boon would be conferred upon the sick poor of London, for whose benefit this Mission has been established." The central depôts for both fruit and flowers are, the Conference Hall, Milldam-park, N., and the Home of Industry, Commercial-street, Spital-fields, E.; and the receiving-days are Tuesdays and Thursdays. We are glad to hear of a similar work being in operation in Hull and Liverpool.

MESSRS. MOODY AND SANKEY'S FAREWELL TO ENGLAND.

It has been arranged to hold a Christian Conference in the Victoria Hall, Liverpool, at three o'clock in the afternoon of Tuesday next, August 3; and at seven o'clock the same evening Messrs. Moody and Sankey will hold their farewell meeting in England. Friends from a distance wishing to be present will please apply for tickets to Mr. D. M. Drysdale, Regent-road, Liverpool.

THE DUBLIN BELIEVERS' MEETINGS.

(Concluded from our last.)

EVANGELISTS AT WILLOW-PARK.

THESE truly refreshing meetings were brought to a close on Friday morning (July 9), at the hospitable table of Mr. Henry Bewley, Willow-park. At nine o'clock, about 160 sat down to a substantial breakfast in the spacious conservatory. The company consisted almost exclusively of evangelists and ministers of the Gospel labouring in different parts of the United Kingdom—all, we doubt not, earnest-hearted men. The presence of two or three clergymen of the Irish Church helped to give a catholic aspect to the meeting.

At the close of the meal, after singing a hymn, Mr. BARTON, the Chairman of the Conference, engaged in prayer, and then briefly stated that it was the desire of the generous host that the meeting should be left open, and that any present should feel free to give an account of Gospel labours, to pray, to read, or make remark upon scriptures bearing on the work of an evangelist; only with this proviso—that no one should occupy at the most a longer time than *five minutes*.

A few moments only of silence, and then a brother, whose name I lost, offered a few well-chosen remarks upon 2 Cor. vi. 2.

A thoroughly practical turn was then given to the meeting by Mr. HURDITCH, who made reference to a letter just received from Lord Radstock, urging the claims of the China Inland Mission especially upon Christian women. Mr. Hurditch then made an appeal to the young men present, to give themselves to missionary labour.

Mr. RUDLAND, of the China Inland Mission (now in this country for his health's sake, and who was one of the Lammernuir band), then spoke an encouraging word to any who were fearing the difficulties they would meet with in acquiring the Chinese language. He told how God had helped him, in a very short time, to speak in three different dialects, notwithstanding the fact that when he left this country he had never learned any language but his own. Some he knew had begun to preach in six months, imperfectly of course, yet sufficiently well to be understood. Mr. Rudland's earnest simple address went to all hearts.

Mr. HENRY MOOREHEAD followed, urging San Francisco as presenting a most promising field for missionary labour amongst Chinese. Here the missionary would meet with no opposition from the "powers that be," since all were under American rule. The Chinese, employed by thousands in California, learned to speak the English tongue, and were, moreover, most anxious to be instructed in the Word of God. Most of them, he said, earned sufficient money to return to China and live upon for the remainder of their lives, and remarked what a power for good amongst their own countrymen would be exercised by those who carried back with them a saving knowledge of the Gospel of Christ.

Mr. FRANK WHITE rose and asked for the sympathy and prayers of all present for the thirty-six young men now in training for home and foreign mission work at the East-end Training Institute, three of whom, he said, it was expected would sail for the land of Sinim in September. He closed with a solemn reference to the words of our Lord in Matthew ix.: "The harvest truly is plenteous, but the labourers are few. Pray ye, therefore, the Lord of the harvest that He will send forth labourers into his harvest."

Several brethren then rose (among others a medical man), and, stating that it had been laid on their hearts to go forth to labour in a foreign country, earnestly entreated the prayers of all present for the removal of various difficulties which for a time hindered. Then an honoured servant of Christ stood up and asked prayer for his three sons, all converted, that each may be led to give himself to missionary labours abroad.

Mr. T. SHULDHAM HENRY drew a contrast between such a father and the many Christian parents who not only did not encourage their children to go abroad and work for Christ, but

even sought to keep them back when they had a mind to go. He asked prayer for such.

Several brethren, whose hearts seemed too full to refrain any longer, then led in prayers of much urgency, fervour, and directness.

After reference to the dark, neglected state of too many of our English villages, the meeting was brought to a close by an appeal from Dr. Baedeker on behalf of Germany, and by Mr. Faithful, who pleaded for the 16,000,000 of Spain.

Altogether it was a remarkable meeting, though not of a character to be described with pen and ink, and was felt to be a fitting sequel to those which had filled up the preceding days. Some of the addresses, especially those by Mr. McVicker, Mr. Rees (of Sunderland), Mr. Windle (an Irish clergyman), and Dr. Mackay, will long be remembered; they were full of precious and deeply important matter.

We could have taken exception to some things that were said, which, in our judgment, did not hold with Scripture statement, but there was so much that we could not but agree in, and withal such an earnest, prayerful, brotherly spirit pervading the whole of the proceedings, that we cannot be sufficiently thankful that we were permitted the privilege of being present. It is our earnest hope and conviction that real and abiding results will follow. Of this we are sure—that the only safe test to be applied to these and similar conferences now so largely on the increase is, "*What comes of them?*" Do they lead to those who attend them becoming holier, more humble, less worldly and selfish, and more self-denying and devoted in the service of the Gospel? Do they move such to put forth larger and more wisely-directed efforts for winning their fellow-sinners to God? In proportion to their increase, do we see a corresponding readiness on the part of well-to-do Christians to pour of their abundance into the Lord's treasury—a quicker and more practical response to the claims, spiritual, moral, and social, of the destitute of our own land, as well as of the many perishing millions of China, India, Africa, who, with mute appeals to our Christian compassion, cry, "Come over and help us"? God grant that the Brighton, the Mildmay, and the Dublin Conferences may alike stand this crucial test; else will there not appear some ground for the objection which not a few have, not without some show of reason, raised to such meetings, as being mere "religious luxuries," for which truly earnest-hearted Christians can have no heart or time? That the happy Christian fellowship of some of the most devoted and spiritually-minded in our churches is in a sense a "luxury" we cannot doubt. It is, however, a luxury for which we ought to be devoutly thankful, and in the indulgence in which we may humbly hope through the grace of God to reap lasting and blessed fruit to the praise and glory of God. Let us "prove all things, and hold fast that which is good." F. H. W.

Dr. Baedeker writes to us that our report of his remarks at the Dublin meetings is somewhat incorrect, and requests us to insert the following as conveying more precisely what he said:—

"In speaking of a mutilated Bible, I referred to a Bible which has been published by one of the Rationalistic pastors at Zürich, in Switzerland, and spoke of the need of an atonement being openly denied by the teachers of that school; but, thank God! their churches are getting empty, because the people are not satisfied with such teaching. There are now open doors for evangelists in many parts of Germany."

THE HOP-PICKERS' MISSION, ALTON.—Will you allow me a short space in your next issue to plead the claims of the hop-pickers, many of whom will visit this neighbourhood during the season? The crop is likely to be very good this year, and this will bring great numbers to the district. The opportunity afforded to do mission work amongst them is great, and I am desirous of taking up the work as in former years. During last season three evangelists were engaged day by day in visiting the people in the various gardens, holding camp meetings, and reading the Word of God to individuals in their separate tents,—in this way aiming to lead them to Jesus. The work and its results are very encouraging. Last year about 500 were gathered in a field, kindly lent by one of the farmers, when a free tea was given them. It was an interesting sight to see this assemblage of all ages and shades of colour, sitting on the grass at their meal. It was gratifying to hear their expressions of thanks for the attention shown them. After tea several addresses were delivered, and hymns sung to the accompaniment of a musical instrument. The attention and behaviour throughout were most becoming. The friends who interested themselves in getting up the tea have kindly offered to do so again, and we hope, should means be forthcoming, to gather a thousand together this year. SAMUEL CHINN.

Alton, Hants, July.

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ALLIANCE OF PRESBYTERIAN CHURCHES.

We do not usually chronicle the proceedings of Church Courts and Councils. The gathering, however, of delegates from nearly all the Presbyterian churches of the world, held in London last week, was of an unusual character, and promises to be not only an era in Presbyterian Church history, but an event that will ultimately exercise a widespread and beneficial influence on the progress of Christ's Kingdom everywhere. The avowed object of this conclave was, not to strengthen the Presbyterian cause at the expense of other Christian Churches, but rather to unite the forces of a number of Church organizations, holding essentially the same fundamental doctrines, for the purpose of combating the powers of evil, and carrying on the work of evangelizing the world. Other subsidiary ends will be sought, such as the training of those devoted to the ministry, the aiding of weak or persecuted churches, the sanctification of the Sabbath, the suppression of intemperance and other vices, &c.; but the grand object of the Alliance will be—as expressed by Dr. Wilson, of Alleghany, at the last public meeting of the series—"the world for Jesus."

The Conference was attended by representatives of upwards of twenty different Presbyterian churches, gathered from the British colonies, the United States, the Continent of Europe, and the Three Kingdoms. On Tuesday evening, last week, the delegates were welcomed at Regent-square Church, the talented pastor of which, Dr. Dykes, delivered a remarkable opening address. One or two sentences from it will indicate the scope and aim of the deliberations that occupied the following days:—

"What our brethren have gathered in London to do is, not to form an alliance of individual Christians; it is to form an alliance of Christian Churches—a very different and a much greater thing. How fast and how strangely has this feeling spread itself and deepened among us all. Churches which have so very much in common as we all have, ought, as churches, to know each other better, and to stand closer in the fight—shoulder to shoulder,—for the sake of the common Master. Surely that must be a right feeling, for it is a kind and a Christian one. Hitherto disunion has been our reproach. We have passed through a long and weary era of division and sub-division, schisms, ruptures, disruptions, and estrangements. Have they not made sad work among us, till the hearts of the best of us have grown very sick of it? Within the last generation the tide has turned. It is not that men hold less conscientiously or less firmly any atom of known truth, or any of those beliefs, or even mere opinions, which have divided us; but we are beginning to discover that we may differ without dividing. The more important and the less important beliefs are finding their several places. Let the more important step to the front; over them we clasp hands. Let the less important step to the rear; in these we may differ, but over them we will not wrangle."

Dr. Dykes closed his very able address with some very warm words of formal welcome to the delegates, several of whom made most fraternal response. The whole tone of the meeting was a conspicuous illustration of the psalm with which the proceedings opened—

"Behold how good a thing it is,
And how becoming well,
Together such as brethren are
In unity to dwell."

The main part of the Conference was private, this first series of meetings being only preliminary, and the chief business being the settlement of a constitution on which the future labours of the Alliance will be based.

A public dinner was held on Wednesday at Freemasons' Tavern, presided over by Mr. H. M. Matheson, who referred to the remarkable progress made by the Presbyterian Church in London during late years.

The Rev. Dr. Schaff, of New York, in speaking on behalf of his countrymen, made the following remarks with reference to the labours of Messrs. Moody and Sankey:—

"One of the most interesting and remarkable facts in the history of these days is the wonderful effect produced amongst you by the efforts of two laymen from America. It is a greater marvel to us than to you, and the only way to account for it is at once to refer it to the grace of God. Such a movement the world has not seen since the days of Whitfield and Wesley, and it is a wider movement than that which followed the efforts of these two honoured men. It is the most unsectarian in its character, and, I may add, the most unselfish movement, known in our common history. It was for the

purpose of winning souls to Christ and of extending his kingdom, without any regard to denominational boundaries, that these two men came to England, and every church may reap the benefit . . . We in America had no idea that these two men could have produced such a commotion amongst you all; but it is just the old, old story of the simple fishermen of Galilee over again."

A very large public meeting in connexion with the Conference was held in Marylebone Presbyterian Church on Thursday evening, at which Dr. McCosh, of Princeton College, New Jersey, presided, and gave a historical sketch of the circumstances which had led to the formation of the Alliance. He endorsed the opinion of Dr. McLeod, of New York, who had described the movement as "the solemn league and covenant of the nineteenth century."

A number of eloquent addresses were given in support of the objects of the Alliance. The venerable missionary, Dr. Duff, in the course of his short address, drew a vivid picture of the coming conflict between the powers of good and evil, and exhorted to more devotion to missionary effort, and to faith in God that all would be overruled for the best ends.

The first general Council of the Alliance will probably meet next year at Edinburgh.

OUT OF DARKNESS INTO LIGHT.

"He hath sent Me to bind up the broken-hearted . . . to comfort all that mourn . . . to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."—(Isa. lxi. 1-3.)

DARK was the night of sorrow,
Benumbed and cold I lay,
Round me the robe of heaviness,
Eyes closed to break of day;
I footsteps heard, but could not see
The One who passed that way.

I heard Him stop and call me;
But I heeded not. I lay
As one too faint to mark or care
For the call of the bright and gay;
I knew not the "Man of Sorrows," though
'Twas HE who passed that way.

He spoke; but I would not answer—
I wished Him away, away.
He spoke again, but I deemed Him one
Who had robbed me of sunshine's ray—
Who had stolen my treasure, and left me lone,
Frenzied with wild dismay.

And I would have lain in my misery;
I begged Him to let me stay;
But He gently came, and tenderly
Lifted me as I lay;
And faint and weary though I was,
He bore me from thence away.

He opened my eyes to the sunshine
Of a world of perfect day;
He gave me treasure—oh! better far
Than that which He took away!
And I wear the gift of Jesus' love—
The garment of praise to-day.

CLOTHING FOR THE POOR.—A correspondent writes, in reply to the "Letter of a Nurse," and "Clothing for the Poor," in our Young Women's Number, that she has the desire and the leisure to devote to working for medical and other missions, but cannot be much from home. She therefore asks that materials may be sent to her, new or second-hand, or cast-off garments. The clothes are to be forwarded either to Dr. Saunders, Endell-street, or Mr. Toye's Orphanage. Address, M.P., 10, High-street, Kensington, W.

SOLDIERS' INSTITUTE FOR CORK.—A pressing need of a soldiers' institute is felt in the city of Cork. It is a large and important garrison town, and a great number of troops yearly embark and disembark there. An eligible site lies near the principal barracks, offered at a small rent. The building is to include a bar for tea, coffee, and other refreshments for the men at small cost, a reading and lecture-room, apartments for a lady superintendent and non-commissioned officer in charge, and a hall for Gospel services. The amount required will be £1,000. Communications may be addressed to W. Perrott, Esq., Manager, Bank of Ireland, Tralee; or to Leonard Potter, Esq., Wellington-road, Cork.

YOUNG WOMEN'S COLUMN.

OUR COUNTRY LODGING-HOUSES.

It may help some of my sisters in Christ, who are seeking to tell "the old, old story" of Jesus and his love, if I tell them how graciously He has lately helped me.

One Sunday afternoon it was put into my mind to visit a poor old man at a lodging-house near; and, offering up a simple prayer for help and blessing, I set out on my errand. The old man—who had met with an accident, but was recovering—was gone out a little way, for the first time since his illness; and as I stood waiting his return I heard many voices talking together in another part of the house. A voice within me—I knew it was the Good Shepherd's—said gently, "You might tell that party of the love of Jesus." My heart shrank at the thought. I did not know how rough, or how many in number, they might be, for I had only gone once or twice before to see the old man; but again the Saviour spoke, and again a prayer was breathed, as I stood there alone, for direction and courage. It was indeed granted; and I hope to trust my Lord and Master more and more each day I live.

The old man by this time returned, and I read to him the story of Jesus' death on the cross, begging him to accept the offered salvation. I no longer felt any fear, and asking the landlady whether the party I could hear talking would like me to speak to them, she said they were poor foreigners, and she would ask them. Soon I found myself with a company of strolling players; and God, by his Holy Spirit, permitted me to tell these poor strangers of a Friend in heaven, who loved and gave his life for each one of them. I asked if they could sing a hymn, and found there was one English girl amongst them, but she only knew part of one hymn, "There is a fountain filled with blood."

So, having in my pocket one of the little books of Mr. Sankey's songs, I read (for I cannot sing so as to set a tune) "The ninety and nine." Then we knelt in prayer together, and I commended them to the loving care of our Father in heaven. The English girl sobbed and wept bitterly. I saw the tears running down her cheeks whilst the hymn was being read. It seemed to be the key the Master made use of to unlock her heart, for she burst forth with a tale of sin and sorrow such as would touch any heart to hear. Without home, without friends, what should she do, or how should she get back into an honest path in life?

In service in London, she said, she had left her place with a man who promised to marry, but soon deserted her, and had not this party of strolling players taken her up, she must have been lost. Her whole cry was, "Oh! if I could get back to service." I could not help her much, but gave her the address of Miss Stride's Home for the Destitute, which was thankfully received, and early on Monday morning the party left our town to travel to London.

This is all; but it has made me think how God might bless a visit from any of his dear children able to go to our country lodging-houses, especially in the summer months. Many shelter there to whom the tale of Jesus' precious love might be a blessed thing. Even the reading of that beautiful hymn, and the feeble prayer, seemed owned by God; and whilst teachers are busy in our Sunday-schools, are there not some who could visit the lodging-houses in our small towns and villages, and so do good amongst the poor strangers there? It may seem difficult at first, but the words are full of help and heart-cheer that tell us—and they are the words of Jesus our Shepherd—that, "when He putteth forth his own sheep, He goeth before them, and the sheep follow Him, for they know his voice."
E. J.

Thrapstone.

MR. JOSHUA POOLE writes:—"Will you be so kind as to say in THE CHRISTIAN that I am at home for a rest? I have not been well since I came home. Friends will please address to 7, Gladstone-road, West-hill-park, Halifax."

MR. SANKEY'S SOUTH AND WEST LONDON CHOIRS.—These Choirs have been formed into a permanent institution, and last week we announced that they would give their services to any Mission effort to win souls to Christ. Christians with useful voices are earnestly invited to join the choir. Apply to the Hon. Secretary, R. J. A. Dobbie, 65, Meyrick-road, Clapham Junction, S.W.

CADNAM, NEW FOREST.—Special services have been held daily in this village the last three weeks by two agents of the Evangelization Society—C. Edwards and G. Hefford—with very marked success. Many persons who never attend any place of worship have regularly listened to the Word of Life. The gratitude expressed by scores for these services is a clear proof that they have not been in vain.
G. T. M.

REPORTS OF MISSIONS.

DURING the past months, when our columns have been so largely taken up with accounts of the work of revival in our midst, we have reluctantly been obliged to neglect, to some extent, the numerous reports of missions that have reached us. With less pressure on our space, we hope in future to do more justice to the strong and, in many cases, urgent claims of those workers who have laboured long, often amid much discouragement, in this teeming metropolis and other places. We have accumulated such a pile of these reports that we must, perforce, in order to mention all, dismiss each in a few lines. We give the address of each mission, so that those friends who feel interested in any special effort may write for copies of the report, which we doubt not will be readily supplied.

St. Giles's Christian Mission.—The first thing that strikes us in this annual record of work amongst the poor of St. Giles's is a lithographed map of Seven Dials, which tells us that in this district there are twenty-five public-houses, ten bakers' shops, one church, and two mission halls. It will at once be seen that there is a wide field for the efforts of Mr. George Hatton and his co-workers. The last year's work, carried on chiefly in the new hall in Little Wild-street, has been large and varied. We read with much regret that Mr. Hatton's state of health is at present unfavourable, and that the funds of the Mission are very low. Mr. Hatton's address is 12, Ampton-place, Regent-square, W.C.

Golden-lane Mission.—The best way in which we can recommend this Mission and its indefatigable superintendent is to quote what Mr. Spurgeon has recently written about the multifarious agencies it comprises:—"We know of no evangelistic work in London so wisely conducted and permanently useful as that which was inaugurated by Mr. Orsman, and has been carried on by him for so many years. He is one of that honourable body of men who are not chargeable unto the churches, but abide in their callings and preach the Gospel freely. Only by labourers of this class can our back-slums be reached. Hard by the very centre of infidelity our brother exhibits a practical Christianity, and he ought to have the sympathy of all believers in so doing—a sympathy not of words only, but shown in pecuniary help towards the building he requires." We would only add that the continued countenance and support of the philanthropic Earl of Shaftesbury (whose portrait adorns the annual report) is an additional guarantee, if any were needed, of the good work sustained among the costermongers by Mr. Orsman, whose address is 75, Oakley-road, Islington, N.

Bell-alley Mission and Ragged School.—The tenth annual report of this Mission says:—"As is well known, the district of St. Luke's is crowded by those who strive to obtain a livelihood by brace-making, a dozen of which they are obliged to make before earning 2d., besides finding their own needles, thread, and light. Thus it will be seen that by doing their utmost they are scarcely able to earn sufficient to keep body and soul together. These are the persons our Mission tries to help, by providing for their souls and bodies; and we know of many cases in which hungry men, women, and children have been saved from literal starvation by our timely assistance." Mr. John Salmon the superintendent's address is 6, Bell-alley, Goswell-road, St. Luke's.

The Orphans' Home, South-street, West-square, Southwark.—Miss Sharman has issued her ninth report, which, though made up of light and shade, is yet another fulfilment of God's promise to be a "Father to the fatherless." With her increased accommodation we hope will flow in increased support and increased blessing to the needy little ones.

Hackney-road Mission.—The sixth annual record of this Mission, entitled "An Atom of Work," is quite a novelty, being in rhyme throughout. We cannot say that this mode of dress adds much to the interest of the report, which, however, is full of work done for the Master in various ways. It contains a selection of hymns written by Mr. Girling, the pastor of the Mission. As in the case of some of the other reports before us, we regret to see the money balance on the wrong side. Mr. Girling's address is 17, Millard-road, Stoke Newington-road, N.

Home for Little Boys, 15, Palmerston-road, Kilburn-rise, N.W.—The history of this youthful institution for boys who have lost both parents, for the past year has been a chequered one; but it has signally illustrated the saying that "Man's extremity is God's opportunity." We commend it to the continued succour of the Lord's stewards. Communications to be addressed to Mr. George Pledger, at the Home.

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Young Women's Christian Association, 19A, Great Portland-street, W.—This established and invaluable institution needs no commendation from us. We are glad to read in the last published report that young women's institutes of a similar kind have been started, or are in process of formation, in Edinburgh, Glasgow, Bath, Cambridge, Cheltenham, Exeter, Ross, Sunderland, and Truro. If there should be any of our readers who are not acquainted with this Association and its object, we could not put it in more appropriate words than those of the report:—"Its aim is to lessen, as far as possible, the many forms of temptation to which young women coming up from the country to our great metropolis for employment are so particularly exposed, and to afford them the comfort and safety of a home, where they can meet with loving sympathy flowing from Christian fellowship, which will lead them to a knowledge of the Saviour." Our readers will have perused with interest the article in our "Special Number for Young Women," by the secretary, Miss Weitbrecht.

We can only mention the names of the following, all of them doing good service in a very practical way and worthy of support. We advise those interested to procure reports for themselves:—*Cripples' Home and Industrial School for Girls, 17A, Marylebone-road, W.*; *Home for the Blind, 62, Londoun-road, St. John's-wood*; *Homes for the Aged Poor, 87, Portland-road, Notting-hill, W.*

Next week we hope to reduce further the heap of reports on our table.

A GOOD WORK.

MAY I be permitted to add a word to the appeals already made for speedy help to be given to the homes for the "friendless and fallen"? None but visitors to hospitals can tell the need and the blessing of these homes. I must speak of them with the deepest gratitude. Just now I have seen a young orphan girl mercifully laid by through suffering in her foot, and hindered from pursuing her miserable occupation of stage-dancing. With many tears of gratitude she told me of the hopes of a better life in future, through Mr. Thomas's kindness in promising to receive her; and how many respectable young women have I seen in hospitals, far away from their homes, and broken down through hard work in lodging-houses, unable to enter any place of service till rest had been given them! Daily is the need for these homes seen more and more, and daily may praise be given for rest there found for the weary soul, as well as for the worn-out body.

CLARA M. S. LOWE.

56, Gloucester-crescent, Hyde-park, W.

HASTINGS.—There has been held lately, at the Music Hall, Hastings, a series of evangelistic services, conducted by Mr. S. Trevor Francis and others, which have been accompanied by much blessing. At the close of Mr. Francis' visit, all those who had received blessing at the special services were invited to tea in the Wellington-square Lecture Hall to meet Mr. Francis, after which all those who professed to have received salvation were asked to stand up and declare "what the Lord had done for them." About twenty responded. Gospel addresses by Dr. Mulock will (D.V.) still be continued for a few weeks in the Music Hall; prayer is asked that a still greater blessing may accompany them.

H. M.

READING-ROOMS FOR WORKING-MEN.—The delightful account of a coffee-room, in your last number, ought to be published in every newspaper in the kingdom. I refer to the paper from Tower Hill, Dorking, signed "E. R. Cotton." Now, what is done on a small scale in Dorking, may be done on a large scale in London. London is far behind many provincial towns. I have never had the good fortune to see, in our great metropolis, a mechanics' institute, or such a coffee-room as that described in your last number, although we have public-houses and beer-shops at every corner. I live on the south side of the Thames, and have looked in vain for a mechanics' institute. I could not find one between Westminster and the Crystal Palace; while in many small towns the working-man has a comfortable place of resort, where he can see the newspapers and the best periodicals, for 10s. a year. We blame the poor man for intemperance, but we educate him for it, by placing the newspaper in the public-house instead of the coffee-room or reading-room. If some influential people would push this matter just now, we think it an appropriate time for such a movement. As mankind must have society, if we can introduce anything better than the tap-room, we shall confer a great boon on many a working-man who now goes to see Boniface more for company than drink. The plebeian enjoys society as well as the peer of the realm. No doubt many gentlemen and ladies would not scruple to give a word of advice to those who resort to the coffee-rooms, as has been done at Dorking. Who will go and do likewise?—I remain, your obedient servant,

AN OLD MAN.

WORKERS' MEETING, HOME OF INDUSTRY.

A LARGER number than usual assembled last week at the Home of Industry. The meeting was an admirable one—a real missionary meeting,—including the home and foreign field. Captain Liebenrood presided, and gave the key-note to the proceedings in the words "Occupy till I come." He reminded the workers of the Alpha and Omega of their Master's life—"Wist ye not that I must be about my Father's business?" and "I have finished the work that Thou gavest me to do." He urged also the prayerful effort to combine outward activity and inward repose.

After prayer, Miss McPherson read one or two of that day's letters, as giving the best idea of the present state of the work on the other side of the water. These were full of particulars of the prosperity of girls well known by name and character to the friends at home, and the lively interest evinced in the writers' reports indicated almost a mother's affection. Miss McPherson touched on various departments of their home mission efforts, and said that our dear American brethren had left their hands so full of work that they needed great increase of faith and strength to meet it, everywhere the desire to hear of Jesus was so strong.

The girls in training for domestic service stood up while Miss McPherson told in loving words of what they were and what she hoped, by God's help, to make them. The report of the Flower Mission's prosperity and success was very pleasing, and Miss McPherson closed a most interesting and suggestive address by saying—"And now we want to do less work, but to do it better; to care less for quantity, and more for quality." The subject of foreign labour was then taken up, and Mr. George Clarke, one of the earliest converts in the Home, described how God had led him on, till at last he was on the eve of starting as a pioneer for the unevangelized provinces of China. He was followed by Mr. Cameron, who, with Mr. Nicoll (who was not present), expect to sail on the 31st of this month. Both these young men entreated earnest prayer, not fitful and spasmodic, but constant and believing; and a solemn appeal was made to those present whether God had not need of them, and whether they might not be keeping others in the background, who, if they were away in the foreign field, would come forward to fill their places.

A very solemn influence was felt in the meeting at this time, and it really seemed that God was making his voice heard, and we expect to hear of volunteers as the result. Mr. Hudson Taylor spoke as one having authority, in pleading for China, which lies so near his heart, and specially commended Mr. Nicoll, who leaves a motherless babe in England, to the prayers and sympathy of Christians. His closing prayer touched our hearts greatly. May the good Lord fulfil all his petitions, send him help from the sanctuary, and strengthen him out of Zion! We renew the request of Mr. Clarke, Mr. Cameron, and Mr. Nicoll for prayer on their account.

THE AGED PILGRIMS' ASYLUM, CAMBERWELL.—

An old and valued friend is now erecting "forty additional rooms," and a hall, free of all cost to the Society, which will be ready for occupation early next year; hence the necessity of increased help to the "Sustentation Fund," to meet the coming demands for maintaining the Asylum, which will then accommodate 120 pensioners—Secretary, Mr. W. Jackson, 29, Marlborough-road, Upper Holloway, N.

DEPTFORD.—WILSON-STREET CHRISTIAN YOUTHS' INSTITUTE.—At the beginning of the present year this organization was started (its head-quarters being in a building formerly used as a Gospel Hall by William Carter, and afterwards by Ned Wright) with the object of affording assistance in training Christian youths and young men anxious to engage in evangelistic work, and also to make a station from which help could be supplied at services for children, cottage-meetings for adults, &c. The association has proved eminently successful; it has now between thirty and forty members, who, besides affording assistance at many other evangelistic services, have for some time past carried on a service on Sunday evenings in one of the largest of the lodging-houses for itinerants in Mill-lane, Deptford. This is in addition to large Bible-classes and a juvenile mission at the head-quarters, comprising a Sunday-school with about a hundred scholars, and special services for children—that on Sunday evening being generally attended by as many as the room will hold—viz., 130. Special meetings for young men were held on the 28th and 29th ult., and the 12th and 13th inst., when large numbers were gathered in by the members going into the streets and inviting them; and several cases of conversion have resulted from these meetings.

W. H. GRIFFIN.

4, Rokely-avenue, New-cross, S.E.

FAREWELL! AND AWAY TO CHINA.

ON Friday evening a deeply interesting meeting took place at the "Edinboro' Castle," when three young brethren were commended to God in prayer for their life-work as missionaries in China. The chair was taken by Dr. Barnardo, who, in a few words, stated the object of the meeting, and commended to the prayer and fellowship of God's people the Rev. J. Hudson Taylor, the founder and honorary director of the China Inland Mission, in connexion with which the three brethren present were going out.

Mr. Taylor gave a deeply interesting account of the Lord's dealings with him in China, and of the great needs of the millions of heathen there. He instanced some remarkable conversions, one of which must have touched the hearts of all present. It was the story of a man, now a zealous native pastor, who, when in search after truth, had travelled nearly 3,000 miles before coming in contact with a single disciple of that Saviour who, when leaving his church, had said, "Go ye into all the world and preach the Gospel to every creature." However, the native, a most intelligent and earnest man, heard of Christ in the open air at Chinkyang, and being led to embrace the truth, became, and is now, a devoted and able minister of the new covenant.

Mr. Cameron, from Mr. Guinness's East-end Training Institute, followed. He is a tall, strong, vigorous Scotchman, and speaks with great feeling, evidencing not a little spirited perception and cultivated intelligence. His remarks upon the words of the Master, "Follow me," were very impressive, and gave the key-note to his own life of proposed devotedness to that Master's service in China.

Mr. Nicoll, also from the Institute, at once won the sympathies of those present. With a heart that has learned not a little of the ways of God in a peculiar school of experience, he has laid himself and his motherless child upon the altar of his Lord's service in that distant land. The words he spoke on Friday night were few, but deeply solemn and touching.

Mr. Clarke, the third missionary, has been for some eight or nine years a fellow-labourer with Miss McPherson, working in Spitalfields, and visiting even Canada, as the needs of her work demanded. His experience in dealing with souls has been considerable, and his address on the present occasion, given with a view to reach the unsaved who might be present, was marked with singular power, and all the signs of a true evangelistic gift. We are quite sure our brother, by God's grace, will ably do the work of an evangelist.

The speech of the evening was, however, Mr. Reginald Radcliffe's. The character of our brother's addresses is well known to all to whom his name is familiar. But this evening his spirit was stirred to its depths by the occasion which had brought us together, and his words were words of faith and burning zeal, which can never be forgotten by those who were privileged to listen to them. All in the meeting were deeply solemnized and refreshed; the spirit of the Lord was there, and when Mr. Radcliffe fell upon his knees to plead for the Divine blessing to follow our brethren, to keep and energize them, and to stir up thousands in the land to be earnest in toiling for the Master's kingdom, oft-repeated "amens," and the manifest worshipful feelings of the audience, proved that a meeting may be protracted until past ten o'clock if God is present and the Lord Jesus glorified.

Dr. Heywood Smith followed, closing this precious and never-to-be-forgotten meeting with earnest and believing prayer; and when we arose and shook hands with each other, and looked into the faces of our brethren, we felt that Christian fellowship and sympathy and the power of Christian prayer were not a mere sentimentality nor poetic figure of speech, but deep and vital realities.

These three brethren will probably sail on Saturday next for China, and the readers of THE CHRISTIAN are earnestly asked to implore the Divine blessing upon them and the scene of their labours.

The Rev. J. Hudson Taylor's address is 6, Pyrland-road, Newington-green, N. T. J. B.

MR. WALTER PENROSE, of the Costermongers' Mission, has been holding services at Rochester.

MANCHESTER.—On Saturday evening last, a meeting of converts was held here, the object being to arrange how to care for them in the future, their instruction in the Scripture, and their association with different bodies of Christians. The number on the list was 173; of these, 107 gave their names for church membership with various denominations. About eighty inquirers stayed at the conclusion of the free breakfast given by Dr. Ziemann and his friends on Sunday morning.

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SOLDIERS' HOME, CHATHAM GARRISON.

THE first soldiers that ever left England for Fiji, sailed from Gravesend on Friday (9th). They are a company of Royal Engineers, who are to provide an official residence for the newly appointed Governor, Sir Arthur Gordon, to make roads, and a general survey of the islands. They consist of three officers, four sergeants, and fifty-eight men—all skilled workmen. On Wednesday night, the Rev. R. Hardy invited the non-commissioned officers and men to a tea in the Soldiers' Home. The Commandant of the Royal Engineers, Colonel Gallwey, kindly gave the use of the spacious lecture theatre, and the Rev. Wm. Wilson, of London, seven years a missionary in Fiji, delivered a lecture on Fiji, the Commandant presiding.

The lecture was attended by a large number of officers, ladies, and several hundreds of soldiers. Mr. Wilson very vividly described the islands, their scenery, productions, the cannibalism and crime that pervaded them when he first knew them, and the glorious triumphs of the Gospel in those once morally dark and polluted islands. Heathenism had disappeared from many of them, and many thousands had been brought to rejoice in the Saviour's love. Very impressively did he urge them to abstain from drink, to worthily represent England's army and England's Christianity in those far-off isles. He urged upon them the need of being living Christian examples in the midst of those who had been so lately reclaimed from heathenism. We are persuaded his impressive utterances will not be speedily forgotten. At the close of the lecture, the Soldiers' Home was speedily filled. A selection of Mr. Sankey's hymns were sung. Addresses were delivered by Messrs. Hardy and Wilson, and, in pleading supplication, Mr. Hardy commended those about to sail for Fiji to the blessing of God. A happy night, pervasively Christian in its influence, was spent. Mr. Hardy provided for the voyage four very large parcels of religious literature, trusting that, on the voyage, hearts might be opened to receive the truth as it is in Jesus. On Friday the men were paraded at four o'clock. Colonel Cox, R.E., very impressively addressed them. He begged them not only to act worthily as English soldiers, but as Christians; to remember that they were going among a semi-civilized and only partly Christianized people; to attend to the advice they had received, and act worthily. Many prayers will follow this detachment, which has left for at least five years of service in Fiji.

EVANGELICAL ALLIANCE MEETINGS.—The Council of the British Organization of the Alliance announce that the next Annual Conference will be held in Belfast, on Tuesday, October 13, and the following days of that week.

THE HOLIDAYS are coming, when many young ones will like to do something for the Lord they love, or want to love. Bouquet-holders for hospitals, &c., are very easy and pretty to paint, and many wet days might thus be happily and usefully employed. I would gladly send patterns to anyone enclosing a halfpenny stamp to Z. Z., Park-hill, Hooting.

Mr. HENRY HOLLOWAY AT DERBY.—Last Sunday evening it was my great pleasure to give the right hand of Christian fellowship to nearly fifty who have just been added to the Church. On this very interesting occasion some hundreds sat down to commemorate the Lord's death, and the gathering-in of some of the first fruits of the blessing on our brother Holloway's labours was indeed a time of great rejoicing. Your readers will remember a paragraph recently inserted in THE CHRISTIAN, giving an account of the season of refreshment we have enjoyed during the last five months, in answer to many prayers. Our brother Holloway, from Manchester, is now nearly at the close of his fifth month with us, and we have invited him to remain with us some time longer. During these many weeks, meetings have been almost continuously held, and the Gospel has been earnestly preached to the masses of the town. Many precious souls have been brought to God. Most of these have been personally conversed with, some visited at their homes; and these are now to be seen standing by our brother in the open-air and other services. There has been a very good impression made on the minds of many of the workmen at the railway works, where our brother has spoken each week while the men have taken breakfast. Some of these have come out on the Lord's side. In these special services the children have not been overlooked. Meetings of some hundreds of children have been held each week, and addresses given by brother Holloway and members of my own family. A change in the conduct and character of some of these is very noticeable, and leads us to trust they are lambs in the Saviour's fold. Altogether, over two hundred have professed a change of heart; some have attached themselves to other places of worship, and many are remaining with us. Will the readers of THE CHRISTIAN remember the Lord's work at the Old Theatre in Derby, and bear us before the Lord?

Derby, July 23, 1875.

GEO. WILKINS.

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CENTRAL NOON PRAYER-MEETING.

THE noonday hour at Moorgate-street usually brings together about a hundred. One is pretty sure that they are mostly praying people, otherwise they would not come.

On Tuesday, last week, Mr. Weatherley presided, and dwelt appropriately on the responsibility that devolves on Christians to earnest service in this "accepted time." He gave several incidents from his own experience, showing the spirit of readiness and anxiety to be spoken to about eternal things that prevailed. The speaker that followed gave corroborative facts, and Mr. W. Nobbs expressed his belief later on that ninety-nine cases of backsliding out of a hundred come from the cold, selfish lives of Christians who hold their peace and do not speak for the Master. We were struck with an expression used in one of the prayers that filled up the hour. It was that the lives of Christians might be "letters of introduction" to the hearts of those about them. Mr. Weatherley prayed, in closing, that Christian men of business might be converted from the immoralities of trade that are being brought to light.

On Friday, the Rev. J. Knaggs gave an address on "Eternal Life," having first read the 6th chapter of John. What is eternal life? he asked. It is not mere endless existence; it is a spiritual thing. The bad cannot possess it, however long they may exist. Jesus Christ is its all-sufficient source and ever ready communicator. The words of the text are the medium of this life. His ever-living presence will be eternal heaven.

A few remarks by a poor man (who stated that he was out of work and had been formerly in prison), about his experiences at the Guildhall in the morning, led to some earnest prayer for prisoners, policemen, &c. Mr. William Nobbs, who was formerly a policeman, read some passages bearing on the subject of Mr. Knaggs' address, and made some appropriate remarks.

Mr. Paton told of a young convert who was troubled at the thought of sin still remaining in the heart and life after conversion. He urged those who had lately found Christ to cultivate the new life within them, in order to kill and crush the old one. Mr. Knaggs remarked that as we receive life at first through the words of Christ, so that life must be perpetuated by studying God's Word continually. Let us be Bible Christians.

We are thankful to believe that one grand result of the labours of Messrs. Moody and Sankey among us will be to give a strong impetus to the prayerful study of the sacred oracles.

On Saturday the subject was "The Holy Scriptures." The leading thoughts were—the words of God must be eaten (Jeremiah, Ezekiel, John). If we do not eat the Word of God, men's word will eat as doth a canker (2 Tim. ii. 17). We may distil from bread-corn spirit which will intoxicate us and make us quarrelsome; and instead of eating the Word of God we may distil from it doctrines that will have a similar effect. Mr. Nobbs, who has much helped the meeting during the past week by records of evangelistic work in which he has been engaged, and other brethren, stated some very interesting facts, accompanied by remarks bearing on this important subject. There was also much earnest prayer.

GOSPEL TENT SERVICES.—ASTON TYRROLD.—The Rev. Thomas Curry, assisted by Dr. Raitt, Messrs. Slade, Dixon, and others, have been holding a special Gospel Tent Mission in this neighbourhood. The Mission extended over thirteen days—from the 7th to the 19th inst.—and embraced eight villages, each with a population of from six to thirteen hundred. The services have created quite a sensation among the people, and night after night the tent has been crowded; some being present who, on their own confession, had been neither in church nor chapel for twenty years. After each service there was a meeting for anxious inquirers, and numbers have been spoken with personally about their salvation: many of whom now profess to have found the Saviour. Along with the preaching in the tent, a system of house-to-house visitation has been carried on, and almost every house, rich and poor, in the eight villages, has been entered, and an opportunity taken of stating the saving truths of the Gospel. The experience of those engaged in this work goes to prove the fact that there is a great spiritual movement among the people in this part just now; many are anxious to know the truth. We may add that £2 worth of tracts have been given away in connexion with the Mission, the gift of the Religious Tract Society. Mr. Curry writes that Mr. Dixon's services have been invaluable. He is a young man from the "East-end Training Institute," under Mr. Guinness.

HOUSE-TO-HOUSE VISITATION.

THE London holidays are upon us, and, ere more of the workers should have dispersed to the country and to other lands, a special meeting of superintendents and visitors was held on Saturday evening last at 48, Great Marlborough-street, for counsel and for prayer.

A number of letters had come in full of cheer, telling how well the visitors had been received, detailing conversions, telling of the sick relieved (although the visitors modestly report little of these cases), declaring what a blessing the work had been to the visitors and superintendents themselves, and saying that some districts had been gone over a second and even a third time, and how impossible it was to discontinue the work. For again and again were there entreaties to the visitors to repeat their calls, and they feel they must go back again to recent converts, to awakened souls, to backsliders, or to relieve the sick or comfort the dying. For example, a publican appears to have been blessed, and entreats a visit in the quiet of Sunday afternoon, which it seems hard to refuse. This desire to continue, expressed by so many visitors, is just in accordance with the instances of perseverance in Chicago given by Mr. Moody. Besides, there are a good many of the districts that have not yet been gone over once entirely, and a few in London proper that have not hitherto been taken by anyone. So there is much to be done before London can be said to have been fully visited. It has, therefore, been announced that the office, No. 48, Great Marlborough-street, will be found open daily, and that we are now in a position not only to supply the leaflets, but, through the kindness of the British and Foreign Bible Society, and of other donors, to give the superintendents New Testaments, Mr. Smithies' pictorial publications for children, "Scripture Words of Comfort," "A Saviour for You," &c.

Notwithstanding the holidays, then, there will be some who will steadfastly "Hold the fort," and be prosecuting the work right on; and, after a season, it is hoped they will be strongly reinforced for a more steady prosecution of the work than ever in the autumn.

Meanwhile, may the present "scattering," like that in olden time (Acts viii. 4), be made greatly to further the spread of the Gospel. In this view, special prayer has been made for Mr. Moody and Mr. Sankey, so shortly to sail for America. At the meeting was present Mr. Hudson Taylor, who has been so many years in China, and who looks upon it as his adopted country. His heart is full this week of the sailing from among us of three missionaries going right into China's inland provinces. Thus to America, which has sent us such a blessing, the meeting joined in its prayers China and its destitute millions. Then there was present one of our superintendents, an officer shortly returning to India, so the meeting could not leave out India, with its millions of secluded women, who can be reached by house-to-house work alone, and by women only. What a field for Christian women, and especially for those who have enough medical knowledge to minister to these heathen women when sick! Again, there was with us a German, and we have been earnestly helped in this visitation by German ladies and gentlemen; let us not forget their fatherland. Some of those who have been with us in labour or in prayers are deeply interested in the Lord's work in Russia, Holland, Belgium, France, and amongst the Jews, and some of these brethren and sisters have already gone to their labours on the Continent. May we ask prayer to follow them? England, Scotland, and Ireland too, sent us visitors to help in London; and now that these visitors will have returned, has not the time fully come when the Gospel should be carried to all the homes of our country by visitation, simultaneously with public preaching or otherwise?

But why should not the disciples of this day, who are scattered amongst far greater populations than the early disciples, have faith to grasp the tribes of the whole earth, and to "subdue kingdoms"? For "Blessed be the Lord God, the God of Israel, who only doeth wondrous things; and blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen and Amen" (Ps. lxxii. 18, 19).

REGINALD RADCLIFFE.

MR. WALTER DOUGLAS has been holding meetings in Mr. Trancheon's Mission Room, at Truro. Mr. Trancheon writes us that an American friend held a special service at the Friends' Meeting House. He threw the meeting open, and Mr. Douglas spoke a most thrilling word. Prayer is asked that many may be led to Christ.

CHILDREN'S SERVICES IN GERMANY.

DEAR SIR,—I write to ask the earnest prayers of your readers on behalf of my visit to Germany. I hope to start, with my friend Mr. S. Tyler, of the Surrey Chapel Children's Services, on the 30th inst. I have arranged to spend the Sunday in Amsterdam, and we then go on to Cologne and Heidelberg. We hope to have our first meetings at Heilbronn, in Württemberg, on August 5 and 6. We are taking a sheet of hymns in German.

I have had encouraging letters from several places—Heilbronn, Stuttgart, Gernsbach, Frankfurt, Elberfeld, Freiburg, Basel, &c. The Lord is certainly opening a door for the work. We shall be able at least to meet with pastors and Sunday-school friends, and tell them what great things God has done amongst the young in this country; and in most places, I hope, we shall be able, even with our imperfect knowledge of the language, to speak a few words to the children.

I shall be very thankful if any friends of the Children's Special Service Mission who are acquainted with pastors in any of the towns on the Rhine will kindly write to them about the work, and send to me the addresses of those to whom they have written.

I hope that some Christian friends who may be travelling up the Rhine during August may be able to meet me somewhere and give me help. Mr. Tyler can only stay a fortnight, I am sorry to say. Any who could sing Mr. Sankey's hymns in German would be valuable. I am told that it might be possible to do something in villages, &c., by gathering the children in the open air.

Any letters sent to my address below during my absence will be attended to, or forwarded to me if necessary, and I shall also get letters addressed "Poste Restante, Heidelberg," up to about August 20.

Yours faithfully,
T. B. BISHOP.
71, Thistle-grove, West Brompton, London, S.W.

EVANGELISTIC WORK AT THE ANTIPODES.—The *New Zealand Christian Record*, of May 8, contains an interesting account of evangelistic work at Dunedin and other places by Messrs. Johnston and Wright. In a farewell address to young converts, Mr. Johnston referred to the awakening in Great Britain under the preaching of Mr. Moody, and said that its influence had reached even that land, for when he heard of it his heart rejoiced, and he was led to seek greater earnestness and zeal in preaching the Gospel, and to pray for a blessing on Dunedin and neighbourhood; others had no doubt felt and acted in the same way. Reviewing his labours during the past year, he said the first tokens of blessing were received at Caversham, where a goodly number were led to the Saviour. At Timaru and Oamaru blessings also accompanied the ministry of the word. The most especial blessing, however, appeared to rest on Port Chalmers, where the influence of the Gospel was felt in almost every house. For a month or more the interest was unabated, and, indeed, still continued, and the young Christians were giving most satisfactory evidence of a thorough change of life and walk. There was the work in Dunedin: for six weeks, night after night, in one place or another, the sound of the Gospel had gone forth, and in the theatre on Sunday evenings the interest was very marked, and much blessing had accrued from these meetings.

MILITIA MISSION WORK.—Will you permit me through your columns to intimate to the Christian friends who have, from time to time, sent me money, either direct or through you, for the Militia Mission Work in this city, that the total amount received, £87 2s. 6d., has sufficed to meet the expenses incurred for rent of hall, hymn-books, tracts, printing, and tea-meetings, at which Gospel addresses were given, leaving a balance in my hands of £22. This amount I have placed in the branch of the London and County Bank at this place, to the credit of Mrs. Bainbridge, to whom the entire credit of the movement is due. This aged servant of the Lord has herself paid the missionary, who has been most blessed in the work, and he continues to labour now amongst the resident militia and soldiers of the garrison, having been engaged by Mrs. Bainbridge at a fixed yearly salary. There is great cause for thankfulness in that the result of the Militia Mission has led to the opening of a mission room by one of our citizens in Gas-street, where numbers of those who will not attend any place of worship, assemble to hear the Gospel. There is also a weekly meeting at the Town Music Hall, on Friday and on Lord's-day evenings, from eight to nine o'clock. The theatre has been filled—stage, pit, and boxes—by members of all congregations, as well as those who will go nowhere else. The proprietor of the theatre permits its use for a nominal sum, but there are many expenses, apart from the rent and gas, which must be incurred to carry on this work. To meet these, I ask, on Mrs. Bainbridge's behalf, that the Lord's people will remember her before the Lord, and set to their seal of approval by giving—leading to the Lord.

W. H. KIRBY, Col.

Canterbury, July, 1875.

MISSION SCHOOLS IN DUBLIN.

DEAR SIR,—Some of your readers may perhaps be interested in a few particulars of the progress of the Lord's work in Dublin in connexion with the "Irish Church Missions to Roman Catholics." I have been revisiting, after an interval of more than seven years, the scenes of former labours in Dublin; and very encouraging it was to see the steady increase, the widening and deepening of that work of which I had witnessed the small and apparently insignificant commencement.

Twenty-two years ago the first Irish Mission ragged school began in Townsend-street. This year the inmates of *six homes* for destitute children of all ages and both sexes in Dublin and Kingstown assembled in the beautiful grounds of a generous proprietor at Bray, to celebrate their annual holiday—a party of nearly 700. Every year numbers pass out of these homes, thoroughly trained in all that is most useful in this life; but, above all, built up in sound scriptural instruction, and with a knowledge of the Word of God which I have never seen equalled in any teaching I have ever witnessed. Adult Sunday-schools and classes for scriptural instruction every night of the week are added to this work; and also a diligent and constant house-to-house visitation, in which Gospel truth is faithfully and clearly set forth. It has been customary with some to speak of "controversy" and Gospel teaching in a spirit of love as two things in direct opposition; but any who have watched the working of the Irish Missions will see at once the fallacy of this notion. Controversy, as carried on by these Dublin Mission teachers, means only an open, frank, and affectionate setting forth of the *difference* between the *distinctive* teaching of Rome and that of Scripture. And with the generality of Irish Romanists this is absolutely *required* in order to make them understand what Gospel teaching is. Their minds are so preoccupied with the ideas inculcated by their priests that the way has to be cleared for the entrance of truth. An interesting case which occurred lately will show this. A respectable artisan, a Roman Catholic, was one day returning home, when he was joined by an earnest young Christian worker who spoke to him and endeavoured to set the Gospel simply before him. He could make no impression, and, as the man afterwards remarked, "I could not understand a word of what he meant." The young evangelist seeing he failed to make any way, wrote to one of the Mission readers to come and talk to the man; but before this he had heard of some schools where his children would be cared for. He was ill and out of work, and came to a Christian lady interested in the Mission schools. She spoke to him of his health, and then of his soul, and asked him at last if he had read the Bible. He owned afterwards he perfectly dreaded the sight of the book, though he had never opened one in his life.

"Here," said the lady, "is your own Bible (the Douai version),—take it; but first observe, you will not find one single doctrine of Rome in this Roman Catholic Bible. Look through it and see. You will find the work of redemption is a *finished* work. Look to John iii.; search for yourself if it be so." The man took it home and began to read eagerly, in hopes, as he owned afterwards, of finding that the lady was wrong, and his Church's teaching *was* to be found there. But diligent study convinced him of the contrary. His eyes were opened; he was astonished at the view of the blessed Gospel which, for the first time, was presented to him.

"It is a beautiful religion," he said at a subsequent interview, "but, if it is true, how can I have been living all this time among Protestants, and godly Protestants, and not one of them ever said to me till now, 'You are wrong'?"

The man has had much to suffer for his newly acquired faith, from employers and friends; but neither persecution nor failing health can disturb his joy and peace. His soul is stayed on his Saviour, and he is ever rejoicing in Him. "Now," he said, "I understand what the gentleman said to me that day about the Good Shepherd. I know *now* what he meant."

Time would fail to give the results which we see and hear continually of this Gospel-work among the Irish Romanists. Numbers have been led by this preparatory teaching to flock to Mr. Moody's meetings, and the way was opened for them to receive the blessed message he set forth with such power, and which otherwise they might never even have come to hear. A body of earnest, sound Gospel-Christians is being quietly gathered out of the Church of Rome day by day, both in Dublin and in the West. Will not our Christian friends join in praying that the Lord may continue to prosper and strengthen the work of his people? E. J. WHEATLEY.

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THE WORK AT WOOLWICH.

Those who predicted that the work would cease with the departure of our brethren from America, have proved already false prophets. Many hundreds went from Woolwich to Burdett-road and Camberwell, and evidently returned with the blessing. All over the town was a spirit of inquiry and readiness to hear the Gospel. Before Messrs. Moody and Sankey left, evangelistic services, addressed by Mr. Russell Hurditch, Drs. Edmond, Donald Fraser, Boyd, Morison, and the Rev. W. Haslam (of Curzon Chapel, Mayfair), in St. Andrew's Church, were largely attended, and not a few were won to the Lord.

Last week, however, when Mr. Henry Varley gave himself to the work, a sight was seen which Woolwich has never witnessed before. Much earnest prayer was offered for him before he came, and it has been wonderfully answered. Not only has the church been crowded in every part, but the large lecture-hall below, extemporized into an inquiry-room, has been filled with all classes eager to be directed to the Saviour. Many who had been professing Christians for years were not ashamed to confess the "great things God had done for them." The local committee, presided over by Lord Cavan, and consisting of the clergy and leading Christian workers of all denominations, very heartily and efficiently backed Mr. Varley in his unwearied labours. One very interesting feature in the work was the large number of young people who, having found peace in Jesus, gave themselves to his service in singing Mr. Sankey's hymns. At Mr. Varley's desire an early morning prayer-meeting was held on Friday, when, notwithstanding the difficulties of those connected with the garrison and arsenal, several hundreds met to pray and thank God for his goodness. On Friday evening three or four hundred remained to be spoken to in the inquiry-room, and it was not till nearly eleven o'clock that the last anxious seeker went away rejoicing in Christ.

The Bible-readings were held in the Gospel Hall every afternoon, and a "prayer and praise meeting" every evening before the service. It is too early to speak of converts, but already there is abundant reason to thank God and go forward. It has been arranged that Ned Wright should come this week, and take up the work in another part of the town. May he too have a rich harvest of souls. Will Christians pray for the work in Woolwich—for its ministers and other workers, and those yet unconverted, and that the work may go on and prosper?

TENT AND GOSPEL HALL FOR BUXTON.

EARNEST men from time to time have come and held a few meetings in this town, or preached in some of the places of worship. Mr. Neville Sherbrooke, Mr. Drysdale, and others have been blest in their labours here, and united tea-meetings have occasionally been held, with Gospel addresses following.

Later services were held in the Co-operative Hall, not without direct blessing from God, and with much encouragement from day to day among the quarrymen and lime-burners on the hills adjacent, at their dinner-hour.

However, it was only this year that the Christians of the place were moved to take steps for more permanent work, and, after much prayer, a letter was printed and circulated, calling attention to the great blessing flowing from united action in other places, and recommending the formation of a local evangelistic committee. We are thankful to say that this has been accomplished. A series of most valuable meetings have been carried on for a fortnight in the large room at the "Royal," and the ball-room at the "Crescent," by Mr. Poynter, one of the preachers of the Evangelization Society. A very earnest and solemn spirit pervaded the meetings, and many souls were helped and strengthened, and brought out into clear acceptance of the Gospel. A noon-day prayer-meeting has been carried on for three weeks, and the Christians of the town have been led to see the importance of united action for the spread of the Gospel.

An evangelistic committee has been formed for carrying on such undenominational labours; and, if funds are forthcoming, they propose, besides having prayer-meetings and special services on neutral ground, to hire a tent during the summer for preaching to the working-classes; engaging a Christian colporteur under the Association, 15. Hanover-street, Long Acre; and, ultimately, if God will, to build a Gospel Hall, and vest it in trustees for evangelistic purposes. Dear Christian friends, will you help?

Malvern House, Buxton.

THOMAS LOMAS, Treasurer.

"JESUS SAVES ME NOW."—So very many hymns have been sent on this subject that it is impossible to acknowledge each one separately; contributors are, therefore, requested to accept this acknowledgment with thanks for their kind response to Mr. Pearsall Smith's request.

A LOUD CALL FROM SOUTH AFRICA.

DEAR SIR,—We have been deeply interested in reading in your paper the accounts of God's work in Great Britain and elsewhere. Thinking that some of your readers might like to know something of what is going on in this out-corner of the Master's vineyard, we write the following. Will you allow it a place in THE CHRISTIAN?

Africa is generally looked upon as a mission-field, and much of it is still lying in the darkness of heathenism; yet the Lord has a people here also. It is with shame that we confess that comparatively little has been done by them for the heathen around, the work having been left almost entirely to those at a distance. Want of men—perhaps I should rather say want of spiritual life—has been the great cause. Another reason may be found in the fact that in many parts of the country the white population is thinly scattered over large tracts of land, and greatly in want of the means of grace. The Church has felt it her duty to try as far as possible to supply these first. The great need here seems to be evangelistic labour. In very many parts the fields are indeed "white to the harvest." God has stirred up his ministers and people to see and feel this need as never before. If this could be supplied, and if the Holy Spirit should be poured out upon the labours of the evangelists, there would be no want of missionaries to the heathen.

Many of the children of the Lord in this land have been led to realize that they have been living far below the Bible standard, and to seek a fuller consecration to his service. Prayer-meetings on the subject have been held in several places. Many feel that they are groping in the dark with regard to sanctification by faith, and are longing for some one to lend a helping hand. Books, and articles on the subject, THE CHRISTIAN, &c., have been very helpful to many. Pray for us. We are longing for an outpouring of the Holy Spirit on the children of God as well as on the world yet lying in darkness. We need help greatly, and yet in this field language would be a difficulty, Dutch being mostly spoken in our country districts.

There is, however, another work lying at our door, to which we must call the attention of your readers. Hundreds of emigrants have in the last two or three years come over to us from Britain as workmen on the various railway lines lately commenced. With regard to these, it may truly be said, "The cry goeth up to heaven, No man careth for our souls." With the exception of a little tract-distribution here and there, these men are left almost entirely without the means of grace. Away from home and home influences, and strangers in a strange land, they are surrounded by temptations on every hand. The majority of them live in tents or small comfortless rooms. A few have their families here, and for these our pity is even greater: the rest, as a rule, are their own cooks. Always near at hand is the gin-shop. Can we wonder that, on a hot and dusty day in summer, or a cold wet one in winter, so many prefer going there to the trouble of making a cup of tea for themselves? One said to me but the other day, "It is harder to get through Sunday than any other day, because we can't get beer."

They are always very polite to the tract distributor, and glad to get anything to read. A large number of tracts, *British Workman*, *British Evangelist*, and other papers have been distributed, but something more is wanted. What these men need is an earnest, whole-hearted evangelist; one who will be able to rough it, who is willing to give up all for Jesus; who will be able to accompany them as they move from place to place along the line; one who will be their pastor, their friend, their adviser. Such a friend would be doubly appreciated here, and would, we feel assured, prove a great blessing to these precious souls. Some of the men have declared themselves ready to aid in the support of such an one. Would not one of the many young men who have lately dedicated themselves to the Lord's service think of this call, and come over to South Africa for a few years to preach Jesus to his countrymen? We would not hide the difficulties. A good many discomforts will have to be put up with. The men are often spoken of as a rough lot, and their surroundings are such that we can hardly wonder if they are rough. And yet those who go amongst them as tract-distributors never meet with anything like rudeness. When circumstances prevented my going one week, I have often been accosted on the next with "We looked out for you last week," or "How are you, miss? We were afraid that you were ill." Some weeks ago a note was received from one who had been stationed here before, requesting "religious and temperance tracts," and offering to distribute them among the men. We sometimes

hear from some who have been working here, but have left—"We miss the papers so much." They are in a reading, and anyone labouring amongst them should be in possession of a good lending library. Many have been accustomed to something better, and would be very glad to get back again to Old England. As we have said, there is almost no provision made for their spiritual need. Some of the better disposed occasionally attend a village church.

May the Master, who knows his work as well as his workers, Himself choose some one to come to the rescue. Will those who pray for the work of the Lord remember South Africa? Anyone who might take this call into consideration, and wish for further information on the subject, may apply to the Editor of THE CHRISTIAN for the address of the minister of this place. He may be assured of the warm sympathy and hearty co-operation, as well as of the pecuniary aid, of Christians here.

Wellington, South Africa, June 23, 1875.

H. M.

THE COUNTRY TOWNS MISSIONARIES AT WHITEHALL, CUMBERLAND.

THESE meetings, which have now become a sort of annual festival, were held at Whitehall on Thursday, the 15th, and Friday, the 16th inst. In addition to Mr. and Mrs. Moore, there were present Mr. Justice and Lady Lush and their daughter, the Rev. Dr. and Miss Moffat, Rev. Dr. Stoughton, Mr. T. B. Smithies, Mr. Robert Wilson (of Broughton Grange), Rev. Canon Battersby, and Mr. and Mrs. H. F. Bowker.

Mr. Bowker presided, and the subjects for conversation were "The Things Promised in the Scriptures to Faith" and "The Elements of the Future Happiness of the Believer in Christ." The conversation, especially on the second day, was well sustained, and much interest shown in the treatment of the subject. The missionaries, to the number of twenty-seven, were quartered in the neighbourhood through the hospitality of Mr. Moore. They are a most earnest, true-hearted, and devoted band of men.

These meetings, which have now been held for many years, afford a pleasant and useful occasion for the interchange of kindly good wishes, and that sympathy which is the source of so much strength under God's blessing in all Christian work.

The occasion was used, as formerly, to hold meetings in behalf of the British and Foreign Bible Society in the neighbouring villages. They were largely attended, and upwards of £60 was collected on behalf of the Society. It is scarcely necessary to add that the venerable Dr. Moffat, the father in the missionary field, drew many together, and he was listened to, as he related some of his South African experiences during his fifty years' service there, with the closest interest and attention. It was pleasant to find Mr. Moore restored in a great measure to his former health and vigour.

ZENANA CONVERTS.

SOME particulars appeared in THE CHRISTIAN lately relative to a work of grace in our Christian girls' school, which has greatly rejoiced our hearts. We have thought your readers would be glad to learn that the interest concerning the things that make for their everlasting peace still continues among them.

Since that, other girls have professed their faith in Jesus, and their acceptance of his full and free salvation. Several, quite young, who gave themselves to the Lord some months ago, have come forward, expressing a desire to commemorate the Saviour's dying love in his own appointed way, and the dear little Begum who was alluded to, her wish to confess Him by baptism.

Our great desire is, that this blessing may be but as a few drops which presage a copious shower, and we ask those who are the Lord's remembrancers to join us in pleading that it may be so. More than two-thirds of our girls have now made a profession; five are communicants, and several among them shining lights, adorning the doctrine of God their Saviour in their lives and conversation. The simple unquestioning faith of some of the wee ones among them is very touching.

We long and pray for "still greater things than these," even that the wave of blessing may reach the native church and flow over to the heathen beyond. A revival in India's infant Christian Church is what is greatly needed.

Kindly insert among the requests for prayer one for Lodiana, for its missions and its missionaries, and a revival in its native Christian Church.

M. A. JERROLD.

Lodiana Zenana Mission.

THE GOSPEL IN NORWAY.

We have been much cheered from time to time by the very interesting accounts of the Lord's blessing attending the preaching of the Gospel in so many different parts of Great Britain.

In various parts of Norway, Christians have been stirred up and are praying for a similar shower of blessing. Some souls in different districts have been awakened and found peace. I am thankful to see fruit in various parts in which I have been able to preach; also I have found in most places some Christians who are thankful for help and instruction given. True-hearted Christians are praying and longing for a great awakening of souls, and desire much to see many thousands of sinners brought from darkness to light.

There is more Christian life manifested among some of those in the Lutheran (State) Church, and I am happy to say that some of its preachers proclaim a clear, simple, and plain Gospel. Such preachers are represented by the so-called orthodox Lutherans as preachers of a new gospel, because they point sinners away from themselves, &c., to Christ and his precious shed blood as the object of faith to the salvation of the soul, instead of preaching to them to remember their new birth at the time of baptism, &c. The so-called orthodox party go so far as to refuse very frequently the loan of their preaching-halls to those Lutheran preachers who preach "the new gospel."

I have had the satisfaction and pleasure of having heard some of the said preachers, and I can testify that it is the oldest Gospel ever preached, the same as preached by Paul and other apostles—the same that is so fully and abundantly proclaimed and blessed in Great Britain.

The Gospel of Christ is never stale, but ever fresh—the power of God to salvation, to powerless, undone, ruined and lost sinners. When a poor sinner realizes this spiritual poverty in his soul, he will never say that the Gospel is too easy.

It will be well for Christian readers to pray that such faithful preachers of the Gospel may be further delivered from semi-Popish teachings, that they may be able to teach the young converts more fully the ways of the Lord.

Kongsberg, Norway, July, 1875.

A. H. DARLING.

The Christian TRACT FUND.

To Donations received	By Grants to Distri-
to July 24 £0 3 1	butors £0 3 1

APPLICANTS FOR TRACTS.

H. Lake, 24, College-place, Camden-town, N.W.
 A. Green, 28, Albion-road, St. John's-wood, N.W.
 C. Scudamore, 385, Old Kent-road, S.E.
 T. Church, Queen-street, Talk Pitts, Stoke-on-Trent.
 G. Green, Stoke Golding, Hinckley, Leicestershire.
 J. Kingsbury, 1, East-street, Walworth-road, S.E.
 Wm. Hogg, 13, Otway-terrace, Chatham, Kent.
 Mr. Burlifield, 82, Swinbrook-road, Gobourne-road, Upper West-bourne-park, W.
 G. J. Knight, Albion College, Broadway, South Hackney, N.E.
 (For Bank Holiday Services, Aug. 2.)
 T. Patrick, 6, Stopes, Little Lever.
 E. Clowes, 36, Argyle-street, King's-cross, W.C.

BOYS' HOME, DEANSGATE.—Mr. A. Alsop writes, respecting a special effort in open-air work in the worst parts of the city of Manchester, a large band of Christian workers are ready to engage in it, and desire the prayers of God's people that the work may be crowned with success. They also beg for large supplies of tracts for distribution amongst the lowest classes. Address, Mr. Alsop, Wood-street Boys' Home, Deansgate, Manchester.

SIGN OF THE TIMES.—At a recent meeting of the School Board for London, Sir Charles Reed, who presided, announced that a letter had been received from Mr. F. Peek, offering £500 for the purchase of 1000 prize Bibles and 1000 prize Testaments, to be given to Board School children who display superior attainments in the knowledge of the New Testament, especially of the Gospels.

MILITIA AT RICHMOND.—The Evangelization Society, assisted by a few members from Mr. Sankoy's South London Choir, have held a week of mission services with marked blessing from God, especially amongst the militia, who came in good numbers. Many of them are returning now to their homes and families rejoicing in a "knowledge of salvation," and thanking God that He led them to Richmond.

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RELIGIOUS LIFE IN BOARDING-SCHOOLS.

We have our divinity lesson every morning; and although we are thus enabled to open up to the boys some amount of religious truth, no opportunity is then afforded for private conversation. In fact, the greater part of the seed is lost in the ordinary work that follows.

About three months ago, however, our respected vicar announced a confirmation. He at once kindly granted my request that the boys who might offer themselves from my school should be prepared by me. We are not exclusively a "Church" school; nevertheless, six bright lads of the requisite age gave in their names. We held a weekly meeting, and very solemn, happy gatherings they proved to be. At the first meeting three of the six lads gave "themselves, their souls and bodies," as "reasonable, holy, and lively sacrifices" to Christ. I know nothing of it at the time, but heard of it subsequently in this way. About a fortnight before the day appointed for the ceremony I saw one of the boys standing by himself in the playground. It was the work of a moment to go and ask him on whose side he was. The bright fellow, happy in a new-found joy, caught my meaning at once, and replied "On Christ's." "I am glad to hear it, my dear M—," was my rejoinder; "tell me, when did you make the decision?" "At the first confirmation meeting," was his answer. After some further conversation I left him, fully convinced that he had tasted for himself the sweets of the Gospel.

A few days afterwards I came across his brother, and learnt from him that he too had decided for Christ at our first meeting. The Spirit of God confirmed at the same time, in the hearts of these loving brothers, the saving message of life, love, and mercy.

About that time we had a new servant whose language savoured of profanity. On one occasion a third candidate for confirmation, a grown lad of fifteen, overhearing her, rebuked her with such earnestness and tremulousness that he brought tears to the eyes of the other servants, amongst whom was one under powerful conviction of sin, through the preaching of the well-known converted gypsies. This lad afterwards gave me a sad account of his previous life at a "barrack-school," his father having been in his lifetime a non-commissioned officer, before he received his commission for bravery on the battle-field.

Two other lads of the six who were confirmed informed me that henceforth they two intended to live for Christ only. Truly each gave me, before the holidays, good proofs that they desire their lives to be "well-pleasing to God"; still their spiritual light at present only flickers, one of them being "smoked" by his intense desire for study, the other being "dimmed" by his innate mirth. The latter will, perhaps, one-day learn that—

"As by the light of op'ning day
 The stars are all concealed,
 So earthly pleasures fade away
 When Jesus is revealed."

Let us pray that the baby-plant may not be dwarfed.

I received a letter the other day from a lady, in which she asks whether I could discern the very faintest spark of religious desire in her son Charles. I could only then reply in very general terms. When I had posted the answer, I told the boy the inquiry which his mother had made, intending to make the question a text for some personal dealing.

"I have had a letter from your mother, Charles. What is it, do you think, she wants to know?"

"Whether I am a Christian, sir?"

"Yes. Now, what answer am I to make?"

"Tell her, 'Yes.'"

"You a Christian, Charley! How long has this been?"

"Not long, sir."

"How came it all about? What led you to decide for Christ?"

"Oh, sir, I used to look at A— (a little fellow who has been before his schoolfellows as a Christian for a couple of years now), and see how happy he was. So I determined that I too would become a Christian; and now I am happy to tell you I am one."

The result of further inquiry left no doubt upon my mind that the great change had really taken place in his heart. The Lord be praised!

The other evening three boys were reported to me by an usher for a trifling offence (leaving the boundaries to post a letter for a schoolfellow without leave). One lad was a Christian, the second was seeking Christ, the third was "almost persuaded." Here was a grand opportunity; and,

thank God, it was embraced. It was an easy thing, in such company, to pass from "the offence" to the "free gift." It enabled "the Christian" to "confess Christ," which he had not previously done; it cleared some rubbish out of the way of "the seeker"; and it materially assisted the "almost persuaded." It resulted in the formation of a Sunday morning boys' prayer-meeting, conducted by themselves. The duller eyes would have been moved to tears to have heard last Sunday morning their youthful voices swell in one of their dormitories with the well-known hymn—

"Just as I am, without one plea,
But that Thy blood was shed for me;
And that Thou bid'st me come to Thee,
Oh! Lamb of God, I come!"

My vacation having commenced, I write from the seaside. Nature presents her bounties and her beauties. The swell of the sea, the carol of birds, the odour of flowers, the golden-waved harvest-fields—much that is pleasant to the eye and gratifying to the taste are here. Pleasure-seekers by hundreds crowd the beach—

"Every prospect pleases, and only man is vile."

Sweet at such a time to contemplate the work of the Divine Spirit in the heart. When a new heaven and a new earth, no more sea, no more curse, no more death, are manifested,—then it will be seen how much these lads have been saved from, how much they have been saved to!

A SCHOOLMASTER.

CENTRAL NOON PRAYER-MEETING,

MOORGATE-STREET HALL, E.C.

THE following are the subjects and speakers for the closing days of July and the month of August:—

JULY.	SUBJECT.	SPEAKER.
Thur. 29.	God's sevenfold purpose (Exod. vi. 6, 8)	Rev. Jas. Fleming
Fri. 30.	"Full assurance of faith" (Heb. x. 22)	Mr. Jas. Pearso
Sat. 31.	Self-denial (Rom. xv. 2, 3)	Alex. Sharp
AUGUST.		
Mon. 2.	Living Epistles of Christ (2 Cor. iii. 1-3)	Rev. J. S. Watts
Tues. 3.	Seeking with the whole heart (Ps. cxix. 2)	S. Eldridge
Wed. 4.	The sympathy of Christ (Matt. ix. 36)	Robert Wallace
Thur. 5.	Grace sufficient (2 Cor. xii. 9)	Dr. Horscraft
Fri. 6.	Fruit unto holiness (Rom. vi. 22)	J. M. Erskine
Sat. 7.	Sowers and reapers (John iv. 37)	Wm. Ballantyno
Mon. 9.	Kingdom of Heaven (Matt. x. 7)	Mr. J. Townley
Tues. 10.	"Yet not I" (Gal. ii. 20)	Rev. C. Skrine
Wed. 11.	"Falso brethren" (2 Cor. xi. 26)	J. Thomas
Thur. 12.	"I am doing a great Work" (Neh. vi. 3)	G. B. Durrant
Fri. 13.	"Be strong in the Lord" (Eph. vi. 10)	R. T. Ashton
Sat. 14.	"The Lord is at hand" (Phil. iv. 5)	Mr. Robt. Scott
Mon. 16.	"Nevertheless" (Ps. lxxiii. 23-24)	Rev. B. O. Sharp
Tues. 17.	"Righteousness" (Psalm xxxii. 11)	Chas. Graham
Wed. 18.	"Assurance" (Heb. x. 22)	Julius Benn
Thur. 19.	Jesus tasting death for every man (Heb. ii. 9)	Jos. Miller
Fri. 20.	Yet there is room (Luke xiv. 22)	J. Vino
Sat. 21.	"Now" (Luke xv. 17)	Mr. John Taylor
Mon. 23.	Witnessing (Acts i. 8)	Rev. J. W. Atkinson
Tues. 24.	"Precious faith" (2 Pet. i. 1)	John Bond
Wed. 25.	"Filled with the Spirit" (Eph. v. 18)	J. L. Pearso
Thur. 26.	"Doing all things heartily as to the Lord and not unto man" (Col. iii. 23)	W. Gibson
Fri. 27.	Redemption (Rev. vii. 9)	Mr. W. M. Hitchcock
Sat. 28.	Meekness (Col. iii. 12)	Capt. The Hon. R. Moreton
Mon. 30.	"I in them" (John xvii. 23)	Rev. J. Hudson Taylor
Tues. 31.	"Christ is all" (Col. iii. 11)	J. T. Wigner

MESSRS. MOODY AND SANKEY'S LONDON MISSION.

—The treasurer of the fund for the expenses of this Mission wishes it be known that enough has been received to defray all charges. Any subscriptions sent in will now be applied to the Noonday Prayer-meeting expenses.

DAILY TEXTS.

"THOU SHALT BE STEDFAST, AND NOT FEAR."—JOB xi. 15.
 Thurs., July 29.—"They continued stedfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers, and fear came upon every soul." "As ye have therefore received Christ Jesus the Lord, so walk ye in Him."—Acts ii. 42, 43.
 Fri., 30.—"The children of Israel could not stedfastly behold the face of Moses for the glory of his countenance." "We all with open (unveiled) face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, as by the Spirit of the Lord." "Our hope of you is stedfast."—2 Cor. iii. 7, 18; i. 7.
 Sat., 31.—"That by two immutable things, in which it was impossible for God to lie, we might have strong consolation who have fled for refuge to lay hold on the hope set before us; which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil." "Therefore brethren stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle."—Heb. vi. 18, 19; 2 Thess. ii. 15.
 Sun., Aug. 1.—"It came to pass when the time was come that He should be received up, He stedfastly set His face to go to Jerusalem." "Consider Him who endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds."—Luke ix. 51; Heb. xii. 3.
 Mon., 2.—"He, being full of the Holy Ghost, looked up stedfastly into heaven, and . . . saw the glory of God, and Jesus standing on the right hand of God." "Whose faith follow." "Looking unto Jesus."—Acts vii. 55; Heb. xiii. 7; xii. 2.
 Tues., 3.—"He is the living God, and stedfast for ever." "Therefore my beloved be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."—Dan. vi. 26; 1 Cor. xv. 58.
 Wed., 4.—"A stubborn and rebellious generation, a generation that set not their heart aright, and whose spirit was not stedfast with God." "Their heart was not right with Him, neither were they stedfast in his covenant, but He, being full of compassion, forgave their iniquity, and destroyed them not." "Ye therefore beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness; but grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."—Ps. lxxviii. 8, 37; 2 Pet. iii. 17, 18.
 "WATCH YE, STAND FAST IN THE FAITH."—1 COR. XVI. 13.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.—For the complete restoration to health of one for whom prayer has been many times requested in THE CHRISTIAN.
 —For some known cases of conversion to God, through the power of the Spirit in open-air services on July 3.—For the conversion of a friend for whom prayer was asked at the Noonday Meetings.
 PRAYER.—That a minister after God's own heart may be sent to a small country church in Devonshire.—That the Lord would send some faithful servants of his to preach the Gospel at Pontypool, in Monmouthshire.—For a daughter thirteen years confined to bed, and who is now anxious to try sea air.—On behalf of a home just opened here for destitute orphan girls.—For one who has sadly backslidden, that he may be speedily restored, and his two little boys trained for Jesus.—For a Christian lady suffering from mental derangement, that she may be healed and restored to her family.—For the women's noon-meeting held at Pitlochry, Perthshire, on Thursday.—For a Bible-class held by a lady in Malta.—For a fit man to act as Scripture reader in a remote locality in the South of Ireland.
 PLACES.—For Rochdale, that the Church of Christ there may be quickened and purified.—Special prayers are requested for Conway, North Wales, for a great revival of God's work there.—For much blessing on services in a tent in Gloucestershire, erected July 19.—For Melrose, that God will "pour floods upon the dry ground," as well as "water on him that is thirsty."—For great blessing on a work beginning amongst the navvies at Bewdley.—For a revival of religion amongst farmers and farm-servants in Strathearn.—For evangelistic effort in the east end of Glasgow.—For an abundant blessing on a cottage visitation through the county of Wicklow.
 CONVERSIONS.—For the father of five motherless children.—For a brother far gone in sin.—For five sisters.—For two sisters, and a lady hardened by unbelief, that God will convince and convert her.—A sorrowing sister entreates prayer for an only surviving brother, a major in the Army in Burmah, that he may be brought to the feet of Jesus, and be preserved amidst many dangers.—A young Christian asks that God will save all her old schoolfellows. She was ashamed to confess Christ when at school, and now she can only write to a few.—A daughter, for her father and five brothers in different parts of England, all unconverted. The father is more than eighty years of age, still in health and vigour.—For my husband, who is given to intoxication.

ON PECKHAM RYE, Primrose Hill, Hyde Park, and Victoria Park, Special Praise Services will (D.V.) be held at the end of August. (See advt.)

FORTHCOMING SPECIAL MEETINGS.

AGRICULTURAL HALL, Islington.—Sunday, August 1, at 3.30 and 8, Rev. C. Billing.

HOUSE OF REST, 7, Cambridge-gardens, Kilburn-park, N.W.—Meeting every Friday, at 3 p.m., on "Faith's Rest, and the Believer's Progress in the Divine Life." July 30, a Devotional Meeting; after which the meetings will be discontinued until October.

MOORGATE-STREET HALL.—The Noonday Prayer-meeting is now held here from 12 to 1 daily. Tuesday, August 3, at 8, Address by —. The Young Men's Meeting on Friday evening is discontinued for the present. A Meeting for Young Women only, every Saturday afternoon at 3, in the Upper Room (entrance from London Wall), to be conducted by Young Women.

WEEKLY NOON PRAYER-MEETING, St. George's Hall, Langham-place, W.—Every Wednesday, from 12 to 1.

Y.M.C.A., 165, ALDERSGATE-STREET.—The last of the series of General Meetings on Holiness, Saturday July 31, 3 to 5 p.m. Conversation and testimony as to its duty, privilege, and power. It is hoped that the meetings will be resumed in October.

LECTURE HALL, TRINITY CHAPEL, John-street, Edgware-road.—Young Men's Meeting held every Tuesday evening from 9 to 10 o'clock.

HOME OF INDUSTRY, Commercial-street, Spitalfields.—Workers' Meeting, on the third Wednesday of the month. Tea at 6 p.m.

KENSINGTON SCHOOLS, Allen-street, Kensington.—Thursday and Friday, July 29 and 30. Address by M. C. Leite Rozas, Esq., at 8 o'clock.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Spiers at Rodcar, till July 31; Rhyl, August 2 to 8; Llandudno, August 9 to 21.—Mr. Bishop at Amsterdam, August 1. Mr. Bishop and Mr. S. Tylor at Heilbronn, Wurtemberg, August 5, 6.

Open-air Services. Mr. Russell in Regent's-park (near the fountain) every Monday at 6. Messrs. Jordan on Blackheath every Saturday at 3.30.

Prayer-meeting at Weigh House Schools, Fish-street-hill, every Tuesday morning at 9 to 9.45.

WOOD-GREEN GOSPEL HALL.—Second Lecture on "The Kingdom of God foreshadowed in the Book of Esther." Mr. R. C. Morgan, Thursday, July 29, at 7.30 p.m.

WOOLWICH, 14, Thomas-street.—Union Prayer-meetings, Mondays, 12 to 1; Saturdays, 3.30 to 4.30.

BANK HOLIDAY, August 2.—Open-air Services in East London. Conference, 4; Tea, 6.30; Preaching, 8 o'clock. Free Church, King Edward-street, Mile-end New Town, Whitechapel, E. Christian workers invited. Admission free. (See advts.)—Kilburn Hall: Special Meetings at 11 a.m., 3.30 p.m., and 7 p.m. Refreshments at 1 and 5 o'clock. All Christians are affectionately invited.

CONGREGATIONAL CHURCH, Linden-grove, Peckham-rye.—Gospel Addresses and Singing for Jesus, by Mrs. Bass and Miss Haddon, every evening during the first week in August at 7.30. Noon Prayer-meeting. Afternoon Conference at 4 o'clock on the 3rd, 4th, 5th, 6th. South London Choir will assist.

THE NORTH LONDON YOUNG MEN'S MEETING is now transferred from Islington Hall to the Y.M.C.A. Rooms, The Priory, 198, Upper-street, Islington. The Meetings will be continued every evening, excepting Saturday, at 8.30 p.m.

ST. GEORGE'S HALL, Langham-place.—Mr. G. A. Macnutt, every Sunday in August at 7 p.m.

CONFERENCE HALL, Mildmay-park.—Sunday, August 1, Rev. H. J. Bergner, at 3.30; Captain the Hon. R. Moreton, at 7.

HOME FOR THE FATHERLESS, George-terrace, Lewisham-road, Greenwich.—The Sixth Anniversary of this work will be held (D.V.) on Tuesday, August 3, when Mr. Toye will give some account of the work during the past year. Tea at 5.30; Public Meeting at 7. Tickets, 9d. each, may be obtained at the Home.

EASTBOURNE.—A Meeting for Prayer and Praise is held every day at the House of Rest, 21, Hyde-gardens, from 12 to 12.45, conducted by ministers of various denominations, and others. Residents and visitors are invited to attend.

DAILY PRAYER-MEETINGS.

CENTRAL CITY NOON PRAYER-MEETING, Moorgate-street Hall, corner of London Wall, 12—1. Ladies' meeting, 1 to 1.30.

Y.M.C.A., Stafford Rooms, Titchborne-st., Edgware-rd., 12—1. No. 59, LOMBARD-ST., Mon., Tues., Thurs., Sat., at 1; Wed. and Fri., at 12.30.

MILD MAY CONFERENCE HALL, Mildmay-park, at 12.

EAST-END CONFERENCE HALL, Carlton-sq., Globe-road, at 12.30.

WOOLWICH, 14, Thomas-street, 12 to 1.

SUSSEX HALL, Leadenhall-street, at 1.

SUNDAY-SCHOOL UNION, 56, Old Bailey, at 1.

PEOPLE'S HALL, 272, Whitechapel-road, at 1, except Saturday.

THE PEOPLE'S HALL, 183, High-street, Deptford, 1—2.

GREEN LANES WESLEYAN CHAPEL, N., 6.45 a.m.

PECKHAM EVANGELISTIC MISSION, 176, Hill-street, 12—1.

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ONSLow HALL, Neville-street, Fulham-road, Sat. even., at 7.30.

UNION HALL MISSION, Carlisle-street, Edgware-road, 1—2.

19A, GREAT PORTLAND-ST., Oxford-circus, 3 p.m.; on Saturdays specially for children and their friends.

GREENWICH.—Large Hall, Railway Station, 12—1.

OUR CHILDREN.—It is proposed that the first Sunday in September should be specially and definitely set apart for the subject of the early conversion of our children. Sermons on that day should specially press this matter on all Christian parents, when—as well as previously to it—much prayer should be made for this all-important object.

NOTICES.

Communications received with thanks:—W. R.; Mrs. P.; M. A. C.; M. E. D.; A. L.; E. L. H.; R. J. G.; G. B.; W. C. C.; D. W.; A. W.; H. J.; S. B.; A. H. D.; W. Q.; H. M.; M. W. K.; S. G.; T. C.; W. M.; F. H.; W. R. F.; E. J.; A. G.; F. M. W.; M. A. Y.; S. C.; S. H.; C. D.; Z. Z.; S. W. S.; H. M.; J. R. D. C.; J. H. M.; W. R.; P. N. L.; G. W.; "A Christian Worker"; F. S.; E. B.; C. M. S. L.; Miss M.; B. de W.; M. G.; R. B.; P. P.; R. B.; J. G. T.; G. C.; A. C.; G. H.; G. W. M.; J. R.; W. P. P.; G. K.; C. M.; D. M. D.; N. K. N.; T. P.; T. J. B.; H. G. D.; D. C. J.

F. H.—We are unable to give you the information.

A BIBLE WOMAN.—We do not know the terms. Apply at Mr. Spurgeon's Orphanage, Stockwell, S. E.

MISS L. BOAKE, Warton-road, Stratford, E., wishes to know what meetings of Christians there are in Boulogne.

Donations received by Messrs. Morgan and Scott to Saturday Morning, July 24th, 1875.

	£	s.	d.
"The Christian" Tract Fund—E.J. 1/1; A.E. 2/-	0	3	1
Expenses of Messrs. Moody and Sankey's Meetings in London—A.H. 5/-; J.B. 8/-; G.E. 3/6; J.B. 5/-; L.L.R. 5/-; C.T. £1; J.L.H. £7; Mrs. E. £1; L.T. £1/10/-; L.L. 5/-; D.D.S. £2; E.J. 1/-; H.M.B. 7/6; Collected by L.G.B. £1/5/-; T.T.M. £1/1/-; A.K. £1; St. Andrew's Orphan Home 15/-; C.E.M. £1/1/-; Walesby 5/-; M.P. 5/-; S.H.P. £1; B.L.B. £1; M. of S.F. 10/-	22	13	0
Gospel in Paris (Monod)—M.H.B. £1; M.T. £1; Mrs. T. £2; M.T. 5/-; K.T. 5/-; H.S.B. £1; C.B.H.T. 5/-; H.H. 10/-; J.W.A. £5; E.C.L. 5/-; T.R.S. 12/8; M.T.S. 2/6; S.E.S. 2/6; T.B.S. 2/6; S.F. £1; H.T.C. 5/-; M. of S.F. 10/-; A.J. £1; M.J.C. 5/-	15	10	0
Friendless and Fallen—G.H. 10/-; A.H. 10/-	1	0	0
Homes for Aged Poor, Notting-hill—G.H.	0	10	0
Free Breakfasts—Mr. Jones—Servant 2/6; J.E.C. 5/-; E.J.A. 5/-; Day in the Country Fund—M.O. 10/-; C.L. 1/-; J.B. 5/-; Widow's Mite 2/-; J.W.A. £1/10/-; E.J.P. 2/6; Zeta £2; A.K. £1	8	10	6
Mrs. Parson's Orphan Home—E.E.G. £1; S.H. 3/6	1	3	6
Hackney-road Mission—W.H.J.	0	5	0
Homerston Ragged School—W.H.J.	0	5	0
Aldershot Mission—H.S.B.	1	0	9
Home for Deserted Mothers and Infants—H.S.B.	1	0	0
Homes of Industry—P.M.B.	1	0	9
Miss Weston's Work in Royal Navy—A.H. 10/-; G.M.P. 10/-; F.M. (Life-Boat Hall, Devonport), £1	2	0	0
Paralysed and Epileptic—F.M.	1	0	0
Soldiers' Institute, Portsmouth—F.M. £1; Anon. 2/6	1	2	6
Tent at Brighton—C.T.	1	0	0
Scripture Readers' Society for Ireland—Tenth	0	2	0
Governesses' Home in Paris (Mrs. Forbes)—A.J.W.	5	0	0
Miss Leigh's Home in Paris—A.J.W.	5	0	0
Sufferers from Floods in France—R.W.	1	0	0
East End Juvenile Mission—Mrs. E. £1; F.N.Z. £15; S.A.Y. £2/2/-; G.M.P. 10/-; B.L.B. £1; A.J. £1; E.J.P. (Girls) 10/-; Miss Lee's Home, Plaistow—E.L.L. £5; E.E.S. 10/-; A.M. 5/-; A.J. £1	21	2	0
The Christian Mission—E.L.L. £5; E.J.P. 5/-	6	15	0
Whitfield Mission—F.N.Z.	5	0	0
Mission Hall, Worthing—F.N.Z.	5	0	0
Mr. W. Birch's Personal Effort at Manchester—F.N.Z.	5	0	0
Hospital for Women, Soho-square—F.N.Z.	5	0	0
Miss Mason's House of Rest—F.N.Z.	5	0	0
Miss A. Beable's Work at Looe—J.W.A.	5	0	0
Union Hall Mission (P. Bilke)—J.W.A.	5	0	0
Mr. R. Bilke—J.W.A.	5	0	0
Parson's Green Home—J.W.A. £10; E.J.P. 5/-	10	5	0
Fish University—J.W.A.	5	0	0
Rev. W. C. Van Meter's Work in Rome—J.C. (Dunoon) £15/17/6; S.E. £25; J.S. £11/13/6	52	10	10
St. Luke's and Bethnal-green Medical Mission—M.W.	0	10	0
Major Malan's Mission—J.E.C.	0	5	0
Christian Workers' Mission—J.E.C.	0	5	0
Dinners to Aged Sick and Poor—W.	10	0	0
Miss Cole's Orphan Home—G.M.P.	0	4	0
London City Mission—B.L.B. (Clerkenwell)	1	0	0
French Relief Fund (Dr. Davies)—B.L.B.	1	0	0
Deptford Gospel Mission—B.L.B. (Tent)	1	0	0
Metropolitan Tabernacle Colportage Work—A.J.	1	0	0
Stockwell Orphanage—A.J.	1	0	0
	£286	17	11
Miss Macpherson's Work—E.J.A.	0	10	0
Midnight Meeting Movement—A.	0	5	0

The Christian.

A WORD TO YOUNG CONVERTS.

THE Master has said, "Except ye be converted, and become as little children, ye shall not enter into the Kingdom of heaven." What shall we say to those who have just entered the Kingdom—"being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever"?

An aged disciple, who had heard the Lord address the eleven by the endearing title, "little children," when giving the new commandment to "love one another," has left to the babes in Christ a series of exhortations and of encouragements—each of them fourfold—which we may present to young converts in the present day for the furtherance of their faith. Take first the encouragements:—

1. "I write unto you, little children, because your sins are forgiven you for his name's sake" (1 John ii. 12).—A finished salvation! the great controversy settled; our sins put away, not at the close of our Christian career, but at its very commencement; for how could we pursue such a journey if burdened with such a burden? Blessed be God, "through this Man is preached unto you the forgiveness of sins, and by Him all that believe are justified from all things." Start with a firm apprehension of this grand truth—*I am forgiven; I am now and for ever under the shelter of Christ's most precious blood.*

2. "I write unto you, little children, because ye have known the Father" (1 John ii. 13).—Strange, indeed, if children did not know their father! Yet this knowledge of God the Father was a mystery, hid from ages and from generations, till Christ came and revealed to us the wondrous truth, "My Father your Father, my God your God." Through Christ only, and, as it were, taken by his hand into the great Presence-chamber, should we ever have ventured to utter the cry, "Our Father which art in heaven"? But if we know the Father, what then? Why, take the place of children: "as obedient children . . . as He which hath called you is holy, so be ye holy in all manner of conversation." And just as an apostate world "did not like to retain God in their knowledge," and his Fatherhood was at length forgotten among men, so when this knowledge is restored in individual hearts by the Holy Ghost, the true filial Spirit will always prompt us to be "increasing in the knowledge of God" (Col. i. 10).

3. "Little children, it is the last time: and as ye have heard that Antichrist shall come, even now are there many Antichrists; whereby we know that it is the last time" (1 John ii. 18).—Not much encouragement here, some one will say; strong meat for babes, another might exclaim. Nay, friends, look at it again; what does the last time precede? The coming of the Glorious One! What do these dark days and perilous times betoken? The dawn of the bright morning when at his appearing the darkness shall flee away! Cheer up, believer, our mighty invisible Leader is nigh at hand. The scoffer may say, "Where is the promise of his coming?" Tell him, *It is hid in my heart,* and with loins girt and lamp burning I wait for Him. "My soul waiteth for the Lord more than they that watch for the morning" (Psalm cxxx. 2).

4. "Ye are of God, little children, and have overcome them; because greater is He that is in you than he that is in the world" (1 John iv. 4).—Discernment to discover and power to overcome false spirits and to reject false teachers, can only be obtained by the indwelling of the Holy Spirit. God has not forsaken his Church. Since Pentecost there has been upon this earth "an habitation of God through the Spirit"; and this dwelling-place of God the Holy Ghost has been greatly enlarged in recent days; for whilst seducing spirits and doctrines of devils had been increasing and manifesting their presence on every side, God has come in mighty power to raise up witnesses for his truth. But in every Christian, consciously or unconsciously, there dwells a mighty One, whom be careful not to grieve by unbelief. Yielding ourselves to that blessed Spirit, we realize the power to overcome.

Are not these wonderful encouragements for the feeble new-born children?—

Peace through the blood;
Joy in knowing the Father;
Hope of Christ's return; and
Victory through the Holy Spirit.

Hearken for a little to the fourfold exhortation of the beloved disciple:—

1. "My little children, these things write I unto you, that ye sin not" (1 John ii. 1).—Forgiveness, which we make our starting-point in the Christian life, is no encouragement to sin; no renewed heart could harbour so base a suggestion. Whilst the apostle adds a word which will prevent despairing thoughts in those who become increasingly conscious, with increasing light, of the evil of the old nature and the hatefulness of sin, he nowhere encourages unsteadiness of walk. Broken fellowship immediately follows sin. Get sin removed by instant confession to God and the application of the precious blood; but the aim should ever be "sin not," "walk in the light," "walk even as He walked."

We began with the encouraging words, "Your sins are forgiven you for his name's sake." Listen now to the affectionate entreaty, "Little children, sin not."

2. "And now, little children, abide in Him, that, when He shall appear, we may have confidence, and not be ashamed before Him at his coming" (1 John ii. 28).—This is the next link in the chain; as it is put in verse 24—"Continue in the Son and in the Father"; a steadfast persuasion that up in the glory two persons in the Godhead are actively and perpetually engaged on behalf of every believer: our Advocate answering for us whenever the accuser mentions our utter unworthiness, and presenting our confessions and prayers with his own most precious blood; and God the Father hearing, answering, pardoning, and showering down blessings. In this passage we are not told to "continue in the Spirit" as well as "in the Son and in the Father," just because the Holy Ghost is a *present* friend and comforter. It is the absent whom we are apt to forget; but if we remember our absent Lord, maintaining unshaken faith in his continual priesthood, and hope of his glorious appearing, we shall not be put to shame when He cometh the second time.

Couple this second word of exhortation with the second word of encouragement; and as we have been brought into acquaintance with the Father through the Son, so let us abidingly maintain unbroken communion with our elder Brother and our reconciled Father.

3. "Little children, let no man deceive you; he that doeth righteousness is righteous, even as He is righteous" (1 John iii. 7).—Some teachers preach works before faith, as if a corrupt tree could ever bring forth good fruit; and other teachers, equally unscriptural, need the admonition of the Apostle James—"as the body without the spirit is dead, so faith without works is dead also." The servant that is expecting the Master's return will be doing the Master's work; the disciple who believes that he is under the Master's eye, will be living as seeing Him who is invisible; the watcher for his Lord's return will not be companion in the occupations and enjoyments of the Lord's enemies: and in the midst of a world that knows not and loves not Jesus, we have to live by a higher and a holier standard than the world comprehends, even if they should sometimes say—"He is beside himself."

This third exhortation against deceivers fits into the third word of encouragement. Anti-Christian errors, though abounding, are the prelude to the better time; but how watchful we must be: "He that is begotten of God keepeth himself, and that wicked one toucheth him not" (1 John v. 18).

4. "Little children, keep yourselves from idols. Amen" (1 John v. 21).—Not only in those early days of Christianity, when the magnificent idolatries of Greece and Rome appealed so powerfully to the carnal mind by external attractions, but now, in our own time, and in every human heart, there are lurking idols which seek our worship, claim our strongest affections, and would jealously monopolize time, and thought, and energy. There is but one cure for idolatry—what a divine of the last generation called "the expulsive power of a new affection"—"Come in, thou blessed of the Lord!" Open the door to Him who stands without, knocking; once in, give Him the supreme place, and all questions about giving up this amusement or that pleasure will quickly be settled; there will not be room in the heart for many of its present guests, if the Lord comes in and dwells there. This "keeping ourselves" is but another way of putting the truth—"as many as are led by the Spirit of God, they are the sons of God" (Rom. viii. 14). Thus are we led to victory by a Leader who never knew defeat.

We see in this fourth exhortation, to keep out the idols and let Christ reign within, a correspondence with the fourth encouragement—"Ye are of God, little children, and have overcome them; because greater is He that is in you than he that is in the world." J.

CHILDREN'S HOME, VICTORIA-PARK.—At a recent meeting of the Wesleyan Conference, the report of Rev. T. B. Stephenson's work in connexion with this Home was read. It stated that the institution was commenced in July, 1869, with two poor boys as inmates, and it now contained 300 at its four branches, besides having sent out 270 children to earn a livelihood. Besides this, the Home was training a number of young men and women for Christian service, and by mission establishments in the East of London, it was influencing a large body of adults whose religious needs would otherwise be unsupplied, and 500 children of the poor of Bethnal-green. The training department was becoming increasingly important, several of the students having entered the ministry. The London School Board has promised £1000 towards the expenses of a new branch of the Home at Milton, near Gravesend, for the reception of boys. There are also successful Canadian and Lancashire branches; and an enterprise which had been commenced this year, though not carried out for want of funds, would probably place a training-ship for boys under the care of the Committee, as a fifth branch of the Home. The Government had promised to lend Her Majesty's ship *Conqueror* for that purpose, but a guarantee of £500 was required (towards the outfit) from the Home, which would undertake the maintenance of the ship when afloat.

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"TWO AND TWO"

ADDRESS BY DR. A. A. BONAR, OF GLASGOW, AT THE MILDMAJ FAREWELL MEETING, JULY 13.

WE must all have noticed that it is the manner of our Lord to carry on important works by more than one instrument; He likes to work by two. He sent out his disciples two and two in the days of his flesh. You read in the Acts of the Apostles that Paul is scarcely ever alone; it is Paul and Barnabas, or Paul and Silas, or Paul and Titus—always somebody helping.

And it is just so in this present work. The invitation to our beloved brethren from America was sent from two—one whom you all knew so well here, Mr. Peunefather, and the other Mr. Bainbridge—both of them now in glory. Then when God was going to work here, He sent over two brethren, both now so well known amongst us.

I think it is good to notice this; and I notice it for another reason. It brings me to a passage of Scripture that will be interesting and profitable perhaps; if the Lord use it, it cannot but be profitable to us all. One of the most remarkable cases of conversion in all the Bible was wrought by two men in company with each other—Peter and John. In the 3rd chapter of Acts we find what I look upon as the most singular instance of immediate conversion and free salvation that we have in the whole Word of God; and it is by the instrumentality of two of God's servants, as we have said. You recollect the lame man at the Beautiful Gate of the Temple. He had been lame for forty years, and did not wish to be anything else than lame. I want to show you how he was a grand monument of free grace.

He went to the Temple—carried, I should say, up the fifteen steps of the Corinthian gate,—and there he lay to beg. The Temple was his house of gain, never his place of worship. He did not go to the altar; he did not go in any way to praise God in that Temple. This man stood out all Christ's ministry. And there was a remarkable day, when he must have seen a tumult in the temple—the buyers and sellers driven out by the Saviour. And then the day of Pentecost came, when there were three thousand souls brought to Christ. He must have seen the 120 as they passed down the steps, with their countenances changed; but it produced no change in him. He was there to get money, for it was money he wanted.

And yet such is the sovereign grace and power of God through the Holy Ghost, that this man was wonderfully, in a few minutes, brought out of darkness into light. Peter and John, we are told in the chapter, were going into the Temple, and they saw this man carried up before them and laid down at the gate. And it is said, "He, seeing Peter and John, asked an alms." I do not think he had been wont to do so, for he knew that Christ's disciples were very poor. But I suppose he had heard that the Christians had been throwing their money into a common stock, and thinking that Peter and John would have money to give, he asked an alms of them. They said to him, "Look on us," and Peter, as the spokesman, said, "Silver and gold have I none, but such as I have give I thee." He held out his hand as he said, "In the name of Jesus Christ of Nazareth, rise up and walk." He held out his hand, as much as to say, "Will you take a gift to-day, in the name of Jesus of Nazareth, whom you have despised?"

Now, you know, this was a time when the Holy Ghost was working, going through Jerusalem quickening souls. How the scales fell from the man's eyes in a moment! The man is healed; and not only so, but he is saved. He stood, and he never had stood before. He stood, and then he leaped, and then he walked;—he had never leaped or walked before. Now he felt he was whole in body; his ankle-bones had received strength. And that he was whole in soul is quite evident from Peter's testimony in the 16th verse: "His name, through faith in his name, hath made this man strong; yea, the faith that is by Him hath given him this perfect soundness in the presence of you all!"

I wish you to notice that here was free salvation given

to this lowest of sinners. No questions were asked about his former life; no payment was asked. Did you ever notice that on the day of Pentecost there was something evidently required; they were pricked in their heart for some hours? But here the man is not kept a minute waiting. He gets salvation like a flash of lightning: it is as sudden as it is free. Heaven flings an alms to this beggar, and the Holy Spirit enables him to close his hand upon the ransom-money. I do not know a more wonderful case of sudden, sure conversion than this, and no case in which you can so certainly say, "He paid nothing for it."

And so we ask sinners here—for it is not likely that all here are saved,—we ask any unsaved one to-day, "Will you take the gift to-day in the name of Jesus of Nazareth?" Away to the Cross, and read what is written there—"Jesus of Nazareth." Will you grasp the Cross, and, as you look in his face, say, "I take Him"? This is the time when the Holy Ghost is quickening souls and moving the hearts of men.

How did the man that was made whole and saved act on that occasion? It is very beautiful to notice the words—"walking and leaping and praising God." The first thing he did was to praise God, and it is twice stated that he praised God as he walked on the Temple floor. Here was the lame man leaping and the tongue of the dumb singing, and I am sure there never was a song so sweet sung in the choir at Jerusalem as was the new song that this saved man sang that day in the ears of all the people.

That is not all. Some people seem to think that grace does not allow us to say anything at all about instruments—to ignore them. That is a misunderstanding of grace. It leads us to put them in their place, but not to ignore them. This man teaches us a lesson. Was he ashamed of Peter and John as instruments? Did he say "I will praise the Lord; I will say nothing about these men"? No, he did not. In the narrative we have a most beautiful account of him. As the lame man, it is said, was walking in Solomon's porch, he held Peter and John by the hand while he praised God. He does not seem to have mentioned their names, but then he would not let them go, and all the while he sang his song of praise. He acknowledged the instruments, and praised God for them. Let us do the same to-day.

Do you want me to say a little about Glasgow before I close? We can give most satisfactory testimony about God's work in Scotland, but as I come from Glasgow, I want to speak of it. Here is one thing about it as to the ministers of the Gospel. If you want a man to believe, it is about one of the worst ways you could take to talk about faith. Speak about the object of faith. So we never talked about union; to talk about union is not the way to bring it about. We talked about Him who unites us all. We found ministers of all denominations that hold the Head, meeting together in union, and from that day to this we have worked in perfect harmony, asking no questions. We found this—and I had better mention it in case I forget—we are prepared to state, over and over again, that at least 7000 souls were gathered in last year in Glasgow. All these are under the superintendence of our ministers. You in London have this disadvantage, that you are not likely to know, and take the converts under your care, as we can do in a smaller place. I wish to say this too. All these 7000 know something about the shorter Catechism, so that we have confidence in them, that it is not feeling only.

Some brethren in Glasgow were not at all pleased with Mr. Moody and Mr. Sankey at first for not going to the lowest classes. I think it would have been a great mistake if they had. What we needed was that those in our churches who had but the name to live—yet had the name and were in most peril—should be reached first; and the blessing came to them first. We have found that there was not one minister who took an interest in this work who did not gain great additions to his congregation. There have been added to my own congregation over 100 souls, and there is scarcely one I have any doubt of.

When God's people had been greatly stirred up, the work among the lower classes began. And it is going on in a way that is most wonderful. If you are spending a Sabbath in Glasgow you could do this: you could go to the Green, and there see 2000 outcasts every Sabbath morning get their breakfast, and then the word preached; and you never saw a more attentive audience. At eleven o'clock you would find in the same tent at least 1000 people, and in the afternoon perhaps 1200. These ragged children are a most interesting congregation. In the evening the tent is overflowing to hear the preaching of the word. Taking the numbers outside and in, you never have less than 3000. Then there are meetings during the week, and all over the city smaller works are going on. The Lord is amazingly blessing us. If there is anyone who has stood aloof, I do not wonder he does not believe in the work. If he has only come once or twice, he might as well not have come at all. But go among them, and you will discover the reality of the work. You know Christ said about believing, "If any man will do his will, he shall know of the doctrine."

There is a solemn thought that is always occurring to me as well as many others—What is this amazing work to end in? In London we have been noticing that your newspapers have been far more favourable than ours were to the work. Why is all this? Is it not as though God has given the four angels charge to hold back the four winds for a little till He has sealed his servants in the forehead? Then comes the terrific storm that ushers in the coming of the Lord.

MESSRS. MOODY AND SANKEY'S GOOD-BYE.

OUR American brethren have nominally been resting since the close of the Camberwell services, but virtually they have not. Last week we gave an interesting sketch of meetings with Mr. Sankey in Switzerland; and this week we have to record the fact of Mr. Moody's combining recreation with work for his Master in our British Switzerland—Wales. In our next issue we hope to give our readers some account of these labours; we shall also give an extended report of the conference and final meeting in England held at Liverpool on Tuesday.

We take this opportunity of informing our readers and contributors that, in consequence of the general holiday on Monday last, and the cessation of business on that day, we have been obliged to make up the issue earlier than usual, and late communications have, perforce, been kept over till next week.

FREEDMEN IN THE UNITED STATES.

DEAR BROTHER,—As I am now on the point of returning for a time to the work amongst the liberated slaves of the Southern States, which my broken health had checked, let me ask that all those who have written me on the subject had better communicate with the Freedmen's Aid Society for further information. I know of no agency in England where expenses and a living would be promised, and therefore all who wait for this before proceeding to the South may wait in vain. I have no engagement with any man or society, and go out alone, trusting in the living God. This statement, I hope, spoken in kindness, will relieve me from the inquiries of persons merely seeking bread. But to all who can commit their whole service to the Lord, there is a wide and effectual door open amongst the dear coloured people of the South. My object this time is to reach the most distant freedman in the most southern State of Florida.

I beg to add, in reply to many inquiries, that I have the utmost faith in the "Jubilee Singers" and their grand mission; who ever helps them will, under God, benefit the freedmen most materially.

If any of the readers of THE CHRISTIAN desire to communicate with me, my address, till further notice, will be "American Missionary Association, Reade-street, New York."

Your brother in Christ, J. SABINE KNIGHT.
[As we have been requested, we shall be most happy to take charge of any pecuniary help to assist in meeting the heavy expenses of this servant of the Lord, who devotes his life to this service without money and without price, although having no private resources of his own.—ED.]

CHRISTIAN WORK AMONGST THE YOUNG.

From a circular letter, issued by the Suffolk and Norfolk Association of Particular Baptist Churches on this subject, we extract the following:—

“Regarding our subject in its *Missionary* aspect, we must rejoice in the largely augmented interest taken in, and devoted efforts made for, bringing under teaching and culture those most pitiable young creatures running wild, neglected, crushed, cast out by the depravity of unnatural parents, and too long overlooked in the rush of busy men in the worship of the Mammon and other gods. And yet there is room, we suggest, for the Churches and individual members of our own denomination taking a fuller part in the rescue of these waifs of society, who, though they may appear as lonely and as useless as sparrows, are doubtless as closely under the Divine eye as those poor cheap little birds—not one of which falleth to the ground without our heavenly Father’s notice.

“If any, gazing on the shocking condition of still outcast children—without home and friendless; crafty beyond their years; hardened by hardships; their ignorance of good only equalled by their acquaintance with evil,—if any, sighing over such with irrepressible pity, are tempted to despair of their reformation, deeming it a field too hard for their ploughshare, too weedy to pay for cultivation, let them go to those bright spots in our great cities where the courage of a loving faith has attempted great things for God and man, and constrained by his love for them, and their own love, even to such, for his sake, have obtained a precious victory. Let any doubters turn into Dr. Barnardo’s Home for the Destitute, and see the 130 boys, clean in person, busy at work, cheerful in play, or orderly at dinner, looking up to those who teach them with reverent affection, calling the lesson they would once have laughed to scorn, a pleasure. No, this is not fanaticism, it is Christianity. We may not call it visionary, for all is possible to him that believeth; and while the 15th chapter of Luke forms part of our New Testament, there is hope even for that ‘foolish son’ who ‘is heaviness to his mother,’ who, though he has spent his substance in riotous living in a distant land, when he comes to himself remembers a father’s home, and still believes in a father’s forgiveness. That priceless parable not only tells the power of a parent’s love, but the abiding nature of early teaching.

“Remembering that probably one-third of most of our congregations are children, and at least half of the households of believers are children too, we are impressed with the truth that in whatever office or relationship we stand, if we minister only to adults, and for their sakes alone arrange the order of our solemn assemblies, we are unfaithful to the providence of God, who has surrounded us with those cheerful but careful comforts, has dotted our plantations so profusely with those tender but pleasant plants. Our preaching and our teaching, our daily walk and our Sabbath talk, should be adapted as much to every age as to every class.

“We do not believe it is enough that our school children should have a distant gallery provided for them, and be allowed to sit in it during three hours on the Lord’s day, when too often the only parts of the service at all fitted to their capacities (at least the younger part of them) are the portions of Scripture read, and these generally of all that could be chosen the least suited to their understanding, and when accompanied by exposition probably less so still! How often do those of the congregation who are enjoying the ministry themselves, give a thought about its adaptation to the young up aloft, or the others by their side? Is it right to constrain the attendance of so large a part of our congregation, and only address ourselves to the rest who come voluntarily, never having a separate service for the benefit of *young* folk?

“The old Welsh system of devoting one portion of the day to catechetical instruction, had many advantages, and, though its general introduction now would most likely be resisted as an innovation, might not some modification thereof be at least occasionally permitted? Several wise

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pastors of the olden time have strongly commended this method. Good John Brown, of Haddington, wrote, when nearly closing his useful career: ‘I lament that I have not been more diligent in catechizing and exhorting the children in my congregation. I am persuaded that these exercises are some of the best means which ministers can use for the promotion of the welfare of immortal souls, and it would be happy for the Church if the zeal and care of teachers were chiefly manifested about this.’ Dr. Doddridge uses expressions of like import; and others might be easily summoned to bear the same testimony. We greatly need in these days of rapidly increasing information, keen discussion, subtle speculation, and ornamented services, to pay more attention to the furnishing our youth with, and training them up in, an *intelligent knowledge of Bible facts and truths*. This may seem a trite and threadbare piece of advice, but we have no improvement to suggest upon it, no change to recommend in it, no substitute to offer for it.

“We think it not out of place to write you a few words concerning what will doubtless always be a necessary part of young life—*Amusement*. Not to recognize such, or not to seek to direct it in right channels, and check its flow into injurious ones, would be neglect on the part of those who seek the highest good of our young folk.

“Ever since children played in the market-place of Jerusalem, and long before, playfulness and childhood have tripped hand-in-hand; and even when the hands have grown stronger, and hard work has roughened their palms, the fingers still open occasionally to the old games—and why not, if there be no sin in them? There is abroad, however, an eager appetite for diversion. Holidays and means of enjoying them are multiplied, not always in a way to prove that the pursuit of wealth and success in business have raised the intellectual tone of those engaged, or promoted purity of manners. At all this we do not wonder in those who are of the world worldly; but this worldliness has encroached sadly into the Church, and Christian households are hurried away on its stream. Recreation is needful, but it is for Christian parents to guard its purity, and to set their faces against everything inconsistent with their own principles, or tending to stultify Christian teaching and wither Christian life.”

TEMPERANCE WORK IN AMERICA.

[From a long and interesting paper on this subject, with report of the great Chicago Convention, we can only give the following extract.]

WHILE the advocates of total abstinence have been marshalling their forces, the liquor men have not been idle. The Brewers’ Congress of the United States have recently held a convention in Cincinnati, where it was asserted that the marvellous reports of the reduction of the liquor traffic were mere fabrications of the advocates of temperance, and were not to be relied upon. A committee was accordingly appointed to investigate and report upon this subject. A copy of that report is before me, and from it I find, by their own showing, that the number of beer and ale breweries in the United States have decreased 1013 since the great movement began, and that the President of this Brewers’ Congress charges this most wonderful decrease to the women’s crusade. The same report shows that the only State or territory of the Union which gave an increase of breweries was that of Utah, where a man may have as many wives as he can get—where God is ignored and the devil reigns.

All over the land, saloons are being closed, rum-sellers and rum-drinkers are being converted to God, and the work goes steadily on. We cannot give reliable statistics of the number of saloons closed or of the men reformed, but almost every day brings cheering accounts of new victories in different parts of America.

On the 13th of this month there will assemble at Sea Cliff a Union National Temperance Convention, where all organizations will be recognized, but where consecration, full salvation, and Gospel temperance will be made the leading features. For this meeting many of us are praying, and we expect a mighty power to overshadow it.

E. J.

Brooklyn, July, 1875.

YOUNG WOMEN'S COLUMN.

AN INCIDENT OF THE "HOUSE-TO-HOUSE" VISITATION.

Two ladies engaged in this work had agreed to meet, at a certain house in their district, four women with whom they had already conversed in their own homes, and who were desirous of further instruction in the "Way of life."

By some seemingly unaccountable mistake, the visitors knocked at the door of the wrong house. But the woman who opened to them, and whom they failed immediately to recognize, was overjoyed thus unexpectedly to meet again with the ladies whose previous visit, as she hastened to tell them, had been so much blessed to her.

"You remember me, do you not?" she said.

"Oh yes," was the reply, after a moment's hesitation. "You were, I think, the woman who had such a hard heart?" For this had been her self-accusation—

"I've been again and again to the meetings, but it's all of no use; my heart is so hard. You know those great iron rollers they use in making roads, don't you? Well, if one of those even were to go over my heart, it wouldn't break, it is so hard!"

Yes, she was indeed that woman, she said. "But," she added, brightly, "it's soft now."

And then the visitors had to come in and sit down while she told them all about it.

"You prayed," she said, "that God would give me no rest until I found the true rest; and He *did* make me miserable!" But now all was changed, and she had so longed day after day that she might be able to find the ladies through whose instrumentality she had been led to the Saviour, that she might thank them for their faithfulness.

"You must not thank us," was the reply: "thank God."

"Oh, but I know He would have me thank you too," she said; and then went on to say how she had watched for them day after day, and searched for them among the throng at Bow Hall, and had only that very afternoon been grieving to a neighbour, "I fear I shall never see them more."

"In the morning sow thy seed, and in the evening with old no tillage hand, for thou knowest not whether shall prosper, this or that, or whether they both shall be alike good" (Eccl. xi. 6).

READING-ROOM FOR WORKING MEN.

Many who would gladly help the working men to something better than the amusements of the public-house may do so with little expense or trouble. I have during the winter months given up my back kitchen to any who liked to come from seven to nine o'clock twice a week. The room, being made comfortable with fire, lamps, and a piece or two of old carpet, besides a supply of paper, pencils, magazines, and newspapers, has looked bright and attractive. A trifle was paid for coffee according to quantity, and the money spent in books for the room.

Living in a village, most of the men were known to me, and my manservant had charge of the fire and lights. Testaments and hymn-books were placed on the table. The men might be heard "reading round" and singing the hymns—beyond this, scarcely a sound. I went in myself only for a few minutes to show an interest, and look out for an opportunity of speaking "a word in season."

I hope soon to begin again in a better room, and trust this may lead some to adopt a similar plan if unable to do more.

Trimley St. Mary.

MARY D—.

TENT MISSION IN BUCKS.—Two things have been very clearly established by the experience of the last fortnight in our Tent Mission. First, that God does not limit his grace and blessing to any particular individuals, but that He gives the increase by whomsoever He pleases, and never fails to magnify his work above all his name; and, secondly, that large numbers of people are attracted to the services who habitually neglect both church and chapel, and these, too, of the working class. We had a remarkable proof of this during a heavy storm of rain last week. The chairman invited those who were afraid of the damp to put on their hats; the display of straw hats, and caps, and sou'-westers all along the thickly-seated benches proved to what class the mass of the congregation belonged. Nor has this been confined to towns, for in our first experiment in an agricultural village, which was made on Thursday and Friday last, we had the same result. The labourers came trooping into the tent straight from the hay-fields, and listened with the deepest attention to the addresses. The Mission is suspended this week, but it will recommence the following week, and, we trust, be continued for some weeks to come. But we can sympathise with St. Paul, 1 Cor. xvi. 9. A great door and effectual is opened unto us, and there are many adversaries. Pray for us. F.

REPORTS OF MISSIONS.

WE continue our brief notices of various mission efforts at home: very soon we hope to give space to some of the kindred societies outside our shores.

The Prison Mission and the Princess Mary's Village Homes.—Nobody disputes the saying that "prevention is better than cure," but it is equally indisputable that cure is the next best thing to prevention. Mrs. Meredith acts on this principle in her unwearied labours for liberated prisoners, and the children of those who are undergoing their sentences. It would take pages to give an approximately complete account of these good works, and we advise all our readers who can to obtain a copy of the report from Mrs. Meredith, Nine Elms House, Wandsworth-road, Vauxhall, S.W. It will abundantly repay perusal.

Gray's-yard Ragged Church and School, James-street, Oxford-street, W.—These agencies are directed to the amelioration of the poverty and misery which even the West-end of London contains, and the preaching of the Gospel to those who would be ashamed to be seen in any of our churches and chapels. We have often had occasion to recommend this work, and we welcome the receipt of the annual report as another opportunity of reminding our comfortable, church-going readers of the spiritual claims of the physically destitute.

Home for Deserted Mothers and their Children.—Miss Rhoda Broughton sends us a sketch of this work, which, she justly says, "is almost equally important to that of guarding young girls from taking the first downward step which leads them away from God, their self-respect, and alas! too often from the sympathy of their fellow-creatures." This last clause, we fear, is sadly and deplorably true. And yet we cannot conceive of any human beings who more need the affectionate sympathy of all who seek to follow in the footsteps of Him whose tenderest words of love were ever uttered to the weak and erring, than those whom Miss Broughton seeks to reclaim and bless. We cannot express too strongly our approval of work of this description, and the cases Miss Broughton gives are ample proof that her labours are not in vain. Will anyone who kindly feels sufficient interest in this saving work to wish for a report, apply to her at the Home, Bensham-grove, Thornton Heath, where material aid will also be thankfully received?

Orphans' Home, Sibton.—The distinguishing feature of this Home is that it seeks to provide for orphans who have lost both parents, and especially those belonging to the middle class, who are frequently more in danger of being overlooked than those whose parents were very poor. Beginning with an attempt to save a family of orphans from the workhouse, this Home has now thirty-three on the list of inmates, gathered from various parts of the kingdom. We are sorry to learn that the institution is at present passing through a time of sore need, and hope that some of God's children who have the means of "lending to the Lord" will be inclined to help. Miss Margaret Green, on whom the sole care of the Home devolves, is anxious to secure a permanently suitable building, and to place the work in the hands of trustees, so that her death might not hinder it in any way. Further information, and copies of the last report, may be had by applying to her at the Orphans' Home, Sibton, Yoxford, Suffolk.

Sermon-lane Mission, Liverpool-road, N.—It is quite a comfort to read in the report of this young but useful Mission that it "is now entirely free from debt, and its prospects for the coming year are most hopeful and encouraging." We hope it may have the same story to tell for many a year to come. Its ramifications are "too numerous to mention," but we note with special satisfaction that, at one of the midnight meetings lately held, seven erring sisters were induced to renounce their unhappy life. The address of the Superintendent, Mr. George Fuller, is 54, Liverpool-road, Islington.

Costermongers' Mission, Vinegar Ground, Old-Street, City-road, E.C. (Superintendent, Walter Penrose); *Homerton Ragged School and Gospel Mission, John-street, High-street, Homerton* (Superintendent, J. R. Heward); *Latymer-road Mission Schools* (Honorary Secretary, Aulay Macaulay, Esq., 37, Netherwood-road West, Kensington-park, W.); *East London Mission and Relief Society* (Honorary Secretary, Hon. Henry Noel, 2, Duke-street, Adelphi, W.C.); *Hope Mission, Chequer-alley, Bunhill-row, E.C.* (Treasurer, R. J. Moser, Esq., 45, Bedford-square, W.C.). To each of these we can only wish a hearty "God-speed," and confirm the appropriate words which we quote from the report of the last-named institution, that all in their

respective fields of labour are seeking "to reclaim this wilderness of human ignorance and misery, and thus to—

'Keep among the thirsty poor
God's holy waters flowing.'

Lowestoft Sailors' and Fishermen's Home and Refuge for the Shipwrecked.—Mr. Plimsoll, "the sailor's friend," has done much to prevent reckless loss of life at sea, and we hope he will be spared to see the work completed he has so nobly and disinterestedly begun, and carried on in the face of much opposition. But when human care and forethought have done their utmost, there will still be the dangers of unavoidable shipwreck hanging over the heads of our brethren "who go down to the sea in ships," and consequently the need of such institutions as the above. The report before us states that it is "a refuge for the shipwrecked of all nations," and that "since its commencement it has received 227 crews, numbering 1389." Attached to the Refuge is a reading-room and dépôt for the sale of Bibles and Testaments in different languages. In summer, when it is not so much required for the use of seamen, the building is used as a convalescent home for poor people who could not go to the seaside in any other way. The Treasurer and Manager is Mr. William Johnson, Sailors' Home, Commercial-road, Lowestoft.

Missions to Seamen at Gosport.—The simple enumeration of the agencies kept going here by Mr. Henry Cook will almost suffice to recommend his labours to the sympathy and support of the Lord's people. Here is the list:—"Gosport Ragged Free School, Home for Poor Boys, Seamen's and Poor People's Bethel, Girls' Free School, Floating Bethel Vessel and Mission Boat; Sailors' Resort and Mission Hall, Rudmore." A goodly programme of work truly, and all sustained with vigour, notwithstanding that the oil in the cruise often runs low. Mr. Cook's motto is, "Have faith in God." His address is Bellevue-place, Stoke-road, Gosport. A friend writes:—"Mr. Cook's mission is one of the most extensive of its kind that we know of, and the Lord is blessing it in each of its branches. Will your readers pray for further blessing, and, when they have an opportunity, come and see—and help?"

Princess Louise Home and National Society for the Protection of Young Girls, Woodhouse, Wanstead, Essex.—Having carefully and eagerly read through this report, we could not help exclaiming, with all the energy of our being, "Thank God for such an institution!" During its forty years' existence it has admitted 1173 young girls who were in imminent peril of swelling the ranks of the vicious and outcast. Of these, it has placed in situations 900, and restored to friends 174, five have died, and only nineteen have been dismissed. "Look on this picture, and on that." Picture 1, before admission—"E. F., fatherless; mother has lost all control over her; evil companions are ruining her, and if not speedily removed, she must inevitably sink into the lowest depths of sin." Picture 2, after leaving for service—"I hereby testify that M. A. H. acts up to her profession as a disciple and handmaid of Christ, and that she faithfully fulfils her duties as the servant of an earthly master." These extracts, taken at a venture from the report, are more eloquent than any advocacy of ours. Most of the letters to the Matron from the girls who have gone into situations, are extremely touching, and brought tears to our eyes. The Home seems fairly supported by the public, and well it deserves to be. Office, 28, New Broad-street, London, E.C.; Secretary, Mr. James Beard Talbot.

DOVER CONFERENCE.—We are requested to announce that this Conference of Christians, which is usually held in September, will not take place this year, in consequence of the illness and temporary retirement from active service of the Rev. A. Rogers, who has always taken a leading part in the proceedings of this convention.

TEMPERANCE STREET-STALLS.—On Wednesday last there was on view in the grounds of Lambeth Palace the first specimen of a street-stall for the people, under the auspices of the "Church of England Temperance Society," of which the Archbishops of Canterbury and York are presidents, and the Rev. Prebendary Ellison the chief manager. The object of the street-stall is to provide a place where the working man can obtain light refreshments in the way of unintoxicating drinks and light edibles without being obliged to enter the public-house. The arrangement is convenient, and the most is made of the small space. There can be little doubt that it will prove a great convenience to the poorer classes if it be generally introduced. The cost of each stall when completed is £20, and it is proposed to introduce them by local branch committees, who will also see to the quality of the refreshments provided. A brief explanation was given of the character and object of the new stalls, which seemed to be generally approved by those present.

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BLACKDOWN HILLS MISSION.

TRIUMPHS OF GRACE.

I RECEIVED a letter desiring me to visit a man who was in great distress of soul. The distance was twelve miles; my hands were already full of work, but the request was urgent: "Do come." I found him greatly agitated—the terrors of God were upon him; he looked at the wall, his eyes seemed to read some terrible condemnation, and, like Belshazzar, he shook, and said, "Yes, there's no hope; yes, 'tis all true, I'm lost, and to hell I'm bound to go. I see four things, and there's no hope." "What are the four things you see?" I asked. "I see God and heaven, and I see myself and hell." Truly the scales had been removed from his eyes—he could see clearly what had been hidden from him before; the light of God's presence had discovered his sins which seemed to be like vipers crawling over him, and denouncing his soul; and, yet, how he cried to be delivered from them! "Take away my sins, take away my sins, Lord! Oh! what am I saying, Lord? I have never done anything to Thee but sin against Thee." Then, turning to me, he said, "There's no hope for me, is there?" "That depends," I said, "upon yourself; but," I said, "I read of one who had a similar sight to yours, let me read it." So I read Isaiah vi., "I saw also the Lord sitting upon a throne;" v. 5. "Then said I, woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of Hosts."

"That's like me," he exclaimed, "that's like me!" "Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the Altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged."

I then spoke to him about the altar, the cross, the fire (the wrath of God), and the sacrifice (Jesus and his blood), and told him how that God's eye was now resting upon these, and to every sinner who cried for deliverance from sin, God says—"Behold the Lamb of God, which taketh away the sin of the world."—God's Lamb, which He provided that sinners "might not perish, but have everlasting life." "God gave his Son because He would save you and whosoever believeth on Him, and when you trust in Him you are saved. Jesus was there under the fire of wrath which you dread, and He bore all that was due to us as sinners, because God wanted to save sinners, and He must do it righteously; and now God is sending the message of salvation—which means forgiveness of all our sins and deliverance from all its power over us, and deliverance from hell and Satan's power,—and bestows upon the sinner a new life, a new name, a new inheritance: so that there are three blessed exchanges—sin for holiness, Satan for Jesus, and hell for heaven."

The man's eyes were fixed on me, and as I ceased speaking he cried out, "Glory, glory to God! I see! I see Jesus for me on the cross. Yes, plain enough 'tis there. God saith it. Yes, 'tis for *whosoever*—that's me. Whosoever believeth on Him. Lord, I do believe Thee! Thou hast died for such a wretch as me because Thou didst love me." And the great tears chased down his cheeks as he gazed upon the Lamb slain with eyes closed, but the inner eyes open. He had passed from death unto life; from a state of rebellion to subjection; from dread of God to peace with God and joy in God. I saw the step taken, as I have watched many similar cases. The face which was terror-stricken, now changed to a holy calm which settled down upon it. The lips had been touched, the sin pardoned. "And now," I said, "the sentence is not finished." I read again, "Also I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me." "Now," I said, "are you willing to tell what the Lord has done for you?" "Willing, sir? why, I could not keep it back!" And while speaking, some of his relatives came into the house, and his mouth was opened for the Lord; and so until he was removed, a year after, to be with the Lord.

His last message to all his old companions in sin was, "Tell them I am a poor, worthless, wicked sinner, deserving the hottest hell; but Jesus bore the wrath for me, and I am pardoned through his blood. And tell them all to come at once and be saved from their sins."

Another said to me a short time since, "Well, sir, the Lord do pick up all sorts of sinners in all sorts of places. Why He don't mind where they be! One He saved in a gentelman's house. That was a wonderful thing to see: a poor wicked sinner weeping her heart out upon His feet. At the dinner-

table I wonder what some of our gentry would have said if it took place in their houses. Well, bless his name, He picked me up in a ditch! all covered with mud outside and covered with sin inside. I was like the man who fell among the thieves." I was anxious to hear how the Lord had met with this man. "I had been to the meeting one night," he said, "when the words came home to my heart, so that I thought somebody must have been telling all about me; and I thought I knowed who it must be; so I thought I would pay 'em out for it. So, going on in the dark, I didn't see where I was going, and I fell into a deep ditch and couldn't get out. I thought my back was broke,—and then I began to think, Well, I may die before anybody comes this way, and where will my poor soul go to? And then all my sins flashed before my eyes,—I could see all my life back, from a little child till that moment, and I began to feel worse in mind than I was in body. I saw hell before me sure enough, and the old enemy close to me, saying, 'No hope!' But, bless the Lord, as He would have it, a word that I heard at the meeting came to me about the poor fellow which fell among the thieves by the wayside, and how the priest passed by, but didn't do him any good. Ah, thinks I, there be a lot of them sort about; they never axes a poor man about his trouble or his soul. But the good Samaritan came where he was—just by the ditch—and took him out, and bound up his wounds, and took care of him; and that good Samaritan was Jesus. And I thought if He could save that poor fellow He could save me, so, there in the ditch, I cried, 'Lord, Thou didst save that man, Thou canst save me'; and, bless his name, He did save me, and then helped me out, and I didn't want to find out who it was told about me. Yes, somehow all my sins was gone, my fears gone; and though I had a rough time on't with them I worked with, yet He always was near to save me out of my troubles."

I was with him when he passed over Jordan. There were no deep swellings. Why? Jesus was there! He did not forsake him. His last words, after praying for all his family, were, "Jesus, Lord, Thou didst save me in the ditch, and out of the mire of sin; be with me now in crossing over Jordan." And I watched him as he passed through the article of death, but there was a holy calm. "Jesus is with me!" were his last words.

And thus one by one we are privileged to lay hold of men and women for Jesus. Ours is hook-and-line fishing. We have sometimes to wait long before we see souls thoroughly hooked with the Gospel; but we ask your prayers, that many fishers skilled in the art of soul-catching may be sent out. We are expecting much blessing all around us; already we see signs of its approach. Will you not help to hasten it?

Clayhidon, Wellington, Somerset.

GEO. BREALEY.

"PITY THE POOR BLIND"

We are anxious to call the attention of the Lord's people towards a small Institution for Blind Children, at 8, Springfield-villas, Goldsmith's-place, Kilburn, N.W. It was commenced in Worcester, and carried on there for four years and six months. Shortly before the end of that time, its originator and manager was called home; and rather than see the Institution broken up, friends in London undertook to carry on the work, and so it was transplanted to its present position. The work is a deeply interesting one; several of the little sightless ones, brought from neglected homes, have been drawn to the Saviour, and Jesus has become their light and their salvation. We feel sure God will not forsake his own work, but the necessarily heavier expenses incurred in carrying on the work in London, together with the falling off of many of the country subscribers, has brought us into great difficulties with regard to funds. We earnestly appeal to Christian friends to come forward and help in this extremity, to give of their substance, and to bear these little ones on their hearts at the mercy-seat. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

THE WINTER SESSION of the evening classes in connexion with Mr. Spurgeon's College will commence on Tuesday, August 2. They are held on Tuesdays and Wednesdays, at 7.15 p.m., and are free to all young men who are members of any Christian Church. The subjects taught are theology, mathematics, English composition, and grammar. Applications for membership to be made to Mr. J. Petts, secretary, on Tuesdays, at 9 p.m.

DOUBTS DISPELLED.

THE REV. G. W. BUTLER, of Cambridge-heath, in the course of a letter to the *Record* on Messrs. Moody and Sankey's meetings, says:—"But the inquiry-rooms! So much was I set against these chambers of horrors, as I imagined them, that the services of the Agricultural Hall were nearly over before I brought myself to visit them. The first time I did so I was asked to speak to a weeping girl, so broken in heart under the preaching that she could not speak, and could only sadly shake her head in answer to what was said. During the last week of the services at Camberwell, a modest young lady, with a countenance beaming with that peace and joy which only God's children know, accosted me, and reminded me that she was the same to whom I had spoken three months before at Islington. She had found her Saviour that same week through conversations with Christian workers in the inquiry-room. I could occupy, not a letter, but several of your columns, were I to narrate the cases that have come under my notice since my scruples as to second meetings vanished. The question is, whether it is right for people to converse together about the Saviour and the plan of salvation, and to kneel together in prayer. In fact, there is no further mystery about an inquiry-room than there is in a pastor's or a district visitor's visit.

"There was, however, still one point on which I felt the gravest hesitation. 'Surely,' thought I, 'no good can come of novices and their experiences as set forth at the Young Men's Meetings.' At length one night I wandered into the tent at the back of the Bow-road Hall, where Mr. Ewing, of Dundee, was conducting the proceedings. I had not been there very long before I became conscious of a change of feeling towards this part of the work also, which from that time, instead of appearing like a blot upon the movement, I have regarded as the very brightest spot of all. I have known young men, who had left the large meetings unimpressed, to yield their hearts to God through attending these special gatherings. It would be impossible to convey an impression of the spirit of brotherly sympathy that seemed to be called forth. I cannot conceive that the most eloquent discourses of the soundest professional divines could touch the heart of a careless youth with such power as the broken utterance of a companion in the workshop, who tells how he has been brought to his Saviour, and who exhorts his young acquaintance to flee from the wrath to come. I think that there is nothing herein in contravention to the writings of the Apostle Paul."

THE WILTSHIRE VILLAGES.—The Spirit of the Lord is upon us mightily here in answer to prayer. The villages have been opened up marvellously. Hundreds have flocked together to hear the Word. A few of us began, in a tent, a week's services. It is thought upwards of a thousand came together the first Sunday night. They flocked in from all parts from five miles round. I have been labouring without the tent since. A farmer, whose heart the Lord has touched, has fitted up a large cart-shed, sixty feet by twenty-one. I spoke there last Sunday night; five hundred were present. Then, in a neighbouring village, another farmer has seated his barn, and here six hundred were assembled at the same time as my own meeting. I have gone through the villages preaching in sheds and in the open air; and through the wet, even on Saturday night, the whole of a little village, between two and three hundred, flocked to a barn and stood close together, high and low, to listen to the story of the Cross. God be praised! It all shows what prayer will do. For two years a few have been praying for this place. Though He tarry long, He will answer. May I ask the prayers of your readers for a like blessing on Mayfield, Sussex? CHARLES SNELL.

FRENCH EVANGELICAL CHURCH OF CANADA.—A meeting in connexion with the above was held last week at the National Club, the Earl of Cavan occupying the chair. The Rev. L. Langel, who attended as a deputation from Canada, stated that for thirty-six years the French Canadian Mission had been educating the young and sending Scripture-readers among the people. During that period they had trained at least 2000 pupils, twenty of whom had become ministers, sixty-seven teachers, and forty colporteurs. The success of the Mission had been so great, that it had been necessary to establish a Church of French Pastors, who preached in their native language to the Lower Canadians; and although the Church had only existed for eight months, it had ten congregations, and twenty mission stations, with 2000 adherents. The value of the present opportunity for interesting the people in evangelical truth was therefore manifest. The Church was passing through a great crisis; its members were comparatively poor, and it could not be carried on without assistance; and England was looked to, to render that assistance. Addresses were delivered by several friends, and a committee was appointed to further the object of the meeting.

YOUNG MEN'S COLUMN.

BIBLE-CLASSES FOR EVANGELISTIC WORK.

There has reached us a bulky report of the "Twentieth Annual Convention of the Young Men's Christian Associations of the United States and British Provinces," held at Richmond, Virginia, in May last. From the discussion of numberless topics bearing on the work of Young Men's Christian Associations, we give the following remarks by a speaker on the above subject. We have marked other parts of the report of this deeply interesting conference for transfer to our "Young Men's Column":—

"I believe in the Bible-class and in the study of the Bible for evangelizing the world. If the world knew as much as we know to-day of God and the Bible it would be a different world. We want to bring men into contact with God to know Him, and the way is through his Word. In cleaning a bucket out we must clean the mud from the bottom. Let us begin ourselves at the bottom of the world, and in some way let us have Bible-classes open to all.

"Let me tell you of a Bible-class I know; I will describe one week's work in that class. It is held in the church-room and the church and Sunday-school doors are opened to anybody who wants to come. It was for young men first, but when the young men wanted to bring in the fathers that they might learn as well as themselves, we did not shut the doors. It is a town containing from 20,000 to 25,000 inhabitants. They meet on Sunday at the same hour as the Sunday-school.

"Last Sunday week there were about 140 there. No women were admitted.

"First comes the collection, which is received in boxes at the door as they enter; then requests for charity are laid before them. That day they donated two pairs of shoes to a widow's family whose husband had been one of the class, and paid one month's rent for a member of the class who had been drinking and was to be sold out unless his goods were redeemed. They gave the rest of the money to a sick man's family whom many of them never knew. Then came the teachings of the lesson in God's Word. I never saw a more attentive audience in my life; I have known fifty of them stand up to be prayed for at once. After the lesson some of them go down to the closing exercises of the school before the separation. Some of them stay, often non-Christian men, to put away carefully the singing-books and Bibles.

"It is all voluntary labour; they go home at four o'clock, and at six o'clock a prayer-meeting is held by a few of them in one of the worst quarters of the town. It is so bad a place that a policeman not long ago accosted them and asked "What are you men doing?" They were young men who had formerly gone there to drink and carouse, and know the men and women that kept the houses, and now when they had learned themselves something of the influence of the Gospel, they wanted to carry it right there where it was needed. They hold prayer-meetings there two evenings during the week. There is no teacher or leader with them except the Master. On Monday night, at the teacher's house in a room fifteen feet by twenty feet, fifty men gathered. Last Monday night a man just out of the penitentiary, who had been in six months, came there and asked if he could bring his room-mate with him who had been just discharged. Of course he was told to do so, and this man at whose house they had held the prayer-meeting the night before also came and desired to bring his son, sixteen years old, saying, 'I have been bad enough myself—too bad, perhaps, to turn now, but I want to bring my son under the influence of the Bible if I can.'

"On Wednesday night there was a church meeting, which some twenty or thirty of them always attend. Of these fifty who attend the prayer-meeting on Monday night, twenty or thirty are members of the church; the rest are entirely outsiders. They come with their working clothes on; they would not go to any other place. When a man said to be the worst fighter in the middle division of a railroad, stops, don't swear nor fight any more, in the face of open and wicked provocation, it is a testimony of the power of the Gospel that no preacher in his pulpit can give.

"On Thursday night they held another meeting at the house of a woman some of them knew, who had tried to take laudanum, intending to kill herself. She had trouble, and they carried to her the medicine that healed them. After they had prayed for her she asked them to come back again. Friday night they had a men's meeting in their room in the church, and on Saturday night there was another prayer-meeting at the church. These are just the facts.

"Now let me ask you, if every town of 20,000 inhabitants

had ten such Bible-classes, conducted by earnest Christian men, working down to the bottom of things, what a hope would there be for our land! There is nothing to hinder having such a class in every church and every city. I believe that God is willing to take charge of such meetings. We have sent 181 from our town, and wherever they go they will feel the influence of the experience gained there. All that is wanted is just to teach men out of the fulness and sympathy of your own heart, to teach you have learned of the Master. You don't want to teach 140; one is a beginning. If the class grows, you will grow also. We want men who can sympathize with sinners because they know how it is themselves. Begin with the worst men in your town, the ringleaders of all wickedness. Many of them are educated men, but have filled themselves with debauchery in getting where they are. Preach to them the power of a holy life, and after a while you will find them praying for you in their meetings, and God will hear their prayers, and will bless the teacher in the Bible-class; and I pray God there may be just such a Bible-class in every church in all our land."

Another speaker said:—"I have attended the meetings of Messrs. Whittle and Bliss. At first, I was surprised at the close attention they received. The secret of it was, Mr. Whittle stands behind the Word of God and so simplifies it that the common people can see the truth easily, and grasp it. Would you find the Lord Jesus Christ? Then find Him as He presents Himself through the Scriptures."

THE OPENING UP OF AFRICA.

On Monday afternoon of last week a meeting was held at the Mansion House, which we hope, in the good providence of God, will be instrumental in letting in the glorious light of the Gospel to many of the dark places of Africa.

The Lord Mayor presided, stating that some few weeks ago he received an influential deputation on the subject of Central African exploration, and it was suggested to him, seeing that the slave trade had to some extent been stopped by the Zanzibar Treaty, and that if conducted at all its head-quarters were more towards the centre of Africa and in the neighbourhood of Timbuctoo, that it was very important to reach that district with greater ease and facility than at present. It was proposed with that object to let the waves of the Atlantic into the Great Desert of Sahara by removing a comparatively small barrier of sand which now alone separated the low-lying lands of the desert from the sea near Cape Juby and opposite,—geographically speaking, the Canary Islands. The distance from the coast of Timbuctoo across the desert was 800 miles, and in the event of the sand barrier—five or six miles in extent—being removed, there would be uninterrupted access to the heart of Africa, and the commerce of Europe and America would be largely developed, besides effecting, what was more important, the abolition of the slave trade, and opening a way to the introduction of Christianity among the African tribes. The project, he thought, was well worthy of the consideration of every civilized nation. There could be no doubt that if the proposal was carried out the people of Africa would be largely benefited; and very much would be gained in the interests of humanity, religion, and commerce by obtaining readier and easier access to the centre of Africa. Dr. Donald Mackenzie then read a paper showing the advantage of opening up North-West Central Africa to commerce and civilization, and it was determined that a deputation should wait on the Earl of Carnarvon on the subject.

STRATFORD EVANGELISTIC BAND.—For some weeks past, a youthful but enthusiastic band have been seeking to win those who never attend the house of God, to hear the Gospel in the Working Men's Hall, Stratford. They have had successful meetings, and desire prayer for continued blessing.

EVANGELICAL MISSION TO ISRAEL.—The first anniversary meeting of this work was held at Stafford Rooms, Titchborne-street; Dr. Rule, of Croydon, presiding. Mr. Joseph gave a very encouraging and interesting account of the Mission to the Jews which he has founded. One object he aims at is to teach trades to those Jewish inquirers who may have been forsaken by their friends in consequence of listening to his teachings concerning Jesus of Nazareth, that they may be enabled honestly to support themselves. Mr. Joseph's work thus includes seeking for work for them, the religious work of the Mission, and the providing funds for the conduct of the whole. Mr. Figg spoke in warm sympathy with the undertaking, and Mr. Miller related some instances of blessing during the open-air services held outside the House of Industry, 394, Hackney-road, where a report may be obtained and communications addressed.

OPEN-AIR PREACHING.

THE twenty-second annual report of the Open-Air Mission is before us, and is a very encouraging and suggestive document. We doubt whether any other record of Christian enterprise of the same length (sixty-eight pages) is so deeply interesting. Here we have records, not only of the progress of open-air preaching in general, but of the special visitation of 217 races, fairs, and other special gatherings. This department of evangelistic work is almost wholly neglected, save by this society; and no doubt there is a considerable amount of cross-bearing connected with it. To brave the rebuffs of betting-men, the contempt of the gentry, and the sneers of the vulgar, requires no ordinary amount of heroism; but so much fruit has been gathered from so unpromising a field, that it would be worse than cowardly to desert it now, while the indirect good that has resulted is simply incalculable. Let the following extracts be noted in proof:—

“At Blackmoor Fair a service was held which attracted most of the visitors. A showman tried to get customers by lighting his lamps and beating his drum, but failed to attract the people; so he shut up his show and came to hear the Gospel preached, as did many of the other fair-keepers.”—“Some of those brought to the Lord by our labours at previous galas (Bury St. Edmunds) are still walking consistently.”—“At Croydon races the ordinary sightseers were deterred by the inclemency of the weather. The snow was very trying, but the moral effect of such rough weather was good, and many remarked they were glad to see the agents could come out in bad weather as well as good.”—“At Edenbridge races a policeman asked me for a few tracts for his bedridden mother, who was a Christian. I had a good talk with him. Several I spoke to were very ignorant of spiritual things, especially the poor agriculturists.”—“At Glossop wakes I met, two years ago, a man who was a poor backslider, but had been previously a preacher of the Gospel. I talked with him, and he promised to return to his God. I am glad to say he was preaching the Gospel again in the open air at this present wake.”—“The Rev. C. H. Bazely, of St. Aldate's, Oxford, was present, and helped on both the race days. On the second day we were able to sing and hold two meetings between the races. The people gathered round and stood well, afterwards asking for tracts. About six thousand were circulated, and the Bible stall was well patronized, altogether affording a fine testimony for the truth.”—“At St. Austell I met a prizefighter, whom I had met at Totnes races with a sparring-booth some two or three years ago. He then told me he would give it up and get his living in some other way, which he has done. He has a shooting-gallery instead. With a smiling face he shook my hand heartily, and thanked me for the good I tried to do him.”—“At Torquay races, a farmer, on receiving a copy of ‘The Racecourse and its Accompaniments,’ said ‘Oh! sir, I thank you for reminding me of my inconsistency.’ On further conversation, I found he was a backslider. I often meet Christians at these places; one, a female, received a tract from me, and when her eyes caught the words, ‘What if your foot slips?’ cried aloud ‘Fearful will be my fall!’ and bidding me good-bye, immediately left the field.”

These extracts are sufficient to show that the labour is not in vain. But why should this work be left to a society with small funds and few agents? Ought not each gathering of this kind throughout the kingdom to be visited? and would not this be the case if Christians were more thoroughly alive to their responsibilities?

There is still less excuse for the general neglect of ordinary open-air preaching. There is no denying the fact that this apostolic mode of presenting the Gospel is not popular. How rare it is to see a minister engaged in it. And how few are the laymen of piety and intelligence who attempt it. Let the Church of Christ arise to her privilege in this matter, and the result will be a large ingathering of precious souls.

The address of the Open-Air Mission is 11, Buckingham-street, Strand, W.C.

The Rev. P. S. O'Brien gave an address to the preachers assembled in Queen's-square Mission Hall, on Monday evening last week, entitled “The Earnest and Seal of the Holy Spirit.” Canon Conway opened the meeting as chairman with a few apposite words on the operations of the Holy Spirit. Prayer was asked for the visitation to Goodwood races, and services announced for the Bank Holiday on Hampstead Heath, Clapham Common, Blackheath, Battersea, and the East-end.

BIBLE CLOCKS.—The request for these, made at the Opera House by the Rev. Mr. Robertson, of Newington, and subsequently by Mr. Graham on his behalf, having been sufficiently responded to, and the time arrived for disposing of the clocks received, friends will please accept this intimation that no more are now required.

JESUS SAVES ME NOW.

No more in the border-land faint and weak—
Nay, lift up each downcast brow;
The Lord waits to guide to the rest I seek.
Jesus saves me now!

He waiteth to lead o'er the Jordan-tide;
Then, heart, to his promise bow.
Onward! for He will the waves divide.
Jesus saves me now!

With conquering shout is the Red Sea past;
His by the blood and the vow;
He wills no wandering in wild and waste.
Jesus saves me now!

He asks for the touch of a trusting hand;
Faith's step where the waters flow;
He wills I should enter the promised land.
Jesus saves me now!

To his power yielded—not that of sin;
No need for these falls, I trow,
When He fights for all who will enter in.
Jesus saves me now!

Oh! type and shadow; thou glorious land
Of rest, that I, too, may know;
Let us cross our Jordan at Christ's command.
Jesus saves me now!

What! saved from Egypt, to wander and weep
In fear of a broken vow!
“Able to save!” yes, and “Able to keep!”
Jesus saves me now!

To walk in the joy of the joyous land;
No more before foes to bow;
Who can fall when held by the Saviour's hand?
Jesus saves me now!

Away with the doubts that have marred my past,
The cares that furrowed my brow;
I have found the secret of peace at last—
Jesus saves me now!

The shout of a King in our midst is heard;
Before One shall thousands bow;
For I have “stepped out” on the Saviour's word.
Jesus saves me now! M. G.

BIBLE-CLASSES FOR YOUNG WOMEN.—Miss Rebecca Biggs, for twenty-five years a zealous worker among the young women of the North and West of London, especially in the houses of business, writes that she can testify to the extensive blessing resulting from gathering young shopwomen and others to study the Scriptures with prayer. The classes have to be held at a late hour, to suit business, but they avail themselves gladly of the opportunity. Miss Biggs says:—“I can speak of many hundreds who have, through the means of the Bible-class, been brought to a saving knowledge of Jesus, and are in large West-end houses, living epistles of Christ.”

GERMAN MISSION IN MADRID.—In the midst of all the political changes in Madrid, we have good news to tell which fills our heart with joy and thanksgiving. After four years' labour we have at last obtained a possession in Madrid: we have bought a house for our chapel and schools. Now we need not go seeking as formerly, when we get notice to leave any of our *locales*, or when we required another. We need no longer hear the words, which when we had found a suitable house so often closed its entrance: “I would rather let my house stand empty for years than let it to Protestants.” No, the bird has found a nest; and our little German mission, which has been permitted to lend a helping hand to the work in Spain, has laid a firm material foundation.—*Leaves from Spain.*

THE CHRISTIAN MISSION had its first day in the country for the present year on Monday, July 26, when some six hundred people from the northern districts of the Mission in London went by train to Loughton. The day was exceptionally fine, and was altogether one of the brightest ever enjoyed in the Mission. From the moment the procession (which had climbed the hills some two miles from the station, singing) entered the ground at 10.30, till the return march at seven, large meetings were kept up without intermission, and many a weary heart was made glad with the love of Christ, so as to sing with the rest on the way home. Others who had withstood the Divine influence so abundantly manifest all day, were overcome and won for Christ in the fervent prayer-meetings held in the carriages. The absence of Mr. and Mrs. Booth made a sad blank; but it is hoped that, in answer to prayer, they will be able to attend the second excursion in which the southern districts proceed to Gravesend on August 10.

A WAYWARD SCHOLAR.

LET me tell you of a work that has been carried on successfully for five years in Christ Church Schools, Falcon-lane, Battersea.

I have been a Sunday-school teacher for many years, and some five years since I had a boy in my class, the son of a publican, who was very troublesome indeed, and I prayed that God would show me a way to reach his young and wayward heart.

As I was aware of the many disadvantages in the public-house, one evening I called on his parents, and asked them to let him come with me for a walk, and for a long time during that evening I talked with him alone, and by God's blessing what was said touched his young heart, and he became one of my most attentive scholars in the Sunday-school. As time went on he expressed a wish for a Bible-class to be started. I told his wish to the minister, Rev. E. C. Ince, who with myself asked God that a Bible-class might be a blessing to many in the parish. On the first evening about twenty boys came, and in a few weeks about 150 came regularly. In course of time christian helpers came to assist, and we have had much cause of thankfulness for many good results.

Many have from time to time left the place, and some very encouraging letters been written, and now over 200 boys attend regularly every Wednesday evening during winter, and it is a most delightful sight to see the school-room full of boys attending to the Word of God, 200 copies of which have been presented by the Bible Society and the Society for Promoting Christian Knowledge.

So much good resulted that the boys expressed a wish to form a Band of Hope as an additional guard against the sin of intemperance, which greatly abounded, and I was glad enough to do anything that would be a help to the young. This also has proved a great blessing to many a parent, as God has in many cases used the children for good.

My dear scholar has long since left the neighbourhood, and I shall never forget the tears he shed on parting. God made my worst boy my greatest blessing. I trust this may stir up others to hope and work, and pray on.

Yours faithfully,

THOMAS FECHELL, Conductor.

The Lodge, Beech Holme, Nightingale-lane, Clapham-common.

IS ANYTHING TOO HARD FOR THE LORD?

ONE of our foreign missionaries was lately returning to his sphere of labour, from which he had been absent for a short time in this country. While passing (on his way) through London, he was privileged to witness some of the effects of the movement in which Messrs. Moody and Sankey were the central human agents, and take part in those services, the accounts of which, in months past, from other parts of the country, had so delighted his heart while labouring in his own difficult field.

After embarking, it was arranged by him and others like-minded, that an opportunity should be given to all—passengers and sailors—to hear the glorious Gospel.

Sabbath after sabbath, morning, afternoon, and evening, the voice of one or the other of God's servants was heard making known to all the way of salvation. And the word was blessed.

The vessel had a safe passage and was within a day's sail of the port where many had to disembark. Our missionary was taking a turn in the evening previous to retiring, when he was accosted by another passenger, who, at the same time, apologized for so doing, adding, "I cannot leave the ship without telling you what has happened. You have saved my soul and my body as well." The missionary was "glad to hear of it, but did not quite understand. Would he explain?" Yes. He had come on board the vessel to return to the place they were now nearing, and the one purpose that he had in view was to murder his wife who had been unfaithful to him during his short absence in England.

But God had put it into his heart to attend, three Sabbaths ago, the service held on board, and the Spirit had touched his heart and convinced him of his great sin, and, said he, "That one word 'believe' saved my soul." During the telling of this he completely broke down, and said he could say no more meantime, but would talk to-morrow about it.

It was a memorable parting between the two on the following day. As he wrung the missionary's hand he said, "I'll remember you, sir, all my life, aye, in my death. You saved

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my body and soul. It was that one word 'believe' that did it. Yes, I love Jesus with all my heart; I am continually thinking about Him, and I am going to speak with my wife like a Christian man. Her life has been saved too." The Lord grant him success, and perfect the good work in his own soul.

"OUR GIRLS AND THEIR HELPERS."

DEAR FRIENDS AND FELLOW-HELPERS,—I write a little line to let you know a few facts about the Girls' Village Home, concerning which several inquiries have reached me from various quarters during the past few months.

We have now money in hand, or promised, towards the erection of thirteen cottages, and to-day I received a promise of the fourteenth from a friend living at some distance, who is very anxious that the task of providing the cottages shall not be spread over a great length of time, feeling, probably, with myself, that we have less chance of getting them built so economically if we are compelled to erect them one by one, with long intervals between each. He, therefore, proposes to give us the money (£450) for a cottage, provided that five other friends will each guarantee a similar sum for the erection of a cottage. If this were done, we should hope, within at least one year from this time (p.v.), to have twenty cottages built and ready for occupation; and I need hardly say that I am—although, I trust, ready to wait God's time—most anxious that, during the fine weather which God is now giving us, the foundations of these buildings should be put in. If we are not able to avail ourselves of our friend's kind offer, we shall have to wait nearly a year before we can begin building the additional structures, and then another year must elapse before they are fit for occupation.

I only mention these facts as matter for prayerful consideration by those who may have designed to help us, and who as yet have not avowed their intention; but if our blessed Master has not laid it upon the hearts of his stewards to aid us now, I trust we shall be kept waiting God's time, and relying unwaveringly upon his faithfulness. The pillar of cloud by day, and the pillar of fire by night, are now, as they have ever been, the monitors by which the army of faith learns from Divine wisdom whether they are to "go forward" or to "stand still."

To-day, 127 little girls and 211 boys are within the walls of our various homes, whilst about 110 lads, connected with our out-door "wood-chopping," "shoe-black," and "City-messenger" brigades, are also being helped to an honest and industrious livelihood.

Faithfully yours, in service for Christ,

THOS. J. BARNARD.

*Home for Working and Destitute Lads,
18 and 20, Stepney-carrieway, London, E.*

MISSION WORK AMONGST THE PORTUGUESE.—A meeting will be held (God willing) at No. 4 Room, Conference Hall, Mildmay-park, on Friday evening, August 6, to speak of the work now being carried on amongst the Portuguese, and to seek assistance therein. The meeting will be addressed by Rev. Robert Angus, from Madeira; M. C. Leite Rozas and J. M. Rendell, from Portugal. Chair taken at eight o'clock. The attendance of Christian friends and workers is invited.

SPREAD THE GOOD NEWS.—A correspondent writes:—"I have been in the habit of sending your valuable paper to some Christian friends in America, and have just received a letter in which the following sentences are found: 'I hasten to answer your kind letter, and also to thank you for the papers you so kindly send, which are a source of blessing to those who read them, and encouraging to those whose aim is God's glory. I received another CHRISTIAN from you to day; thank you, dear brother, I see you are not weary in well-doing. It is a joyous time to many in my native land. I thank the Lord for his mercy and love to many thousands. We little understand his glorious ways.' I think, by inserting the above, many may be encouraged to go and do likewise."

OUR GROOMS.—A correspondent, writing on the subject of Miss Cotton's letter in our Young Women's Number, pleads the cause of the grooms and under-grooms of our London establishments, whose position is pictured as very deplorable, the only provision for their comfort being the public-houses by day, and the lowest of lodging-houses and the vilest of associations by night. Many of the more respectable grooms, young men from the country, keenly feel these miseries, and the temptations they involve, and would hail with pleasure any effort made for their benefit, and would unite to render it speedily self-supporting. We give the substance of a much longer paper. To the wise, or to those whose hearts God has prepared for any special service, "a word" will suffice.

"THE STORY OF THE CROSS."

A PROSE POEM.

SIR,—I venture to submit the following lines—"The Story of the Cross"—for your approval, thinking they might serve as a little reminder to those who heard him, of Mr. Mooly's heart-stirring address at the Opera House, May 7th. The lines were originally written on Doré's picture of "Christ leaving the Praetorium;" but they seem as appropriate to Mr. Moody's *vivid* description of the Saviour's sufferings. I am sure many could say who listened to the "Story of the Cross" from his fervent lips—"And sitting down we watched Him there." ANNETTE.

"AND SITTING DOWN WE WATCHED HIM THERE."—
Matt. xxvi. 36.

"AND sitting down, we watched Him there." Oft had we done the same before; but never heretofore so near as now! We seemed to hear the din, and fierce rude shouts of the derisive throng! We heard, but heeded not, for our fixed gaze was turned on CHRIST; and in the glory round His face all other things grew dim and indistinct, and faded from us. We could not say as some, "There is no beauty in Him that we should desire Him." With tightened breath and quivering lips we gazed upon the shadow of his glory passing by, who is the Chief among ten thousand thousand, and the "altogether lovely."

And sitting down (cold attitude of formal interest!) while He, the Master stood before us, watched Him as the cruel crowd, and rude, rough soldiers led Him forth on his sad, lonely walk to Calvary. No loving hand stretched out to help Him then; no arm on which to lean his failing strength! A stranger forced to bear his cross when He was sinking 'neath its cruel weight; unaided by one word of love, one look of love's unspoken sympathy. For "of the people there was none with Him." All his disciples had forsaken Him! Thus He went forth to Calvary's bitter cross, "alone" amid the cruel throng who would "away with Him." No look of anger rests upon that face, so marred with the long watch in sad Gethsemane, where the dark, blood-stained earth bears witness to the fearful hour, when, for our guilty sakes, his soul was bowed "exceeding sorrowful, even unto death."

"And sitting down we watched him" standing there; a thorny crown piercing his holy brow, from which blood-drops are falling one by one (the first beginning of that precious stream which shall make glad the city of our God); the weary eyes looking right onward to a coming *wee*, which none but He could see, an anguish which He saw not far before; the weary feet, that all night long have stood before the unjust judges of the land that He had come to ransom, treading slow the road to Calvary, each step fraught with such bitter, bitter pain!

Now was fulfilled the patriarch's shadowy prophecy, when leading forth his only son to death: "God will provide HIMSELF a Lamb," he said, "a Lamb for the burnt offering." Now we see that Lamb, that holy, spotless victim led forth unto death, rejected by the very souls that He had come to save from misery.

Was it *this* sacrifice that David saw when to his harp he sung in words like these (but dimly shadowing what the truth would be)—"As for our sins, our vile transgressions, THOU shalt purge them all away"?

Was there not then silence in heaven? The angels pausing in their songs of bliss, as they beheld their King led forth by cruel hands, alone, to death? "Praise waited for thee, then, in Zion, Lord," and even now it waits, till all for whom thou diedst join in that endless song, until Thou speak the last great "ΕΡΗΡΑΘΑ" which shall unseal our long-tied, faltering tongues; till our feet, too, shall stand within thy gates, O city of our God! Jerusalem.

And we behold Him now "a little lower than the angels made," because of death's dread sufferings—sufferings that "once for all" abolished death. Yes! on that thorn-crowned head now rests an everlasting crown of joy and glory. Yet, as I sat and watched him there, it was the pain and grief I thought of; forgetful for a while that He was now beyond it all, upon the other side of death's dark, flowing river, safe in his home of glory, from which both He and all who enter in shall nevermore go out: safe, safe for evermore! And as I watched Thee there, it seemed as if Thou saidst to all of us who then stood gazing on that sight of thy great anguish: "Is it nought to you all ye that pass by, or sitting down do watch Me here? Behold, and see if there be any sorrow like to Mine (and I alone deserve it not), wherewith the Lord hath now afflicted Me?"

Dear Saviour, that sweet face, marred more than any man's, is now "the altogether lovely" unto me. I could not bear to gaze on that thy suffering, but that I know that it is *past* with Thee! thy victory is won! Thou hast "abolished death" for all thy people evermore. Now Thou shalt "rest" in thy great love; for, "seeing the travail of thy soul," "Thou shalt be satisfied," yea, shalt be filled with an exceeding joy, which we shall see one day—our eyes, and not another's.

Oh! blessed hope! mine eyes shall "see his face," his precious face in all its beauteous grace! So I will wait, yes, all the days, the long, long "days of my appointed time"; till, happy thought! "my change" shall come: until "His hands make whole" the wounds that throb and quiver now so wearily. The time shall come when He and I shall stand in the continuing city—*there*, "not made with hands";—his own bright home that He once left for me. Till then I fain would take my place close at his pierced feet those feet, that once trod weary miles for me; and, listening to his voice, learn how I too may "work the works of Him that sent me" during my little day, joyful that one so weak, so vile, may yet approach to serve the Master "till He come."

And when He takes me home with joy exceeding, "satisfied" at last, I think that I shall once more turn and "watch Him there" (giving Himself a ransom for my sins); and from the Holy City look on those great sufferings which He bore "without the gate" for me and every man: seeing in that our cross on Calvary the shadow of the glory in that home above, which "eye hath seen not, nor the heart of man conceived."

A MESSAGE FROM INDIA.

THE following passages are from a private letter from a friend in Calcutta, dated June 8:—

"I had a happy time in Madras, and was much refreshed in spirit by meeting — and other dear children of God. There is a good, well-directed, aggressive work in progress there. In Madras, the revival started under Mr. Taylor is still in progress, and the converts, young and old, are being organized, as they become fit, into a continually increasing army of lay-workers.

"Up the country, at Coimbatore and Coonoor, a quiet but effective work is carried on; whilst at Ootacamund and several stations along the railway there are good openings for a successful soul-saving work. One cannot come to the knowledge of such facts without being reminded of the Master's injunction—'Pray ye therefore the Lord of the harvest, that He would send forth labourers into his harvest.' This is amongst the Europeans and Eurasians, and, as it has come to be generally admitted that, after all, the natives can only be reached by the Christian army itself, and not merely by a few missionary generals, the cry is earnestly heard, throughout India, to God for these labourers, and the efforts of many missionaries have become divided of late between their own countrymen and the natives, being no longer exclusively devoted to the latter.

"Such an account as the above would apply to all India. Mr. Somerville, Mr. Sholto Douglas, Mr. W. Taylor, and others, have been the means of a grand preparatory work, and, if it is only followed faithfully up, a widespread and glorious revival will surely result. Oh, for the labourers! May those who are called be found 'willing and obedient,' and not try to flee to Tarshish, like Jonah.

"We all rejoice to hear of the gracious work through Messrs. Moody and Sankey. Last week, being the time appointed for the Convention at Brighton, a week of precious morning meetings were specially held for all who were interested in this subject, and many were blessed, getting up, on opportunity being given, and testifying to the fact."

THE HOMES, PARSON'S GREEN.—Edward W. Thomas begs to call attention to his advertisement on the back page on behalf of the above Homes. There are seven distinct homes attached to this institution, providing accommodation for about 160 inmates; and one of these asylums is kept open all night, in order to give instant succour to suitable applicants as they may apply. The great object sought in all cases is to win souls to Christ, and there have been many blessed instances of conversion. The anxiety arising out of the matter indicated in the advertisement necessarily distracts attention from the higher branches of the work, and this induces the more urgent request to those who sympathize in this mission of mercy to help promptly.

Office, 200, Euston-road, N.W.

WINNING OUR FISHERMEN TO CHRIST.

I beg to call the prayerful attention of the Christian public, at this time of revival, to the following statement:—

There exists in the North Sea, between Yarmouth and Lowestoft and the Dutch coast, a field ripe for the Gospel.

There are about six "fleets" of fishing smacks engaged in trawling in these waters all the year round. Each fleet sails under the direction of an Admiral, and thus they are kept together. The largest of these is known as the "Short Blue," and during this summer there have been as many as 200 vessels in this fleet at one time. Most of the vessels carry six or seven hands. They go to sea for eight weeks, and are at home about eight days to refit, after which they go out again for another eight weeks. They have to endure all sorts of weather; and, even in gales, keep upon the fishing-ground, so as to be near their work.

I have just returned from my third visit to the "Short Blue" fleet, and, having spent two Sabbaths at sea, am able to state a few facts:—

These men respect any friend taking an interest in them. They appreciate an act of kindness, and often seek to repay it. Having the consent of a pious owner, I left here with a crew, not one being a professor of religion, and the kindness I received was never surpassed. They were very attentive when I read the Scriptures and offered prayer. During the week vessels were visited as opportunity offered, and the men spoken to personally. Many a tale of backsliding was heard, and I trust some were restored, while others felt their need of a Saviour.

On the last Lord's-day of my stay, the hold of a large smack having been cleared out, and fish-boxes placed around as seats, the "Bethel" flag was hoisted and the morning meeting filled the place. A larger vessel was sought for the afternoon meeting, and this was not much too large; while the presence of the Lord was realized, believers were edified, and some convinced of sin. Two addresses were delivered, and many fishermen offered praise and prayer.

A few good fishermen, led by one who can speak for the Master, have long and earnestly laboured for souls upon the sea, and once there was a good work in progress, which was only hindered by a rampant sectarian spirit being diffused, which divided those before united in love. This is absent now, and there is unity, and on behalf of these hardy ones, who claim our sympathy, I make this appeal.

Can we not obtain a vessel, the hold of which might be fitted with plain seats? Let it be used as a mission vessel from April to September. Its cabin could be at the disposal of any earnest preacher who might be led to offer a Sabbath or two to preach a simple gospel to the men away from home and away from the influence of the public-house. The master, who would be able to preach and visit, could render good service at all times, and thus these vessels would be well missioned. During the winter months—or say from September to March—the vessel could trawl as others, and would thus be nearly self-supporting. A pious shipbuilder says a suitable second-hand vessel can be obtained for £550. May I ask the Lord's people to prayerfully consider this, and, if right, to offer the necessary help for this unsectarian work? I shall be happy to answer any question relative to this appeal.

Yours in the Gospel,

GEORGE WILSON, Baptist Minister.

Gorleston, Great Yarmouth.

P.S.—There were four vessels lost from this place last year, containing thirty hands. One had on board all the books used at services, the Bethel flag, and also a nice plate and cup used at the Lord's table, which were given by some friends in London.

ATHLONE, IRELAND.—Christians in England who have been praying for Athlone will be glad to hear that prayer has been abundantly answered. The place of meeting has been nightly thronged, and a great many souls have turned to the Lord. The place is completely changed. Converts are rejoicing, and Christians who have long prayed for the blessing are praising God for hearing prayer.

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Dr. DOLLINGER announces in a circular that the international conference of the friends of Christian church union will be held at Bonn, on August 12 and the two following days. Its principal object, he says, is to promote the union of the various Churches, not by means of ambiguous phrases, which might be construed in widely different senses, but by thorough inquiry and discussion to establish the truth of propositions which shall simply express the substance of Christian doctrine and practice as taught by the Bible and the fathers of the ancient Church.

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JOTTINGS FROM THE COUNTRY.

You will be rejoiced to hear that the work which has gone on in London by our dear brethren Moody and Sankey is felt in this locality, and blessings have been received even here.

The son of a clergyman near here (and who is a student at St. Thomas's Hospital), when home last was given some pocket-money by a friend, and told to go and see Madame Tussaud's Waxwork, but after his arrival in London he went to hear our beloved brothers Moody and Sankey, and there found the Saviour. He wrote to his friend, stating that he hoped she would not be offended at his spending the money to purchase tracts, he having gone to Messrs. Moody and Sankey's services and been led to Christ.

When in a railway carriage yesterday, I read a brief account of the farewell conference at Mildmay-park, and it brought tears of joy to my eyes—joy for so many precious souls saved, the uniting of God's people, and for such testimony to the solid good done by our brethren. Reading the paragraph in the *Western Mail* led me to praise and pray. Two Welshmen in the same compartment were talking freely and with great enthusiasm. I could glean, now and again, that they were interested in the Lord's work, although they were speaking Welsh. The words "Jesus of Nazareth passeth by" and "Mr. Sankey," &c., being most prominent, I asked one of them if he had been to the great meetings in London. He replied in the affirmative, and then the conversation was changed into English, so that I could join in. My friend said that a week ago he was at the early prayer-meeting, and he should think at least 2000 persons were at the hall by five o'clock—two hours before the time—and at seven o'clock thousands had to turn back. One man told him that he had walked twelve miles, and it was too bad he could not gain admittance.

I would ask prayer for blessing to attend my feeble efforts here in tract distribution and words dropped by the wayside for Jesus' sake.

I keep the word "Eternity" on my desk. It is printed on a small red card, and a question asked, "Friend, where will you spend eternity?" This is seen by a number of persons, from the director of a large company to the office-boy. I would ask prayer for this; also for a blessing on *THE CHRISTIAN*, which I send to Ceylon and Canada. Your paper brings many blessings to me in this dull and monotonous place.

The other day a tramp, a great septic, called at my house, and after a long conversation I pulled a few tracts from my pocket, and the first one which caught my eye was entitled "*The Sceptic Traveller*"—the only one of this sort I had. So I said to the man, "I am sure this is for you; take it, and I'll pray for you." His sarcastic smile vanished, and tears commenced trickling down his cheeks when he wished me good day and thanked me. I have had several similar cases.

I sat down to write this hurriedly, and seize an opportunity, as my secular duties are heavy, taking up all my time; but this afternoon I was obliged to return home by the train, through the boisterous weather giving me a soaking.

Cross Inn, Carmarthenshire.

S. O.

PROTESTANTS IN THE WEST OF FRANCE.

I AM desirous to gain the prayers of your readers on behalf of the Protestant churches of Poitou, where it seems as if the Spirit of God were preparing a revival like that which has already taken place in the south-west of France (the Drôme). In the department of Deux Sèvres there are 20,000 Protestants, but the earnest workers amongst them are but a tiny band, many of the pastors being rationalists, and several of the churches being at present without any pastor. But the population is one of the most intelligent country populations in France, bearing the traces of a superiority which it owes to its descent from Huguenot forefathers.

About twenty years ago a revival took place in some of the churches around St. Sauvant, a village on the borders of Vienne and Deux Sèvres, and many fruits of this revival still remain. Not a few evangelists from Poitou, converted for the most part at that time, are now working in various parts of France.

The neighbouring village of Chénay seems now to be the chief centre of blessing, the principal instruments there being the pastor's wife—a devoted lady who has gathered round her the young women of the village, and been privileged to lead many of them to the Saviour,—and a young man, son of a peasant farmer, who has been doing a similar work amongst the young men. This dear brother told me that till

the war he had thought, like most around him, that all things came by chance, but that the five months' drought which then occurred, accompanied by the calamitous war and the effects in producing a famine amongst them, led him to feel that there was, after all, an overruling God. "And so," said he, "I began to seek Him, and, according to his Word, He was found of me." Is not this a striking instance of the accomplishment of Isa. xxvi. 9, "When thy judgments are in the earth, the inhabitants of the world will learn righteousness"?

Mme. A.—, the lady referred to, writing to a friend with an account of meetings lately held at Rouille, Vienne, says:—"Praise God with us for so great benefits, and let us join in continuing to ask for the revival of our Poitevin youth, with the revival of the lukewarm Christians, so that we may all arise together as a great army, striving with faith against the ignorance and incredulity of our poor France! The ground is preparing, and we have the firm assurance that God will soon come by his Holy Spirit and grant us the desire of our hearts."

Speaking of the young man above mentioned, Mme. A.— adds:—"J.— is seeing abundant fruit of his work at Theillé, a village where, for several years, he has been regularly preaching the Gospel on Sunday, by means of a Sunday-school, attended also by adults. Lately he has returned to this task with new vigour, so as to evangelize the village from house to house. His only regret is that he cannot consecrate his whole time to it; he would thus visit all the hamlets of the neighbourhood, and I believe it would be the means of much good, as he is gifted for such a work."

"The idea of preaching the Gospel for hire has always been so repugnant to him that he has not been willing to accept the position of evangelist for any society, and this is what gives him the great influence which he possesses, for people see that it is devotedness on his part, and not for money, that he does it, because he is a labourer, and earns his bread by the sweat of his brow like the rest. This is an idea generally received in our country, and my husband believes that laymen will do much more good here than pastors, precisely for this reason."

I am thankful to have been able, by the kindness of some friends, to adopt the suggestion of my correspondent, that this dear young man shall be liberated from his manual labour by paying for a labourer to take his place on his father's little farm; so that henceforth he will, I trust, be enabled to "consecrate his whole time" to evangelization, whilst remaining in the humble sphere in which God has already blessed his labours. Will your readers pray that he may be kept humble and watchful, and be filled with the Holy Ghost; and that all the other workers amongst the Protestants of Poitou may also be strengthened and encouraged, so that there may be indeed a mighty awakening that shall rebound to the glory of God?

Strasburg, July, 1875.

JOSEPH G. ALEXANDER.

HOSPITAL AND SCHOOLS IN BARCELONA.

THE Barcelona correspondent of the *Times* writes as below with respect to the work of our esteemed brother, Mr. George Lawrence, whose labours in Spain have frequently been chronicled in our columns. The Hospital is particularly deserving of support, and just at present, we are sorry to learn, it is greatly in need of help. Perhaps those of our readers who did not feel called upon to subscribe to the "Hospital Sunday" Fund in June last, would be glad of the opportunity of aiding Mr. Lawrence in his similar, and almost single-handed efforts. We have seen a long list of cases successfully treated in the Hospital, which are the best proofs that it is supplying a deeply felt want in Barcelona.

"Not the least pleasing among the sights brought under my observation was the gathering of several hundred children of the Evangelical schools of this city and its environs, assembled for their annual distribution of prizes in the Calle de San Gabriel, suburb of Gracia. An English gentleman, Mr. George Lawrence, a layman, I believe, has been for several years, both under the reign of the Queen Isabella and upon the first dawn of ephemeral liberty ushered in by the Revolution of September, 1868, working in silence and comparative obscurity at these institutions, relying solely on his own private energies, and on funds supplied by English and American Bible Societies.

"His success has been marvellous, and it affords a signal evidence of the good one man alone can achieve when working upon the impulse of true, earnest, and disinterested charity.

"Besides the educational establishments—something between ragged schools and infant asylums—which he has placed under

the direction of able native teachers in all the poorest and most crowded and dingy quarters of this splendid yet unwholesome city, Mr. Lawrence has founded a hospital, of which he takes the principal charge, and which is the only refuge here for ailing seamen from English and American men-of-war or merchant vessels, an asylum for superannuated poor and incurable invalids, a dispensary for out-door relief, a printing-press, and a newspaper office—the *Aurora*. The whole is under his management, and the most proficient pupils of his schools, or members of his congregation, are his workmen.

"The children receiving instruction in the schools are above 1700 in number, and at such of these establishments as I have visited here, at Barceloneta, Gracia, and elsewhere, I have been charmed with the clean, tidy, and healthy look of the pupils, with the diligence and loving gentleness of the masters, and the evidence of thorough knowledge exhibited by the elder boys and girls brought forward for examination. The moral education is grounded on strictly Protestant, and perhaps somewhat Puritanical, though not dogmatic principles.

"In spite of the war waged against these establishments by the priests, the seed sown has taken such deep root that no future reaction will have the power to tear it up, and the wholesome influence exercised by a wise moral discipline on the children is not without beneficial effects on the parents and on an extensive circle of the grown-up generation.

"There was something agreeable in the thought that these boys and girls had been for the most part rescued from the gutter—in which, unfortunately, too many of the children of the lowest classes are still wallowing,—and saved from that life of beggary or thieving which the police here seem rather intended to encourage than to repress."

JEWES IN CHINA.

MY DEAR BROTHER,—In your issue of January 28, there were several indications that the spiritual condition of God's ancient people is being laid upon the hearts of many Christians at the present time. Such will bear to be reminded that even in far-off and, too often, forgotten China, there are remnants of an ancient colony of this interesting people. In Kai-fung-fu, the capital city of the province of Honan, there was formerly a synagogue of the Jews. Not many years since the building passed out of their hands, on account of their poverty. They are probably now, both in doctrine and practice, not far removed from the condition of their surrounding idolatrous neighbours.

At the present time, when an effort is being made to carry the Gospel of the Grace of God through the length and breadth of this province, shall the prayers of the Lord's people be sought in vain?

This province of Honan, of which Kai-fung-fu is the principal city, might compare favourably, as to size, with, say, Austria. Its population is about 25,500,000! Any one of them might shine in the Saviour's diadem; but alas! they are all without God, and thus without hope in the world!

Until a few weeks ago there has not been one Protestant missionary to give his time and strength to tell these 25,500,000 of souls of heaven or hell; of the means of finding the one or escaping the other—not one to tell them that the Son of God had been, and died in our world, and is now able and willing to save to the uttermost all who come to God by Him.

Mr. Moody is full of concern, and properly so, about the numbers in all your large cities who attend no place of worship, and for whom there are no places if they wished to attend; but oh! if with your Sunday-schools, ragged-schools, theatre services, open-air preaching, tract-distribution, and the much personal effort, *their* case is so bad, what shall we say of the state of those for whom literally *nothing* is prepared? How our hearts should mourn over the hundreds and thousands and millions who are born, grow up, and die "wicked," "idolaters"! In the province of Honan, as early as 1866, there were five foreign Romanist missionaries. There may be more now. As a rule, if one of their men dies, or is murdered in the interior, there are always two or three to take his place.

One of the members of the China Inland Mission has commenced to itinerate in this vast and important field. He goes preaching and selling Bibles and Christian books, waiting upon the Lord to guide him, in his own time and way, to a permanent location. Shall we not unitedly ask Israel's God to go before our brother, to guide him day by day; and, pre-

servicing him from all evil, help him to preach acceptably the unsearchable riches of Christ? Let us pray that he may so speak that a great multitude may believe. Those who feel that "to the Jew first" is the proper order, will not fail to ask the Lord to have mercy upon His scattered ones at Kai-fung-fu. J. McC.

Chinkiang.

EAST-END TRAINING INSTITUTE.

BESTING AND WORKING.

ON Friday last a most interesting, though a small, meeting took place at the East-end Training Institute, Harley House, Bow, on the occasion of the termination of the session, and the scattering of the students for a two-months vacation. The House, as some of our readers know, is situated in the Bow-road, having in the front the busy main thoroughfare, and at the back a large old-fashioned garden, with an acre of good land in the rear. It is not often such a mingling of town and country lies in so small a compass. On this piece of ground the tables were set, and a party of interested friends and well-wishers assembled in a social, informal style for tea. The students, about forty in number, served with glad willingness, and the gentlemen who have so ably and generously assisted Mr. Guinness in the direction of their studies, were also present, looking with evident satisfaction on the scene, which spoke of labour accomplished and blessing vouchsafed, with yet the prospect of deeper responsibilities opening before them. Mr. Hudson Taylor, with the three brethren who are leaving for China, were also present, as well as Mr. R. Paton, who carries the cheer of his sympathy into so many good works. Some hymns were sung out-of-door, and then the party adjourned to the large class-room for an hour's prayer and praise.

The meeting was opened with prayer by the Rev. Frank H. White, after which,

Mr. H. Grattan Guinness, the Director of the Institute, spoke with gratitude to God of the way in which He had prospered them since their commencement, three years ago, in Stepney-green. More than three hundred and fifty young men had offered themselves for missionary service in twelve months. They would start in the coming session with fifty students in four houses, and a further number could be accommodated when a house in the country, which had been placed in their hands, should be ready for occupation. The pecuniary needs of the Institute had been graciously met. The first year £1500 had been sent in; the second, nearly £4000; and as it became necessary to build new class-rooms, means had been supplied. The lease of Harley House had been purchased at a premium of £1500, of which sum £300 had been subscribed, and the remaining £1200 lent by a friend at a low rate of interest. During the past seven weeks £700 had been sent in for building the class-rooms. Those who were engaged in teaching were enabled to give their services freely, because the Lord provided for them independently of the funds of the Institute. Mr. Guinness mentioned the interest awakened in him ten years ago concerning China, when a remark by Rev. Hudson Taylor led to his writing the hymn the refrain of which was—

"A million a month in China
Are dying without God."

The previous day two ladies had called, one of whom told him that poem had led her to resolve to do something for China. She began with one native agent, adding another from time to time, until now she sustains five, under the superintendence of Rev. Mr. Wolf, an Episcopalian missionary.

Mr. Parker, one of the students, gave a stirring account of recent tours by himself and fellow-students in Norfolk villages, with most encouraging results in the salvation of souls.

The Rev. J. Hudson Taylor then described the entire absence of Protestant missionaries in many provinces of China, in every one of which European Roman Catholic missionaries are found.

Prayer from several brethren for guidance to Mr. Guinness in the choice of students from among those who offered themselves, as well as for the needs of the home and foreign mission field, closed this exceedingly profitable evening. In the course of it, by a happy coincidence, Mr. Macarthy, of the China Island Mission, arrived from that country; he was ten years ago studying under Mr. Guinness's care, in Dublin, and has now been nine years in the mission field.

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"TO THE JEW FIRST."

SIR,—The following remarkable case has been carefully watched by me during the past month, and I can vouch for its truth. As it illustrates the power of the Gospel, even in extreme cases, and may lead some other lost one to seek and find the Saviour, I venture to send it you for publication.

Yours truly,
W. P. PARTRIDGE,
Surgeon-Major, Bombay Army.

July 24, 1875.

On the last Sunday that Mr. Moody was at the Opera House, a young man was passing the Haymarket. He was a Jew; for twelve years he had led a most dissipated life; had travelled a great deal in connexion with a house of business; he had been a great gambler, and been in the habit of attending most of the race meetings in England. In addition to all this, for the last five years he had been accustomed to attend night after night a well-known dancing-saloon near the Haymarket, where he was a paid dancer, and was consequently constantly in the society of the most abandoned of both sexes.

On that Sunday evening he was on his way to a card party, when his attention was arrested by a crowd of people at the Opera House. A gentleman invited him to come in. At first he refused, but at last consented.

The first thing which arrested his attention was the arrival of Lord Cairns. He thought—If the Lord High Chancellor of England takes an interest in a meeting like this, there must be something in it. Then the choir sang No. 14—"The old, old story,"—which had a wonderful effect on him, softening and subduing him in a way he had never before experienced. Then followed some prayers—so different from what he had ever heard at the synagogues, that he could not help weeping—feeling quite brokenhearted,—and when Mr. Moody preached about the thief that was crucified with our Lord, and told how he said, "Lord Jesus, remember me when thou comest into thy kingdom," the thought came into his mind, "If I could only say the same words, I might also be saved"; and there and then, before the sermon was over, and heedless of the thousands present, he fell on his knees and asked the Lord if He would remember him. He felt relieved, but did not enter into full peace that night. After the sermon he stood up with some 200 others to testify that he wished to become a Christian. In the inquiry-room he was pointed to Jesus as the promised Messiah, and had a long conversation with a gentleman.

On the Tuesday night following he went to the young men's meeting in connexion with the Opera House services, and there heard, among others, the testimony of another Jew, who is now a bright and happy Christian, but who had for four years previously been a spiritualist and a medium, and who was converted at Mr. Moody's meetings; and that night he accepted Christ as his Saviour, and has been rejoicing ever since in the knowledge of sin forgiven, and in the felt indwelling of the Holy Ghost. This has enabled him to bear the great trials which have followed his conversion—cursed by his father and mother; sisters, brothers, and relations lost; turned out of his employment, not knowing as yet how to gain a living; insulted by Jews to whom he speaks of Jesus,—he has indeed had his faith severely tried, but he remains humble and firm, "looking unto Jesus" for all things. Last Sunday he was baptized at Trinity Church, Little Queen-street, Holborn, by the Bishop of Jerusalem.

One incident I may mention, as illustrating that the Holy Spirit is indeed working in him. Some days ago he was telling of Jesus to a Jew, who became very bitter, and at last spat in his face; yet he bore it meekly, having even then learnt the spirit of his Master, and went away to pray for him who had so despitely used him. And the prayer was answered, for the day before yesterday that Jew came to him, and begged his forgiveness. May God open a way for him to get employment (he has a Christian wife and child), and may he be kept humble and faithful, and thus be able to be used as an instrument in God's hands for the good of many.

MADAGASCAR.—A copy of the first Malagasy hymn and tune book, printed at the London Missionary Society's press, has just arrived in England. The editor, Rev. J. Richardson, has included a number of Mr. Saukey's hymns and tunes, which look strange in a Malagasy dress. He says they take wonderfully among the natives. Efforts are being made by the missionaries to improve the service of song in the churches, which has in the past been slovenly and bad. Mr. Richardson says "there are hundreds of Malagasy men and women, and thousands of children, who are heartily learning the Tonic Sol-fa system," so it is to be hoped that they are on the road to a general and cultivated psalmody.

NOTICES OF BOOKS.

THE ENGLISH PULPIT; OR, WHAT TO PREACH, AND HOW TO PREACH. An Expostulatory Appeal by an English Rector. *Hatchards.*—The writer of this pamphlet gives, in a prefatory note, the reason of its re-issue. He "was present on twenty-three occasions at the Evangelistic Services lately held in the Opera House, Haymarket; and he has repeatedly asked himself why it is that so marked results have attended those services at a time when the *lack of power* in the English pulpit is felt so painfully by the most thoughtful of God's servants? The inquiry has thrown him back on certain reflections—published some years since, and widely circulated—which he desires once again to lay before his brethren in the ministry, as well as before the many Christian laymen who are giving themselves so devotedly to the all-momentous business of winning souls." We gladly commend this interesting and profitable appeal to all interested in the subject. It will be found to contain much wise advice and loving expostulation. Christ is everywhere upheld as the great subject of the preacher's message, and no little Scripture truth is unfolded, with a power which shows that the writer is a master of his subject. We wish it a wide circulation.

BRIEF OBSERVATIONS ON SCRIPTURAL SUBJECTS; submitted to the consideration of those engaged in Evangelistic Work. *Partridge.*—This is a very useful little book, intended to give help in the right understanding of Scripture to "those who, although they may have received but little Biblical instruction, are yet engaged with true-hearted earnestness in Sunday-school teaching and other departments of evangelistic service." The authority most relied upon, and on the whole deservedly so, is the commentary of the late Dean Alford; but it is a pity that, with much that is excellent taken from him, there should be one alteration of an important passage which cannot be sustained. Rom. iii. 25 is given according to the Dean's rendering of it—"Whom God set forth as a propitiation in his blood through faith." But this rendering, though it may not substantially alter the doctrine, yet by altering the order of the Greek, it removes the object of the faith which is said to be "in his blood." Bishop O'Brien, in his well-known sermons on faith, devotes a note (second edition) to this subject, and after calmly weighing all that Dean Alford advances in favour of the new rendering, shows how insufficient it is to justify any alteration of so important a testimony to God's plan of salvation through faith in the blood. With this exception we would commend most cordially this little book to our readers, and would wish it an extensive circulation. It is sound in doctrine, and spiritual in tone, and likely to be of much use to those for whom it is especially intended.

THE CHURCH IN THE CHERUBIM; OR, THE GLORY OF THE SAINTS. By Rev. JAMES GOSSET TANNER, M.A. *Hatchards.* 6s. —We have little doubt that the quickened appetite for the Word of God has lately caused the question to be asked by many a lover of the Bible, "What are the Cherubim?" We see them first in Genesis, at the gate of Paradise, and last in the Revelation, in the midst of the throne; and intermediately we find them at one time gazing steadfastly upon the mercy-seat, and at another going and returning like a flash of lightning to do the will of God. In these wondrous symbols of the redeemed are combined all the highest powers of animated nature, energized by the Spirit and Life of Him that sitteth upon the throne, communicated through the Man that is Jehovah's Fellow. The invaluable little volume before us presents in a series of chapters all the various passages in which the Cherubim are referred to; and, by a comparison of Scripture with Scripture, proves, as we think, to demonstration, that they are identical alike with the Seraphim and with the redeemed people of God. We hope to take further and fuller notice of this book, but cannot defer our strong commendation of it as the outcome of a prayerful, studious, intelligent, and comprehensive comparison of Scripture with Scripture, by a spiritual writer, who has evidently sought not to formulate a system of interpretation, but to be instructed by the Spirit of God in the Word of truth. We hope all our readers will give it a patient, prayerful, and repeated perusal.

ILLUSTRATED PERIODICALS.

THE CHILDREN'S TREASURY, edited by Dr. Barnardo (*Haughton*), steadily improves. No family that can afford a halfpenny or a penny a week should be without it. **THE BRITISH WORKMAN** and **THE BAND OF HOPE REVIEW** (*Partridge*) maintain their prestige. **SUNSHINE** (*Macintosh*) is as entertaining as ever. **THE FRIENDLY VISITOR**, **THE CHILDREN'S FRIEND**, and **THE INFANT'S MAGAZINE** (*Seeley's*), are full of excellent engravings and letterpress. But what shall we say of the first illustration in this month's **FAMILY FRIEND**? (*Partridge*). Here we have professedly "a life-like sketch" of Mr. Moody. Well may he say, "Save me from my friends!" He has had one or two versions of his addresses published without his revision, and against his will; another attributes to him words and sentences which anyone familiar with his preaching knows he never uttered; photographs, for which he never sat, have been hawked at every meeting—and then the *Times* has charged him with making money out of it; but perhaps "the most unkindest cut of all" is the ludicrous representation now before us.

DAILY TEXTS.

"YET SHOW I UNTO YOU A MORE EXCELLENT WAY."—1 COR. XII. 31.

Thurs., Aug. 5.—"Cain brought of the fruit of the ground an offering unto the Lord." "Abel, he also brought of the firstlings of his flock, and of the fat thereof, and the Lord had respect unto Abel and to his offering, but unto Cain and his offering He had not respect." "Without shedding of blood is no remission."—Gen. iv. 3, 4, 5.

Fri., 8.—"They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." "That I may be found in Him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God, by faith." "Abraham believed God, and it was counted unto him for righteousness."—Rom. x. 3; Phil. iii. 9; Rom. iv. 3.

Sat. 7.—"Saul said, 'I have sinned, yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the Lord thy God.'" "David's heart smote him after he had numbered the people, and David said unto the Lord, 'I have sinned greatly in that I have done, and now I beseech thee, O Lord, take away the iniquity of thy servant, for I have done very foolishly.'"—1 Sam. xv. 30; 2 Sam. xxiv. 10.

Sun. 8.—"The law was given by Moses, but grace and truth came by Jesus Christ." "For as many as are of the works of the law are under the curse." "Christ hath redeemed us from the curse of the law." "Christ is the end of the law for righteousness to every one that believeth."—John i. 17; Gal. iii. 10, 13; Rom. x. 4.

Mon. 9.—"There was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle, and the Canaanite and the Perizzite dwelled then in the land. . . . Abram said unto Lot, 'Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen, for we are brethren. Is not the whole land before thee?' "The servant of the Lord must not strive, but be gentle towards all men, apt to teach, patient, in meekness instructing them that oppose themselves."—Gen. xiii. 7, 8, 9; 2 Tim. ii. 24, 25.

Tues., 10.—"Thomas said, 'Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.'" "Said I not unto thee, that if thou wouldest believe thou shouldst see the glory of God?"—John xx. 25; xii. 40.

Wed. 11.—"Now we see through a glass darkly, then face to face; now I know in part, but then shall I know even as I am known." "Now for a season, if needs be, ye are in heaviness, through manifold temptation." "I will see you again, and your heart shall rejoice, and your joy no man taketh from you."—1 Cor. xiii. 12; John xvi. 22.

"AS FOR GOD, HIS WAY IS PERFECT."—PS. XVIII. 30.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.—For the decided conversion of a young man, given to temperance, for whom prayer was requested in *THE CHRISTIAN*, December, 1874.—For answer to prayer for Stewart and Dunlop.—For great blessing received by six Christian brothers and sisters in answer to prayer asked in *THE CHRISTIAN* of March 25.

PRAYER.—Some trouble having arisen in the General and Marine Hospital, St. Catherine's, Ontario, with reference to religious services held in the wards, prayer is earnestly requested, that God will overrule all the proceedings, and cause all concerned in it to do his will.—For a young man who is about taking an important step in religious matters.—For a child of God in delicate health, and homeless.—For my dear wife's restoration to mental health.—For a country parish.—For special effort among farm servants.—For tent services to be held by young men of the different Christian Associations (p.v.) at Girvan amongst the weavers in August.—For the *Queenland* ship, to sail on August 3 for Maryborough, that the Lord may be with them and carry them in safety. Five hundred emigrants are supposed to be on board. Also for a young man, a passenger, that he may be converted.—For a Romanist, believed to be dying.—For a widow and her family in much embarrassment regarding pecuniary matters, and regarding the provision for a grown-up son, that the Lord would provide.

PLACES.—For Minehead, in Somerset and the surrounding villages, where much spiritual darkness prevails.—For meetings in the neighbourhood of South Shields.—That a cottage meeting just started in a Surrey village may receive the Lord's blessing.—For special services by Mr. Opie Rodway during August, at Treasham, Hawkesbury, Upton, Littleton, Tormarton, Marshfield, and West Kingston.—For meetings to be held at Greystones and Newtown, Mount Kennedy, County Wicklow.—For blessing upon services conducted by Mr. W. Forbes in Portsmouth and neighbourhood.

CONVERSIONS.—From three invalid ladies, for their medical man, who has taken to drink, that he may be saved in body and soul.—For a nephew, who lately has taken to an immoral, idle life,

that he may be saved.—For a sister, who never reads her Bible or prays, from a morbid fancy that God cannot or will not hear her.—For my dear husband, who is fast being enslaved by strong drink.—For a young man who knows the way of salvation, but is easily led away by the world.—For my father, who is nearly seventy years of age, and living "without God and without hope."—The Christian children of a Christian father earnestly desire the prayers of the Lord's people for the conversion of the other members of their family, several of whom are deeply impressed through Mr. Moody's addresses; their unsaved mother, sister (a confirmed invalid), brother in Australia, and aunt.—For my husband and seven children, for whom I have been praying for four years.—For the six sons and daughters of a widow lady, who know the truth, but have not given their hearts to Jesus, and are living without God and without hope.

The Christian TRACT FUND.

To Donations received to July 31 £1 0 0 | By Grants to Distributors £1 0 0

APPLICANTS FOR TRACTS.

- Miss B. S. Goodier, 2, Norfolk-terrace, Bath-road, Hounslow.
- Miss Jones, 12, Bolton-road, St. John's Wood, N.W.
- J. J. Gillard, 6, Kenilworth-terrace, Newtown, Bristol.
- Jos. Cross, St. George's-row, Newmills, Stockport.
- D. Cope, 64, Edward-road, Attercliffe, Sheffield.
- Jas. Wood, 34, Waddington-street, Newtown, Stratford.
- G. C. Hawkins, Stockingford, Nuneaton, Warwickshire.
- Mrs. Stevens, 26, Caroline-street, Peas Hill-road, Nottingham.
- J. Girling, 86, Chiswell-street, Finsbury-square, E.C.
- Miss E. G. Ballard, Madame E. Hamon, Market-hill, St. Aubin's, Jersey.

FORTHCOMING SPECIAL MEETINGS.

- AGRICULTURAL HALL, Islington.**—Sunday, August 8, at 3.30, Rev. W. Cuff; at 8, Rev. J. Morgan.
- MOORGATE-STREET HALL.**—The Noonday Prayer-meeting is now held here from 12 to 1 daily. Tuesday, August 3, at 8, a Gospel Address. The Young Men's Meeting on Friday evening is discontinued for the present. A Meeting for those interested in the Sunday Morning Free Breakfasts to the Poor will be held every Friday evening, from 8 to 9. A Meeting for Young Women only, every Saturday afternoon at 3, in the Upper Room (entrance from London Wall), to be conducted by Young Women.
- WEEKLY NOON PRAYER-MEETING, St. George's Hall, Langham-place, W.**—Every Wednesday, from 12 to 1.
- LECTURE HALL, TRINITY CHAPEL, John-street, Edgware-road.**—Young Men's Meeting held every Tuesday evening from 9 to 10 o'clock.
- HOME OF INDUSTRY, Commercial-street, Spitalfields.**—Workers' Meeting, on the third Wednesday of the month. Tea at 6 p.m.
- CHILDREN'S SPECIAL SERVICE MISSION.**—Mr. Spiers at Rhyl, August 2 to 8; Llandudno, August 9 to 21. Mr. Bishop and Mr. S. Tyler at Heilbronn, Wurtemberg, August 5, 6.
- Open-air Services. Mr. Russell in Regent's-park (near the fountain) every Monday at 6. Messrs. Jordan on Blackheath every Saturday at 3.30.
- Prayer-meeting at Weigh House Schools, Fish-street-hill, every Tuesday morning at 9 to 9.45.
- WOOLWICH, 14, Thomas-street.**—Union Prayer-meetings, Mondays, 12 to 1; Saturdays, 3.30 to 4.30.
- CONGREGATIONAL CHURCH, Linden-grove, Peckham-rye.**—Gospel Addresses and Singing for Jesus, by Mrs. Bass and Miss Haddon, every evening during the first week in August at 7.30. Noon Prayer-meeting. Afternoon Conference at 4 o'clock on the 3rd, 4th, 5th, 6th. South London Choir will assist.
- THE NORTH LONDON YOUNG MEN'S MEETING** is now transferred from Islington Hall to the Y.M.C.A. Rooms, The Priory, 198, Upper-street, Islington. The Meetings will be continued every evening, excepting Saturday, at 8.30 p.m.
- ST. GEORGE'S HALL, Langham-place.**—Mr. G. A. Macnutt, every Sunday in August at 7 p.m.
- EASTBOURNE.**—A Meeting for Prayer and Praise is held every day at the House of Rest, 21, Hyde-gardens, from 12 to 12.45, conducted by ministers of various denominations, and others. Residents and visitors are invited to attend.
- GREENWICH RAILWAY STATION, LARGE HALL.**—Prayer-meeting every Thursday at noon for the present. Evangelical Address every Tuesday evening at 7.30.
- SAILORS' REST AND INSTITUTE, Devonport.**—Prayer-meeting for Christian Workers (admission by ticket on application at the doors), Saturday evening at 7.30; for Sailors, Marines, and soldiers only, Evangelistic Meeting, on Sunday, at 2.30. Bible-reading and Believers' Meeting, on Sunday, at 3 o'clock, in separate room. United Prayer-meeting at 4 o'clock.

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PENTH CONFERENCE: City Hall.—Tuesday, August 31, to Thursday, September 2, inclusive. Programme next week. Mr. Mudie, Montröse, will be happy to furnish any information on the general business of the Conference.

DAILY PRAYER-MEETINGS.

- CENTRAL CITY NOON PRAYER-MEETING, Moorgate-street Hall, corner of London Wall, 12—1.** Ladies' meeting, 1 to 1.30. Y.M.C.A., Stafford Rooms, Titchborne-st., Edgware-rd., 12—1. No. 59, LOMBARD-ST., Mon., Tues., Thurs., Sat., at 1; Wed. and Fri., at 12.30.
- MILDMAY CONFERENCE HALL, Mildmay-park, at 12.**
- EAST-END CONFERENCE HALL, Carlton-sq., Globe-road, at 12.30.**
- WOOLWICH, 14, Thomas-street, 12 to 1.**
- SUSSEX HALL, Leadenhall-street, at 1.**
- SUNDAY-SCHOOL UNION, 56, Old Bailey, at 1.**
- PEOPLE'S HALL, 272, Whitechapel-road, at 1, except Saturday.**
- THE PEOPLE'S HALL, 188, High-street, Deptford, 1—2.**
- GREEN LANES WESLEYAN CHAPEL, N., 6.45 a.m.**
- PECKHAM EVANGELISTIC MISSION, 176, Hill-street, 12—1.**
- ONSHAW HALL, Neville-street, Fulham-road, Sat. even., at 7.30.**
- UNION HALL MISSION, Carlisle-street, Edgware-road, 1—2.**

CENTRAL NOON PRAYER-MEETING,

MOORGATE-STREET HALL, E.C.

THE following are the subjects and speakers for the current week:—

AUGUST.	SUBJECT.	SPEAKER.
Thur. 5.	Grace sufficient (2 Cor. xii. 9)	Rev. Dr. Horscraft
Fri. 6.	Fruit unto holiness (Rom. vi. 22)	J. M. Erskine
Sat. 7.	Sowers and reapers (John iv. 37)	Wm. Ballantyne
Mon. 9.	Kingdom of Heaven (Matt. x. 7)	Mr. J. Townley
Tues. 10.	"Yet not I" (Gal. ii. 20)	Rev. C. Skrine
Wed. 11.	"False brethren" (2 Cor. xi. 26)	J. Thomas

NOTICES.

Communications received with thanks:—J. M.; H. P.; A Worker; J. C.; E. M. de C.; G. S.; L. R. V.; J. P.; A Christian; J. G. A.; A. L. W.; J. F.; I. S.; W. C.; O. L. L.; H. L.; G. H. C.; J. B.; W. R. F.; W. F.; Mrs. F.; C. F. U.; M. S. O.; F. D.; G. R.; M. S.; W. D.; T. C.; F. W.; T. J. B.; D. D.; R. A.; J. F. R.; A. N. A.; J. M. R.; J. P.; Two Readers.

CORRECTION.—In a paragraph last week we erroneously placed the Aged Pilgrims' Asylum at *Camberwell*, instead of *Hornsey-rise*.

BRIGHTON TENT.—The Gospel Services that have been held for the past weeks in a large tent have been fruitful in some cases of conversion among the lowest classes, and it would seem desirable that they should be continued. At present the funds are insufficient to allow of their continuance longer than August 3 or 4. Will not some of our readers send timely help for this object to Mr. E. Isaacs, 2, German-place, Brighton?

Donations received by Messrs. Morgan and Scott to Saturday Morning, July 31st, 1875.

	£	s.	d.
Gratuitous Circulation of "The Christian"—C.M.	0 3 0
"The Christian" Tract Fund—W.I.T.	1 0 0
Gospel in Paris (Monod)—R.B. £5; S.T. £2; S.F. 5/1; Rev.J.G. 9/-; H.H.C. £1; A.D. £25; T.R.T. £5	33 14 1
Noonday Prayer-meeting Committee—E.M. 2/6; Mr. and Mrs. S.W. 5/-; Mrs. Green and Daughter £1 10/-; C.B. £1 2/6; E.D. 4/-; Well-wisher 5/-; R.A. 8. 10/-; C.S.T. 10/-; H.S.C. 5/-; T.B. 10/-; Love 10/-; E.M.E. £1; Mrs. S. £1; A.C. £1...	8 14 0
Day in the Country Fund—E.P. £1; R.H. 5/-; E.F. 10/-; Annie 1/6; M.D. 10/-; C.C. 5/-; F.H.B. 5/-; L.N.D. £1	3 16 6
Home of Industry—M.M.	0 10 0
Lambeth Christian Mission—A Girl	0 1 0
Rev. W. C. Van Meter's Work in Rome—East Parade Chapel 12/-; Friends in Leeds £2/3/-; J.S. £1; Wesleyan Chapel, Leeds, £47/10/3; A.C. 5/-	67 13 3
Major Malan's Mission, South Africa—J.S.L.	1 0 0
Evangelical Mission to Israel—J.S.L. £1; F.A. £1...	2 0 0
Miss Leigh's Home in Paris—Widow's Mite	0 2 0
Parson's-green Homes Fund—Widow's Mite 2/-; E. and E.P. 10/-; A.C. £1	1 12 0
Mission Hall, Aldershot—A.W.	1 0 0
Anglo-Indian Winter Mission—G.S.	1 0 0
China Inland Mission—L.S.C. 2/4; H.K. £1; H.S.B. 10/-	1 12 6
East End Juvenile's Mission—L.S.C. 2/6; A.O.C. £1/10/-; (Girls) J.T. 10/-; Village Homes, E.M.E. £2/6/-	4 8 6
Discharged Female Prisoners' Aid Society—H.K.	1 10 0
Miss Weston's Work in Royal Navy—Men's Bible-class	1 6 7
Watercress and Flower Sellers' Mission—Day in the Country—Anon.	0 2 0
London Temperance Hospital—E.E.G.	1 0 0
Homes for Aged Poor—H.S.B.	0 10 0
Deptford Gospel Mission—H.S.B. (Boys' Home)	0 10 0
Mr. McAll's Work in Paris—H.S.B.	0 10 0
Miss Sharman's Orphan Home—J.W.A.	5 0 0
Institute for the Blind, 210, Oxford-street—J.W.A.	5 0 0

£138 15 6

The Christian.

"WHERE IS THE LORD GOD OF ELIJAH?"

(2 Kings ii. 14.)

THE parting scene was over. The chariot and horses of fire had come, and Elijah had gone by a whirlwind into heaven. It was a time of sadness for Elisha. How he loved his master! This closing scene revealed the depth of his affection for the man who had found him plowing with the oxen, and had cast his mantle upon him. Elisha had ministered unto Elijah. He had lived with him. He had seen him in his private life and in his public life. Can we wonder at the intense feelings of reverence and love with which he clung to his master? "As the Lord liveth, and as thy soul liveth, I will not leave thee." He knew that Elijah was going, but he was determined to see the last of him. Nothing would induce him to stay behind. He looked upon the prophet as his spiritual father, and "as a son with his father" so he laboured with him. Very touching were those last journeys which they took together—walking, apparently, for the most part, in silence, with feelings too deep for utterance. The "sons of the prophets" seem to have been surprised at them both—awe-struck at the solemn sight. But they only added a fresh pang to Elisha's sorrow when they ventured to say to him, "Knowest thou not that the Lord will take away thy master from thy head to-day?" "Knowest thou not?" Yes; he knew only too well. But they had failed to see the depth of his emotion in the calm stillness with which it was veiled. "Yea, I know; hold ye your peace." Very touching, too, was that parting request of his. Elijah broke the silence first—"Ask what I shall do for thee, before I be taken away from thee." And the answer shows Elisha's feelings towards his master. The one thing he coveted was to have the spirit of Elijah. He was his spiritual son, and he asked for the birthright—"I pray thee, let a double portion of thy spirit be upon me." And very touching must those "parting words" have been which passed between them when they "still went on and talked," until they were parted asunder. And who can say what love was wrapped up in those words which wind up the scene?—"My father, my father! the chariot of Israel, and the horsemen thereof!" The glory of the heavenly sight could not distract his attention from his beloved master. To him the chariot and horses of fire were but emblems of the mighty lustre of grace and glory which shone so brightly in his spiritual father. Yes; there was love—deep love, intense love, spiritual love—in Elisha towards Elijah.

But was that all? Oh, no! Such "brotherly love" is not only perfectly consistent with supreme love to God, but also takes its rise from that source. Faith and love towards Elijah's God had originated this strong affection for Elijah himself. And we soon see that the spirit which Elisha had received was, indeed, the spirit of Elijah. It was not the spirit of the man who trusts in man, and makes flesh his arm. Elisha wrought the same miracle as his master in the same strength as his master. When he returned to the bank of Jordan, and smote the waters with the same mantle with which his master had smitten them, he did not ask "Where is Elijah?" but "Where is the Lord God

of Elijah?" He thought of the man still, but he thought of the Lord *in* the man. It was not Elijah who had divided the waters. They had fled from before the feet of *the Lord*. Is it not plain that Elisha was looking away from man, and that his thoughts were fixed upon the Lord? He seems to say, "Where is the Lord God whom Elijah trusted? Where is the Lord God who wrought so effectually *in* him? Where is the Lord God who wrought so mightily *through* him?" Elijah was gone, and "he saw him no more." But Elijah's God was not gone. The Lord was still near—"The Lord is at hand."

Thoughts such as these will no doubt be in many hearts just now. We have said good-bye to our beloved brethren from America, and we have "wept sore" whilst we have "accompanied them to the ship." Many who were not permitted to join in the Farewell Services at Liverpool have none the less joined in the feelings of love and sympathy which were there expressed. Thousands of hearts have sorrowed—thousands of prayers have arisen—as our brethren have left us to return to their own land.

Our brothers Moody and Sankey are gone. But where is the Lord God whom they trusted? Where is the Lord God who wrought so mightily in them—clothing them with such wisdom and love and boldness of faith? Shall we not "glorify God" in them, and praise Him for all the meekness, humility, and disinterestedness which He gave them? Shall we not "covet earnestly" such good gifts too? Have we not all "been made to drink into one Spirit"? Are we not all followers of the same Lord? Is He not "able to make all grace abound" toward every one of us? We want no plagiarism—no vain imitation of mere men—no attempts at man-mimicry. But, in accordance with the Spirit, and in dependence upon the Spirit, may not every Christian long and ask for such graces as he sees in the brethren? Instead of such continual laments as—"I have not the gift that others have," "I could never do a thing of that kind,"—shall we not begin rather to cry, "Where is the Lord God of Elijah?" Cannot He who works so mightily in others work mightily in me also? Is my weakness always to limit the Mighty One? Is my sinfulness for ever to limit the Holy One? Is my unbelief to go on limiting the Faithful and True? The Lord "open the eyes of our understanding, that we may know what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which He wrought in Christ."

"Messrs. Moody and Sankey have done a great work," say the newspapers. Now let us ask, Where is the Lord God who has wrought so mightily through them? Is the "great work" going to cease now that our brethren have left us? Are the pages of THE CHRISTIAN to contain no more soul-stirring information of God's work? Ought we not rather to expect to see greater things? For God's sake, let us not talk or think of "reaction." If we believe that this work is of God, and not of man; if we believe that it is the work of the Spirit, and not of human excitement or enthusiasm: then let us go on with it. The Christians of many towns had hoped to be visited by Messrs. Moody and Sankey, but were disappointed. And the result has been, we believe, in many cases, that those Christians have been led to cast themselves more entirely and more trustfully upon the Lord. Surely we have wasted enough time in finding out that we can do nothing *without* the Lord. Let us begin to

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find out what we can do *with* the Lord. Is the Lord with us, or is He not? Are we "workers together with God," or are we not? Some expect no results of their work,—and get none. Some think it wrong to look for results; others would be scared if they saw results. Some want to see results without working for them; others do not, or will not, see results when they have them. But farmers sow their seed with a definite purpose, and with a definite hope. Let us sow *our* seed in the same way. Farmers have long patience; let us have long patience. We all sow in dependence upon God. "God giveth the increase." Only, let us beware of charging God with the fault which belongs to ourselves. Let us desire and expect to see such results as those should have who are workers with God. When we see God using others, let us ask why we are not used as they are. Elisha might have said, "I am not an Elijah"; but he did not; he said, "Where is the Lord God of Elijah?"

Cheltenham.

JOHN J. LUZZ.

MR. MOODY IN NORTH WALES.

(BY OUR OWN REPORTER.)

DURING the two years sojourn of the American Evangelists in England, Scotland, and Ireland, they have so assiduously devoted themselves to the unfolding of God's wonderful working in grace towards a lost world, that they have been left no time for any survey of his scarcely less wonderful working in nature, which any of these three kingdoms can show. They have passed the best part of three summer seasons in our midst; but while other labourers in the Lord's vineyard were taking their now universal "holiday," Messrs. Moody and Sankey were hard at work, entreating men and women to be reconciled to God. Now that their regular labours have ceased, a brief week or two has been devoted to well-earned recreation ere they return to their native land. As our readers know, Mr. Sankey traversed part of Switzerland, and returned to England, we may add, looking brighter and fresher than ever.

Mr. Moody has not gone so far afield, but has contented himself with a short tour among the Welsh mountains, in company with Rev. Mr. Aitken, and Mr. Balfour, of Liverpool, at whose country residence he has been a guest. Like Mr. Sankey in Switzerland, he has had to pay the penalty of a wide-spread popularity. His fame has preceded him wherever he has gone, and thrice he has been induced to break silence, and give Gospel addresses to the immense multitudes that have gathered to hear him.

A kind friend has translated for me, somewhat as follows, an account of his visit to Bala and Ffestiniog, as it appeared in a Welsh paper—*Y Goleuad*.

"The inhabitants of Bala have been privileged with the presence of the wonderful American evangelist, Mr. Moody. He arrived there on Monday evening, July 26, and his coming occasioned great excitement amongst all classes of the community, who came out of their houses that they might see the man concerning whom there has been so much talk and writing of late. When it was certainly known that Mr. Moody was in the town, some friends resolved to make an effort to induce him to preach before he left, and he agreed to do so, at nine o'clock on the following morning, in the Calvinistic Methodist Chapel (the largest in the town). The town-crier was sent out between ten and eleven o'clock that night to announce a prayer-meeting for seven o'clock next morning, and a sermon at nine. A numerous congregation gathered in the chapel at seven, and enjoyed a wonderful and excellent meeting. By nine o'clock the chapel was filled, and a local minister gave out the old Welsh hymn—

"Yn y dy froedd mawr ar tonau,
Nid oes neb a ddeil fy mhen
Ond fy nnwy! Brwd Jesu,
A fu farw a- y pren:
Cy failly yw yn afon angen,
Ddeil fy mhen i uwch y don:
Colwg arno wna i mi ganu
Yn yr afon ddofw hon."

For the benefit of those of our readers who, like myself
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are unfortunate enough to be ignorant of Welsh, I give a free version in English, which my kind translator, however, informs me, inadequately conveys the force and beauty of the original:—

"In the wild and angry waters,
There is none to hold my head,
But my faithful, loving Saviour,
Who, for me, his blood has shed;
He, a friend in death's dark river,
Will bear me up above the wave;
And one view of Him can make me
There to sing his power to save."

The Welsh report proceeds—

"Then the first hymn in Mr. Sankey's collection was sung, and the Rev. Mr. Aitken having read the 5th chapter of Isaiah, sang himself Mr. Sankey's choice hymn, 'There were ninety-and-nine that safely lay, and engaged in prayer. After this the congregation sang, 'There is a gate that stands ajar.' Mr. Moody preached from 1 Cor. xv. 3, 'Christ died for our sins according to the Scriptures'; and at the close of his address, after silent prayer, he requested every one in the congregation who desired to be prayed for to stand up. At the close of the silent prayer there were about thirty who had risen to their feet, and Mr. Moody prayed earnestly for them. The congregation then sang 'Once for all,' and whilst it was being sung the inquirers retired to the vestry-room. Mr. Moody joined them there in order to give them further direction, and in this he was assisted by the Rev. Mr. Aitken and Rev. Mr. Peters."

Then follows a short account of Mr. Moody's visit to Ffestiniog, which, however, I need not reproduce. The "lightning" had previously announced his expected arrival, and, notwithstanding that the people were busy with the harvest, large crowds were waiting to see him. He declined to speak in public, but a promise was extracted from him that, if spared, he would visit Wales at some future time. I may here add that deputations from Oswestry, Chester, Bangor, Holyhead, and other places waited on him at Rossett, to whom he gave a similar reply.

GREAT GATHERING AT WREXHAM.

Of the great meetings at Wrexham on the 1st inst., and at Rossett the following day, I can speak from observation. Reaching the former place about eleven o'clock on the evening of Saturday, 31st ult., the first thing that my eye caught, by the light of a street-lamp, was a poster announcing that Mr. Moody would preach in Wrexham the next day (Sunday) at six o'clock p.m. A little further on, a peripatetic gentleman, with whose appearance the London meetings had made me familiar as a vendor of Mr. Sankey's hymn-books, and "The Career and Works of Moody and Sankey," was busily plying his occupation opposite the entrance to the public market. The town seemed in a bustle even at that late hour, and was palpably very full, as I had some little difficulty in securing a resting-place for the night.

At half-past seven o'clock next (Sunday) morning, a united prayer-meeting was held in the Corn Exchange, to ask God's blessing on the services of the day. I was not aware of it, and consequently did not attend, but I understand that upwards of 500 persons were present, including several of the ministers of the town, and that the proceedings were marked by a spirit of much devotion and earnestness. Early in the day, I encountered in the street an old man busy reading Mr. Sankey's little hymn-book, who stated that he had walked seven miles in the morning to be at the prayer-meeting, in the expectation of hearing Mr. Moody there. He also informed me that one of Mr. Moody's "followers" was to preach at St. Mark's Church in the forenoon. I found out afterwards that Mr. Aitken was meant, and the description was not so much amiss, as Mr. Aitken has of late acted somewhat as lieutenant to the great evangelist, and accompanied him on his short Welsh tour. At eleven o'clock St. Mark's Church was densely crowded. I am not greatly skilled in such matters, but it seemed to me that the mode of conducting the service was what is known in these days as "High." It looked strange, and contrasted strongly with the simple, unadorned services of Messrs. Moody and Sankey, which have formed the staple of my church-going for six months past, to see a choir of thirty men and boys slowly

marching up the centre aisle, followed by the Vicar and Mr. Aitken in parti-coloured robes. Everything was "intoned," to the "Amens" of the congregation. Any formality, however, in the early part of the service was soon forgotten in the powerful and heart-searching sermon of Mr. Aitken, on the words, "Come, for all things are now ready." He preached for an hour and a quarter, exhausting the time or the patience of a number, who left before he closed.

Prayer-meetings were held in the afternoon in various of the Sunday-schools, and at an early hour a large crowd had collected in the beast-market, where Mr. Moody was to speak. This triangular space in one of the outskirts of the town is about an acre and a half in extent, and a rough but substantial platform was erected for Mr. Moody, the ministers and choir, &c., at one side of it, in front of the National School-house, which was intended for use as an inquiry-room. As it turned out, it was not brought into requisition for that purpose. Long before six o'clock (the hour fixed for beginning the service) the market was crowded closely from end to end, except at the extreme ends, where it was neither possible to see or hear. The people must have flocked from all the surrounding districts, as it was freely asserted that 20,000 persons were present; and, judging from the vast sea of heads that was presented to view from the platform, and the area covered by the closely-packed multitude, I am not disposed largely to reduce this estimate. Mr. Sankey's hymns were sung for some time, led by an efficient local choir, and, as a variation, the Welsh verse I have given above was sung to a beautifully plaintive air, which carried me away to a Highland churchyard, where the Gaelic-speaking population meet periodically to observe the Lord's Supper. It was joined in more heartily even than Mr. Sankey's hymns, and testified to the affection of the Welsh people for their native language.

When Mr. Moody arrived, in company with Mr. Balfour, and saw the immense congregation, he expressed his doubts as to whether he could make them all hear, and suggested that an adjournment should be made to an adjoining field, where a more central position could be got for the speaker. As all the preparations were made, however, he agreed to go on with the service, though, as it turned out, his opinion was the correct one.

"The old, old story,
Of Jesus and his love,"

was the opening hymn, and then Mr. Moody plunged into his discourse from the text "The Son of Man is come to seek and to save that which was lost." He pitched his voice in a high key, and laboured hard to make his audience hear, but it was evident from the moving of the outside portion of the crowd that he was only partially successful. He was very earnest, and the sermon, which we had before heard him give many times, seemed as fresh as at first, many of the illustrations being told with thrilling effect. After speaking for about twenty minutes, his voice seemed to be fast giving way under the great strain to which he was subjecting it, and he wisely closed the discourse. After prayer he announced that a service would be held in the field in half an hour, when Mr. Aitken would preach.

To the field multitudes flocked accordingly, though a good many went away, the second gathering being a good deal smaller than that in the market-place, but still large enough to form an imposing congregation. Mr. Moody having recovered his voice, proceeded thither also, and himself resumed addressing the people, being heard freely by all. He asked and answered the question "What must I do to be saved?" and his words were carried home with such power that a number held up their hands at the close as desirous of being prayed for. An invitation was extended to those who were really anxious for salvation to go to the Public Hall; and upwards of thirty responded, and were conversed with by Mr. Moody and others, and subsequently addressed by Mr. Aitken. The record of such as were saved through the day's services is on high, but, at all events, the good

seed was unsparingly and faithfully sown, to fructify in eternal life, we hope and believe, to many of our Welsh countrymen and women. The weather was beautifully fine, and this added much to the comfort and picturesqueness of the outdoor proceedings.

SERVICES AT ROSSETT.

Next day, the 2nd inst., the pretty little village of Rossett, about five miles north of Wrexham, was invaded by a multitude of people such as, I suppose, it has never witnessed before, and probably never will again. Mr. Moody was advertized to lay the foundation-stone of a new chapel belonging to the Calvinistic Methodist body at 3.45 p.m., and afterwards to give a Gospel address at 4.30 in the park surrounding Mr. Balfour's residence at Mount Allyn, whose guests Mr. and Mrs. Moody had been for some days previously. Early in the day the people began to converge on the spot where the ceremony was to be performed, coming from all points of the compass, and by all sorts of conveyance. The day was dry and warm; the roads were very dusty. A crowd clustered around the intended site of the chapel, and some hymns were given out, but being on the edge of a narrow roadway, only a small proportion of the assembled concourse could get near. Many of them, having nothing to occupy their attention, swarmed into and besieged the three or four public-houses that are apparently deemed necessary to the well-being of this little Welsh village, and, from a flying inspection of these establishments, I am much afraid that much more intoxicating liquor of various sorts was consumed than Mr. Moody would approve of. I saw no signs, however, of excess.

It will not be necessary to give the details of the ceremony of laying the foundation- and memorial-stones, which was performed with great good-humour and anxious care by Mr. Moody and Mrs. Balfour, inconveniently hemmed in as they were by a curious crowd of onlookers. The Scriptures were read by Rev. Mr. Jermán, of Wrexham, and a touching prayer was offered by Rev. Mr. Meredith, the minister of the new chapel.

The ceremony being over, Mr. Moody and the friends who accompanied him drove to Mr. Balfour's fine and extensive park, followed by a multitude of people, which, when completely assembled, must have numbered some 10,000. Here, standing in the carriage, Mr. Moody once more proclaimed the glad tidings of salvation from the story of Nicodemus and his conversation with Christ on the new birth. Mr. Moody was listened to with the most devout attention, and at the close of a long and most earnest address some dozen hands were lifted in answer to his appeal. Mr. Aitken supplied Mr. Sankey's place, in his much-regretted absence, and led the singing as well as offered prayer. Under the circumstances an inquiry-meeting was hardly possible, and the benediction being pronounced, Mr. Moody drove away to Mr. Balfour's house, which was seen nestling among the trees at some little distance. The great crowd slowly melted away, much gratified, I doubt not, at having seen and heard the eminent evangelist, but above all, I hope, more desirous of profiting by "the words of this life" which had been so earnestly, though simply, proclaimed. Mr. Moody cannot fail to carry with him to his own country a fragrant remembrance of the short season spent in Wales, and the honour so universally accorded to him, both for his own and for his Master's sake.

THE GOSPEL IN PORTUGAL.—A meeting was held in the Conference Hall, Mildmay-park, on Friday evening last, to receive information of the progress of the Gospel in Portugal, and to commend to the Lord Mr. J. M. Rendell, who is going to labour as a missionary in that country. Deeply interesting information was given by Mr. Rendell, Mr. M. C. Leite-Rosas, and the Rev. Robert Angus, from Madeira. Captain the Hon. R. Moreton presided. Mr. Rendell is being sent out from the Mildmay Christian Association, in the full belief that he is called to the work by the Lord. Those who sympathize with this effort to introduce one more labourer into a Roman Catholic country, may send their contributions to the Portuguese Evangelization, 4, St. Benet's-place, Gracechurch-street; or to Captain the Hon. R. Moreton, Conference Hall, Mildmay-park, N.

MESSRS. MOODY AND SANKEY IN
LIVERPOOL
FAREWELL TO GREAT BRITAIN.

(BY OUR OWN REPORTER.)

In few of the towns visited by Messrs. Moody and Sankey during the past two years has the work of their hands prospered more than in Liverpool. We call to mind with thanksgiving the wonderful scenes we were wont to witness in the Victoria Hall during the month of February last—the “eager, anxious throng” that waited patiently outside the doors for hours, despite the intense frost and cold that then prevailed; the multitudes who stood on their feet requesting prayer at Mr. Moody’s call; and the long array of anxious seekers who filed into the large inquiry-room behind the platform, filling it to the doors, so that the great hall itself had to be brought into requisition for the same gracious, happy work of pointing the sin-sick, weary souls to Him who alone can give rest. After our brethren left Liverpool for the metropolis, the work of revival was sustained with more than usual vigour and completeness of organization, and amid tokens of the most unquestionable success. The work among the young men of Liverpool, and the efforts that have sprung out of the services held in the Circus, have been simply wonderful, and their results have partially appeared in our pages from time to time—notably in our recent Young Men’s Numbers. The past six months have been very eventful ones in the spiritual history of thousands in Liverpool. In view of this, and seeing that Liverpool was the point of the evangelists’ departure from our shores, it was fitting that their final words of farewell to Great Britain and Ireland should be uttered here. There was, no doubt, a local interest attaching to the meetings on Tuesday and Wednesday of last week, but the occasion was almost a national—I had almost said an international—one. There were friends present from many parts of the country, and Mr. Moody’s long and important farewell address will be read with interest, and, we trust, profit, all over the world, as it was heard by those who were present. It need scarcely be said that the announcement of the farewell services gave great satisfaction, and the demand for tickets for the meetings on Tuesday, the 3rd inst., was far in excess of the supply.

I arrived in Liverpool on Monday evening, having come straight from the interesting services of the day at Rossett. The long train which carried us to Chester was so crowded that I, with about forty others, was fain to clamber into the guard’s van, and take refuge among the heaps of luggage, notwithstanding that the journey had to be performed with scarcely any light and less ventilation. From the landing-stage I proceeded straight to the Circus, which I found well filled with the after-meeting, presided over by that devoted servant of the Lord, Major Cole. One of Mr. Moody’s oldest and best friends, Mr. J. V. Farwell, of Chicago, was giving testimony for Christ in his own unpretentious, but most telling way. Others followed, and before the gathering dispersed there was yet a third meeting for conversation with the anxious, of whom there seemed to be not a few. I could not but thank God in my heart for all that had taken place in the Circus since last I attended the meetings for young men held there, which were then being successfully established by Mr. Henry Drummond.

The noon prayer-meeting on Tuesday at Victoria Hall was very well attended—more largely, I suppose, than usual,—and was a deeply interesting one. Messrs. Moody and Sankey were not present. The Rev. Dr. Lowe presided, and gave a short and very appropriate address from the closing verses of 1 Kings iv. He said he had chosen the passage as a *su tablo* reparation to the services of the day, and this because it directed our thoughts especially to prayer. The incident it relates of answered prayer is especially adverted to in the New Testament as an encouragement for us to pray. This prayer of Elijah’s was emphatically a prayer of faith. Some people think that if we are sure a thing is to come to pass, this at once stops the mouth of prayer. “Why should we pray,” they say,

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“for that which we feel certain we shall have?” But the Christian knows that the blessing promised is given in answer to prayer. It was because Elijah knew the blessing of rain was promised that he prayed to God who promised it. After a very graphic account of this special manifestation of Elijah’s faith, Dr. Lowe said we could surely hear “the sound of abundance of rain.” Have we not already more than a little cloud in the horizon? Has God not already answered the believing prayer of those who, months ago, united to supplicate God’s blessing on the services that were then expected? Have not our prayers been answered more than we anticipated or deserved? How marvellous has been the blessing! How many I have known myself of whom I could testify that they have been blessed. And yet I think there is the “sound of abundance of rain” again. Is there not? Do we not feel that there is a blessing coming to-day? Have we not assembled in the spirit of prayer, however inadequate the measure of it? And do we not feel that this day shall not pass over without showers of blessing descending upon immortal souls? God grant that it may be so, and that it may be an afternoon and evening of much refreshing from the presence of the Lord.

This address and the prayers that followed were felt to be a very appropriate introduction to the memorable gatherings that followed in the after part of the day. It was announced that the Hall must be emptied, otherwise a large number would have remained for the two hours that intervened before the afternoon meeting, in order to secure their places.

AFTERNOON CONFERENCE.

About a quarter to three o’clock, Messrs. Moody and Sankey, with many well-known friends, emerged from the trap-door in the middle of the platform, and were greeted by an audience that crowded every nook and corner of the great building. The heartiness of the welcome found vent in a universal clapping of hands, which, however, Mr. Moody speedily stopped by a wave of his hand. Some kind friends had placed very beautiful bouquets of flowers on Mr. Sankey’s organ—a custom which is, I believe, common in American churches, and, within certain limits, a very pleasant and unobjectionable one. It would be invidious to mention the names of those on the platform without giving all, but it will be sufficient to say that they included most of the local friends of the movement, and many from London, Manchester, &c., and also from Scotland.

In the course of the opening exercises, Mr. SANKEY sang alone two verses of the fourteenth hymn “Tell me the old, old story,”—and here my opinion must conflict with that of the correspondent of a contemporary last week, who asserts that “the *timbre* of Mr. Sankey’s voice is perceptibly impaired.” I was struck with the clearness and rich quality of Mr. Sankey’s tones, and the circumstance was to me most gratifying. It would be no cause for wonder if, after the constant strain of two years’ daily public singing in all states of this changeable climate, his voice should be affected, but as far as I am capable of judging, it seemed on this occasion to ring out with more power and expression than ever. And considering the great work that we all hope lies before our brother in his own and, it may be, other lands, I repeat that this is matter of genuine satisfaction and thankfulness.

Mr. MOODY read part of the 105th and 107th Psalms, and from the 12th chapter of Isaiah, and said he wished to give two key-notes for the addresses that should follow; his turn to speak would come in the evening. The first thing was to praise God for what He had done,—to praise God and not man. He would call to order anyone who attempted to praise man; we want to get man out of sight, and exalt Christ. The next thing was to “advance.” What were they going to do? His faith had grown since he had been in this country, and he did not know why Christians should not go out and possess the land.

The first address was by the Rev. Mr. AITKEN, who said he thought they could not meet in that hall without feeling that the departure of their dear friends for

America very greatly enhanced the personal responsibility of all who called themselves Christians. The blessing which God had been pleased to shower upon his work in various parts of the land had put them on a vantage-ground, for they occupied a better position now than they ever occupied before in this land. He did not believe that the Church of Christ had ever occupied a better position in this land than it did at the present moment; and if that was so, their responsibility must be proportionately heavy. And if they allowed themselves to lose their vantage-ground and slip back into the dull routine of the past, they would have themselves to blame. The question before them was a very practical one, and it was, How were they to push on the advantage? If they were really to avail themselves of the opportunity they must expect further successes. He was apprehensive of Christian people allowing themselves to think that the period of reaction had come—that they had been having such great encouragement that for a little time they must rest on their oars. If they placed themselves in this attitude they would have themselves to thank for it, if God turned the heavens above into brass, and made the earth as iron beneath their feet; therefore he felt it incumbent upon him to sound this note of warning. He thought that their attitude should be this: that they should thank God, and then rush on against the foe with fresh determination, believing that the victory was only commencing, and that inasmuch as God had given them a position of advantage, they must push it on and fight the battle out, until God in his own good time placed the crown of victory on their brow.

How was this to be done? God expected every one of them to come forward with the gospel of grace in their hearts; and if they realized their personal responsibility and went into the battle fully determined to win souls for Christ, England would very soon feel the results of their efforts. He desired to warn them against this season of revival being followed by a period of reaction. Before the present work closed, he thought that ministers of Christ and also lay people, especially those who occupied influential positions, should ask themselves solemnly what were the permanent lessons which had been brought before them in this great movement. Mr. Moody had given himself up to the work of evangelization, and he (Mr. Aitken) could not help believing that the Church of Christ from a very remote period had practically ignored the evangelist's office. They had their local pastors, but he thought that the evangelist was more likely to be powerful in a locality where he was not permanently fixed than in his own country. If they were desirous to see God's work still carried on on a large scale, those whom God had in a large measure gifted with the power of the evangelist should consider whether they could give themselves entirely to the work. He had done so, but he utterly disclaimed all credit on that score. He did not think he should have had the courage to take that step, but domestic circumstances had rendered it imperatively necessary that he should leave his flock in Liverpool. He had, however, long been convinced of this truth that if a man was to be a practical evangelist he must give himself over to the work; and he called upon God's people to take this matter into serious consideration, and say that the great work which had been undertaken must be followed up in all our towns and villages, for he believed that even the villages needed it more than the towns.

A great responsibility also rested on the ministers of Christ. In almost all the places where the wave of blessing had passed, there would be a large number of young converts who had given themselves over to God and wanted something to do. Their duty at this moment was to set all those young Christians to work. There were a great many ministers who fall into the mistake of trying to do all the work themselves. What was wanted to be done was to find specific spiritual work for those who had given themselves to God, and encourage them; and he wished to point out that unless this was done they must be the last persons to find fault with those extravagances which otherwise must develop them-

selves. If, instead of young converts being taken by the hand, they were left in the rear and not given any kind of encouragement, the result would be that they would either draw themselves up in their shells altogether, or rush into the opposite extreme.

It seemed to him that now was the golden opportunity; and unless they got their young Christians to work they would have to regret it to the end of their days. If after the departure of their American brethren they resolved to have a holiday time of it, then good-bye to their usefulness, and God's blight would rest upon them instead of God's blessing; whereas if they put themselves into God's hand, depend upon it this wave of blessing which had swept over the land was but the beginning of good things. He closed his stirring and practical address in the words of Wesley, which, he said, used to be sung at the close of his conferences:—

“A rill, a stream, a torrent flows,
But send the mighty flood;
Awake the nations, shake the earth,
Till all proclaim Thee God.”

The Rev. A. N. SOMERVILLE spoke next, and it is not too much to say that the meeting was fairly electrified, as “the old man eloquent” poured out the wealth of his declamation and illustration in a perfect torrent of burning words, accompanied by highly dramatic and expressive gestures. He said Messrs. Moody and Sankey did not want them to occupy time by throwing their arms round their necks and kissing them, but they had given them the motto, and that was to “advance.” What, he asked, is our great encouragement? “All power is given unto Me in heaven and earth; go ye therefore and teach (or disciple) all nations.” Just before Christ ascended He said, “Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me in Judea and Jerusalem, and unto the uttermost ends of the earth.” Why did the Lord Jesus tell us He had received all power? That He might confer power upon us. Mr. Somerville recounted the exploits of the mighty men in the days of the Judges, upon whom the power of God fell and proceeded. The day has come when it will not do for us to remain within this little isle. Larger efforts must be made to proclaim Christ's name throughout the world. We read that Alexander the Great, while a young man (he died before he was thirty-two), crossed the Hellespont with only 35,000 infantry and 5000 horsemen. He had provisions and money to last them only one month, yet they went forth and took possession of the world. What! Is Alexander the Great to be always spoken of as the only man who can do the like of this? Is Jesus Christ not strong? Why should we not gather round Him, and in the power of his Spirit take possession of the world? We must not only send out men to engage in this blessed work, but the whole Church must by prayer and sympathy, by the voice of encouragement, and by liberal support, work together as one man for this great end. When I was in India, I felt that wherever I went I was borne up by the sympathy and prayers of many dear friends in my own city of Glasgow, in Edinburgh, in London, and in many parts of the world besides, and I was strong through their sympathy. If a man is sympathized with and encouraged in that way, he will do twice as much as he would do otherwise. Mr. Somerville illustrated the power of sympathy by telling how Alexander the Great was traversing a desert with his followers, who were suffering greatly from thirst. Some one brought him a little water in a helmet, and as he was about to partake of the precious refreshment, he looked towards his followers, and seeing their sufferings he refused to drink. His men were roused to action by the sympathy thus shown by their leader; they put their spurs to their horses, and sped on to a place where relief could be found. Speaking of the necessity of humility in Christian work, he quoted a beautifully apt simile, in the use of which he seems to excel. He said the Rhine before it reached Basle received no fewer than 1200 tributaries. How was this? It was by *keeping at its lowest level*. If it had

not, these streams would have flowed somewhere else. He roused the audience to such a pitch of excitement, that when he sat down they burst into applause, which no attempt was made to suppress.

Mr. SANKEY then sang "My Prayer," a beautiful hymn of consecration, which we printed at length in our issue of July 8, on the occasion of Mr. Sankey singing it at the Victoria Theatre, in London. He prefaced it by saying that we would be able to go out and work better if we had the blessing of which the hymn told.

Dr. BARNARDO then gave an address, in the course of which he said the question was frequently asked, "How shall we reach the masses?" He knew of only one answer: "Go and preach Christ to them." That must be the bait; but there must be something more than that. Not only must they preach Christ in his boundless love to a dying world, but there must be the hook—such an application of the truth as should enter men's hearts and draw them to the Saviour. What was the great prerequisite to success? It was given in the two words of our Saviour, "Follow me." That was the secret of successful service: there was no royal road; their brother, Mr. Moody, had no knack in it. God help them to follow Christ, that they may be truly fishers of men.

Mr. MOODY now called for accounts of the work among the young men, and requested Mr. Drummond to speak first, as he had been very closely associated with this part of the work.

Mr. DRUMMOND said he wanted to tell Messrs. Moody and Sankey, before they went back to America, that it was very far from the thoughts of the young men to fold their arms and say they had done enough. He compared the work of the young men to one of the minor shows that followed a travelling circus; but though the great tent was soon to be struck, and the large show to be removed, the minor show would remain and go on more vigorously than ever. They were going to advance and try to win the young men of the United Kingdom to Christ.

Mr. STALKEB, of Edinburgh, said he felt that the past two years had been years of great importance to the whole country, and would be remembered for many years to come as great years. One thing that had made them interesting and memorable was that religion had been made respected among the young men of the country. Young men had been apt to look down upon evangelical religion; but in the part he came from they dared not do that now, because in all classes of the community the very backbone of these young men had been won to Christ, and they were bearing themselves so in the ordinary business of life that it was impossible for those around them not to respect them. He never thought of this movement without his mind wandering away into the future; and he thought not only of the number of men who had been saved, but of the young men who were devoted to Christ going on in their various spheres—in the family, in social intercourse, in business, at the University, in their shops, as clerks, and in all the different walks in life—distinguishing themselves, and showing that their Christianity, instead of keeping them back, was helping them on; that their spiritual regeneration had been at the same time moral and intellectual regeneration; and that they were determined to be men in all the departments of life. He read often with pity the remarks made by some, of the weakness of those who took part in this movement. At the University of Edinburgh, last April, there were only six or seven men who secured first-class honours, and three of these were head and shoulders in this work. Only one man got what was called a "double first," and that man he had heard addressing these revival meetings. That was the kind of revival of religion they were having now; and he thanked God for it with all his heart, for their preaching to young men was far more effective if they could show them that their religion was making them get on well in business and do their business well, and come to the front in the ordinary walks of life. Let them seek to serve God by doing their work thoroughly, and at the same time, standing on that vantage ground, exhort all their brethren to get that which had made men of them.

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Dr. ZIEMANN, of Manchester, then briefly addressed the convention, pointing out the Evangelical work that was being carried on in Manchester, and said that many young men in that city had taken part in the movement, and were determined to carry it on to victory. He asked those whom he addressed to continue the fight, and let their watchword be "Victory."

Mr. D. M. DRYSDALE announced that boxes were placed at the doors, in order that those who wished might contribute to the expenses, in connexion with the Hall, still unpaid.

Mr. MOODY remarked that only £1500 was required, and they would please leave it in the boxes as they went out. If they did not they would require to take up another collection at night. They did not want to leave Liverpool in debt.

The doxology was then sung, and the meeting terminated.

THE EVENING MEETING.

In a touching chapter of family biography, that Mr. Moody was wont to use for illustration, he spoke of Thanksgiving Day in America, the observance of which brings all the scattered members of the household together. We were strongly reminded of this by the great gathering of friends who had come from far-off parts of the country to be present at the farewell services and departure next day. Many who had taken an active part in the London services came down expressly to say good-bye to their Evangelist brethren, and not a few had come from across the border, as well as the other English towns.

We have seldom had to record anything else but crowded meetings in connection with Messrs. Moody and Sankey's services, but this last evening meeting of all must have been—if that were possible—more crowded than any. As one of the local papers of next day puts it: "Every inch of space where a person could sit, or stand, or crouch, was occupied." As a consequence, the heat was exceedingly great, and in order to obtain more ventilation, some resorted to the dangerous expedient of breaking the windows. As the hall was filled to overflowing long before seven o'clock, the time was profitably used in singing the well-known hymns, in prayer, and in the delivery of short addresses by various friends.

Messrs. Moody and Sankey duly appeared, and after the opening exercises Mr. MOODY made a short statement as to the Hall which had been bought by the Committee, and appealed for a liberal collection, in order that the debt still existing should be cleared off. The collection was taken, and amounted, it was stated, to a considerable sum.

Mr. SANKEY sang, "I am praying for you," and before doing so he said: "When we are gone from among you, we hope that you will remember to pray for us, as we will surely remember to pray for you. Pray God that He may use us in our own dear land as He has used us here, and even more abundantly. May the blessing of God rest upon the singing of this hymn to-night." This hymn, of which we have before expressed our admiration, was sung very touchingly by Mr. Sankey, amidst the almost deathlike stillness of the vast congregation.

Mr. MOODY then commenced his address, which the length of our notice compels us to hold over. A full report will appear in our next issue. He spoke for more than an hour, but to the very last there was the most rapt attention. By some means the gas could not be lit, and as the fading twilight deepened into darkness, the scene became intensely solemn, as Mr. Moody's earnest and sometimes faltering words fell on the hushed and eagerly attentive multitude. At the close of his address he offered fervent prayer. He besought God's blessing on England and America, on the work among the young men, and on the ministers, his utterance anon being stayed by his evident emotion. Both during the address and the prayer the tears of the audience flowed freely, and, if the darkness had not in some measure prevented it, the closing scenes would have been most affecting.

Mr. SANKEY's voice found expression for the last time in the farewell hymn which he has sung at many of the

towns visited, though not in London. We give it, with music, on another page, because of its memorable associations, and because we know that many of our readers desire to possess a copy of it. As Mr. Sankey sang it, by the light of a candle, to the justly popular tune of "Home, Sweet Home," the audience was much moved. It was the last time many of them will probably hear Mr. Sankey's voice, and we are sure none of those present will be able to forget it.

Before the meeting was dismissed, Mr. DRYSDALE, the Secretary of the Liverpool Committee, announced that the hall would be opened for continuous services in October next, and that Mr. Aitken had agreed to take the first week, commencing Sunday, October 3.

Mr. MOODY stated during his address, and much to the satisfaction of many, that a service, chiefly for young men, but open to all, would be held next morning at half-past seven o'clock.

On Tuesday evening, after the general meeting, a few friends gathered at the Compton Hotel, and two or three hours were spent in an informal conversation on the subject always uppermost in Mr. Moody's thoughts—the best way to benefit young men—to conserve and utilize in the way of righteousness, for the glory of God and the good of men, the young manhood of Great Britain, America, and the world. Happily, Mr. Shipton, the Secretary of the Young Men's Christian Association, was present, and he entered heartily into the feeling of all present that the time and opportunity had come in the providence of God, for that Association to take a more decided stand than it has ever yet done, as an aggressive organization for the evangelization of young men. It was felt that the various branches throughout the country may become much more closely and intimately allied in Christian work than hitherto, and that as so very much depends on the secretaries, as to the tone and conduct of each branch, it was felt to be of the first importance that those who occupied a position of such influence and trust should be men qualified for their office by capacity and education, as well as by Christian character and consistency, and that they should be adequately remunerated. Mr. Moody remarked concerning this, that it is easier to raise £500 a year for a well-qualified man than £100 for an inferior one; for people will give liberally and willingly in the one case, but grudgingly or not at all in the other.

The conversation turned upon Manchester, and the amount of influence for good which one man may exercise was remarkably illustrated by the effect of Dr. Ziemann's devotedness and energy upon the noon prayer-meetings, and the evangelistic work generally, since Messrs. Moody and Sankey's departure from that city; and it was felt by all that men like Mr. Henry Drummond, whose conduct of the young men's meetings had so well supplemented the work of our American brethren, are needed in order that the Young Men's Christian Associations throughout our land should develop the power and usefulness which lie latent in them. Mr. Moody also mentioned the case of the Young Men's Christian Association at Washington, which some years ago was in a declining condition, but soon became one of the most important and successful branches in all the United States, under the leadership of its present secretary (Rev. G. Hall), who was induced to give up his position as a Wesleyan minister, in order to devote himself to this no less honourable and influential ministry. When it was proposed to offer him the post of secretary, some objected that he was a Northern man, and would be unpopular in a Southern city; others said that, being a Methodist, he would be objectionable to those of other denominations, but the fact that a man's personal fitness outweighs all difficulties as to his circumstances and surroundings, was signally proved in this case, for soon this excellent young man (whose acquaintance, by the way, it was our privilege to make at Round Lake six years ago, and who has been our fast friend since) was surrounded by a numerous band of young men as devoted as himself, who were so much attached to him, that when he was wanted for another sphere they absolutely refused to let him go.

We believe that if one thing more than another will induce Mr. Moody to return to Great Britain, it will be the desire to weld together its Christian young men into a band of fellow-labourers, that, by the operation of the Spirit of God, shall be in the midst of many peoples as a dew from the Lord, and as a lion among the beasts of the forest. And to tell the truth, we expect that it will not be years before we see our brethren again amongst us.

In the course of the evening Mr. Moody gave away to his numerous friends about one hundred copies of "All about Jesus," with his autograph inside. This volume has just been published by his special desire.

THE LAST SERVICE IN ENGLAND

was held by Mr. Moody on the morning of their departure, so that we may say they left our shores "with their harness on their backs." Mr. Sankey was not present.

The hall was opened at seven o'clock, by which time considerable crowds had gathered at all the doors, and before Mr. Moody made his appearance at twenty minutes past seven there were some 5000 or 6000 persons in the hall. After praise and prayer by Mr. JAS. MATHIESON, of London—

Mr. MOODY read part of the first chapter of Joshua and twenty-sixth chapter of Leviticus. He proceeded to give a short address to the young men, the first part of which was an earnest plea for a systematic study of the Bible and Bible characters, and for union with some organized body of Christians. He also urged on them the necessity of having some definite work to do, and not to attempt too many things at one time. "I have been wonderfully cheered," he continued, "during the past months by the tidings coming from Liverpool. I want to say from the depths of my heart, God bless you, young men. The eyes of Christendom are upon you. Perhaps there has not been a place where the work has been so deep and thorough as the work here among the young men. I believe it was in answer to the prayers that went up for it when we were here six months ago. And now, as we cross the Atlantic, it will cheer us as tidings come that the young men are still advancing. Do not fold your arms, and say, 'We will have a good time next fall.' God is just as ready to work in August as in July. If some have gone out of town on their holidays, the work should not stop; I think it is the best time to work when many are away. Every man ought to be worth the five or six that are away. Then the work will go on. The great revival at Pentecost was in the hot weather, and also in a very hot country. People think there cannot be any interest in the warm months; but if the prayer goes up to the throne, God does not look to see what month it is. He is as ready to bless in one month as in another. Let me give you the watchword we had yesterday afternoon—'Advance.' I hope there will be a fresh interest awakened in Liverpool as there has been in Manchester. I do not know of anything that has encouraged me more than to hear of the work going on in Manchester for the last six weeks. I hope Liverpool and Manchester will shake hands in carrying on the work, and let the lies of those sceptics who say it is only 'a nine days' wonder' be driven back. I cannot talk longer. I say from the depths of my heart, I love you; God bless you, and may the power of God come upon you this morning afresh."

In his prayer that followed, Mr. Moody made special reference to the work being carried on by Major Cole in the Circus, and he afterwards made some remarks, urging all to support and help on these labours.

After the hymn, "Free from the law," had been sung, Mr. ALEXANDER BALFOUR said, "I do not know whether I am the proper person on behalf of this audience to say good-bye to our dear friend, Mr. Moody, and our absent friend, Mr. Sankey; but I feel that there must be some mouthpiece to say to them what we really do feel. We thank them from the bottom of our hearts and souls for what they have come here and done. Unless Mr. Moody had been a man like a cannon ball for hardness of material, for directness of aim, and for strength

of will, he could never have done what he has been privileged by God to do. His wisdom has been conspicuous in discovering this—that our young men in Liverpool and elsewhere in this country have been greatly neglected, and in choosing them to be, for the future, not merely the recipients of God's grace but the distributors of it. I do feel that Mr. Moody, in having given so much attention to our young men, has really done the right thing. Many know that Liverpool has been a curse to young men. They have come here and been led astray into all kinds of mischief and wickedness. How many broken hearts are there in this country because of the mischief done to young men in Liverpool! On behalf of the mothers and sisters of this country, I want to give Mr. Moody the most heartfelt vote of thanks that it is in my power to convey; and on behalf of thousands who shall be influenced by the young men in Liverpool, I want to convey to him the tribute of gratitude for what he has done. As President of the Young Men's Christian Association, I want to say this: that it is our purpose as young men to go on with the work; and, by God's grace, we shall not go back, but advance in our endeavour to do our duty before God and men."

Mr. MOODY, in reply, simply said, "I will now shake hands with you all in the person of the President of the Association;" and, the meeting having been closed, he returned to the Compton Hotel, surrounded by a large crowd, which sang "Hold the Fort" and the "Doxology" in the street in front of the hotel. Many of them lingered there during the hour and a half that elapsed before Mr. Moody, Mrs. Moody, and family, accompanied by a large number of friends, drove away to the landing-stage. They were followed by the enthusiastic cheers of the assembled multitude. Mr. Sankey stayed at the residence of a friend, and so escaped much of the popular attention that Mr. Moody had to undergo.

THE DEPARTURE.

The following account is from the local papers of the 5th inst.:—"A special tender was provided for the conveyance of the evangelists and their party to the *Spain*; and Mr. Sankey, who spent the night at Edge-lane, and most of the friends, went on board of it shortly before Mr. Moody. As Mr. Sankey passed across the landing-stage, upon which a large number of people had assembled, he was warmly cheered.

"There was a large gathering of people in front of the Compton Hotel to see Mr. Moody leave. His cab drove up shortly after ten o'clock. Mrs. Moody and their children entered the vehicle first. As Mr. Moody emerged from the hotel, a hearty cheer arose from the crowd, and people rushed to the door of the cab on each side to shake hands with him, and bid him good-bye. The cab was, however, immediately driven away to the stage, amidst renewed and warm cheering. For some time prior to the hour at which the special tender was to leave for the *Spain*, people began to assemble on the Prince's pier and the landing-stage, and when Mr. Moody arrived there were several thousands present. A wide strip of the stage was kept clear by the police for the party to walk to the tender, and as Mr. Moody went on board he was heartily cheered, which he acknowledged by bowing. When the company were all on board the tender steamed away. As it passed down the river the people upon the pier and the landing-stage cheered with increased heartiness, and waved their hats and handkerchiefs. Their example was imitated by the people on the ferry boats moored at the stage or crossing the river; and when the cheering had somewhat subsided the people on the stage struck up one of the well-known hymns. Mr. Moody and Mr. Sankey acknowledged this hearty farewell from the bridge of the tender by repeatedly bowing. The sorrowful countenances of many of the people showed that it was with no ordinary feelings of regret that they saw the evangelists going away. Arrived on board the *Spain*, which is one of the largest and finest of the Atlantic steamers which sail from Liverpool, Mr. Moody and Mr. Sankey were introduced to Captain Grace, the commander, and their friends were shown the cabins which had been reserved for them. They are in the most comfortable part of the vessel, namely almost amidships.

"The tender reached the *Spain* about an hour before the time for the good ship to weigh anchor, and the interval was fully occupied in taking leave of the evangelists, and in

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receiving from them or conveying to them parting words of comfort and encouragement. Mr. Moody again urged those who have been his fellow-labourers in this and other districts to remain united, and to carry on the work with courage and determination; whilst, on the other hand, there were very numerous expressions of the hope that a success equal to that of the last two years may attend the evangelists' labours wherever and whenever they may be resumed. Many of the leave-takings, from their intense earnestness, were very affecting. Only when the *Spain's* anchor was being raised, and the tender was upon the point of starting, could many of the friends tear themselves away. As the last of the people 'for the shore' were leaving the ship, those who were already on board the tender sang the hymn, 'Safe in the arms of Jesus.' As the *Spain* moved slowly down the river, the people in the tender, which was still alongside, cheered heartily, and the passengers on board the *Spain* replied with another cheer, and the waving of handkerchiefs and hats. As the *Spain* passed on ahead, the people in the tender sang the hymn 'Hold the Fort,' and afterwards the hymn 'Work, for the night is coming.' Mr. Moody and Mr. Sankey stood at the bulwarks of the *Spain* and bowed and waved their handkerchiefs until the two ships were out of sight of each other. Shortly before the tender reached Liverpool, prayer was offered up on board by Mr. R. Radcliffe and other gentlemen for the safe arrival of the evangelists at their destination, and for the subsequent success of their labours, whether carried on in England or America.

"The weather yesterday morning was anything but pleasant. A thick haze hung over the river and the bay; and as the *Spain* was leaving, rain began to fall, and continued for some time. The water was, however, perfectly calm. The travellers seem to have a prospect of fair weather on their voyage, which has been a matter of some anxiety to their friends, since it is known that Mr. Moody is but a poor sailor."

"Among those present at the leave-taking were Messrs. T. Stone, J. E. Mathieson, R. Paton, R. C. Morgan, R. Scott, W. A. Shipton, T. A. Denny, Castle Smith, Arthur Kinnaird, jun., J. Sands, M. H. Hodder, Hugh Matheson, Dr. Barnardo, all of the London Committee; Mr. Caupell White, Glasgow Committee; F. Midwood, Dr. Ziemann, W. Caddell, James Boyd, J. S. Stewart, Isaac Hoyle, Jeremiah Garnett, and J. B. Brierley, of the Manchester Committee; R. Lundin-Browne, Edinburgh; W. Wilson, Kendal; R. Bennett, York; Rev. W. Baxter; Rev. J. Baillie, Rector of Wyvenhoe, Essex; Mr. Wm. Atchison, Kilburn Priory; William Somerville, Glasgow; J. R. Somerville, Langham; Rev. W. Callan, Swansea; Rev. A. N. Somerville, Edinburgh; Mr. H. Drummond, Stirling; Major Cole, Chicago; Rev. W. H. M. H. Aitken; and of the Liverpool Committee, the Rev. T. Mapherson, R. J. Lundie, A. M. Symington, Messrs. C. E. Dixon, A. Balfour, D. N. Drysdale, J. Houghton, H. A. Colville, R. Radcliffe, Nash, &c. Mr. J. V. Farwell, of Chicago, President of the Young Men's Christian Association in that city, went out in the same vessel."

A friend who goes out as a passenger in the *Spain*, writing from off Queenstown, says:—"All is well on board through the mercy of God. We had a little Bible reading last night and prayer. Many of the other passengers came round us to listen. I can see Mr. Moody expects great things on the voyage; the Lord grant him all that sail in the ship."

[At the conclusion of Mr. Moody's long address on Tuesday evening, which we are compelled to omit this week, he invited the young converts throughout the country to write to himself and Mr. Sankey, as, for the next two months they would be resting and would have time to read communications that would cheer them on in their future work. Mr. Moody's address for the next two months will be Northfield, Massachusetts, U.S.A., and Mr. Sankey's, for the same period, Newcastle, Lawrence County, Pennsylvania, U.S.A.]

CHICAGO.—Mr. Wm. Clark, of Bristol, who is well known as an earnest servant of Christ in the district of Cheddar, Somerset, where he has taken a great interest in twelve village churches for over thirty years, writes from Chicago, saying that on Sunday, July 18, he preached in Mr. Moody's church and was enabled to cheer the hearts of those who have been deprived of Mr. Moody's ministry, in order that he may carry on the work the Lord gave him to do in this country, by bearing testimony to the great and blessed results of that work as witnessed by him in Dublin and other places, and also of the lasting character of the blessing. In the afternoon of the same day he addressed about 1000 children belonging to Mr. Moody's Sunday-school. It was a time of refreshing.

MAJOR COLE AT LIVERPOOL.

AFTER a very brief season of rest, caused by the closing of the Victoria Theatre services, our dear brother Major Cole, with his devoted fellow-helpers Mrs. and Miss Cole, have, in the providence of God, been led to labour in Liverpool. They held services in the now well-known Circus in Whitechapel for a week previous to Messrs. Moody and Sankey's farewell visit, recorded elsewhere. The leading of God's gracious hand has been very manifest in connexion with their labours, though they have been conducted without much publicity, and under the disadvantage of not having been previously announced.

The opening services were in connexion with the young men's meetings, still carried on at the Circus with vigour and success. Our readers know that the young men's meetings have been one of the most distinguishing features of the Liverpool movement, and the almost endless ramifications which they have now assumed are just so many causes for thankfulness and gratitude to Him who worketh according to the counsel of his own will.

At these gatherings of young men it is a matter now of nightly occurrence to hear them asking prayer for their relatives who are still outside the Saviour's fold. The thought suggested itself to Major Cole that his opportunities of usefulness would be extended if the meetings were of a general evangelistic character, open to all, so that those fathers and mothers, so earnestly prayed for, might be induced to attend, and thus be in the way of receiving the blessings sought for them. This arrangement was carried out and adhered to during the remainder of Major Cole's stay, and with the happiest results. Not being largely advertised beforehand, the meetings were permitted to advertise themselves, which they effectually did—a leading factor in this being the really exquisite singing of the Major, his wife, and daughter. We cannot help expressing our infinite thankfulness that the easy-going, comfortable conventionalities of the time have not prevented Mrs. and Miss Cole from laying their rich gifts of sweet song at the Master's feet. He has given them ample and enviable reward, and we would that many more of our mothers and sisters on whom this precious and powerful talent has been lavishly bestowed had sufficient constraining zeal to make them employ their leisure hours in singing for Jesus. The experience of the past two years has proved that there is no bait more successful in bringing sinners into the Gospel net than that of sweet and sacred song.

A few details of some of Major Cole's services will be interesting and cheering to our readers. On Saturday, the 31st ult., he held a meeting at noon in one of the chapels close by the docks for the labourers there, and we have the most gratifying assurance that every unconverted person in this considerable gathering of these sons of toil openly confessed their desire and determination to take Christ as their Saviour. At the evening meeting in the Circus the Major's theme was the sublime story of the Cross, pictured by the uplifted serpent in the wilderness. The effect produced was intensified by the singing of the appropriate hymn "Look and live," as a trio. Many expressed their willingness to follow this invitation so sweetly offered, and the week closed with a time of real and earnest ingathering of souls.

On Sunday week an afternoon service took place in the Circus, attended chiefly by carters and their wives, when Major Cole had the opportunity of confirming the faith of many he had met at the docks the day before. The meeting of Sunday evening was signalized by a circumstance so remarkable that it deserves a somewhat detailed recital. Major Cole had spoken of the Prodigal Son, his picture of whom is about as realistic and striking as Mr. Moody's never-to-be-forgotten story of the Crucifixion. Then he, with Mrs. and Miss Cole, sang that most tenderly touching invitation to "Come home," that used to send a thrill through our whole frame when sung by Mr. Sankey at the close of some of Mr. Moody's searching addresses. Then arose a man, whose story, as told by himself, was a real and actual translation of the Major's address. The narrative produced an effect on the audience which cannot be conveyed by means of printer's ink; we can give but a bare outline of it, as a testimony to God's sovereign and wonder-working grace, though it will suffer much in the telling. He had been a prodigal son, he said, and every word almost of Major Cole's description was true of him. When quite young, he gathered together all he could, left his wealthy father, and ran away to America, where he plunged into all manner of sin. When the Civil War broke out, he enlisted, went through the war, and nearly lost his life. One day he went into a prayer-meeting in New York,

where some one spoke kindly to him, and prayed with him. He was enabled to arise and return to his heavenly Father, like the prodigal in the parable, and now he was on his way back to his earthly father. This father had paid lots of men to seek him out in America, but the first communication from home that had reached him for twenty-four years, was a letter from his sister, inviting him home; that he received before leaving America. He had only been landed in Liverpool seven hours when he attended the meeting in the Circus, and Major Cole's address had come home to him so much, that he could not help telling his story. As may well be supposed, this eventful history, coming after the graphic address of the speaker, and the loving invitation so sweetly sung, had a great effect on the audience that crowded every corner of the Circus, and the meeting showed more substantial results than any that had gone before.

On the following evening (Monday), Major Cole gave a Bible-reading on "Christ the Rock," and, accompanied by Mrs. and Miss Cole, sang the grand old hymn, "Rock of Ages," to a new and beautiful melody written by the wife of the well-known American singer and composer, Mr. P. P. Bliss. About fifty rose for prayer at the close of the first meeting; and a second meeting elicited some very striking testimony. Among those who spoke was a sailor, who said he was once the vilest of wretches, but Christ had forgiven him his sins. He was now on the *Spain*, the steamer by which Messrs. Moody and Sankey were going to sail to America, and he stated his belief that all on the vessel would be converted, in answer to the many prayers that had gone up on high. He said there was no back-door on board ship by which one could escape; he must either be out-and-out for Christ or for the devil. The value of the testimony-meetings can scarcely be realized. They give an opportunity to the young converts of confessing Christ before others, and by thus hearing their own voices they are able to shake off the timidity which often prevents young Christians from engaging in any service for the Saviour.

Major Cole will continue to hold services in the Circus for some time longer, and we bespeak the believing prayers of our readers that his earnest labours and those of his wife and daughter may be a source of spiritual blessing to many.

MR. MÜLLER'S ORPHAN HOUSES.

We are glad to be able to state, from a communication direct from the New Orphan Houses, that the outbreak of typhoid fever with which they have been visited is apparently on the decline. The cases have been severe, and as many as 500 attacked; out of this number only twelve have died. The statement published in some of the London papers, as to the non-use of preventive and remedial measures, is altogether false. All that the medical chief, Dr. Eubulus Williams, judged desirable in the way of disinfectants and isolation has been carried out with scrupulous care from the first, and the patients visited twice, and even three times a day. The majority are convalescent, and "for some days past," a local paper says, "they have had no fresh cases." Thus we may trust that this heavy affliction will soon be one of those in the past, of which Mr. Müller is so able to say—"The Lord delivered me out of them all." We are sure that our readers will continue to plead with God on behalf of the institution; and for all-needed faith and patience for its directors during this time of added responsibility and anxiety.

MILDMAY PARK CONFERENCE.—The official report will shortly be published, and will contain verbatim reports of the addresses. Intending purchasers should order it at once, as the number issued is limited to the number ordered. (See *adv.*)

ASSAM AND CACHAR MISSION.—It is not perhaps generally known that in these two provinces there are some hundreds of our countrymen scattered abroad in groups of two or three, engaged in tea-cultivation. The gardens are too far removed from stations where chaplains are located to permit of their benefiting by their ministrations; and cases have been reported to this Society where individuals have been for several years without seeing a minister of the Gospel. Many parents whose sons are thus situated have appealed to us, expressing their deepest anxiety, and entreating us, if possible, to meet this case of spiritual destitution. Cut off from all the means of grace, and breathing the pestilential atmosphere of heathen influences, and that not only for months, but for years, no one surely will deny that there exists a loud call for this attempt to send "the water of life" to those young men who are spending their best days "in a dry and thirsty land, where no water is."

Wimbledon.

HENRY FOUGETT, Hon. Sec.
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INCIDENTS IN THE INQUIRY-ROOM.

As one of the workers in the inquiry-room at Camberwell during the time of Messrs. Moody and Sankey's recent visit to the South of London, I met with some incidents of go interesting a character that they may be acceptable to your readers, and form another quota to the increasing testimony of the fruitfulness of the labours of our beloved brethren.

At the close of one of the afternoon Bible-readings I took up a position at the door of the inquiry-room, when, shortly, a little girl of some nine years of age, looking in at the door, asked me whether she might go in. I asked her if she was in search of any friends.

Her reply was—"I want to love Jesus."

I told her Jesus already loved her, and, taking her by the hand, I led her to a chair, and asked her what inclined her to seek Jesus?

She looked up, and said—"I like to sing the hymn 'Jesus loves me,' but every time I sing it I think that Jesus cannot love me because I know I am a very naughty girl." With tears in her eyes, and with an earnestness that drew out all my sympathy, she, after a pause, continued, "A little girl I know was converted here last week, and she is so happy, and I want to be converted."

We sat, read portions of God's Word, and prayed together, and, as we knelt, she turned to me, her face lit up with the sweet smile of experienced happiness, and said, "Jesus is my Saviour now." I gave her a little book, told her to speak to Jesus in prayer, promised to remember her at the throne of grace, and we parted, but not without my obtaining her address. I have seen her since, rejoicing in and telling others of the love of Jesus.

One afternoon I met with a man whom I had known as a frequenter of a Mission Hall in the neighbourhood; one who was only led to attend this meeting as a means of passing away the time, having met with an accident resulting in the loss of two of his fingers, which made him unable to work. I felt this was the time to get to close quarters with him. I asked the Master to give me the word suitable for the occasion; and then, fortified by this preparation, I led him into conversation. He had not been able to hear much of Mr. Moody's address, consequent on the distance he sat from the platform, and he being hard of hearing. I induced him to enter the inquiry-room, and as we sat down a minister of the Gospel sat down with us. We spoke to him of sin, its consequences, and yet how those consequences may be removed by the work of Christ. But he said, "I have always lived a good life; I say my prayers, and I know what is right." We showed how that his best works were only as filthy rags in the eyes of a perfectly holy God. But yet he stood upon his self-righteousness, and we parted with no visible result. I lost sight of him, as he ceased attending the Mission Hall where I had met with him. I continued in prayer that that man should see his position as a condemned Pharisee, and be able to put on the righteousness of Christ. Passing through the street I met him, and as we came up to each other, I felt that he had a tale to unfold. He told me how that he had been led to think of the words spoken in the inquiry-room; that he felt he was a sinner before God, but he could not trust Christ for his Saviour. I talked with him for some time, and left him with the hope that he is now earnestly seeking that Saviour, the only righteous One.

I have in my note-book other incidents of an interesting nature, which I may relate in your pages at a future time.

R. S. C.

MR. H. VARLEY IN EDINBURGH.—Mr. Henry Varley, of London, has been holding services in the Music Hall in Edinburgh. These have consisted each day of a prayer-meeting at 7 a.m., a Bible reading at 3 p.m., and a Gospel address at 8 p.m. These meetings have been well attended, and yesterday afternoon a very large gathering assembled, while at 6.30 the hall was crowded in every corner, and hundreds turned away unable to gain admittance, so great being the crowd that the outer doors had to be shut. At this meeting a deep impression rested upon the immense audience, and Mr. Varley spoke with great power. An after meeting was held, to which the bulk of the audience remained, and after Mr. Varley's address and earnest appeals very large numbers rose to their feet to testify that they had received blessing, while many rose to state that they were in anxiety. Mr. Varley also addressed the free breakfast meeting in the Forrest-road Hall yesterday morning. Many of these poor people assembled here were melted to tears. He also addressed a crowded meeting in Bristo-place Church in the forenoon. Mr. Varley goes on to-day to Glasgow, where he is to conduct services for some days.—*Daily Review*, August 2.

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EVERY DAY.

EVERY day look unto Jesu's face,
Every day fresh beauty seek to trace,
Waiting to catch the beamings of his grace,
Every day.

Every day from fever and from toll,
Where unbelief and pride for ever moil,
And dirt and dust the pilgrim raiment soil,
Every day.

Every day to pastures fresh and green,
Where peacefully doth flow that tranquil stream,
In which the Shepherd's face is ever seen,
Every day.

Every day from men and books to God,
Thy heart submissive to his loving rod,
Thy feet afresh with pilgrim sandals shod,
Every day.

Every day to silence calm and sweet,
Where peace awaits the lowly heart to greet,
And Patience stoops to bathe the weary feet,
Every day.

Every day from wounds and cries and tears,
The mystery and sorrow of the years,
To his sweet feet whose love faith's vision clears,
Every day.

Every day some act of kindness done,
Some little vict'ry for the Master won,
Some lesson learnt, or word in patience sown,
Every day.

Every day a fresh launch from the shore,
Towards that sweet land faith loveth to explore,
Where parted friends shall meet and part no more,
Every day.

W. POOLE BALFERN, in *The Freeman*.

SHELTERING HOME, LIVERPOOL.

ALLOW me to mention that another party of fifty of the waifs and strays of our streets has been gathered in by Mrs. Birt, of the Byrom-street Home, who sails with her little band in the (ss) *Hibernian* for Halifax, Nova Scotia, on Tuesday next, August 11. If such efforts as Mrs. Birt is engaged upon be needed anywhere, they are surely needed in this degraded, neglected town, where drunkenness so prevails, and where, in consequence, so many helpless children are drifting about.

The *Hibernian* takes our second party for this year, each of them with its sorrowful little history of misery and want. How cheering to think there are happy homes of plenty awaiting them in Nova Scotia. Thanks to the many Christian ladies here who have helped, each child is provided with its own outfit, and carries with it to its new relatives every article of dress it requires.

The kind and able friend to the Institution, Colonel Lawrie, of Halifax, Nova Scotia, is expending his best efforts to secure the likeliest homes for these children, where their training, begun here, will be continued. Colonel Lawrie's supervision of the whole enterprise is unceasing.

Mrs. Birt proposes to visit every child she has taken out to Nova Scotia before she returns, and she expects to have a very cheering account to bring home. May I ask the prayers of your readers, that Mrs. Birt and her coadjutors may get heavenly guidance and help, and that she and her party may have a safe passage.

Liverpool, August 6, 1875.

ALEXANDER BALFOUR.

BEDFORD.—A new building to accommodate 350 people, called "Bedford Hall," has recently been built in a very populous and hitherto neglected part of the town. It was opened on the 18th ult. by a service, at which Mr. W. Holmes preached to a large congregation, and meetings for Gospel addresses have since been held. Will the Lord's people pray that many souls may be won to Christ by this new effort?

WESTON-SUPER-MARE.—Since Messrs. Moody and Sankey concluded their London services, crowds have attended the open-air services held on Weston-super-Mare sands by the Rev. W. Bradbury. The children and adult services alternate. After each service an inquiry meeting is announced at the house of the preacher, where many seek the way of life, or "life more abundant." Christian visitors who can sing would do good service by vocal assistance.

BEGGARS IN ROME.

SOME time ago I wrote through the medium of THE CHRISTIAN asking the prayers of Christians in England, in behalf of the Roman beggars: will you allow me now to give a short account of the last meetings—the heat obliging us to discontinue them for a few months; our friends will then see that their prayers have already in some measure been answered.

The first closing meeting was that of the women. The rooms were so closely packed we could not admit all who came. Knowing as I did it would be the last, we gave more time than usual to the texts of Scripture learnt, trying to explain them in the most simple way, and also endeavouring to find out those who really knew them. We found very few unable to repeat the following text: "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners."

At the close of Mr. Wall's address, he told them it was impossible to continue these meetings longer on account of the great heat. The poor women, many of whom were in tears, would hardly leave us, and begged us to tell them when they could return.

A few days after this, walking with a friend some distance from home, a poor blind woman, led by another, came up to us asking alms. We did not know her, but when she heard my voice she burst into tears, and taking my hand began repeating the verse she had learnt, "This is a faithful saying," &c. She said, "I shall never forget coming to the meetings; when can we come again?"

One who for some time attended with us is now servant in a family, and doing well; she is anxious to be a Christian. Another who had suffered very much with rheumatism comes every Monday to our "Mother's Meeting" and she, too, is desirous of finding a place of service. We hope she is a believer in Jesus.

On Friday the "Men's Meeting" was held. After singing that beautiful hymn, "Safe in the arms of Jesus," which they like exceedingly, and prayer, Mr. Wall spoke, and asked those who felt they had received blessing since they had attended these services, to tell what Christ had done for them.

The first who rose was a very old man: he said, "Since I came to these meetings, the Lord has provided for my daily wants and given me friends." The second was a man of fifty, who had been a sacristano for the priests, that is, he had served at the mass, swept the church, rung the bells, &c.; he said, "Since I came here, peace has entered my heart and a change has taken place. Before I used to blaspheme, now I never do. I am convinced of the truth of the Gospel. When I was in the Roman Catholic Church and saw the immoral life of the priests, and was told that to be saved I must go to them, I fell into disbelief of all religion, and felt despair in my soul." Another aged man said, "Since I came here, I have felt happy and secure in the love of Christ."

A very interesting case is that of a young man, who, two or three weeks previously, had, at a similar meeting, testified before all that he had found Christ, and was not ashamed to confess Him. He said he was a short time before in a dreadful state of despondency, without work, food, home, friends, and had no means of doing anything to better his condition. He was so exasperated that he cursed and swore, and taking the little picture of Jesus on the cross from his bosom, threw it down and stamped on it, feeling such a hatred to One who could be so unjust, as he thought, to allow the rich so much and give the poor nothing. In this state hungry, wretched, and hoping to get a piece of bread, he came to the meeting. The first thing he heard were these words:—

"Una voce qui nel cuore,
A me parla con amore," &c.

They touched his heart, repeating them with the others. He learnt the first verse of the hymn, and determined to go to the meetings at night to learn more of "this same Jesus." He came, and for some time subsequently hardly ever was the door open, but this man came among the first. He has since then found work and comes when at liberty.

The testimony of another was as follows:—"When I was a boy at school, a companion gave me a Bible, but being seen by the master reading it, he snatched it angrily from me. He at once ordered all to their seats, and calling me to the desk, asked me who had given me the book? I said, I found it in the road. He would not believe me, and tried with threats and deception, to make me confess, but I would not; at last he put me at the bottom of the school-room, prohibiting any one to speak to me. The next

day he tried again, but to no purpose. He then ordered me to go to confess to a certain priest that he knew. I feared to tell the truth, and determined to remain silent, to prevent bringing my friend into trouble. After this, I was obliged, for a punishment, to remain fifteen days on my knees during the hours of school. This leniency towards me was out of respect to my parents; my penance would have been otherwise much more severe, as I should have been taken before the authorities, who at that time were all under priestly dominion. From that time, I hated the priests, who thus tyrannized over the conscience and made lying a necessity. In my heart, although so unworthy, I turned to Christ, asked pardon for my sins, and now I confide in Him."

We find it will be quite impossible to hold the meetings in our own room, as these poor people are in such a very neglected and diseased state, that it is desirable to procure a separate room in which to hold them; therefore, a much larger sum will be required to meet expenses the coming winter; I hope to re-open in October next, provided a suitable room can be found. Will our Christian friends, who have so kindly helped me in the past, assist in providing a place where these poor Roman beggars, otherwise so neglected and little cared for, can learn of the love of Jesus?

I have received for the past winter about £30, most of which was distributed every week in bread. With many thanks for your past kindness.

Yours very sincerely,
EMILY J. WALL.

TIDINGS FROM CHINA.

THE following interesting intelligence from Ho-nan, the first of the nine unoccupied provinces, has just reached us. It will be remembered that Ho-nan has a population of twenty-five and a-half millions, and had no mission before Mr. M. Henry Taylor went there in April. How ready the people are for the Gospel will be seen from the following letter from him, written to Mr. Judd, from one of the large prefectural cities of the province:—

"As there is a possibility of a letter reaching you from this place, I send a line or two to assure you of our welfare. I would have written on arriving here twelve days ago, but it did not strike me that there were persons daily leaving for Han-kow.

"We returned to-day from our visit to all the surrounding county cities. We were well received in each, as well as in the towns and villages through which we passed. I have not seen people anywhere so readily disposed to hear the Gospel; and as for buying books, we might have sold any number, but we had to limit the sale in each place. The Lord has given us encouragement from individuals who came to ask the way to Zion. I could not rest if hindered from visiting these places again.

"I should have gone on to another prefecture, and to the capital, but I have neither enough money nor books to go as far as the latter place; at least I will try and visit the former, and go from thence to a third prefecture when homeward bound. We hope to spend five or six days preaching in this city, dating from to-morrow. You may expect us back about the middle of June. We know you are praying for us. We are enjoying so much of God's smile. We have prayed often for you. Mr. Chang desires to be remembered in love, and asks your prayers.

"I do not know whether this will ever reach you. I give the bearer one hundred cash."—*China's Millions for August.*

OPEN-AIR MISSION.—Under the auspices of this Mission much good service for the Master was effected on the Bank Holiday. On Hampstead-heath a band of more than a hundred singers and preachers gathered at the flag-staff at 3 p.m. They soon attracted a large concourse of people around, and the greatest interest was manifested, as Mr. Sankey's melodies were sung and impressive addresses were delivered by Messrs. Kirkham, Whitmore, Woffendale, Harman, Hughes, and others. Two bands were formed after tea, and prominent sites occupied by each for the evening, while the same receptiveness of ear (and we trust also of heart) gladdened these sowers by the wayside, as they spoke and sang of Jesus and his love. On Clapham Common a tent was pitched near the long pond, and preaching commenced at three o'clock, with a full gathering of people, inside and out, to listen to the earnest addresses of Messrs. Rigley, Simmonds, Thomas, Waller, and others. It was ten o'clock before the doxology was sung, but all felt it had been a happy time. Peckham-rye, Blackheath, the Parks, &c., all witnessed some testimony for the truth; and, save a ribald remark or a sneering laugh, nothing occurred to mar the regularity and quietude of the efforts. Results we must leave until "that day."

J. KIRK.
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SINGING THE GOSPEL.

HAVING been recently staying, on account of my health, at a fashionable Italian watering-place, which is much frequented by members of Parliament and of the aristocracy, I deeply felt the great difficulty, as the only Evangelical Christian of the party in the hotel, of introducing the subject of religion and saying a word for Jesus. It struck me most forcibly how much good might be done in such circumstances by those who can "sing the Gospel." Music is always attractive, but especially in hotels and *pensions*, where people meet who are strangers to each other, and have nothing particular to do. I feel persuaded that the Gospel might be brought to many of the upper classes on the Continent, who would be reached by no other means, if English Christians in going abroad for their summer holiday would sing Mr. Sankey's hymns of an evening in the public *salon* of the hotel, where there is generally a piano, as an opportunity would thus be opened for speaking of the gospel truths contained in the hymns, and interest might be awakened in some hearts.

That the difficulty of gaining the attention of Italians to religion is very great, is acknowledged even by the daily political papers, as, for instance, only a few weeks ago, the *Gazzetta d'Italia* of Florence, gave the following terrible picture of the existing religious indifference:—

"The Prime Minister announced in Parliament, almost with triumph, that in Italy the most complete indifference to religion exists. . . . Those who extinguished, those who suffocated religious feeling in the minds of the Italians, were the Jesuits; . . . they took advantage of the ignorance of the masses to uproot every religious feeling, and to replace it with the principle of subjection to the representative of the Church. And thus Italy, from being a nation of Catholics, was converted into a nation of servants to Rome. Italy is now divided between fanatics of every class, and the indifferent—*alias* atheists. What will be the consequences of this state of things we have not the courage to examine. Let the Prime Minister reflect that while he and the Italians are indifferent, hundreds of bishops, thousands of priests, and hundreds of thousands of men and women belonging to every kind of Roman Catholic association are not indifferent, nor standing idle; but are weaving a perfidious and terrible plot, which God grant may not surprise and involve us all!"

Will not this description move Christians to be instant in prayer for Italy, and for the few scattered workers for Christ in this country, of whom we may truly say: What are they among so many?

Should any Christians going abroad feel able to work for Christ in the way I have suggested, it would be well to take with them a good supply of the hymn-books and of the song leaflets to give away, as many foreigners can read a little English, even when not able to speak it.

S. H. CARBUTHERS.

"LITTLE CHILDREN OF THE LOST."

DEAR READERS OF THE CHRISTIAN,—The cottage for which you gave me money is not yet built. It cannot be proceeded with, nor can the children's infirmary nor school buildings be completed until sundry operations connected with the drainage and levelling of the ground be done. The great importance of these preparations for carrying out our system of village work is shown daily in our experience. We must not tempt the Lord our God by neglecting any of his sanitary laws. Ours is but a small piece of land, and the needful arrangements for the sewage, &c., require the application of much skilled labour. So far as they have been employed, success has been achieved. If we finish them before the autumn much trouble and cost will be spared. The cause of our delay in so doing is want of money. I have £300 promised towards £1000 that we are raising for this purpose. The whole amount should be in hand this month, in order to set us going efficiently. There are fourteen households at work in the village. Their number cannot be added to, nor can they continue in existence unless we accomplish the parts of the scheme now standing undone.

The organization of the "family system" is not done when "homes" are built and occupied. Residences must be provided for the different functionaries, whose presence on the spot is indispensable. A general superintendent, school mistresses, and, above all, the minister of the Gospel, must have suitable accommodation within our border. The buildings we have in hand will do this. Their completion depends

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on the response to our appeal. We make it to Him, who is the Giver, through your hands, of all our supply. Besides these material things, I ask you, friends, to pray for me, that I may have special gifts for work to which I am called at this time. During the next few weeks it will be in Germany, where the Lord graciously permits me to see some fruit of his Spirit's work.

I have also a call to help in some work in the United States, and desire to see my way clear to go there. The present hindrance to my doing so is the delay of the village operations. Unsolicited promises of cottages indicate to me that the Lord wills our colony to increase; and applications on behalf of the little helpless babes of mothers suffering the penalty of their crimes, prove that it is to go on and multiply. No doubt can be entertained that all requisites for the work will be given us. We wait on Jehovah Jireh!

At the dying bed of a woman in prison, a few days ago, I was made deeply sensible of the need of immediate action in this service of the Lord. Every day we delay the rescue, Satan tightens his grasp on the souls of the little children of the "lost." Through the agency of their babes many of these are "found." Such preachers of "wondrous love" are waiting for your ministering care.

S. MEREDITH.

The Village, Addlestone, Surrey.

PERTH CONFERENCE, 1875.

THE following is the official programme of the proceedings:—

TUESDAY, AUGUST 31.—Forenoon, 11 to 1 (Brownlow North, Esq., Chairman), "The Bible: what it is, and how to use it;" 2 Peter i. 21, John x. 35, Psalm cxix. 105, Psalm i. 2, Acts xvii. 11, Matt. iv. 4, 7, 10. Afternoon, 2 to 3.30 (James Balfour, Esq., Chairman), "The Family;" open conference, with frequent prayer for children; Gen. vii. 1, Acts xvi. 31, Eph. vi. 4.

WEDNESDAY, SEPTEMBER 1.—All-day Meeting, 11 to 4.—Forenoon, 11 (Rev. Dr. A. A. Bonar, Glasgow, Chairman), "The Closet;" Matt. vi. 6, Mark i. 35. 12, Noon (Rev. Dr. Andrew Thomson, Edinburgh, Chairman), "Old Disciples;" Acts xxi. 16, Psalm xcii. 14. Afternoon, 1 (Rev. Geo. Wilson, Edinburgh, Chairman), "Young Believers;" 1 Peter ii. 2, Exodus xxxiii. 11, 2 Tim. ii. 2. Afternoon, 2 (Rev. William Grant, Edinburgh, Chairman), "Prayer Meetings;" Matt. xviii. 19, Acts i. 14, Acts xii. 12. Afternoon, 3 (Reginald Radcliffe, Esq., Chairman), "Evangelistic Work;" Luke xiv. 23, Luke xix. 10, John xvi. 7-9.

THURSDAY, SEPTEMBER 2.—Forenoon, 11 to 1 (Lord Polwarth, Chairman), "The Communion of Saints;" Col. iii. 11, 1 John iii. 14, Gal. vi. 10. Afternoon, 2, The Communion of the Lord's Supper; Rev. James Robertson, Newington, will preside.

Evening Meetings each day at 7 o'clock; Addresses partly Evangelistic,—choice of subject left to the different speakers.

Mr. Mudie, Montrose, will be happy to furnish any information on the general business of the Conference. Arrangements are made by which those attending the Conference may dine together at Five o'clock each day. Communications about lodgings, &c., to be addressed to Mr. T. C. Craigie, 6, Charlotte-street, Perth.

The Ladies' Meetings for Scripture Reading, Prayer, and Conference regarding the Lord's Work, will be held (n.v.) as formerly, in the Tract Hall, on Tuesday, August 31, from 3 till 5 p.m.; on Thursday, September 2, at 6.30 p.m.; and on Friday, the 3rd, at 11 a.m. You are affectionately invited to be present, as also to convey an invitation to any Christian women engaged in or willing to do some work for the Lord. A short address will be given each day by the lady presiding and whoever she may invite, after which the meetings will be open, and intelligence of the advancement of the Lord's kingdom will be gladly welcomed from all quarters.

Requests for prayer may be sent to Margaret F. Barbour, Bonskeid, Pitlochry; M. Brown Douglas, Auchterarder House, Auchterarder; or J. H. Maitland, Corstorphine, Edinburgh.

AT HOME WITH JESUS.—Our dear sister, Mrs. Harrison Ord, fell peacefully asleep in Jesus on Friday, July 30. Mr. John Connor writes us that having been called to Bath in the Master's service, his heart was gladdened by her testimony to the love and faithfulness of her God and Father. He also asks that our beloved friend and brother, Mr. Ord, and his children, may be remembered in our readers' prayers. He is in weak health, and has been obliged to cease from work for the present.

EVANGELISTIC WORK IN THE EAST END OF GLASGOW.

DEAR SIR,—Will you allow me a small space in your paper to call attention to special evangelistic work in the east end of Glasgow? This work is undertaken outside the regular ministry. For a considerable time I have felt that, outlying our ordinary work, there is a vast field untouched, producing little else but weeds. I imagine this is felt everywhere by earnest Christian people, but it is peculiarly felt in the east end of Glasgow at this season of the year, when shows and showmen abound. In some quarters nothing is seen but public representations of drunkenness and vice, of almost every conceivable kind and degree. A large theatre stands in the heart of the district. After prayerful consideration, we have engaged it on Sunday evenings for the purpose of bringing under the sound of the Gospel the class of people who never attend any place of worship. Large numbers "press to hear the word." The service is conducted at seven o'clock, so as not to interfere with the ordinary congregations at the churches. Outdoor meetings are held through the district an hour before we assemble inside. At the appointed time we gather together; all enter heartily into the service. The blessed truths proclaimed, and the sweet hymns sung by an earnest choir, seem to captivate and charm the people. Men and women come to spend an hour, and, in several cases, go away anxious about their eternal welfare. At the close of the service we hold an inquiry meeting, and the looks of some who remain to be spoken with tell how the words have touched the secret springs of their life. Some of them told us they had not attended a religious service for years. The good done at these and similar meetings cannot be estimated. What is the lesson for the Church to learn? Surely it is that her regular work is but part of God's great plan; and, though some good people may have little sympathy with this kind of effort, there are many friends who, having received the blessing, will pray for us, and be glad to have the opportunity of assisting with their alms in this needful work. May we do as Nehemiah of old did, "eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared."

Yours faithfully, ALEX. CHAIR.

190, Bellfield-street, Glasgow.

MEDICAL MISSIONS.

THE growing interest in medical mission work was evidenced by the attendance at a gathering of friends of the cause at the late Mildmay Conference. Dr. Saunders, of the London Medical Mission, dwelt especially in his opening remarks on the ready access a medical missionary has to classes from which the clergyman and other evangelistic labourers are ordinarily excluded—to the careless and hardened of our own back streets, to the high-caste heathen abroad, to the priest-ridden Roman Catholics,—and adduced telling illustrative incidents from his own experience. He spoke of an urgent call for medical missionaries from Birmingham, Liverpool, Paris, Madrid, and Eastern Africa, and touched on the various agencies which a fully-developed medical mission includes,—not only professional and heart-to-heart work in the consulting-room, and in the homes of the sick, but Sunday and week day Bible and prayer-meetings, Sunday and night schools, and singing and sewing classes.

Mr. Meacham, Superintendent of the Medical Mission, Redbank, Manchester, spoke of the way in which a medical missionary is able to go down into deeper depths of sin and misery than another man can, his professional knowledge giving him a key often to the spiritual state of his patient, and putting him into a better position, therefore, than another, first to win confidence and awaken conviction, and then to lead the burdened soul to the foot of the cross.

Rev. J. Lowe, Superintendent of the Medical Mission Training Institute, Edinburgh, mentioned that which is the best argument for and strength of medical mission work—the example and command of our Lord Himself; and gave very interesting details of the labours and successes of those who, in Travancore, have followed the footsteps of the Great Physician. When in India himself, he would see as many as 200 at a time in the verandah of his bungalow, waiting for advice for themselves and their friends; blind and lame were there, children in their parents' arms, sick people in their coats. In the waiting room of the Mission Medical Dispensary, caste—the great hindrance to the spread of the Gospel in India—is broken down; there the Brahman, Sudra, and Pariah, the

worshipper of Brahma, Siva, and Vishnu, the Protestant and the Roman Catholic, all stand together, side by side, listening to the sweet story of the Saviour. A wonderful sight in that land! So greatly was Mr. Lowe's predecessor, Dr. Leitch, beloved, that when he was accidentally drowned, his body was sought by the natives with a view to its being embalmed and worshipped. Happily it was not found; and, more happily still, hundreds of the heathen around Travancore have been called by the teaching of the medical missionaries from the darkness of superstition into the light and liberty of God's dear Son.

In Edinburgh fifty young men have been trained for medical mission work, and have been sent out by our various missionary societies. Applications for medical missionaries are multiplying; and it is proposed that a Livingstone Medical Mission Memorial should be erected in Edinburgh, in the form of a training institute, which shall be large enough to meet the growing need for men, and where ladies too shall be trained for medical and nursing work in the Zenanas abroad.

Dr. Hewan, formerly medical missionary in Old Calabar, said, "If I were required to choose my course of life over again, I certainly should choose a life in connection with medical mission work; and if any young man were to ask me what he should choose, I would say, 'First be a Christian, and then devote the first years of your life to medical missionary work.'" Dr. Hewan spoke of the importance of a medical missionary devoting himself *wholly* to his work, since the all-absorbing interests of private practice must necessarily prevent regular and sustained work in the mission-field.

Mr. Arthur Jones, of Guy's Hospital, Secretary of the Medical Students' Prayer Union, gave a brief account of work among the medical students of London, which was begun many years ago by Dr. Gladstone and others, and was revived lately in connection with the various hospitals; and offered to communicate with students, or friends of students, who may desire information as to the Union. Mr. Jones spoke of the large, well-conducted Medical Students' Prayer Union in Edinburgh, and of the need of prayer for Paris, where a similar union is struggling into existence.

The meeting was closed with prayer by Dr. Saunders.—*Times of Blessing.*

A WORD OF ENCOURAGEMENT.

STAYING a few days in the country last week, I was urged to stay over the Sunday; but as I felt there was not much prospect of service, I resolved to return home. The Lord's hand is in the comparatively little things as well as in the great. He was with me that Sunday. He seemed to be telling me all the day that, by his grace, I had been enabled to decide the right way.

I went into a fever hospital where no one else has visited for years (excepting a Catholic priest). I spent an hour with two young men, who both evidently found peace in believing. Two deathless spirits ushered into the new creation! The whole course, we may say, of two eternities reversed.

The first one that I spoke to, when he got the light, immediately became my helper in leading the one in the bed beside him to Christ. He began adding his word most seasonably to mine. He seemed to know, as well as I could, when I had told him enough of his state and danger; and just at the same time that I felt it was time to present Christ, he said, "Tell him of Jesus."

A little incident this in the world's eye; but when we look onward through the haze its littleness is gone. Oh! how we do allow the finite power of the senses to cramp the feelings of the mind! The Lord gave me the opportunity to sow much more seed than that on that day, and I have good reason to believe that that was not all the fruit he permitted me to gather. It is the best to be weak, and to act upon the knowledge of our weakness.

Oh! how the Lord has been blessing this land: surely our present duty is to keep it.

It seems as if prayer had spread its breath all over our land, and the Spirit of God, like another atmosphere, hovered over us all!

May the Word of God on the ministers' lips be like the breath of the Lord, going forth to kill and to make alive. Surely we can hear the rattle and speed of passing time as the world can't! It is rapping in its speed at every Christian's door, telling him to hasten his work.

Sometimes we are tempted to look on at the destruction and the havoc in despair, but amidst the darkness around there are

gleams of heavenly light, and amidst the confusion there is a connecting thread to be found that has never been broken; an evidence that the "Lord reigns." When we look at the power of enemies, may we ever remember also the years of the right hand of the Most High. "Watch ye, stand fast in the faith, quit you like men, be strong."

NOTICES OF BOOKS.

SUNDAY-SCHOOL LITERATURE. By JAMES COMPER GRAY. *Bible Stock.*—We have before us nine fourpenny volumes, on every branch of Sunday-school work. All are remembered who put their hand to this plough—superintendents, secretaries, teachers, scholars, infants, outside agents, &c.; and for each and all there is such appropriate and helpful counsel, that the books should form part of the libraries of all engaged in Sunday-school labour. The importance of the field cannot be over-estimated, so that we rejoice in such aids as these, and hope they may be extensively known and used.

STILLNESS AND SERVICE. By the Author of "Chimes of Consecration." *Soleys.*—We cannot better commend this little book (which contains half a dozen papers in prose and poetry) than by quoting the following beautiful verse from the preface:—

"'Laid aside by illness,' thus we say on earth;
'Set apart for stillness,' thus they sing in heaven;
Here they speak of suffering, pain, and vanish'd mirth,
There of God's promotions to his chosen given."

We hope to make further drafts on this small but pregnant volume, and warmly bid it good speed on its mission of consolation.

HARRY HOLMES: A TRUE STORY OF A SAILOR BOY. *Partridge.*—A faithful and touching record of a boy's trippings and stumblings, after his feet were set in the heavenward road; very much calculated to strengthen the faith of those labouring for boy's souls, as well as to encourage the young believer; but, especially, it exalts the long-suffering and patience of Him who "knows all, yet loves us better than He knows."

A POPULAR COMMENTARY ON THE NEW TESTAMENT. By D. D. WHERDON, D.D. *Hodder and Stoughton.*—We have already noticed the earlier volumes of this useful work. The present one contains the Acts of the Apostles and the Epistles to the Romans. The notes and comments, though not lengthy or elaborate, are helpful and suggestive, and the explanations are more than merely verbal. The good type and paper, with occasional diagrams and illustrations, make it a most useful and acceptable book, worthy of a wide circulation among Bible-lovers.

THE NEW YORK LETTER, ENTITLED, "HAPPINESS AND PROSPERITY, INDIVIDUAL AND NATIONAL, IN CONNECTION WITH THE WORD OF GOD." *Sampson Low and Co. 1d.*—A pamphlet specially intended for Roman Catholics, abundantly proving from the Bible itself (Douay version) and from the writings of early Fathers, later Saints, Popes, Councils, and other Church authorities, that the Scriptures are to be read by the people, and that "it is man's bounden duty, as it is his highest interest, to honour and prayerfully search the Word of God." Mr. T. B. Smithies says, "Dr. McCarthy writes me, 'One of the best things ever printed for Ireland.'" And another friend in Dublin writes, "It is seldom you meet a publication so well suited to the Roman Catholic mind. It should be circulated far and wide."

ANOTHER AMERICAN EVANGELIST.—Mr. Coe, of Newark City, who has laboured with Mr. Hammond in America, has lately arrived in England, and held very successful meetings at the Reformatory Schools and Homes for Fallen Women, &c., in Liverpool. The effect of his labours is described as being truly wonderful. He will be in London in a few days, and would be glad of an opportunity of addressing similar institutions here. His address will be either at the Cathedral Hotel, St. Paul's, or Queen's Hotel, opposite the Post Office.

THE LORD'S WORK IN BASINGSTOKE.—From an account sent to us of successful services held here by Mr. Somerset Gardiner, we give the following:—"On Tuesday last a most interesting meeting was held for young men only, when many rose and gave their testimony. It is now intended to carry on a meeting of this sort weekly, and also one of the same character for young women only. On Thursday afternoon our brother and some friends visited the workhouse, and spoke a few words of the love of Christ in most of the wards, and gave short addresses to the aged men and children; and in the evening the meetings were brought to a close by a united communion service in the London-street Church, conducted by the Rev. W. Hines, several other ministers being present. We are thankful to say that the people of God of every name have taken a deep interest in the work, and therefore ask all those who have had Basingstoke on their hearts to praise the Lord for what He has done, and to pray that He will continue to bless and prosper us. We raise our Ebenezer, and trustfully look forward to 'more to follow.'"

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REQUESTS FOR PRAISE AND PRAYER.

PRaise.—For the partial recovery and amendment in the mental health of a young man now in a lunatic asylum who was prayed for in *THE CHRISTIAN*.—That I am now converted.—For blessings received at the children's meetings in Appleford Rooms, Kenal New Town.—For the conversion of my sister, lately prayed for in *THE CHRISTIAN*.

PRayer.—For myself, that I may be fully persuaded of the truth of the Bible, and may be enabled to surrender myself entirely to God.—A servant of the Lord Jesus, whose way seems to be opening up to go into the mission-field abroad, earnestly requests prayer that he may be guided by the Lord in this matter.—For my Sunday-school class, that they may all be saved.—For a Christian brother that he may overcome a besetting sin.—For a Christian lady suffering from mental derangement that she may be healed and restored to her family.—For a young man, the son of godly parents, who has lately caused much trouble to his friends.—For a devoted clergyman entering upon an arduous sphere of labour, that he may be filled with the spirit of power, and that his bodily strength may increase.—For a child of God suffering from mental derangement of a most distressing character that God may be with him in the darkness.—For a working man, recently converted, that he may be recovered from very serious illness, and spared for much usefulness in the class to which he belongs, and with whom he has great influence.—For a young lady who would gladly devote herself entirely to the Lord's work, that a door may be opened to her, and the way made very plain.—For a labourer in the vineyard that, if it be the Master's will, his voice may be speedily restored, so that he may resume work.—A Christian minister that he may be guided as to, and fully prepared for, his future duties.

PLACES.—For the outpouring of God's Spirit upon the town of Ilminster.—For Glasgow that special services, conducted by Henry Varley, may be owed of God to the conversion of many sinners.—For the awakening of souls in a dead country parish in the county of Surrey, and for a blessing upon ministerial efforts there.—For an outpouring of the Spirit on the village of Serren, in Cornwall.—That the Gospel-seed sown in the parish of Annaduff, Ireland, during the last week may bring forth fruit an hundredfold.—For Bromsgrove that the Church of Christ may be quickened and purified.—For a week's special services at New Tupton, Derbyshire, commencing August 15.—For the outer Hebrides, that the various and widely scattered stations there connected with the West Coast Mission, in some of which a good work has been already begun, may receive yet more abundant blessing.—For Banbury and Heyford in Oxfordshire, and for Chipping-Campden and Mitcheldean in Gloucestershire.—For much blessing on the International Conference of Y.M.C.A.'s to be held at Hamburg from the 14th to the 18th inst., especially that it may be the means of stirring up religious life in Germany.

CONVERSIONS.—For a young man who is destroying himself by a life of sin. Many are praying for his conversion.—For my husband and children—Two aged poor children of God ask for their son-in-law, a drunkard, who is a great trouble to his wife and to them.—For my dear father, mother, and brother.—For a gentleman of wealth and wide-spread influence in a country place, that he may be turned to the Lord.—For a brother, and his six grown-up sons and four daughters.—For a boy who seems possessed with a spirit of dishonesty and deception, the son of a Christian father.—For a very reckless son, that he may be delivered from the power of the enemy.—For a brother living an extravagant life.—For a French gentleman, convinced of the errors of the Romish Church, but a freethinker.—For a father, who is completely enslaved by selfishness and idleness, that he may be speedily converted.—For a family of seven, long prayed for but apparently hopeless.—For the father of a family.

THE WORK AT WOOLWICH.—The meetings last week at St. Andrew's Church addressed by Nqd Wright have been even more numerously attended than those in the previous week. They had become better known; many of the converts had become workers, and brought others; the evangelist, too, was no stranger to the town, having been here both in evil report and good report. The early morning prayer-meetings were attended by ministers and other workers from all the churches. The afternoon gathering was equally successful; while the evening addresses were listened to with breathless interest by hundreds of the class whom these services are chiefly designed to benefit. A large proportion of the evening audiences were men, chiefly working-men; many of them with their families. There was also a perceptible increase in the "after meetings," where many professed to have found salvation in Christ. Dr. Edmond comes to address the recent converts on Monday; and the rest of the week will be given to children's services. Will Christians remember Woolwich in prayer?

THE WILTSHIRE VILLAGES.—The paragraph with reference to this in our last number should have stated that the worker referred to was Mr. Richards, not Mr. Snell, whose signature appears at the end. This latter gentleman simply forwarded the account to us.

The Farewell Hymn.

Sung by Mr. SANKEY before leaving England.

1. Fare-well, faith-ful friends, we must now bid a-dieu To those joys and
2. Our la - bours are o - ver, and we must be gone, We leave you not

pleasures we've tast - ed with you; We've la - boured togeth - er, u - ni - ted in
friendless, to strug - gle a - lone; Be watch - ful and pray'rful, and Je - sus will

heart, But now . . . we must close, and . . . soon we must part.
stay; Cleave close . . . to your Sa - viour let Him lead the way.

CHORUS. After last verse only.
Home ! home ! sweet, sweet home ! Prepare us, dear Saviour, for yon - der blest home.

3. You've help all-sufficient ; on Jesus depend ;
Let not this revival with this meeting end ;
Let each ask the other, why should the work cease
Till all these poor sinners have yielded in peace ?
4. Farewell, dear young converts, we leave you likewise,
And hope we shall meet you with Christ in the skies ;
Oh, who will turn back, and his Saviour deny ?—
Like Judas, the traitor, betray Him and die ?
5. Farewell, trembling sinner, sad time now with you,
Our hearts sink within us to bid you adieu ;
One step back or forward may settle your doom,
'Mid the glories of heaven, or eternity's gloom.
6. Farewell, every hearer : we now turn away,
No more shall we meet till the great judgment-day ;
Though absent in body, we're with you in prayer,
And we'll meet you in heaven—there is no parting there.

"MORE TO FOLLOW."—It is certainly our duty to tell what the Lord has done for us here. Last winter many precious souls were led to the Saviour in this place ; and about four months ago the work was commenced with increased energy. The Lord has indeed been with us, confirming the word with signs following. Large numbers have been translated from the kingdom of darkness into the kingdom of God's dear Son. In some cases, whole households have been blessed. The dear children of God have been much refreshed. Some of those who have been foremost in the service of Satan are now bearing the standard of Jesus to the front. On the last two Sundays, special services were held : that on Sunday week in the parish church, where upwards of 500 were present ; a large number remained for the after meeting, and many left rejoicing in Christ Jesus. On Sunday last, the meeting was in the open air ; about 800 were present. The parochial school was opened for an after meeting. About 250 availed themselves of the opportunity, and a large number were enabled to trust Christ as a present Saviour. We are looking forward to still greater things, relying on our precious Saviour's own promise: "I, if I be lifted up, will draw all men unto Me." Asking the prayers of your readers on our behalf, I am, yours faithfully in Christ,
F. W. KING, Rector and Vicar of Fintona.

DAILY TEXTS.

"FEAR NOT."

Thurs. August 12.—"Fear not, I have redeemed thee." "The redeemed of the Lord shall return, and come with singing unto Zion ; and everlasting joy shall be upon their head ; they shall obtain gladness and joy, and sorrow and mourning shall flee away."—Is. xliii. 1 ; li. 11.

Fri 13.—"Fear not, little flock, it is your Father's good pleasure to give you the kingdom." "Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."—Luko xii. 32 ; Heb. xii. 28.

Sat. 14.—"Fear not : for God is come to prove you, and that his fear may be before your faces, that ye sin not." "Thou hast proved mine heart, Thou hast visited me in the night ; Thou hast tried me, and shalt find nothing."—Ex. xx. 20 ; Ps. xvii. 3.

Sun. 15.—"Fear not ye, for I know that ye seek Jesus, which was crucified." "To you that fear My name shall the Son of Righteousness arise with healing in his wings." "They shall praise the Lord, that seek Him."—Matt. xxviii. 5 ; Mal. iv. 2 ; Ps. xxii. 26.

Mon. 16.—"Fear ye not ; stand still, and see the salvation of the Lord." "Salvation is of the Lord." "I will trust, and not be afraid : for the Lord Jehovah is my strength and my song : He also is become my salvation."—Ex. xiv. 13 ; Jonah ii. 9 ; Is. xli. 2.

Tues. 17.—"My Spirit remaineth among you, fear ye not." "I will save you, and ye shall be a blessing ; fear ye not." "My covenant was with him of life and peace ; and I gave them to him for the fear wherewith he feared me, and was afraid before My name."—Haggai ii. 5 ; Zech. viii. 13 ; Mal. ii. 5.

Wed. 18.—"Hearken unto Me, ye that know righteousness, the people in whose heart is My law ; fear ye not the reproach of men, neither be ye afraid of their revilings." "Fear them not, therefore : for there is nothing covered that shall not be revealed ; and hid, that shall not be known." "Peace be to you, fear not."—Is. li. 7 ; Matt. x. 26 ; Gen. xliii. 23.

"FEAR NOT, I AM THE FIRST AND THE LAST."—REV. I. 17.

FRENCH PROTESTANT CHURCH IN LOWER CANADA.

—The Rev. Mr. Langel, formerly a missionary of the Basel Society in India, has been sent to plead the cause of the Gospel in Canada among us. A sympathetic meeting was held a few days ago at the National Club, Whitehall (the Earl of Cavan in the chair), and a committee formed to raise a sum for building a church and schools at Quebec (the site is already bought), and to form the basis of a sustentation fund for the pastors. This Church is based on the confession of faith of the French Evangelical Churches. She is Protestant, Huguenot, Evangelical, and essentially missionary. She is also exclusively French Canadian. Strong as the claims of every mission is upon every one who knows the preciousness of the Gospel, yet a union like this to our own follow-subjects unites the claims of home and heathen missions in one. The people sit in darkness as much as if they were in Africa, yet the contest between light and darkness is on our own soil. Our own kindred, the future of many of our sons and brothers, depends upon its issue. If the Gospel does not gain the upper hand, Popery will do so. It therefore behoves us all to lend a helping hand to an effort which concerns alike the welfare of the empire and the salvation of souls. Mr. Langel's present address is 7, Burton-street, Chester-square, S.W. (See Advt.)

CENTRAL NOON PRAYER-MEETING,

MOORGATE-STREET HALL, E.C.

The following are the subjects and speakers for the current week:—

Table with columns: AUGUST, SUBJECT, SPEAKER. Includes dates like Thur. 12., Fri. 13., Sat. 14., Mon. 16., Tues. 17., Wed. 18. and subjects like 'I am doing a great work', 'Be strong in the Lord', 'The Lord is at hand', etc.

FORTHCOMING SPECIAL MEETINGS.

- AGRICULTURAL HALL, Islington.—Sunday, August 16, at 3.30, Rev. Thornley Smith; at 8, Rev. W. Cuff.
MOORGATE-STREET HALL.—The Noonday Prayer-meeting is now held here from 12 to 1 daily. Tuesday, August 10, at 8, a Gospel Address.
WEEKLY NOON PRAYER-MEETING, St. George's Hall, Langham-place, W.—Every Wednesday, from 12 to 1.
LECTURE HALL, TRINITY CHAPEL, John-street, Edgware-road.—Young Men's Meeting held every Tuesday evening from 9 to 10 o'clock.
HOME OF INDUSTRY, Commercial-street, Spitalfields.—Workers' Meeting, on the third Wednesday of the month. Tea at 6 p.m.
CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Spiers at Llanudno till August 21; Ramsgate, August 23 to 29.
Prayer-meeting at Weigh House Schools, Fish-street-hill, every Tuesday morning at 9 to 9.45.
WOOLWICH, 14, Thomas-street.—Union Prayer-meetings, Mondays, 12 to 1; Saturdays, 3.30 to 4.30.
THE NORTH LONDON YOUNG MEN'S MEETING is now transferred from Islington Hall to the Y.M.C.A. Rooms, The Priory, 193, Upper-street, Islington.
ST. GEORGE'S HALL, Langham-place.—Mr. G. A. Macnutt, every Sunday in August at 7 p.m.
EASTBOURNE.—A Meeting for Prayer and Praise is held every day at the House of Rest, 21, Hyde-gardens, from 12 to 12.45, conducted by ministers of various denominations, and others. Residents and visitors are invited to attend.
GREENWICH RAILWAY STATION, LARGE HALL.—Prayer-meeting every Thursday at noon for the present. Evangelical Address every Tuesday evening at 7.30.
SAILORS' REST AND INSTITUTE, Devonport.—Prayer-meeting for Christian Workers (admission by ticket on application at the doors), Saturday evening at 7.30; for Sailors, Marines, and soldiers only, Evangelistic Meeting, on Sunday, at 2.30. Bible-reading and Believers' Meeting, on Sunday, at 3 o'clock, in separate room. United Prayer-meeting at 4 o'clock.
CONFERENCE HALL, Mildmay-park, N.—Sunday, August 15 and 22, Mr. George Müller, of Bristol, at 3.30 and 7.0.
CENTRAL HILL MISSION ROOMS, Upper Norwood.—Sunday evening, Aug. 15, at 7.0, Mr. Frank White; Friday, Aug. 13, 7.30, Major-General Graydon.
PERTH CONFERENCE: City Hall.—Tuesday, August 31, to Thursday, September 2, inclusive. (See paragraph.)

DAILY PRAYER-MEETINGS.

- CENTRAL CITY NOON PRAYER-MEETING, Moorgate-street Hall, corner of London Wall, 12-1. Ladies' meeting, 1 to 1.30.
Y.M.C.A., Stafford Rooms, Titchborne-st., Edgware-rd., 12-1. No. 59, LOMBARD-ST., Mon., Tues., Thurs., Sat., at 1; Wed. and Fri., at 12.30.
MILDMAI CONFERENCE HALL, Mildmay-park, at 12.
EAST-END CONFERENCE HALL, Carlton-sq., Globe-road, at 12.30.
WOOLWICH, 14, Thomas-street, 12 to 1.
SUSSEX HALL, Leadenhall-street, at 1.
SUNDAY-SCHOOL UNION, 56, Old Bailey, at 1.
PEOPLE'S HALL, 272, Whitechapel-road, at 1, except Saturday.
THE PEOPLE'S HALL, 188, High-street, Deptford, 1-2.
GREEN LANES WESLEYAN CHAPEL, N., 6.45 a.m.
PECKHAM EVANGELISTIC MISSION, 176, Hill-street, 12-1.
ONSLow HALL, Neville-street, Fulham-road, Sat. even., at 7.30.
UNION HALL MISSION, Carlisle-street, Edgware-road, 1-2.

NOTICES.

Communications received with thanks:—M. D. G.; J. S.; R. J.; R. B.; S. B. B.; G. S.; S. H. C.; R. B. W.; E. B.; F. W. K.; E. A.; I. R. F.; R. B.; E. J.; L. L.; M. A. E.; W. T.; L. A. H.; L. S.; J. T. W.; T. W. K.; H. B.; M. V.; E. J. W.; A. H. K.; A. C.; H. N.; D. S.; T. B. S.; E. A. F.; A. M.; J. E.; D. B. H.; M. M.; A. M. F.; R. S. C.; J. K.; S. B. B.; J. S. L.; H. F.; M. J. M.; J. W.; K. B. S.; G. M.; M. A. L.; H. W.; J. S. R.; G. H. S. G.; G. G.; J. R.; R. L. B.; E. J.; W. H.; J. H.; A. B.; J. W.

"H. C."—We have sent your letter to Dr. Cranage. In letter from Rev. J. Sabine-Knight last week, p. 7, line 3, for "ask," read "say."

The Christian TRACT FUND.

To Donations received | By Grants to Distributors, Societies, &c. £2 5 0

APPLICANTS FOR TRACTS.

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R. S. Couch, 30, Hinton-road, Brixton, S. E.
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Sarah H. Offord, 2, Bloomfield-cottages, Kensal-road, Upper Westbourne-park, W.

THE LATYMER-ROAD MISSION SUNDAY SCHOOLS, Blechynden-street, Notting-hill, are in great need of teachers. The school commences at 3 p.m.

Donations received by Messrs. Morgan and Scott to Saturday Morning, August 7th, 1875.

Table with columns: Donations received, £ s. d. Includes entries like 'The Christian Tract Fund—J.T.S. 5/-; E.R. £2', 'Lambeth Christian Mission to the Fallen—A. Saved One', 'Day in the Country Fund—C.S. 7/8; R.J. 10/-; M.R.H. £1;', 'Mrs. W. 10/-; A.A.V.B. 5/-', 'London City Mission—C...', 'Friendless and Fallen—C. 10/-; E.L.H. 10/-; Miss C. 5/-; E.R. £5', 'Midnight Meeting Movement—Anon. 1/8; C.C.W. £2; E.L.H. 10/-; E.R. £3', 'Free Breakfasts—Mr. Jones—F. 2/-; H.M.V. 2/6; J.T.S. 10/-; S.A.S. 2/6; M.A. £1; J.M.K. 2/-', 'Rev. W. C. Van Meter's Work in Home—Friends at Selby £30; R.L. £117/-; A.E.T. £1', 'China Inland Mission—C.C.W. £5; J.A. £2; Bee 10/-; T.E. £2', 'Evangelisation Society—C.C.W.', 'Mr. Cook's Work at Gosport—C.C.W.', 'British and Foreign Bible Society—C.C.W.', 'Major Malan's Mission—C.C.W. £2; E.R. £5', 'Homes of Faith—Mrs. Dalby—C.C.W.', 'Lamb and Flag Ragged School—C.C.W.', 'Noonday Prayer-meeting Expenses—C.C.W. £2; F. & Co. £39/6', 'Evangelical Mission to Israel—C.C.W.', 'Monod's Church in Paris—J.L.H. £11/-; R.H. 10/-; C.C. £1', 'Hop-pickers' Mission, Alton—M.E.T. 2/6; A.T. 2/6; J.T.S. 5/-', 'Deptford Home (Boys)—A.C. 16/8; T. 4/6', 'Special Services (Theatres)—R.J.', 'Paralytic and Epileptic unsuccessful Candidates—J.T.S. 10/-; C.E.M. 6/-', 'Dinners to Aged Sick and Poor—J.T.S. 5/-; C.E.M. 5/-', 'Good Work in Rhonda Valley—J.T.S.', 'Mrs. Ginevor's Orphanage—J.T.S.', 'Miss Weston's Work in Royal Navy—H.McL.P. £1; H.L.C.B. 2/6', 'Soldiers' Institute, Portsmouth—H.McL.P. £1; H.L.C.B. 2/6', 'Miss Leigh's Home in Paris—L.J.', 'Homes for Aged Poor, Notting-hill—F.D.', 'Anglo-Indian Winter Mission—F. and A.', 'East End Juvenile Mission—Rev. R.H. £115/4; W.D.M. 10/-; E.B. £10', 'Mr. Laurence's Hospital in Barcelona—Bee', 'Rev. E. Clarke's Mission to Italians—J.G.', 'East-end Training Institute—F.A.L.', 'Golden-lane Mission—Mrs. W. £1; Harold 2/6', 'Mrs. Rivett's Work among Sailors—J.T.S.', 'Kilburn Mission, Canterbury—J.T.S.', 'Militia Homes for Little Boys—J.T.S.', 'Dell-alley Ragged School—E.E.G.', 'Miss Mason's Home of Rest—R.M. 2/6; Miss C. (Female Missionaries) 5/-', 'Mr. Toye's Orphan Home—R.M.', 'Scripture Readers' Society for Ireland—Miss C.', 'Discharged Female Prisoners' Aid Society—T.H.', 'Christian Workers' Mission—E.B.', 'Miss Lee's Home, Plaistow—E.R.', 'Watercress and Flower Sellers' Mission—C.E.M.', 'Famine in Asia Minor—C.E.M.'

£199 11 9

Blind Bible Readers' Fund—J.W.A. 2 0 0

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The Christian.

"NO MORE CONSCIENCE OF SINS."

It was lately urged in these pages that where controversy is called for amongst Christians, it should be conducted in a Christian spirit; and that where faithfulness to the truth compels one to protest against error in a brother, it should be done in accordance with the tenor of the words "forbearing one another in love."

A melancholy instance of the need of such counsel has lately presented itself in the publication of a little tract, entitled, "Reply to Dr. Bonar's book, 'The Rent Veil,' by J. N. Darby." Those who are familiar with Mr. Darby's writings could hardly expect much forbearance or love in his dealing with those who differ from him, but we own we were not prepared for such an opening sentence as this:—

"If it were only Dr. Bonar returning to his vile and miserable thought of Christ being banished, or the persevering insolence of mind with which he changes Scripture to suit his own purpose, I should take no notice of his book 'The Rent Veil.' Christ has directed us what to do with the blind leaders of the blind—to let them alone."

Now, without imitating Mr. Darby's unseemly language, let us remark that the very evil he attributes to Dr. Bonar—that of changing Scripture to suit his own purpose—is that into which he has himself fallen. Scripture presents to us our blessed Lord speaking of self-righteous, unbelieving Pharisees—his unceasing enemies—as "blind leaders of the blind." Mr. Darby, "to suit his own purpose," applies this language to an aged minister of Christ, who has spent a long and consistent life in His service, and who by his public ministry, no less than by his gospel writings and sweet hymns, has won a character in the Church of God which Mr. Darby's invectives are not likely to sully. Such an ebullition of temper (for it really comes to this) recoils upon itself, and only brings discredit upon him who indulges it. "The fruit of the Spirit," we read in Gal. v. 22, "is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance"; and just before we find amongst the works of the flesh "hatred, variance, emulations, wrath, strife." There can be but little doubt as to which category language such as this belongs; and let the gifts of the writer be what they may—and we are not disposed to underrate them—such a spirit is surely not of God.

But we turn from this painful subject to a point of real interest in this discussion, and one in which we shall welcome truth, whether it be from the pen of Mr. Darby or of Dr. Bonar. The main question at issue is this: Is the continual application of the blood of Christ to the believer's conscience a Scripture truth or is it not? Dr. Bonar affirms it; Mr. Darby denies it. The Epistle to the Hebrews is the portion of Scripture on which they each rest their opposite views. What, then, does it say? Let us hear Mr. Darby:—

"The conscience, in direct contradiction of Dr. Bonar's statement, is always perfect. For him the blood-shedding is in constant requisition. 'There is no day nor hour in which . . . the great blood-shedding is not needed to wash its evil away.' The Epistle is just to show that, in contrast with Judaism, where such repetition went on, it is not the case."

Again—

"Dr. Bonar insists on repeated purging, repeated applica-

tion of the great blood-shedding; that it is in constant requisition to cleanse him, being needed to wash evil away, and this in order to the worshippers drawing nigh. I read that the old Jewish sacrifices could not make the comers thereunto perfect. The repetition was a remembrance that sin was there; but if it had made them perfect, the purging and offering would cease, as Christ's sacrifice did, because the worshippers, *once* purged, would have *no more conscience of sins*. Does this look like admitting a perpetual cleansing with blood?—once purged have no more conscience of sins."

Mr. Darby evidently confounds two things which are different—the repetition of the sacrifice, and the repetition of the application of its results. The text he so relies on—"The worshippers *once* purged should have had no more conscience of sins"—(which, by the way, is not a description of a Christian's conscience at all, but of what a Jewish conscience would have been under certain hypothetical circumstances) must be fairly interpreted by the context to refer to the worshipper's conscience as to the *objective* efficacy of the sacrifice, not the subjective condition of his own soul. The Jew could never say as Dr. Bonar sings—

"Done is the work that saves,
Once and for ever done;"

and so far had a conscience of sins—that is, a consciousness of the inefficacy of the sacrifices so repeatedly offered to put away his sins. In this sense a Christian—whether Jew or Gentile—has no more conscience of sins, as affecting his standing judicially before God; but let him not on that account neglect to make a conscience of every sin as an offence against loving God and Father, nor let him scruple to say, as David did, and that *after* he had received the message, "The Lord also hath put away thy sin; thou shalt not die." "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow."

Mr. Darby's teaching on this point has a tendency—we will not say intentionally, but through misunderstanding the passage on which he so relies—to promote practical antinomianism. A Christian sins. According to Mr. Darby, his conscience may be as clear after sinning as before. According to Dr. Bonar, and most Christian teachers, and (what is of more importance) according to the Word of God, his conscience should not be clear till he has confessed his sin to God and received forgiveness through the cleansing blood. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

But what (it will be said) of Hebrews x. 2, "Once purged, no more conscience of sins"? We reply that throughout the whole exercise of conscience before God which we have described—sense of sin, confession, forgiveness—there may be, and should be, "no more conscience of sins," as involving judicial penalties, as hereafter to rise up against the believer in judgment, and as calling for a fresh sacrifice; and this is plainly the sense of Hebrews x. 2; but to confound this objective sense of "no more conscience of sins" with the subjective state of a believer's heart (as Mr. Darby does), is likely to produce consciences lacking in sensitiveness to sin and unexercised before God.

To make this distinction as clear as possible, let us look at Psalm xxxii. Where can there be found a more striking picture of the "no more conscience of sins" than that contained in the opening verses, "Blessed is he whose transgression is forgiven, whose sin is covered; blessed is the man unto whom the Lord imputeth not iniquity"? And this, be it remembered, is the very passage used by the Spirit of God in

Rom. iv. 6, to teach us the privilege of every believer in Jesus in virtue of righteousness having been imputed to him also.

But notwithstanding this, how equally clear is the teaching of the rest of the Psalm as to a believer's exercise of conscience before God, in relation to sin subsequently committed. "I acknowledged my sin unto Thee, and mine iniquity have I not hid: I said, I will confess my transgressions unto the Lord, and Thou forgavest the iniquity of my sin." And with this exactly agrees the teaching of 1 John i. 7-9, where, after describing the cleansing efficacy of the blood, there follows the exercise of a believer's conscience before God, and that, in order to forgiveness, "If we confess our sins, He is faithful and just to forgive us our sins," &c.

What, then, does Mr. Darby make of 1 John i. 7, 8? In this tract he says very little about it, but in another, entitled "Cleansing by Water," he labours hard to prove that it does not mean what it is commonly supposed to teach. His words are—

"But it is alleged that 'cleanseth' is 'going on cleansing'; it is not 'has cleansed' or 'will.' If people will take a continuous present, for which there is no ground, it must be continuous, not repeated, as I am writing. But this has no sense. Particular failure, as I have said, is in chap. ii. 1, where we have no application of blood, but the contrary. It is perpetual righteousness in Christ, and propitiation which was once for all. But a continuous cleansing is absurd and unchristian; it is self-contradictory. Of repeated application of blood Scripture knows nothing. I must be redeemed over and over again, justified over and over again."

In place of the continuous or repeated cleansing with the blood, Mr. Darby would substitute cleansing with water. To quote again from his "Reply to 'The Rent Veil'":—

"Besides this, there is a washing of the feet with water, a kind of cleansing which all who do not see the perfectness of conscience taught in the Hebrews always leave out, not apprehending it. The apprehension of what is taught in Hebrews takes the cleansing out of the domain of righteousness, as to which we are perfect, and places it in that of holiness and communion with the Father and his Son Jesus Christ our Lord. Water is the remedy for that: the Word, that is, in the power of the Spirit, as blood is for expiation and remission."

Here, we think, is the root of Mr. Darby's mistake—for such we must call it—arising from his notion that, in John xiii., the water used by our Lord in washing his disciples' feet means the Word. If water means the Word in Eph. v. 26 (and this is very doubtful), it by no means follows that it has this meaning everywhere; and in John xiii., as well as in the somewhat parallel passage, Numbers xix., the meaning is too plainly conveyed to admit of much doubt. Want of space, however, forbids our going further into the subject now, but next week we shall hope to show that the washing of water spoken of in John xiii., as well as that in Numbers xix., as

* The attentive reader will not fail to observe that Mr. Darby's view obliges him here to change the language of Scripture. He says of the propitiation, "which was once for all"; but it is "He is the propitiation for our sins." The Greek verb is in the present tense, not the past.

(†) All critics admit that we must not, in Eph. v. 26, join "by the Word" to "the washing of water." It depends upon either of the two verbs "sanctify" or "cleanse"; if the latter, then the cleansing by the Word points to the first cleansing of the soul—the lesson taught in baptism—rather than to any subsequent cleansing, such as Mr. Darby's view requires. This is generally admitted to be the meaning of "clean by the Word," in John xv. 6. Greatly to be preferred, however, is the construction advocated by Winer, who reads it thus,—"That he might sanctify it (having cleansed it with the washing of water) by the Word."

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explained in Hebrews ix., points to a secondary aspect of the blood of Christ in its application to the conscience of the believer after conversion; and moreover, that, while admitting fully the value of all that Mr. Darby says as to the "no more conscience of sins," considered in reference to the efficacy once for all of the never to be repeated Sacrifice, we shall endeavour to show that his view fails to give the Scripture meaning of the washing of water, as the continuous and repeated application of the value of the blood once shed to the believer's conscience.

HOLIDAY WORK FOR JESUS.

MY DEAR SIR,—The members of my family have just returned from one of the happiest holidays they ever spent. Our party consisted of nine persons—myself and wife, five children (three sons and two daughters between the ages of eleven and eighteen, all trusting in Jesus), and a niece and her husband, who both love the Lord. All singers except myself, they had practised some few days beforehand in solo and in choir singing, and we and other friends had prayed much and earnestly for blessing.

T—, my dear native village in Lincolnshire, was our destination. In this charmingly picturesque, well-wooded, but poverty-stricken little village of about 500 or 600 inhabitants, about half a century ago I was born, and in the same village about thirty-six years ago was born again. Two sisters, a brother, and our precious old mother, all trusting in Jesus, met us during some portion of our twelve days' visit. All told, we were really thirteen in number, and though we met at meal-times and family worship, we were dispersed amongst about half-a-dozen cottages for the night.

Besides the parish church, in which a kind and venerable Evangelical clergyman officiates, there are three Nonconformist chapels—Methodist, Free Methodist, and Primitive Methodist—all sparsely attended. When I was a lad the village was a prosperous one of about 900 inhabitants, and only one chapel, which was well attended, and had an earnest church. There is also a sort of neutral and spacious building, called the "D'Eyncourt Schools," built by the late lord of the manor. During our stay we held services in the three chapels and in these schools.

On Tuesday, the day after our arrival, we held a service of song, with Scripture exposition and a brief Gospel address, for about an hour. The congregation was large, and seemed deeply impressed. We had previously distributed about 1000 slips of printed notices of the services proposed to be held, and had taken the village by house-row after our arrival, in distributing Gospel pictures, tracts, and CHRISTIANS. It would have delighted you to have seen how eagerly they were taken, and how much they were valued. On Friday we had another service of song, Scripture exposition, and a short Gospel address. We had a crowded audience. Believers seemed revived and united, and some unconverted ones seemed much moved as my youngest boy sang, "Prodigal child, come home."

[Here follows an interesting sketch of the numerous engagements of the succeeding five days, somewhat similar to the foregoing; we regret that want of space obliges us to omit it.]

On Friday, our last day, we met a few dear friends at tea at "Castle Farm." Tea was set out in the new granary, beautifully decorated with evergreens and flowers. After tea we had a most happy Bible-reading and conversation on the Lord's second advent. Besides the tracts and CHRISTIANS above referred to, we took down about 100 of Sankey's penny hymn-books, and a few of the shilling copies with music. These we presented to applicants after the services had come to a close. And now we are thankful to record, to the glory of our faithful God and loving Saviour, that the immediate results of his blessing on these holiday services are very

cheering, and we are praying and hoping that much more may follow.

In our personal contact with individuals we had good opportunity of following up impressions, and also of ascertaining whether the truth as preached had been understood. One old man about eighty years of age said to me, as I sat with him in his tumble-down cottage, "I don't understand much, and I can't remember much, but I know I'm a sinner, and I remember you said, 'The debt's paid,' and that God does not want payment twice, and that He'll love every poor sinner that trusts in Jesus, and that God can't lie. I remember all this, but nothing more, and I'm just trusting as a poor sinner in Jesus. Won't He save me, think you?" Of course we told the old man, "Trusting in Jesus as a poor sinner, you are already saved."

On our last day I walked over to a neighbouring village, W—, and gave a lot of picture tracts to eager and grateful children just leaving school. An old man driving through the village pulled up and looked on. I got into earnest conversation with him, pointing him directly to Jesus, and urging his immediate acceptance of Christ. The old man exclaimed, "I have talked with parsons and Methodist preachers for many years, but this is the straightest cut to salvation I ever heard. Can it be true?" I urged him to trust now. He said, "I will." The old man drove on a little, and then pulled up again, calling out, "Would you just tell it to me all over again?" And again I told "the old, old story," and the poor old man continued his journey, saying, "I'll trust Him."

Another man I fell in with here, who a few days ago had told me he read his Bible, but that it had no effect on him, and, indeed, he cared little or nothing about religious things, and I had better leave him alone,—seemed now as though the Holy Spirit had been at work with him, and he listened most attentively to the message of salvation. We trust to hear more of these.

A young gentleman, studying for the legal profession, came to have a conversation with me. He told me he was weary of the world and its hollow professions, and wished to live a life of devotedness to the will of God. I set before him God's estimate of the work of Christ on his account.

But the most satisfactory and cheering instance of blessing was probably the case of the husband at the house where we had our head-quarters. Here the wife, already a Christian for some years, was anxious about her husband, and much prayer had been offered on his behalf. After the Sunday it was very clear that he entered with unusual pleasure and joy into all the meetings. On passing through his parlour and taking leave on our last night, we had a touching scene. His wife was present. I remarked to him, "My wife and I cannot help thinking that you have already trusted in Jesus, your face has recently been so unusually bright; is it so?" Tears filled his eyes immediately as he replied, "It is so; I found Jesus while you were preaching on Sunday morning; and have had Jesus in my eye ever since."

I ought to have mentioned a happy little incident that occurred on one of our morning walks. Three of our party were returning from K—, and when within a mile and a half of T— we fell in with a party of field-workers—men and women—taking their midday meal by the roadside. They recognized us, and asked us to sing them one of Sankey's songs. I had just given them some gospel tracts. Our party sang "Hold the fort," and I gave a short gospel address. This helped to increase the pleasure of our morning's walk.

We retired to bed that last night praising our God for His goodness, and on our happy journey home the next day, we were all agreed that this was one of the happiest twelve days' holidays we had ever enjoyed. Should any Christians doubt, let them "go and do likewise," and they will find by experience that holiday work for Jesus refines all earthly joys and gives heavenly joys into the bargain.

Yours in Jesus, JOHN WILKINSON.

MR. MOODY'S FAREWELL ADDRESS AT LIVERPOOL.

THERE are so many things I want to say that I do not know just where to commence. I want to say a few words about the importance of unity amongst God's people. The last prayer Christ offered whilst He was upon earth was that his disciples might be one. I do not know of anything that will promote this unity better than having buildings where all denominations could meet on neutral ground. I believe that the Young Men's Christian Associations of this country have not yet had their right place. I am glad to say, however, that in some towns they are now beginning to take their place. I believe that if I come back to Liverpool a year hence I shall then find that the Young Men's Christian Association is one of the most important institutions in this town. I believe that the hall which the Liverpool Young Men's Christian Association is erecting will be one in which all denominations can meet and work for the Lord. Wherever there is union there is power. When we have gone into a town where we got ten ministers to unite, the meetings have been successful; where twenty have united they have been better; and where forty united, better still. I believe about the best four weeks I have spent in the Lord's work was in Liverpool, and it was because there were so many ministers united in this movement. All through our meetings in this town the ministers stood right by us, and the result was that the work went on successfully. I do not think it would take many years to revolutionize Liverpool if God's people were quite united; and nothing would unite them better than having buildings where all could meet on one common platform. Of course this building will not be kept up for a great many years, but when it is moved away there is the Young Men's Christian Association Hall, where all can meet. And I am not only speaking of Liverpool, but of the United Kingdom. There is not a town with 10,000 inhabitants but needs a building like the one that is being erected here. In this building, you can have

UNION PRAYER-MEETINGS.

A great many people have asked the secret of the success of this movement. If we could look into God's record, I think we would find it has been the noon prayer-meeting. I could not believe that this work was counterfeit when there was so much prayer. Sometimes, when the work has been hard, and it looked dark and discouraging, we have come together to pray, and the very next meeting a great blessing has come in answer to prayer. People have been amazed to think that God could use such weak instruments, but it has been prayer. I believe these union prayer-meetings ought to be kept up, and I hope to live to see the day when there won't be a town but will have a daily prayer-meeting. I mean a good, healthy, thriving meeting; not one where five or six men come and pray it to death, but where we shall have a sort of religious exchange.

We should also have Bible-classes during the week, where Sabbath-school teachers could meet together. And let me say, right here, that you make a great mistake by electing a man for president because he has got some high-sounding name, but who never cares for the association. Give me a good live man of business to be at the head of the movement. A good deal of our work goes for nought; many people seem to be patronizing religion. God abominates that; He wants fellowship or nothing. When we come to God with a single desire for his honour and glory, we are in a position to be blessed.

Some have complained about the expense of this building for these young men. They say it is going to cost £20,000 before it is finished. I find a great many Christian people have spent more than that on their private residences. Why, I think it is a trifling sum with which to put up a good home for the young men of Liverpool. At New York the land and the building cost £100,000; the Association building at Philadelphia cost as much; and the one in Chicago cost £50,000 or £60,000. Liverpool is one of the most important places on the face of the earth, and if the young men of Liverpool are moved by the power of God, they will carry the glad tidings to every corner of the globe.

My friends wanted me to go to Switzerland, but I thought they would be making me work. I thought I would be hid in Wales, so I went to Bala. I thought we should get into the town after dark, about nine o'clock, but there was a young man from Liverpool there, who saw me get off the train. Mr. Moody humorously described the persistent and successful efforts made by this young man to get him to give an address, and gave the incident as an illustration of the kind of workers

these associations produced. A good healthy, thriving association, he continued, is worth more than a city missionary society. Instead of having thirty or forty city missionaries, you would have 800 missionaries going forth with the Gospel in their hearts, to take the tidings of grace to a perishing world. That is what Liverpool wants; it would not be long before these walls of Jericho came tumbling down if our young men's associations were what they ought to be. I got a letter the other day from Melbourne, and the secretary of the Young Men's Christian Association there is a young man who was converted at the Young Men's Christian Association at Providence, Rhode Island. That would be the result all over Christendom if these associations were supported as they ought to be, and the young men encouraged.

To show you what a hold this work is taking, let me relate a little incident. I was coming out of the office of THE CHRISTIAN, in London, the other day, when a young lad stepped up to me and wanted to know if I was going to preach in South Wales. I said I was not. It was raining very hard, and I turned to go away, when the thought occurred to me that perhaps he was not a Christian. So I said, "My friend, are you a Christian?" The tears began to come down as he answered that he was not. He said he had heard that people were being converted in London; his mother had read it in THE CHRISTIAN. She gave him £2 and sent him up to London to be converted. "My mother," he said, "is not a Christian, but she thought if I was converted I should be able to tell them the way." He got up to London on the Tuesday, and found that the meetings had closed,—the last was on the Monday; and I met him on the Thursday. He had a little bundle in his handkerchief, and had nothing to wipe away his tears. I tried to tell him the way of salvation in the rain, and asked him when he got back to Wales to write to me. A few days ago I got a letter from this Welsh young man of seventeen, saying, "I have not found Christ yet; I am afraid the impression will pass away." I asked him to come down to Liverpool; and I had been praying that God would meet him there. The first one to open the door of my room at the Compton Hotel and come in was this lad. "I have found Christ now," he said. I asked him when. "I found Him last night in the Circus." Thank God for the Young Men's Christian Association of Liverpool; it has a warm place in my heart.

Some friends may say that these young men will be drawn away from the Church. I have said before, but I want to say again to all the young men, if you take my advice you will unite yourselves with some church at once. I have had twenty years' experience, and I have learned that young men or any young converts who do not unite with some church or chapel fall away. If you want to serve God, get in among God's people. The church may be cold, and a good many more things that you do not like, but we shall never have anything on earth just as we would like it. If we had a church that was perfect, we would make an idol of it, and worship it instead of Christ. But the Church has done more for this sin-cursed world than any other institution on the face of the earth. Young convert! identify yourself with the Church of God. Get in among God's people, and go to work there. If the church is cold, carry some fire into it, but do not go to find fault and murmur and complain. There are many people who find fault, but never accomplish anything. If you are happy in the Lord, you will be welcomed, and God may use you to wake up a cold church.

I want now to speak

TO THE YOUNG CONVERTS

from a few texts of Scripture. We have not referred to the Word to-night. The first one is Heb. xii. 2: "Looking unto Jesus, the author and finisher of our faith, &c." Not looking unto yourself; to this minister or that. The writer of this Epistle takes up one man after another in the 11th chapter, and in this chapter he says, "Looking unto Jesus." Get your eyes off yourself, and fix them on the Master. Look to Him for guidance, and strength, and direction. It takes the same power to keep as to convert. I believe some Christians have stumbled right here by looking to this man and that man. The question for us to consider is, What would Christ do? He is our example. I once read of a man who got lost in the wilderness. Night came on, and the only way he could get along was to fix his eye on a star that he knew was in the direction he wished to go. It was very dark, and he could not look down; so he kept his eye on the star, and it guided him near his home. This world may appear dark, but let us look to the star of Bethlehem. Would to God I could say something that would

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burn into the hearts of the young converts, and make them look away from themselves and straight to the Master. If we are in trouble, and do not know whether this or that is the best thing to do, let us ask what Christ would do. That is the way to settle these questions. A good many young converts have written to me during the past few weeks, asking if it is right to do this or that. I cannot carry the consciences of other people, but I do not think it is best to be asking these questions. Take the Word of God, and read there what the Master says. There is no difficulty that anyone can get into but they will find some passage of Scripture to throw light into the darkness. God will guide us with his eye if we will let Him; but we must keep looking to Him and no one else.

Look, also, at the first verse of this chapter, "Let us lay aside every weight, and the sin which doth so easily beset us; and let us run with patience the race that is set before us." There is another truth,—we are running a race. Our watchword this afternoon was "Advance"; if you do not advance you will become cold, and get back into the world again and into darkness. But if you keep your eye on the Master, pressing on and running the race, then you will grow in grace. If you are going to serve God you must advance. You cannot live on your past experience; you must have fresh manna from heaven every day. Dr. Bonar, of Glasgow, some time ago was speaking about growing in grace, and he said those seventy disciples whom Christ sent out were a good deal nearer the Master than the multitude; if not, He would not have sent them out. But the seventy were not so near as the twelve; and the twelve were not so near as the three; and the three were not so near as the one who had his head on the bosom of the loving Master, and heard the beating of his heart. Let us seek to be like the beloved disciple who knew so much of the mind of Christ. We want holiness written on our foreheads. May God make us wholly consecrated to Him, that we may

"GROW IN GRACE."

I often think the Church and the world expect more of young converts than the Master does himself. They expect young converts to be perfect, full-grown Christians at once. When I was first converted I did many things I would not do now, because I have got more light, and understand the Word of God better than at that time. Perhaps a good many who knew me eighteen years ago might say I was not a Christian, because I did things that were not Christ-like; I did not know the mind of Jesus. You want to study your Bible to know what God's will is, to know the mind of Christ; then you will become more and more like Him every day you live. Have you ever read the 5th chapter of Galatians since you were converted? I advise you to do it, especially at the 22nd verse, where it speaks of the fruits of the Spirit—"love, joy, peace, long-suffering, gentleness," &c. It seems to me every one of the young converts ought to read that chapter every day, and see if they are advancing—growing in grace. You may not be able to see, from day to day, that you are advancing, but if you go back and see where God found you, you will know how you have advanced and grown. Mr. Moody illustrated this point by the following anecdote:—He said he was at Mr. Spurgeon's house a few days ago, and Mr. Spurgeon showed him the photographs of his two sons who were twins, and whose photographs had been taken every year since they were twelve months old until they were seventeen years old. For the first two years they did not seem to have grown much, but when they compared the first year with the age of seventeen, they seemed to have grown amazingly. So it is with the children of God, he proceeded. Others will say, "That is not the same man or woman they used to be. They have more peace and love and joy and gentleness." We want to be sound in love as well as sound in faith. I believe that is one of the graces we want—more love for the Master, for one another, and for the perishing world. It does not take long to get at a man's heart when we love him. If we honestly seek to cultivate this grace, and seek to be like the Master, who was full of love, we shall be growing Christians.

There are two lives every Christian should live: one is alone with God, that the world knows nothing of—that inner life that holds communion with God, and draws strength from Him. Then you can live the outer life, before the world, and adorn the doctrine of Jesus Christ.

Phil. iii. 13—"This one thing I do." That was the apostle's watchword, "pressing towards the mark." Instead of sitting down and making everything comfortable around us, let us run the race with patience; there is the prize before us. We

are told that there is a crown in store for us. Paul says, "See that no man take your crown." And now let me sound

A NOTE OF WARNING.

"Let him that thinketh he standeth take heed lest he fall" (1 Cor. x. 12). One of the greatest snares that can come to us is spiritual pride. A good deal better men and women than are here have fallen. Look through the Bible, and see how men of God have fallen. There was Abraham, the friend of God; he went down to Egypt and there he lied. He lost all his influence over the monarch of that country. God had to keep Moses out of the Promised Land because he fell. There was Noah, who walked with God; and Peter and David. Look at poor David, how he has caused men to blaspheme all these long years. You will find men to-day blaspheming on account of David's fall that took place 3000 years ago. May God keep the young converts from falling, is the prayer of my heart. It seems to me it would break my heart if I should come back and find these young converts fallen away. May God keep you from falling. I used to think that when I got older I would be safe, and there would be no danger; but the longer I live, the less confidence I have in myself. There never was a day in my life when I feared Satan so much as I do to-day. Not but God can keep me, but I see how holy men, a great deal better than any of us, have fallen because they got their eye off the Master. Let us press towards the mark, and do not forget the words, "Let him that thinketh he standeth take heed lest he fall." It is a terrible thing for a man to fall on the racecourse. It is better to fall dead than to fall into sin. I find it was not in their youth that many of those men in Scripture fell. David was in advancing years, with his family all about him, and everything comfortable. It was not when Moses was a young man that he fell. Samson judged Israel twenty years and then fell. Let it be a warning; do not boast and say you are able to stand. Do not be independent of God and think you can do without Him. May God keep you humble. Not only that, but

THE HIGHER A MAN GETS, THE MORE DANGER

there is of his falling. I used to think that when I was advanced in Christian experience, like those who had long laboured for Christ, there would be no danger, but experience has taught me a different lesson. A man said to me lately, Did you ever notice that Satan always aims high? When Jesus was down here, it was Caiaphas the Chief Priest, the highest ecclesiastical man on the face of the earth, who called the Sanhedrim together and found the Saviour guilty. The devil took Judas, one of His own disciples, to betray Him, and another of them to deny Him. My prayer has been that God would smite me with death rather than let me fall into sin, and lose my testimony. If there is any class of men on the face of the earth to be pitied, they are those men who have been used of God, have been unfaithful, and whom God has had to lay aside as vessels no longer meet for the Master's use. Look at poor David! He could not teach transgressors God's way. Do you think Lot had any influence in Sodom? He was twenty years in that town and never got a convert outside his family. I have told you before of the three wiles of the devil. He moves all hell to keep you from accepting Christ; then he tries to keep you from opening your mouth; and if he does not succeed in that, he does all he can to blacken your character. A man said to me the other day that no sooner did God declare that He was pleased with all that He had made, than Satan came and tempted Adam, and pulled him down. I believe he has taken many a soul to a high pinnacle and then pushed them down. He likes them to be lifted up and become dizzy, so that they come down tumbling and bring the cause of Christ into disrepute. May God keep you looking to Jesus, and pressing towards Him.

THE TWO NATURES.

There is another thing I want to speak about. Quite a number have told me since I have been here, and have written to me, that they find sin is still in them in a way which they did not expect when they were converted. Gal. 5th chap. will help you out of that difficulty: "The flesh lusteth against the spirit, and the spirit against the flesh." There is one thing that every young convert ought to understand,—that he has got two natures; and not only so, but he will have them to the end of his pilgrimage here. You will never get rid of this old Adam nature here,—bear that in mind. But because there is a conflict between yourself and sin, that is no sign that you are not converted. The most important truth you young converts can learn in your early Christian experience, is this

doctrine of the two natures. If an angel from heaven should tell you that the old man is dead, do not believe him; your experience will tell you he is not dead. You are to make no provision for the flesh; you are to crucify the old man; but if he were dead what would you want to crucify him for? A man said to me the other day, and it helped me wonderfully, that you may be dead to sin, but sin is not dead to you. Let me advise you to keep straight on this doctrine of the two natures. If you should ever get discouraged, if you will just carry your difficulty to the Word of God and study it carefully, you will find it will help you out of all your difficulties.

ABSTAIN!

Now, before I leave your shores, would you let me give you a little more advice? I have been blamed by some and abused by a good many for speaking on this subject; but if the young converts of Great Britain take my advice they will all become teetotalers. All the young converts who have fallen, of whom I have heard, have fallen through strong drink. People say they need it for medicine; if so, use it as medicine, but do not urge it on everyone else. I have been in your homes, and you have been very kind to me. God forbid I should say anything that would wound your feelings; but I want to be faithful to-night, and I cannot tell you how deep this subject lies buried in my heart, when I have seen what a blight strong drink has thrown over this fair land. I have seen how it has come in and destroyed the happiness of so many homes—a loved boy banished to America or Australia because he has become addicted to strong drink. And not only that, but a short time ago a beautiful woman came into the inquiry-room quite drunk—so drunk that I could not talk to her. It was not the public-house that had wrought this with her—it was the social custom of the land. Many people think they cannot be social without having it. Let me beg of you, if you love the Lord Jesus Christ and love souls, do not urge anyone to take strong drink. If you drink it yourself, do not try and lead others astray. Some say they cannot get on without it—that they need it in order to do a day's work. It will be a good deal better for you to do half a day's work without it. If it becomes such a temptation to so many, why not, in the name of the Master, give it up?

Let me say to you, young men, never enter a public-house—unless it is to get some one out. Do not go to the bar to drink. I believe a great many young men who might be, I might say, reformers—the very best of our young men—are being led away by strong drink. If we could get young men to take a right stand on this subject, we would soon see reformation. You talk about closing the public-houses; the quickest way to do that is for none to go into them. Let your companions be found in the Church of God, and not in the public-house; let them be among God's own people. If you get into company with those who go into public-houses, it will not be long before your testimony and your influence will be lost; your friends will have less confidence in you; you will perhaps lose your place among God's people. If you want to be a happy, useful, rejoicing Christian, let me advise you to keep out of the world; have as little to do with it as you can. Let everyone know you are on the Lord's side. Never be ashamed to confess Christ. "Let the redeemed of the Lord say so."

If there is a poor publican here to-night, let me say, I love you; I pity you, and yet I cannot help but condemn your business, because I believe it is a hellish traffic, and is taking many men down to an untimely grave. I pity the poor publican, who will by-and-by have to stand in judgment before God. I say it out of love to every man who is engaged in this hellish traffic. Get out of it, as Lot got out of Sodom. You may say, "What is to become of my family?" Trust God for your family; do not do wrong in order to support your family. It is better to go down to your grave from some poor-house, or asylum—it is better a thousand times, like poor Lazarus, to be borne away to Abraham's bosom—than to roll down to hell in a golden chariot. I do not believe that a man who is ruining his fellow-men can inherit the kingdom of God. Do let me plead with you, and exhort you to take a firm stand; to come out, and be whole-hearted for Christ.

Another thought: Try to show your Christianity in your life. A Christian ought to be more upright than those who are not Christians. He ought to be gentle and kind, humble and Christ-like.

STUDY THE WORD.

Before I close, let me read to you Paul's farewell to the Ephesians. (Mr. Moody then read the latter part of the twentieth chapter of Acts.) The thirty-second verse (he con-

tinued) is the one I want to call your attention to: "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Dear young convert, love this blessed Bible; study it every day. I commend it to you. I urge you to study it, and seek, in every way you can, to make the tidings of Christ and his love known to others. When you have got hold of a truth that lifts you up heavenward, give it to some one else. Do not keep this hidden treasure to yourself. This world is perishing for want of Christ. When our war was going on, and our armies were being repulsed, President Lincoln called for 600,000 men. In a few days this number sprang into the ranks, simply because he wanted them. The Lord Jesus wants workers, not only 600,000, but millions of them. The world is perishing; the nations are living in darkness; the heathen are waiting for the light; the kingdoms of the earth are struggling to be free. Shall not England and America rise as one man, and carry the tidings of the Gospel around the globe? As I said this afternoon, my faith has grown, and I believe it would not be much to carry the Gospel to every nation under heaven. Why should there not, out of this movement, go forth a band of men whose hearts have been touched by God's finger, and who shall be a blessing to the world? Let us expect it, and pray for it. If men are willing to defend their homes, to lay down their lives for patriotism, how much more should we be willing to carry the good news to perishing men? As a noble instance of patriotic devotion, Mr. Moody cited a story from Scottish history, of a father who ungrudgingly gave up his seven sons to fight and die for his country. If this father gave up all his sons to defend Scotland, shall not the fathers and mothers of Great Britain give up theirs for Christ? Is it not time that the Church of God should rise and spread the glorious Gospel over mountain and desert? Our Chieftain's voice comes ringing down from the throne—"Be of good cheer, it is the Father's pleasure to give you the kingdom." May that voice cheer every heart, and may the cry go up from Victoria Hall—"Here am I, send me!" May God send forth a band of missionaries from this hall. May the Holy Ghost fall upon us! May there be a baptism that shall fill England and America and make us one! There is a story told of a chief who was mortally wounded in battle. They were carrying him away, when he ordered his servants to take him in sight of his men. "When my men see my wounds," said he, "it will cheer them up." When they saw him being brought back, it fired up their hearts so that they moved on and routed the enemy, driving everything before them. Look to-night on those bleeding wounds at Calvary, and let us move forward. May God bless you and keep you. May each of us do our work and stand in our place, and finish our course with joy.

PRAY FOR US.

Well, my friends, I must close. There is one thing I want to ask of you. During the past two years nothing has cheered us so much as your prayers. I shall go back to America with a strong heart, for I know that you are still praying for us. It will help my brother, Mr. Sankey, to sing, and me to preach, in that land. There is one thing that weighs heavily on my heart, as my face is turned towards my native land, and that is that we may see a blessing there like what we have seen here.

Then there is another thing I want you to pray for—that England and America may be one. We speak the same language; we are redeemed by the same blood; we have the same Bible and the same God. You have given the Bible to the nations of the earth. We want England and America united to send men to preach the Gospel. One thing we shall carry away with us, and that is the names of many who are very dear to us.

We hate to bid you Good-bye—to say

FAREWELL!

I know I am speaking to a goodmany to-night who will never hear our voices again. If we are permitted to return, many of you will be gone. May you die with your eyes on the Master, and with your feet in the racecourse! I pray that you may not fall out by the way; that there may be no strife among the herdsmen; that the watchmen may see eye to eye, and be of one mind and one spirit. It is not necessary for me to say that we thank you for all your love, for your kindness, and your prayers. You have been very good to us. A little more than two years ago we passed through this town, strangers to nearly everyone here. We leave it with a great many friends; and every night, as I fall on my knees, I thank God for our

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friends in this country. We appreciate your love and your kindness, and in the months and years to come, as we hear from this country that you are holding on and working for the Master, it will cheer us up in our own land. And we hope ere long you will hear the news that your prayers are answered, and that God is blessing us.

We would like very much if the young converts would write us letters, telling us their experience. For the next two months I am going away among the mountains of New England, and I will have time to read your letters; we have not had time for two years past. Perhaps your letters, telling how you have found Christ, may help us to preach and sing the Gospel in our own country. Every day I shall pray for the young converts of Europe, that God may keep you and watch over you, and that you may abide under the shadow of the Almighty.

[In our report last week we gave Mr. Moody and Mr. Sankey's addresses for the next two months.]

THE LIVERPOOL WATCHWORD— "ADVANCE!"

In accordance with the watchword left us by Mr. Moody, the young men engaged in the work at the Circus have been endeavouring to "advance," and are rejoiced to see that the Lord is recognizing their efforts, and is using them in a truly wonderful manner to the conversion of many souls.

Our dear brother Major Cole, of Chicago, is at present conducting two services each night, the first (at 7.30) being a mixed meeting, in which the preaching of the Gospel is materially aided by the sweet hymns sung by Mrs. and Miss Cole; and the second, at a later hour, being the meeting for young men only, which has now run for nearly six months, and, under the blessing of God, is as useful as ever it was.

The large and attentive audiences which attend every meeting must testify to every thoughtful mind that this is not merely a passing excitement, but that the Holy Spirit of God is working in the hearts of the people, and creating a desire after better things; and I may mention, in passing, what will, I am sure, gratify all Christian people—that such are the crowds that come on Sundays to hear the Gospel, that we have been compelled to hold the meetings on that day in the Victoria Hall, as the Circus is utterly inadequate to contain the people.

Looking, however, at the results as shown in the after-meeting, we have far greater cause for rejoicing, as the work going on now among the young men is apparently greater than it has been since Mr. Moody left us in March—last evening at least forty remaining behind for conversation and prayer, and many of them, we trust, going home rejoicing in the finished work of Jesus.

Your readers will, I know, be glad to hear of the continued success of the meetings conducted by the Carters on Sunday afternoon. Major Cole has addressed them the last two Sundays, and they are preparing to hold the next meeting in Victoria Hall, in consequence of the greatly increased attendance.

The effect of the Gospel upon this large body of men has been most wonderful; indeed, we hear from all sides of the great change that has taken place among them,—how that from being the most godless men in the town, many of them have become bright and shining lights for the Master's glory.

I would ask the prayers of every Christian reader for our work. "The harvest truly is plenteous, but the labourers are (comparatively) few."

W. C.

Liverpool, August 13.

INCIDENTS OF MAJOR COLE'S MEETINGS.

One evening a young man said, "I start for Calcutta to-morrow. I thank God that I ever found these meetings and that Christ found me. I shan't forget these meetings. Pray that, whether on sea or land, I may be firm for Christ."

At one meeting there was a scoffer present, noticed by one of the workers, who mentioned the fact to the audience. Major Cole gave a most solemn account of the death of a young scoffer, and then asked them to engage in silent prayer for the scoffer present. The perfect silence was death-like. A young man broke out in prayer for the scoffer. The cry from all Christians seemed to be, "Stay, thou insulted Spirit, stay." God heard the prayer at the close of the meeting.

A man, about thirty years of age, confessed that he was the scoffer; said that he had attended all the meetings in Birmingham, some in London, had been to several here, but merely to scoff. His brother had been with him; they

were avowed infidels. His father died when he was so young that he had no remembrance of him; his mother was one of the best of women, and a Christian. He was urged, and finally dropped on his knees. Special prayer was asked for the Holy Spirit to reveal to him his condition. All at once he cried, "Let me out; let me get up. O, I'm lost! Where is my brother? Let me find him! What shall we do?"

The Word, which alone can help in a moment like that, was shown him—"He came to seek and to save that which was lost." "Believe on the Lord Jesus Christ, and thou shalt be saved." The Bible was given him, so that he might read it for himself.

He believed, and his first cry was, "Where is my brother. O how I wish he was here!" Then he said, "Pray for my wife and two children. I have not seen them for many months. O what a miracle that I am saved! How glad that I came here! Wonderful, that Jesus should save me!"

On Thursday evening Major Cole said—"There are a number of young men who are ready to take Christ; now, before we go any further, we will ask the friends that are on the left of us to vacate their chairs (between twenty-five and thirty), and let the young men who want Christ now come and occupy them. We won't sing so as to make it easy for you, but will simply pray that God may give you strength to do what his Holy Spirit is telling you. The audience will remain quiet as these young men enlist under the banner of King Emmanuel, the Captain of our salvation." The chairs were filled immediately. The first one spoken to said that he found peace the first step he took. Others, at the second meeting, who did not come forward, were brought into light by Christian workers speaking to them as they were going out, and urging them to stay.

The requests that come in for prayer from many young men asking prayers for their parents—poor drunken parents, drunken mothers, mothers that have left home, left their children, plunging into the blackest sins—are terrible to contemplate. Thank God their prayers are being answered.

We have received further accounts of the remarkable work in Liverpool in connexion with Major Cole's meetings, but they are crowded out this week.

"REDEEMING THE TIME."

A LITTLE company of seven started last Tuesday evening from Cannon-street Station for Hastings, taking with them a small portable harmonium and a stock of "Sankey's Hymns." Soon after leaving the station we asked the people in the carriage if they objected to a little music and singing, and no objection being raised, we opened the harmonium and commenced singing "Tell me the old, old story." This brought to the front two or three who had evidently tasted of "Jesus and his love," and thus we went on our journey, alternately singing and having sweet fellowship with those who were like-minded, until Hastings was reached, which seemed to us to be in a remarkably short space of time.

The next morning, after commending the work to the Lord, we sallied forth to the beach, and at the first sound of the harmonium the people gathered round in goodly numbers, and, in spite of the counter-attractions of various kinds, about two or three hundred persons remained while we alternately sung and spoke a few simple words about "Jesus and his love." We remained at Hastings two days, and held four meetings of this kind on the beach, and, thanks be unto Him who is our strength, we have good reason to know that souls were brought to Christ, and many dear children of God were refreshed and quickened as the result of these simple meetings. To God be all the glory.

In the earnest hope that many others may be led to go and do likewise, I send you these few notes. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." B. B.

SPECIAL EVANGELISTIC SERVICES, GREENWICH.—

A series of services will be held at the Baptist Chapel, South-street, Greenwich, from Monday, August 23, to Friday, August 27, every evening at eight o'clock p.m. It is expected that they will be conducted by the following ministers:—Monday, Rev. Mr. Charlesworth; Tuesday, Rev. E. H. Brown; Wednesday, Rev. Charles Graham; Thursday, Rev. Wm. Harrison; Friday, Rev. Dr. Mahan. The Greenwich Branch of the Tonic Sol-fa Association and a portion of Messrs. Moody and Sankey's Camberwell Choir are expected to join in these services, assisted by Mr. J. M. Smith, whose vocal services at the recent meetings at Victoria Theatre will doubtless be remembered with pleasure by many.

REPORTS OF MISSIONS.

ON the principle of the proverb that "Charity begins at home," we have, within recent weeks, endeavoured to acquaint our readers with the progress of some of the missionary and charitable societies at work in the metropolis. We thought we had almost exhausted the home-reports sent to us, but we again find a long and daily increasing list on our table. Meantime, however, we must fulfil our promise to devote a little space (and we are sorry it can be but little) to the operations of some of those societies which extend their efforts beyond the narrow boundaries of our little island.

Let us first notice the reports of missions to our fellow-subjects in the sister isle. Of these we have before us *The Dublin Visiting Mission, The Island and Coast Society for Ireland, and The Irish Church Missions to Roman Catholics*. The first-mentioned Mission has been in the field for twenty-six years, visiting the homes of the Roman Catholic population, and it has certainly not failed, if we are to believe the testimony of a friend who writes to us that "it is the real work for Ireland, and has told more upon the masses, who are chiefly Romanists, than any other work." We are convinced, at any rate, that it follows the right method—reading the Bible from house to house; there is a very old precedent for that: therefore we say, "Go on and prosper, and may the God of the Book prompt many of his redeemed ones to hold up your hands, and supply you with means and men according to your necessities." This Mission also makes special efforts among the sailors and the cabinmen, and, according to the report, the results are most encouraging. Friends will please write to Mrs. Smyly, 35, Upper Fitzwilliam-street, Dublin.

The Island and Coast Society is more venerable than the last (dating from 1833), and covers a wider field. It has thirty-three stations along the coast and islands. The opening pages of the report before us set forth the heavy loss sustained by the Society through the death of Mrs. Fendleton, who has acted as its honorary secretary for forty years, and this event threatens to cripple the work by which "Scriptural schools have been established and supported at many points round the coast and islands of Ireland; while the candle of the Gospel has been kept burning in some of the darkest spots, and souls have been comforted and cheered by the message of a free salvation in Christ." Let our Irish friends have faith that the Lord of the harvest will raise up labourers to sustain and multiply these schools. Almost every page of this unusually long report tells of the sunshine that Mr. Sankey's hymns have created in the hearts of the children. The secretary is Mrs. Lett, 25, Waterloo-place, Dublin.

The Irish Church Mission seeks to uphold "the Banner of the Truth in Ireland," and the report specifies a great many cases wherein the darkness of Popish error and superstition has fled before the glorious light of the pure and unnumbered Gospel of the grace of God. May such cases be multiplied a thousandfold. The office of this Mission is 11, Buckingham-street, Adelphi, W.C.

Passing from one fair land to another fairer still, we come to the fourth evangelization report of the *Free Christian Church in Italy*. And here we pause to wonder how it comes to pass that the sunniest spots on the earth's surface seem to show the grossest moral and spiritual darkness. And yet not so very long ago the existence of a *Free Christian Church* in Italy would have been impossible; we trust, therefore, that brighter days are in store for Italy and this young group of churches. There is much to cheer us and to strengthen this hope in the printed report, though, like other societies, this one has its ups and downs. "The great sorrow of the year is the withdrawal of the American Board, on account of the financial crisis in the United States, their missions having enlarged, while their constituency and funds were diminished." *Per contra*, we give another extract:—"Certainly, anyone who knew this country before 1857, and is acquainted with the wondrously altered condition of things now, will acknowledge what a mighty blessing to this land and people, directly and indirectly, has been the preaching of the everlasting Gospel. We are far from having realized our aims, but we should be wholly ungrateful to the God of providence and grace did we not make mention of the mighty blessing he has showered down on Italy." It is only necessary to add that the eloquent Alessandro Gavazzi is President of the Committee, and the Secretary is Rev. John R. McDougall, Scotch Church, 11, Lung'Arno, Guicciardini, Florence.

Leppers in India: Occasional Paper, No. 1.—A little pamphlet (Shaw, Paternoster-row, 1d.) bearing the same title accompanies [599]

this Occasional Paper, and in it we read—"Many people are quite startled when we first broach the subject of leprosy. 'Why,' they say, 'I thought no such thing existed nowadays. You don't mean to say that you have lepers in India like what we read of in the Bible?' But it is even so; and not only in India, but all over Asia, I believe, and in Africa too. However, we must now confine ourselves to India, where leprosy is a terrible scourge. The country is overrun with it, particularly in the Himalayas, where there is more in proportion to the population. In a return compiled from the latest census returns, there are said to be no less than 93,231 lepers in India." Then follows such a heartrending description of this dreadful disease that we cease to wonder at Naaman's anxiety to get cured. Mr. Moody used to tell us that "Major-General Naaman was terribly in earnest," and we can well believe it. But the Naamans of the present day, alas! have no Hebrew maid to advise them, and no prophet to prescribe for them; it devolves, therefore, upon those who have been cured of the worse spiritual leprosy to alleviate the sufferings of those who are stricken with this loathsome evil. Among those who will gladly give information and receive aid we find the name of our esteemed contributor Mrs. Grattan Guinness, Harley House, Bow-road, E., and also that of Miss C. E. Pim, Alma, Monkstown, Dublin.

Jewish Mission Committee (Secretary, John Tawse, Esq., W.S., 23, York-place, Edinburgh); *Evangelical Continental Society* (office, 13, Blomfield-street, London Wall, E.C.); *Foreign Evangelization Society* (Honorary Secretary, Rev. Horace Noel, White Rose Grange, Working Station); *Pilgrim Mission, Basle Suisse*.—These Societies are doing, we believe, their very utmost to further the great object of all Christian Missions. We beg of our readers to procure reports and give them studious and prayerful consideration.

The Gospel of Christ at Penang, Straits Settlements.—Mr. William Macdonald, Missionary at Penang, gives us, within the limits of a four-paged sheet, a perfect array of facts which prove that the good old "Gospel of Christ" is as much "the power of God unto salvation to everyone that believeth" in China in the nineteenth century as it was in Rome in St. Paul's day. He winds up his brief account thus:—"I dare not close this short statement without again referring to the dearth of Gospel labourers in these Straits. There are hundreds of thousands under British protection unevangelized. 'Pray ye therefore the Lord of the harvest that He will send forth labourers into his harvest.'"

Bombay Medical Mission.—This institution, as is generally known, was established in 1864 on the model of the one originated in Edinburgh by Dr. Burns Thomson. It holds quietly on its way, a blessing to many in soul and body. It is greatly desired to establish a hospital in connexion with the Mission. A fund for this object was started some time since, and the Committee bring forward this branch of the work as one calling for the sympathy and help of friends in England. Qualified Christian helpers are needed, to devote themselves to this work of faith and love. The financial year closes with a balance of £24 in England, and 27 rupees in Bombay. A report and any information desired may be obtained from Alexander Brown, Esq., 10, Dale-street, Liverpool.

GRAY'S-YARD RAGGED CHURCH AND SCHOOLS.—The Secretary begs to thank some kind donor for a parcel containing invalid's pillow, writing-case, a purse containing 2d., together with several books, &c., for the Mission.

MISSION TO THE HOP-PICKERS.—Thousands of the poorest and most wretched from London and our great towns are now gathering together for the hop-picking, and our hearts yearn to labour among them and to win them to Jesus. To do this, we are seeking the help of loving, earnest evangelists, to go out day by day into the hop-gardens, visiting them from bin to bin, speaking of Jesus, and preaching in the open air. We also desire to gather the poor hop-pickers together in a series of free teas, that we may in this way try to do them good. Many readers of THE CHRISTIAN have very kindly helped us in former years to carry on this work. May I ask again, in Jesus' name, for the earnest prayers and loving contributions of the Lord's children to aid us in the important and blessed work of "reaching the masses" and trying to raise them by a living union with the Lord Jesus. We expect the hop-picking to last five or six weeks, and that many of the hop-pickers will be here about eight or nine weeks, giving us an opportunity, if the Lord will, of carrying the Gospel to some thousands of the very vilest and most sunken of our population. Many of these poor creatures come in rags and tatters, and plead with us for a little clothing to cover their nakedness. Should any of your readers desire to help us, please address J. J. Kendon, Bethany House, Goudhurst, Kent.

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YOUNG MEN'S COLUMN.

At the recent annual Convention of the Young Men's Christian Association of Richmond, U.S.A., Mr. Morris K. Jesup, of New York, speaking on "How to Reach the Commercial and Artizan Classes," made the following remarks, the bulk of which, we suppose, are as applicable to this side of the Atlantic as the other:—

"I am asked to-night to say a few words as to how we may best reach the commercial and artizan classes. This would seem to imply that there is a way to reach this class different from that followed in seeking the welfare of other classes of young men engaged in other callings of business. Dear brethren, there is only one way to reach all classes, and the best way. Seek them with the love of Christ in your hearts, and strive to carry that love to the hearts of others.

"These commercial and artizan classes comprise probably the largest number of young men in our land, and therefore perhaps they are the most important class. The first thing we need, in my judgment, is a sanctified life on the part of the employers, and capital consecrated to the service of Christ. I want, as a business man and an employer, to take my share of responsibility in this matter. It is through us, fellow-business men, under God, that these young men are to be influenced either for good or evil; it is by our example, influence, and Christian life that these men in our employ are to be benefited. If we have this love of Christ in our hearts, this desire to consecrate all for Jesus, then we shall 'do justly, love mercy, and walk humbly with our God,' and those who come from day to day under the influence of our example will take knowledge of us that we have been with Jesus.

"Of course, it is not to be supposed that all our business men are Christian men. But the first thing the young men connected with these associations are to do is, to find out whether the leaders in business in their neighbourhood employing labour of any kind, the superintendents of our railroads, and those managing the great interests of this country, are Christian men. If they are, go to them with your warm appeals, and enlist them in your various schemes of benevolence and love. If you find out that they are not Christians (and you will have many cases of that kind), then tell them of the love of Christ, and show them where their responsibility to others as well as to themselves lies. Urge in every way next to this the observance of the Christian Sabbath. The keynote was struck here this afternoon with reference to what shall be done for railroad employes, when it was observed that they should have rest on the Sabbath. As the railroads of this country are controlled by a combination of capital, it is not easy to affect the management; but then in the case of private enterprises and private individuals, you can more successfully urge the keeping of the Sabbath day, and the stopping of work in the house, manufactory, or store, so as to give the young man of this land time for rest and thought.

"Finally, how much we Christians need tact! I cannot give a better illustration of what I mean than by telling you what has come under my own observation in the city of New York, and how by a little tact a great work has been wrought for Christ down on the docks and wharves of the city. A good Christian brother, living in the upper part of the city, whose custom it was to go Sabbath after Sabbath to visit these wharves, saw those who were idling away their time there, and sought to do some good for Christ's sake to them. One day he met one of the roughs of New York, a man notorious for his wickedness, who went under a number of aliases, well known to the police as a river thief, who had served many months in the penitentiary. This good Christian brother went up to that man, and, putting his hand on his shoulder, said, 'My brother, do you love Christ? Are you in the ark of safety?' This man turned upon him with all the boldness of sin, and replied—'You are a pretty man to talk to me in this way; it is the way you Christians do. I want to see you put your religion in practice.' It was a cold day, the man was shivering and hungry, and my friend had on two coats. 'Show me some of your religion by giving me one of your coats.' 'I will do it, brother,' was the reply; and he took off his coat quick as I can say it, and put it on the shoulders of this poor man. The astonished fellow took the coat off, and said, 'I was only joking. I wanted to see how far you would carry the love of Christ. I see you are a Christian man. What do you want me to do?' 'Ah!' says my brother, 'I want you to come to Christ and to the prayer-meeting this afternoon. Will you?' 'Yes, I will!' and that man became a Christian. He was so notorious in the past for living such a wicked life, that when he applied for admission

into the church in that neighbourhood they would not receive him at once, and he was put on probation. He led an humble, consistent life for nearly a year. This good brother clung to him, prayed and talked with him, till at the end of eight months he gave such real evidence of his conversion that he was received into the church. God has since made use of that man in accomplishing a glorious work in our city.

"Jerry Macaulay is to-day living in Water-street, one of the worst places in the city, carrying on, together with his good wife, a work for Christ; and their influence over their old companions, over sailors, bad men and bad women, is something wonderful. I never attended in my life such meetings as I see when I go there.

"Now, my dear friends, that is an illustration of tact, and that is what we want. We want also the influence of the Christian home, of the mothers and sisters, in our work for young men. We want the young women and the old women too; their sympathies and tact—women's tact. Now, how are we to come by this? There is only one way—by going to the blessed Saviour and asking Him what He will have us to do; consecrating all that we have to Him—our thoughts, our souls, our lives, and our money. Won't you do it?"

Mr. Wm. Taylor, of New York, said: "I have been three years on the road. I confess the worst thing I find is what to do with my evenings, and had it not been for the grace of God, it would have been my ruin. For such men I want to plead. These men now go to the billiard-saloons, theatres, and to places far worse. If there is a hard class in the United States, it is these young men. I ask your prayers and sympathies for them. Nothing rejoices the heart of a Christian man among them so much as to see on the walls of the depôts and the hotels a placard with 'Y.M.C.A.—Welcome!'"

"THE JOY IN HARVEST."

On Sunday, August 1, at the commencement of the afternoon service in our Sunday-school, we all felt a consciousness of the presence of the Holy Spirit. It was our monthly prayer-meeting, and we opened the meeting with singing one of Mr. Sankey's hymns, "Come to the Saviour, make no delay," which was sung with much feeling by the scholars. Then one of the teachers prayed with touching simplicity that God would open the eyes of the scholars that they might see the danger of living in sin. The Holy Spirit strove mightily with them, and soon we heard the sigh escaping, and saw with joy the tear start from the eyes of several of them. It spread through all the school, and I think there was not one who was not in tears.

We invited all who were anxious to be saved to come forward; as many as could kneel conveniently came, and the others retained their places. We pointed them to the Saviour as their only hope, and, glory be to God, many looked and were saved. It was a grand sight; one of the class leaders of the society was present part of the time, and he said he never saw such a sight, although he has been in the Lord's service forty-six years. At the close of the meeting a gentleman from another school, who happened to step in, asked those who felt their sins pardoned to stand up, and no fewer than twenty-two boys and twenty girls, who have never professed to love Christ before, stood up to testify that they had found the Lord.

We start a class for them on Tuesday night, when we hope to have the whole number of them there. Our hearts are so full that we know not what to do; surely the Lord has smiled upon us. What will He not do? He has said that according to our faith it shall be done unto us, and we have proved it to be true in this instance. We trust that this good work will not be confined to Pleck, but that other schools will in a like manner be visited, and that King Jesus shall have a large army of young volunteers.

Yours faithfully, H. WILKES, Superintendent.
Pleck, near Walsall.

THE NETHERLANDS.—The Rev. H. E. Faure, D.D., Minister, Dutch Reformed Church, Doesborgh, Netherlands, writing to us of proposed Conferences at Nymegen and Noerboesch in the Netherlands, on the 18th, 19th, and 20th inst., for prayer and study of God's Word, says:—"There are many hopeful signs of coming blessing; the fields in these lowlands are indeed white unto the harvest, and we feel convinced that nothing is needed but earnest prayer and the clear teaching of God's Holy Word, unencumbered by the doctrines and definitions of men. Our brethren are assiduously girding themselves for this work—or, rather, the Lord is girding them."

SPIALFIELDS GOSPEL MISSION.

ВЪЗЛОЖЕ ВЪЗГЛЯДЪ.—Kindly allow me space to greet all dear friends and helpers in the name of Jesus.

For some time past I have been very low bodily, chiefly arising from bronchitis, nervous exhaustion, and weakness. Some time ago, too, my afflicted side suddenly gave way while speaking in the open air, and still causes me much pain. I am constrained, therefore, to go into the country for a season of quiet and rest, in the hope that with our Father's blessing I may recruit ere the winter comes.

In one matter I earnestly entreat the sympathy and help of the Lord's people. Funds for the Mission have been very short indeed, and I do feel concerned that there should be no lack during my absence, but that the work should still go on with its present vigour. Will dear friends relieve me of this burden? I take this opportunity of saying I shall not be able to send out a "Promises Proved" this year.

The Lord has been doing great things for us, whereof we are glad. Praise be to Him for all, and praise be to Him for every loving friend who has cheered me on during the last seventeen years' labour amongst the lowest. To Him be all the glory. I am yours very faithfully,

WILLIAM JOSEPH LEWIS.

14, Sidney-square, Commercial-road, E.

[If we could, how gladly would we add a word which should induce our readers to avail themselves of the privilege of strengthening the hands of this dear strong-hearted brother, whose feeble tenement, seemingly quite unequal to the strain put upon it by his eager spirit, has yet been wondrously sustained by God in labouring for seventeen years amongst his poor degraded and neglected ones. But he and other such are wisely working with a crown of righteousness in view, which the Lord, the righteous Judge, shall give them in that day. May all his stewards also have cause to love his appearing, who shall judge every man's work of what sort it is.—ED.]

THE CHRISTIAN MISSION Excursion to Gravesend, on Tuesday, the 10th inst., was, if possible, even more delightful than the one to Loughton a fortnight earlier. It was a sad disappointment to learn that Mr. and Mrs. Booth were still too ill to be present, and fervent prayer went up to God on their behalf. The procession of several hundred men and women singing of salvation through the town of Gravesend naturally awakened much curiosity; and many who evidently had had little faith in religion hitherto, followed to the Windmill Hill, and listened in astonishment as one after another told out of a full heart how great things the Lord had done for them. In the field, and on the boats, both above and below deck, the souls of God's people were greatly refreshed in the various prayer and experience meetings held; and sinners sought and, we believe, found mercy. THE CHATHAM BRANCH of the Mission had had an excursion to Southend the day before. On the return journey, after a glorious day of heavenly sunlight, an accident to one of the paddle-wheels seemed to threaten the party with sudden death; but the occurrence proved a great blessing to nearly all on board. One big man, who used to be notorious for his gross wickedness, closed his eyes and shouted aloud for joy, in the hope that he should immediately see the King in his beauty. Said the missionary's little boy, "We shall all go to heaven, father, shan't we?" "Praise God," was the reply, "if we go to the bottom, we are going to the top." Amid the general panic, several who had all day refused to yield to Christ, were induced to seek Him in earnest. One woman, a Roman Catholic, fell upon her knees, and, after crying to the Great High Priest for abolition, soon rose up rejoicing, and said, "Now I don't mind dying."

EVANGELISTIC WORK IN NORFOLK.—During the past ten weeks successful evangelistic work has been carried on in many of the villages in North Norfolk. Following apostolic precedent, students from the College in London of which Mr. H. Grattan Guinness is president, have gone out in twos and threes, visiting various towns and villages, and preaching wherever and whenever opportunity offered. Messrs. Nelson and Parker, Mr. Spencer, Mr. Cameron, with others from the same College, have made visits and delivered addresses which will not soon be forgotten by the multitudes who were attracted by them. Fakenham, Walsingham, Wells-next-the-Sea, Burnham, Creaks, Holkham, Wighton, Warham, Cley, Blakeney, Weybourne, and many other places within a short radius of Wells and Fakenham, were all visited in succession, the preachers, in most cases, returning upon their footsteps, and extending the work they had previously begun. The addresses were listened to on all occasions with marked attention; indeed, there was a force, an energy, a power and freedom pervading them, that commanded the attention of the hearers. The inquiry-meetings, held mostly in chapels belonging to the Primitives, Independents, or Wesleyans, were very largely attended. The number of those who manifested anxiety for a change of life, and who made credible profession of having found peace, is believed to have been large.

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YOUNG WOMEN'S COLUMN.

COURTESY VISITING.

Will you kindly permit me a little space in your "Young Women's Column," to thank our dear sister at Thrapstone for her pleasing account of lodging-house work, and to say how much encouragement it gives me to know I am not walking alone in this path of service, into which I believe the Good Shepherd has called me? It has not been without much heart-aching (of which our sister speaks) that I have for the last two years tried to sow the "seed of the Kingdom" among these "way-side" heathens, though in a very desultory manner, which is, I think, characteristic of this class of "house visitation." Sometimes a few verses or a chapter of Scripture has been read, or one of Mr. Sankey's hymns; or a thrilling anecdote related, which has generally been listened to with attention and thanks. In some cases, thoughtful faces and tearful eyes have proved that—

"Touched by a loving heart, awakened by kindness,
Chords that were broken will vibrate once more."

Only last Sunday, I stepped into one of our lodging-houses, and asked permission to read one of the hymns I had heard Mr. Sankey sing, "Whiter than Snow,"—(I, too, am no singer),—for which they thanked me very much. An interesting young man, shabbily dressed, stood at the door, to whom I spoke personally, when, with sorrowful voice, he told the old tale of how drink and bad company had reduced him to his present position. He had once served in the shop of an eminent West-end firm. His artistic talent enables him to earn a little money by selling pencil sketches of the various towns through which he passes; but, being penniless, his parents dead, and diseased in body as well as soul, he is now in our Union Infirmary, where I trust his extremity will be "God's opportunity" of leading him to the Great Physician, "the sympathizing Jesus." I have written this much to express my earnest sympathy with our dear sister in her work, and to strengthen her appeal to others to "go and do likewise"; and if at times the kind word and tract should meet with a cold or even no response, may we each think of the Saviour's loving testimony, "She hath done what she could," and thus continue to—

"Remove the perishing, duty demands it,
Strength for thy labour the Lord will provide;
Back to the narrow way patiently win them;
Till the poor wanderer a Saviour has died."

Boston.

E. J.

ICELAND DISTRESS.

SIN.—Many of your readers, as your columns evince every week, are accustomed to follow the Divine precept given through the Apostle James, of showing their Christian faith by their works. Perhaps it may not be untimely to invite their sympathy on behalf of the afflicted inhabitants of Iceland, who are suffering grievously in consequence of a tremendous volcanic eruption, which last Easter Monday devastated hundreds of square miles of the already small portion of the island capable of cultivation.

So cold is the climate of Iceland that in general neither corn, fruit, nor vegetables can be grown there. The people are mainly dependent upon summer pasturage and fishing. But the prospect now before them is that a large proportion of their cattle and horses must perish. And the destruction of so many of the cows will deprive the households of milk, which is an essential of life to the young children especially. Hence, even as the best, many of the children will die.

An effort is being made to send out some relief, in the form of a cargo of food, to these poor people, and the prompt co-operation of any of your readers will be most welcome. The Icelanders are a worthy people. They have maintained for centuries the light of the Gospel in their cold Arctic regions. They are a simple, Bible-cherishing nation, and deserve the aid of their more prosperous fellow-Christians in Europe.

Contributions may be forwarded to Mr. Vine, Private Secretary to the Lord Mayor, Mansion House, London, E.C.

A READER.

BIRMINGHAM CONFERENCE.—A Conference of Christians will (n.v.) be held here on Wednesday to Friday, October 27 to 29 inclusive. Lord Cavan, Dr. D. Fraser and Mackay, Rev. T. Richardson, Mr. H. Denning, of Bath, and others are expected to be present. "Brethren, pray for us." Fuller information will appear in due time; and, meantime, friends may apply to the Rev. H. G. Thwaites, St. Mark's, Birmingham.

MR. MOODY'S SUNDAY-SCHOOL AT CHICAGO.

Miss Cotton will be glad to receive contributions towards a parcel of presents she is making up for the classes in Mr. Moody's Sunday-school. Six hundred articles, with short letters attached, are now ready, and six hundred more are wanted to make the parcel complete. The letters should consist of a simple gospel appeal, including two or three texts of Scripture, and perhaps relating some incident or instance of God's converting power, known by the writer.

All contributions must be sent in before the first week in September, directed to Miss Cotton, Tower-hill, Dorking.

The gifts should be specially suited for the elder classes.

TENT WORK IN SOMERSET.

WELLINGTON

Was the first town visited. The members of the various congregations, with their ministers, all united in a week of special prayer, preparatory to our coming, and during our sojourn sustained, with much freshness and power, a noon-day meeting, and otherwise manifested their interest in this special effort to advance the Kingdom of our risen and coming Christ. From the first the tent was well filled, often crowded with 500 inside and nearly as many out. We held, in addition to the ordinary services, three Sunday morning meetings at seven o'clock for Christian workers, the last being attended by over 400; also afternoon meetings for the aged and the young. The prayer of faith prevailed, and seasons of great refreshing from the presence of the Lord were experienced. The Word was with power both to saint and sinner, and day after day for three weeks we were busily engaged in gathering in sheaves for the heavenly garner. During the time my tent was removing, I held a most interesting service at

CLAYHIDON.

It was very cheering to see the eagerness with which the people flocked from all parts of the Blackdown Hills, filling the chapel where our brother George Brealey and his son labour. Whilst looking upon the happy faces of so many, and remembering what they were, I could not refrain from exclaiming "What hath God wrought!" On July 3 we commenced work at

TAINTON

by holding a united prayer-meeting in the tent. We had a busy time during the week of the Royal Agricultural Show. Our tent was pitched in an orchard directly in the route to the show-field, and, in addition to the four flags with four texts of Scripture flying on our four poles, we erected two large posting-stations by the roadside, and covered them with striking large-type scriptures. Taking our stand close by, we distributed many thousands of tracts to the crowds flocking day by day to the exhibition. Whilst thus engaged sowing precious seed, the question often occurred to my mind, "What will the harvest be?" Amongst the many pressing invitations to come here and there, I could only visit North Curry, Creech, Wivillcombe, Stolford, and Coultings, where I held meetings between my tent services, which were all of them crowded to excess, and many won for the Saviour, the spirit of hearing being most encouraging.

NETHER STOWEY

came next in order. A gentleman farmer sent his waggon and two horses and conveyed the tent and fittings eleven miles to this village. There we had a most fruitful week. Not only was the tent well filled every evening, and sometimes three services in the day, but great was the power and blessing attending the Word in the conversion of many, some of whom came five, six, and seven miles. Our visit was most opportune, it being the season between the hay and barley harvest, all the farmers and their labourers being free to attend.

T. A. VICARY.

PARKGATE, CHESHIRE.—An appeal comes to us for aid towards the erection of a Mission-room in this little watering-place. Our correspondent says:—"With the exception of a small Presbyterian Church and a private school-room licensed for a church service, there is no other place of worship in the village. The parish church is one mile distant, and the fishing population as a body literally go nowhere to worship on the Sunday." Information will be supplied by Mr. F. Pain, Dove House, Parkgate, Cheshire.

THE CHILDREN'S COLUMN.

SUNDAY EVENINGS IN THE SUBURBS.

DURING the summer evenings, the pleasant suburbs of London are the resort of many hundreds of people: young and old, parents and children, are found wandering along the portions where the foliage of trees and the grassy lanes are still left, having as yet been untouched by the builder in his search for house-room, to supply the demand of the great metropolis.

Residing in such a locality, I have had my attention directed to the great number of children who have been sent by their parents on Sunday evening for what is called "a quiet walk." I have found opportunities of speaking to them, by the introduction of presenting them with a small book. I have found that they invariably had been to some Sunday-school in the afternoon, but, from the indifference of their parents, were left to their own will in the evening. I felt as if an open-air service for the little ones could be of some service; so a few Sundays back, having gathered a few around me, I asked them if we could not have a hymn together, and one little girl started "Safe in the arms of Jesus." This attracted attention, and soon I had about sixty to seventy children around, besides adults. I told them of Jesus, the children's Friend, and thus passed a happy hour. At the close I asked if we should have another meeting on the following Sunday. "Yes," "Yes," was the reply, and on the next Sunday I had a still larger gathering, among whom I noticed many who were present on the previous Sunday. Now, by the aid of Christian friends, who like myself feel an interest in the conversion of the little ones, we mean to establish these open-air services. May not the same opportunities be available in all our suburbs?
Brixton. R. S. COUCH.

AN INCIDENT IN THE INQUIRY-ROOM.

The happiest evening I ever spent was in the inquiry-room of the Opera-house. Coming out into the corridors of the building one evening, I saw a girl about thirteen years of age weeping bitterly. Taking her by the hand, I asked her what troubled her. For a few moments she could not answer. When at last she did speak, it was to say, "Oh! I want to love Jesus so much, but I am so wicked."

We went together into the inquiry-room, and I had just begun to speak with her, when five more children were brought to me. I spoke to them of the love of Jesus, all listening with eager attention, when suddenly the youngest of the six said, "Oh! how I want to be a little Christian and love Jesus."

We all knelt in prayer. It was a sight which must have made the angels in heaven rejoice when one after the other gave herself wholly up to Jesus. It seemed to me more than I could expect that all these should be genuine conversions, but from letters I have received since, each is rejoicing in and working for Jesus. One writes thus:—"I have been enabled to confess my Saviour before my sisters and parents, and they are now rejoicing in Jesus." Just one extract more from another letter. "When I got home that night I told mother about the love of Jesus. She seemed so glad to see me so happy, and she asked me how I knew I was saved. I answered, 'Jesus said, "Whosoever believeth on me shall not perish, but have everlasting life."' I told her salvation was a gift free as the air we breathe, and that she had but to take it as such. Mother said she would try and be saved on Sunday when she went to church. But I told her that it might be too late then, so we knelt down and I asked Jesus to save mother. She then broke out into tears, exclaiming, 'Oh, God, be merciful to me a sinner!' That night she received Him as her own dear Saviour."

I have had many such letters, but fear to take up more of your most valuable space.

August 12, 1875.

A LOVER OF THE YOUNG.

MR. VAN METER'S WORK IN ROME.—In our list of donations last week there was a sum of £71 7s. received by us for this Mission, and there acknowledged as from "E. L." The correct form of acknowledgment should have been "From friends in Newcastle-on-Tyne," a collection having been made there for this object.

BASEL EVANGELICAL MISSION.—The annual report of the Society says:—"The Bungalow on the Kudremukh, near Mangalore, of which we said in our last report that it was being built as a sanitarium for the missionaries in South Canara, the funds for which have been kindly collected by Miss Anstey, is now nearly finished, and by the time that this report reaches our friends it will, we trust, be ready for use."—"Since the above was written, the Bungalow has become ready for use, and is felt a very great boon by those who use it."

YOUNG MEN'S MEETINGS.

DURING the month of July some young men's meetings have been held in a tent pitched near the centre of a southern town. They were held nightly for a fortnight, commencing at nine o'clock and lasting three-quarters of an hour. The scheme, when proposed, was received doubtfully by not a few Christian friends, but very prayerfully by all who were willing to co-operate. In the result God has graciously far exceeded all that was asked or contemplated. The most sanguine expectations of the most hopeful have been surpassed. The average nightly attendance was about three hundred men, and consisted chiefly of the class most difficult to reach and most earnestly sought after.

During the first week at each of the meetings a simple Gospel address was delivered, accompanied by brief, earnest prayers, and the singing of Mr. Sankey's hymns. When this meeting was dismissed, at a quarter to ten, inquirers were invited to remain to an after-meeting, and very many each night accepted the invitation.

Amongst a great many other instances of blessing received, the following, spontaneously delivered at the meetings for testimony held during the second week, may help to encourage those contemplating similar efforts.

One young man rose, and stated that during his former life the Lord had often called him to decide by means of accidents and incidents, which at the time he felt to be the strivings of the Holy Spirit. The influence on each occasion passed away, leaving him absorbed in business. Very recently his horse ran away with him when he was driving down a steep hill, at the bottom of which were a rough road and a sharp turn. His utmost exertions failed to arrest the headlong pace; he believed his time was come; all his past life, with its neglected opportunities, rushed into his memory, and he vividly saw the bell he deserved open at the foot of the hill. As he approached the bottom, he jumped for his life, and rolled over and over. At last he regained his feet, and threw himself on his horse's head, shouting out continuously, "Thank God! thank God!" so impressed was he at his merciful deliverance. Time passed on, and, incredible as it may appear, the effect was lost, and he became once more wholly absorbed in business, and quite unconcerned about salvation. He received an order in connexion with the tent meetings, and having executed it on the first evening, was about to leave, when he thought he would wait and see what sort of meetings they were going to be. The words "Seek ye first the Kingdom of God," and the earnest, clear way in which they were pressed home, were blessed to him there and then, and he determined, God helping him, this one thing he would do. And on an early opportunity, in the series of open meetings, he rose and testified that he had found Christ to be his personal Saviour; and he now knew a peace and a joy words could not express.

Another young man stated that he had felt great anxiety during the tent meetings. He had long known the theory of salvation, but he longed to possess the joy and peace that he saw in others resulting from an assurance of their personal salvation. He expressed his deep and anxious longing to a friend who talked with him of the precious promises of Christ, amongst others, "Him that cometh to Me I will in no wise cast out." When they parted, it was agreed that he would read the following passages in the Word—John iii., Is. liii., and Rom. x., and that they both would pray that the Holy Spirit would reveal the truth to him. The words, blessed by God, to give him the sense of joy and liberty were—"For whoever shall call upon the name of the Lord shall be saved" (Rom. x. 13). His testimony was accompanied with great power, and moved the meeting mightily.

A middle-aged man also testified during this week that he had been a great sinner. He related many incidents in his past life. He had seen service in India, China, the Crimea, &c.; he had lain badly wounded in the hospital at Scutari, and had seen men dying on all sides; he had been visited and pleaded with by missionaries and scripture-readers, but all without effect. So hard was his heart, that he sold a little Testament his mother sent him, and spent the proceeds in drink; but, he added, "I thank God that this tent was ever erected. I came in here a lost sinner, and here I have found Christ to be my Saviour, and my heart is full of joy and thankfulness."

The last instance we will give is that of a young man, well known in the town as living a "gay" life. Towards the middle of the first week he accepted the invitation of a friend to accompany him to the tent. He was immediately im-

pressed by the earnestness and reality of what he heard and witnessed, and attended the meetings regularly, foregoing parties and theatre engagements. He was led to decide for Christ; and, in the midst of great hindrances and temptations, he came to the front towards the end of the second week and testified to a change of heart, and to the possession of a "peace which passeth all understanding." He was rallied by his former companions, and sorely tempted. On a recent occasion, a party of his former associates met him in the street; one of them, especially, strove to break his decision, telling him that his new-found faith and joy were a delusion, that in five minutes he could prove to him, *from the Bible*, that there was no God, no heaven and no hell. He offered to bet him twenty to one that he would not stand, and urged him to give it up and leave it to old wives and to go and "have a glass" with them. None of these things moved him; by God's grace he was enabled to withstand the temptations and the cruel mockings. At this juncture he received unexpected assistance. A good woman, before whose shop the conversation took place, ran out, and said to the tempter, "You're a devil to tempt that young man to his ruin;" and, turning to the young man, she said, "I'm proud of you; I've heard what you've done, and I love you as my own son. Go on trusting in the Lord, and He'll keep you."

One word in conclusion. These blessed results have been given us by the Father in answer to united, believing prayer. The work has but begun. We are praying that those who have found peace may keep their trust fixed on Christ, and that the blessed work may go on and prosper.

SOWING THE SEED.

A CORRESPONDENT, writing of the work of distributing small book-tracts at the large fairs and races of Lancashire and Cheshire, says:—

"We find that the *British Workman, Band of Hope, Herald of Mercy*, and little book-tracts, especially those with a striking illustration, are well received. I have often heard men, when engaged even striking a bargain over a cow or horse, say, 'Well, that will be nice for my little girl at home; I cannot read, but she will tell me what it is about,'—then, with the same care he would bestow upon his treasured bank-notes, place it carefully in his pocket-book.

"Let me give one illustration which will convey a good impression of our labours. I was returning from R—Fair, thoroughly weary with my work, for I had taken very little refreshment during the day, when I was thrust into a first-class carriage by the station-master, for the third-class were filled with travellers of all kinds. In a corner of the compartment, next the window, sat a well-to-do farmer, reading apparently with great care and thought a small book, which I at once recognized as one of our distribution during the day. After reading for some time, he turned to a lady sitting next to him and said, 'I would not sell this little thing for £20.' 'Why,' replied the lady, 'it seems not to be worth more than twopence.' 'May be not,' said he again, 'but it has showed me the way to Jesus. Oh! I cannot tell you how happy I feel. I have been long seeking for pardoning mercy, but in vain. This morning, in the Fair, a gentleman, not like the rough fellows who sometimes go about on such errands, asked me in a kind gentlemanly manner, at the same time touching his hat, if I would accept a little book, with a few other words, which I do not now recollect, but I could not resist or refuse to take it, and I thank God I did receive it. At dinner, I took it out of my pocket and glanced over it, and as I read on it took me to the Cross, where I am now resting, filled with joy unutterable.'

"This book was called 'A Saviour for you.' Will not some of our readers, out of their abundance, help us in spreading the glad news? They will be well repaid, for our Master smiles upon these efforts to do good." Books or tracts may be sent to James F. Robinson, Frodsham, Cheshire.

RAMSGATE.—Services have been held on the sands here nightly for the past month. There have been large and attentive congregations, and the Lord's power has accompanied the Word.

DR. MORTON BROWN, of Cheltenham, preaching last Lord's-day in the Congregational Chapel at Weymouth, spoke with thankfulness to God of the quickening recently experienced in many places and in many churches, and hoped his short visit would be made a blessing to souls. It is a sure sign of spiritual life when we expect blessing from God, and such expectation shall never be disappointed. This town really needs evangelistic visitation.

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ON THE BORDER-LAND.

'Tis over! life's pilgrimage story,
The burden and heat of the day.
Before me lies nought but the glory;
Behind, all the toil of the way.

O, weariness, farewell for ever!
Now "the lame one shall leap as a hart,"
Disappointment and sorrow shall never
Again fling their anguishing dart.

For tears shall be wiped from all faces,
And joy be the portion of each;
Of sickness and pain are no traces,
For death shall be far out of reach.

Set free from the grasp of temptation,
From the sin which dominion hath sought,
I conquer, through much tribulation,
For Jesus my triumph hath bought.

The gates of the City are nearing,
The glory has dazzled my sight,
And voices are now within hearing,
Last heard in earth's shadowy night.

My loved ones, my children, are waiting,
Sweet fruit of my toil, "gone before,"
And they stand in the gate with a greeting,
A welcome for evermore.

And yet there is melody higher
Than their out-gushing language of love,
A song of which saints never tire,
To be sung in the mansions above.

The rapture! Oh, how shall I tell it?
Unspeakable, glorious, divine!
A rapture with nought to dispel it,
A bliss through eternity mine!

I shall kiss the dear feet of the Master,
Behold the fair face of the King.
O chariot-wheels, speed me faster!
O angels, be fleetest of wing!

Press on, till in deep adoration
I mingle my voice with the strain,
"Praise, honour, thanksgiving, salvation,
Be unto the Lamb that was slain!"

PASS IT ROUND.

THE following is one of the numerous and encouraging testimonies we receive:—

"I must tell you what a blessing your CHRISTIAN has been to a young man in this village, who had been very wild. The death of his young wife sobered him, but it was only outward morality.

"He became very much interested in Messrs. Moody and Sankey, and I lent him a CHRISTIAN, that he might read more about them. He says no one can tell how he enjoyed that paper; he took it in, and, from that time, he began to think about his soul. After a while he became deeply anxious, and asked me to visit him; it was the reading and explaining to him the 53rd of Isaiah that, by God's grace, led him to lay his sins on Jesus.

"He is now such a bright, happy Christian, thirsting for God's word. The way he drinks it in is beautiful to see; I meet him once a week for a little Bible-reading, as he needs so much teaching." M. B.

NURSERY OF THE "GOOD SHEPHERD," PORTSEA.—The object of this institution is to furnish a safe place where little children can be left during the day, whilst their mothers, whose occupations as house-cleaners or washerwomen, &c., necessitate their absence from home in order to gain a livelihood, are at work; and here for the small sum of one penny each per day they are washed, fed, and taken good care of, whilst those above three years old pay twopence and are taken to school. It is pleasant to go over the Nursery and to see the children in such good keeping during the whole day from 7 a.m. till 7 p.m., when they are called for, and the Nursery closes, instead of being left in their wretched homes to their own devices and with the almost inevitable consequence of accidents happening to them. During the past year the expenditure has exceeded the receipts by nearly £30. The Treasurer is Mr. S. F. Allnutt, Queen-street, Portsea, Hampshire, from whom orders of admission to see the Nursery can at all times be procured. L. E. D.

WOOLWICH SOLDIERS' HOME & MISSION.

THE great success which has attended the working of the Aldershot Mission Hall, in its moral and spiritual benefits to soldiers, led many officers of the Royal Artillery and others to desire that a Soldiers' Home and Mission Hall should exist at Woolwich, which station is to the Royal Artillery what the camp at Aldershot is to the army at large, every brigade being stationed there for a time, either on its return from, or prior to its proceeding on, foreign service. As the head-quarters of the Royal Artillery, Woolwich is also the chief recruiting station for that branch of the army, and thousands of young men thus commence their career there. The garrison does not, however, consist exclusively of Artillery, for it is composed also of Cavalry, Royal Engineers, Infantry, and Army Service Corps—in all about 7000 men; and as the troops in garrison are frequently changing, any effort made there will in a measure affect the whole army.

The soldier lives an unnatural life in barracks, where he has no privacy, and is obliged to live in close contact with others very dissimilar in character; and how great that dissimilarity must be in some cases may be understood by considering from what classes some of our soldiers are taken. Out of barracks, too, he has no place but the public-house, or worse than that, for unfortunately, with very rare exceptions, the unmarried soldier has very little intercourse with the residents of the town where he is stationed except for evil. Only those who have sought the spiritual good of soldiers know how many among them desire to lead a better life, and how they are hindered by the many temptations to which they are exposed—their want of privacy, and their need of Christian countenance and support when under serious convictions.

An evangelistic meeting was held for a time weekly by the principal military chaplain, in connexion with the Evangelization Society, but it has long been given up, though the attendance was good; and no special effort is now made to win souls to Christ except by those whose influence is comparatively very limited.

The Soldiers' Home and Mission Hall will meet all their wants, containing, as it will, quiet rooms for retirement, reading, and writing, in which light refreshments (such as tea and coffee) will be provided; also amusements, such as chess and draughts. It will be presided over by a Christian lady willing to devote her time and influence to this especial work; and it will also be a rallying-point for the Christian soldiers of the garrison, who will themselves be strengthened, and thus made more useful to others. In the Mission Hall adjoining, Bible-classes will be held, and on certain evenings Gospel addresses given for the benefit of all who can be induced to attend—denominational differences being in no way touched upon. When the proposed institution is opened it may become the centre of much Christian effort in the surrounding district, for many discharged soldiers, soldiers' widows, the wives of soldiers whose husbands are on foreign service, reside at Woolwich; and what may not be done among them and many others connected in various ways with the garrison and the town by those who have the time and inclination to work among them in connexion with the Soldiers' Home and Mission Hall?

It was hoped that the Soldiers' Home and Mission Hall would have been opened last September; this expectation has not been fulfilled through an insufficiency of funds, but the contractor, having undertaken to finish his work by August 16, has been permitted to proceed with it in the expectation that the needful funds will be forthcoming as payment is required.

As great results are looked for, under the blessing of God, from the opening of the Mission Hall, an earnest appeal is made for the money needed to complete it: £800 will suffice for the internal fittings and furnishing of the building. All are invited to help, so that the work for the Lord may commence quickly. Contributions can be forwarded on this account to the Editor of THE CHRISTIAN; or to Col. Travers, Shooter's-hill, Woolwich; or to the Honorary Secretary and Treasurer, Lt.-Col. W. D. Forster, Herbert-road, Woolwich.

PORTSMOUTH.—Large and hopeful evangelistic meetings have been held here, and on Southsea Common, for some weeks past.

THE SURPLUS FUND in the hands of the "Cotton Districts Relief Committee" and of the "Central Executive Committee for the Relief of Distress in the Manufacturing Districts," is to be united, and form one fund, which is to be applied to the establishment and maintenance of one or more convalescent hospitals or homes for the cotton districts.

"WITHHOLD NOT THINE HAND."

SIR,—At the present season, when many of those who have been engaged in works of usefulness at home are being scattered over the Continent in search of well-earned relaxation, it may not be out of place to remind them that there is a field of usefulness open to them which is as easy and pleasant as it is important.

If all our English travellers on the Continent were to avail themselves of the frequent opportunities that arise for distributing portions of the Scripture in the language of the country where they are travelling, how many hearts would be reached that may never hear of the Gospel by other means; and who can tell what harvests would, by God's blessing, arise from seed thus sown?

It does not involve much trouble or expense to take, in the corner of a portmanteau, a few dozen copies of the separate Gospels, and a few Testaments in French, German, or Italian, such as can be obtained from the British and Foreign Bible Society; and such little books, if given as presents to attendants at hotels, drivers, guides, porters, &c., or distributed as opportunity may arise, among strangers, are almost invariably received with gratitude; and if offered with tact and delicacy, the offer can never be resented, though bigotry may in very rare cases cause the present to be declined. If ignorance of the language or timidity stands in the way of thus offering the books, a copy may sometimes be left in a hotel bedroom or similar place, where it will be found and valued by a servant.

In this, as in all other works undertaken in our Master's name, discretion and due consideration are of course needed. If the distribution is limited to the manner described above, there is no probability of any official objection being raised; but it is well to bear in mind that, for fear of the dissemination of seditious pamphlets, the laws of some foreign countries are very strict about the distribution of printed matter which has not been authorised by the police. In France, therefore, if anyone intends to distribute tracts or gospels largely, the simple precaution should be taken of sending them all together to the proper office (the Préfecture, I believe), and having each one stamped; no objection can then be raised to their being distributed. It is probable that similar laws exist in Italy and Germany.

Although there is greater satisfaction in distributing the "pure milk of the Word" than any human works—and for nothing else can we claim the promise "My word shall not return to me void."—yet there are many cases where it is pleasant to have some attractive illustrated paper for children, &c., and for this purpose I can heartily recommend the various papers published at the *British Workman* office, in almost all modern languages, being translations of the *British Workman*, *Children's Friend*, &c. These are worth taking with one, if only for the unmixed pleasure which they give to the recipients.

If English travellers who have not made the experiment only knew what pleasure such little presents give, and how much they add to the interest of a journey, they would not need to be reminded of the subject. Yours obediently,

E. H.

[We most strongly recommend the foregoing paper to the notice and hearty acceptance of our travelling friends. We have been wishing, for weeks past, to say something to the same effect, and to give some interesting and encouraging facts related to us by a friend who has had much experience in this work, but pressure on our time and space has prevented hitherto.—Ed.]

The Christian TRACT FUND.

To Amounts received	By Grants to Distri-
to August 14 .. £0 10 0	butors £0 10 0

APPLICANTS FOR TRACTS.

- Mrs. Dalby, 19, Ainger-terrace, Primrose-hill, N.W.
- C. Shirreff, Secretary Y.M.C.A., 198, Union-street, Aberdeen.
- Rev. J. P. Gardiner, Bishop Ryder's Vicarage, Sutton Saint Aston-road, Birmingham.
- J. Warriner, 104, Verden-street, Sheffield.
- S. Gollidge, 3, Paradise-row, Ton Ystrad, Pont y Pridd.
- R. Huntley, Market-place, Macclesfield.
- T. R. Mallinson, Hall Cottage, Saltford, Bristol.

IN ONE OF THE GROUPS OF SCHOOLS in the Aldershot district a novel experiment is now on trial. Religious instruction is given by ministers of various denominations, who attend on alternate mornings from nine to half-past.

EVANGELISTIC WORK IN MANCHESTER.

On Sunday, the 1st inst., Dr. Ziemann gave farewell addresses at the Circus and the Tent previous to his Continental tour. The day's services commenced with a meeting for Christians in the Tent at eight o'clock. Dr. Ziemann gave an earnest and faithful address, in which he discriminated between the true child of God and the nominal Christian. In the afternoon he addressed a numerous congregation in the Circus, and in the evening he preached to a large crowd in the Tent. Mr. John Hambleton also gave addresses at the Tent and the Circus in the afternoon and evening of the same day. The services at both places were marked by much spiritual power, and, while the young converts were encouraged and stimulated, the Lord added to their number several who had anxiously sought Him.

"Fruits meet for repentance" have been seen in the changed habits of several of that portion of the criminal population who were present at the breakfast given on Sunday morning, July 11. Honest employment has been obtained by some of them, and they may often be seen at the Tent or Circus meetings. A second breakfast was given at the Tent, on Sunday morning, the 25th ult. The destitute and wayfarers were the class who were invited on the present occasion. Upwards of three hundred were thus relieved, and, after they had partaken of the liberal repast provided for them, an address, full of sympathy and abounding with the charity that "never faileth," was delivered by Dr. Ziemann. His theme was "The Marriage Feast," and many were moved to tears, while the majority seemed deeply impressed, as he drew from his subject its most practical lessons. A large number of inquirers remained at the conclusion of the meeting. A third breakfast was given on Sunday morning, the 8th inst., in the Circus, Peter-street. This also was for the destitute. Many infirm and aged people from the courts and alleys of Deansgate, who could not easily walk so far as the Tent in Ardwick, were thus reached, and were enabled to satisfy their physical wants, after which they were told "the old, old story" of John iii. 16 by Messrs. Boon and Goldsmith, appropriate selections from Mr. Sankey's "Sacred Songs and Solos" being sung at intervals by the ladies who had prepared the breakfast. Kindly words were aptly spoken, and individual cases dealt with, and "the word in season" had its due effect on several present.

At the noon prayer-meeting, on Monday, the 9th inst., Mr. W. Hind Smith presided. An interesting account was given of the conversion of a sceptic, who, passing the Circus one evening, was impelled to enter. He was attracted at first by the singing, and he came night after night. At first he repelled every attempt at serious conversation, and objected to any prayer on his behalf, as he did not believe in God. After awhile he confessed that he was unhappy, and a few nights later he asked the speaker to pray for him. An interval of two or three weeks elapsed, during which he was absent; but on his reappearance he called the speaker in a cheery voice, and told him that he had "put his scepticism and his infidel books away, and gone to Christ," and now he was rejoicing in the Saviour.

On Sunday, the 8th inst., and during the greater part of the following week, Mr. John Hambleton conducted the services in the Tent, which was densely crowded every night.

J. R.

CHRISTIAN WORK FOR WOMEN.

Srs.—At this time of awakening to Christian responsibility, when thousands are asking with renewed earnestness, "Lord, what wilt Thou have me to do?" the following brief sketch of a tried and most valuable charity may turn the thoughts of some into a practical channel. The institution of which I speak—a truly preventive mission, in a large manufacturing town—is entirely supported and superintended by a single family; it has but one paid helper. And yet, during the twelve years of its existence it has lent a helping hand to more than five thousand girls at the most critical period of their lives.

No flourish of trumpets heralded the opening of the work, and the building is as unpretentious as the quiet Christian matron who is the mainspring of its busy life. It is a small, common, eight-roomed house, only distinguished from others in the row by a small notice-board, headed "Free Registry for Friendless Girls." District visitors were simply asked to direct fitting cases to it; and such cases are, alas! not few in any of our large towns. Young girls just passing out of childhood, motherless or fatherless, or worse than orphaned, inmates of miserable homes or low lodging-houses, but as yet

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unstained by actual vice, and wishing to earn a decent livelihood—what visitor's heart has not ached at the impossibility of adequately helping such? Just to these the little Home opened its doors. Any young girl so circumstanced may enter there, and remain for a few weeks, or longer, under the matron's eye, learning the elements of household work and household property, of washing and sewing, and then be drafted into some little place of service. Or if, from any cause, an urgent case cannot be received into the Home, she may be boarded out with some respectable woman, till she can be taken in, or passed on to service. A small outfit is lent, if necessary, to become her own after time enough has passed to test her wish to do well; and stipulation is always made with the mistress that she shall attend a place of worship, and receive a monthly call from a visitor attached to the institution. This periodical visit has a strong influence for good on both sides; a hearty warning is often withdrawn, and penitence expressed after a few words of quiet advice, reproof, or prayer.

When girls leave their places, the Mission is again their home, and the matron ready to advise them as to the best use of their scanty wages, and to help in removing their outfit. An annual tea-meeting, when prizes are bestowed on those who have kept their places for a certain time, brings together all who are within reach, and strengthens the influence of the Home.

Now is it only at the first step in life that young servants are helped by the "Free Registry." Sad cases are only too common where girls, brought from a distance by distresses, are turned adrift at a moment's warning for some comparatively trifling fault, and thus exposed defenceless to the worst perils of great towns. Many such have been sheltered for a time, and helped, and indeed no one can estimate the wide-spread blessing of which this modest charity has been the centre. Hundreds owe to it, under God, the respectability and happiness of their lives; and many have borne thankful testimony to its benefits, on death-beds lighted up by Christian hope.

I must apologize for this long intrusion on your space, but I trust that the importance of the subject may be sufficient excuse. God grant that this simple statement may be the means of originating similar centres of light and help amid the well-nigh hopeless gloom of many of our great towns.

Yours faithfully, A. U.

P.S.—Mrs. H., Poplar-terrace, Wolverhampton, will gladly answer definite inquiries from anyone anxious to commence a similar work.

AMERICA: NEED OF EVANGELISTS.

WHILE this land has been enjoying such showers of blessing through the instrumentality of the honoured servants of God who have just left us, there are "fields white unto the harvest" across the water. Having just returned from a few weeks in the States and Canada, I have seen the blessed results of the recent visits of Mr. Varley and Mr. Moorhouse there. There are comparatively few evangelists in America. Mr. George Needham has been labouring in various parts; his head-quarters are at Philadelphia. In the summer he pitches a tent in the city, which is largely attended. In the winter he preaches the Gospel in the various towns to which he is invited. Many spoke of the wonderful openings in that country, and of the extreme need that exists for evangelists, and particularly for some who could permanently remain in the country and devote themselves to the work. The same cry met us wherever we went in Canada. In Toronto, where Mr. Varley was much appreciated, there seemed to be a great thirst for more teaching in the Word. Some earnest Christians there, as elsewhere, besought us that on our return home we would use every means to urge some of the Lord's servants to go over. I therefore send this short notice, trusting that some who read it may be led by God to say, "Here am I, Lord send me."

Bible-readings for Christians are as much needed as evangelistic meetings. We were told, "The Bible is read, but not studied here;" and we found it but too true. Nothing would prove so powerful a remedy for the worldliness which is sapping the spiritual life of professing Christians as getting them to their Bibles.

I should be very happy to communicate to any interested in this subject the names and addresses of those who, either in the States or Canada, would no doubt be willing to co-operate with evangelists from this country.

STEPHEN J. MARSHALL.
St. Helens, Essexshire, Aug. 6, 1875.

[We fear that, with small exceptions, the same may be said of the bulk of professing Christians in our own country.—Ed.]

AN INTERESTING EXPERIMENT is about to be tried by the Liverpool School Board in the treatment of young street traders on the principle of half-timers, and giving them badges as official recognition.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.—For prayer answered on behalf of a beloved sister.—For blessing received during the meetings in London.—Thanksgiving asked for reformation in a son's conduct, and prayer that the habit of taking strong drink may entirely leave him.—For decided improvement in the mental condition of my dear wife.—For distinct answers to prayer asked in THE CHRISTIAN.

PRAYER.—For my dear brother who was awakened at one of Mr. Moody's meetings at the Agricultural Hall, but who ever since has been in great bodily suffering, that he may not murmur, but be kept steadfast unto the end.—An aged widowed Christian mother earnestly seeks guidance for herself and invalid daughter.—For a lady endeavouring to give up opium-taking and intemperance; she has been a backslider from means of grace, but during the present revival has awoke to a sense of her sin and peril.—For one young in years, who, since his conversion, has been a steadfast, loving worker for Him; his laid aside dangerously ill, and desires to be remembered.—A young Christian earnestly requests prayer for the conversion of her old schoolfellows, who, she fears, may have received harm from her former Christless walk.—A Christian asks prayer that he may be guided in a work of great difficulty, as it concerns the glory of the Lord; that He may conquer for me my besetting sins; for three soldiers, backsliders.—Plead with the God of all grace for a lady who is a septic; she says she did pray for years, but as she got no answer she gave up, and now does not believe the Bible.—An eldest sister asks prayer that she may be a comfort to her parents, and a blessing in her family.—For Divine guidance at a very critical period of a young man's history; that he may be saved from a path involving peculiar temptations.—For a Christian in spiritual darkness, which has affected his bodily health, and rendered him to some extent unfit for his daily avocations. A wife and several children are dependent on him. Pray that the tried one may be soon restored to the joys of God's salvation.—That my wife's mental faculties may be fully restored.—For God's blessing on the work of rescuing fallen women carried on at Mrs. Dalby's Home.

PLACES.—For much blessing to attend special meetings in Nairn to be addressed by Messrs. T. H. and J. Stewart, commencing on the 21st inst.—On behalf of the Outer Hebrides, for an awakening and revival of God's work in these islands of the sea.—For special blessing on a meeting to be held at Cameron's Stone, near Muirkirk, Ayrshire, Scotland, on August 22; and for favourable weather, that speakers may be blessed, that the hearers may be blessed, and that very many may be converted to Jesus.

CONVERSIONS.—For the only son of pious and devoted parents.—For a young officer in the army who has lately taken to drinking, that God in his mercy would fill his soul with the love of Jesus. Please plead for all drunkards.—For my father, that he may be delivered from the growing power of intemperance, and be led to know Jesus as his Saviour.—For my two uncles.—For a father and son, drunkards.—For myself, that I may speedily be brought to feel my need of Christ. I have long sat under the Gospel, but seem to hear in vain.—For my father, mother, brothers, and sisters.

NOTICES OF BOOKS.

PROBLEMS OF FAITH: A Contribution to present Controversies. Hodder and Stoughton.—Every year the unbelief of the age shapes itself into new and specific forms; and the Presbyterian College in London has had, for the last three years, a special course of lectures to young men—of which the volume before us contains the third series—dealing with each new phase as it has arisen. The "present controversies" referred to in the title-page are, of course, scientific, and as might have been expected, the memorable meeting of the British Association at Belfast has to answer for bringing to the front the greater part of the "Problems" which are dealt with in the successive lectures this year. The book opens with a preface by Dr. Dykes, which is advertised in gilt letters on the back, but which, it must honestly be confessed, is more intended to benefit the publisher than the reader. The first lecture is by the Duke of Argyll upon a congenial theme, "Anthropomorphism in Theology." The paper is written with discrimination, and is well worthy of preservation. It is followed by what is certainly the most able and valuable paper of the book, "On the Hypothesis that Animals are Automata," by Professor Watts, of Belfast, whose recent contributions in this department have been so timely. This paper is marked by the same thoroughness and balance which have commanded for its predecessors so much influence and respect, and we should be surprised if, one day, its power be not acknowledged in circles where few men not themselves professed scientists have ventured to trespass. Dr. Fraser's paper on "Superstition in Christendom," which follows, is a little out of the line of the others, but not less useful in its way; while Dr. Carruthers, who comes last, cannot be too warmly thanked for another of his manly, and, coming from him, weighty attacks upon "Scientific Unbelief."

THE FOURTEENTH SHELTER erected in connexion with the Cabmen's Shelter Fund was the other day placed on the capstan by the Bricknock Arms, Camden Town.

DAILY TEXTS.

"I THE LORD SEARCH THE HEART, I TRY THE REINS."—
JER. XVII. 10.

Thurs., Aug. 19.—"God said, 'Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat?'" "All things are naked and opened unto the eyes of Him with whom we have to do."—
Gen. iii. 11; Heb. iv. 13.

Fri., 20.—"There wrestled a man with Jacob unto the breaking of the day, . . . and the hollow of Jacob's thigh was out of joint, as He wrestled with him." "And He said unto him, 'What is thy name?' And he said, 'Jacob.'" "There is nothing covered that shall not be revealed, and hid that shall not be known."—
Gen. xxxii. 24, 25, 27; Matt. x. 26.

Sat., 21.—"Blessed be thou of the Lord; I have performed the commandment of the Lord. And Samuel said, 'What meaneth this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?'" "He feedeth on ashes; a deceived heart hath turned him aside that he cannot deliver his soul, nor say, 'Is there not a lie in my right hand?'"—
1 Sam. xv. 13, 14; Isa. xlii. 20.

Sun., 22.—"I find no fault in this Man." "The Prince of this world cometh, and hath nothing in Me." "He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, 'This is my beloved Son, in whom I am well pleased.'"—
Luke xxiii. 4; John xiv. 30; 2 Pet. i. 17.

Mon., 23.—"I know it is so, of a truth; but how should man be just with God? If I wash myself with snow-water, and make my hands never so clean, yet shall Thou plunge me in the ditch, and mine own clothes shall abhor me." "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee; wherefore I abhor myself, and repent in dust and ashes."—
Job ix. 30, 31; xlii. 5, 6.

Tues., 24.—"I saw also the Lord, sitting upon a throne, high and lifted up, and his train filled the temple. . . . Then said I, 'Woe is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King the Lord of Hosts.'" "The spirit of man is the candle of the Lord, searching all the inward parts of the belly."—
Isa. vi. 1, 5; Prov. xx. 27.

Wed., 25.—"The Spirit of the Lord fell upon me, and said unto me, 'Speak: I know the things that come into your mind, every one of them.'" "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer."—
Ezek. xi. 5; Ps. xix. 14.

"O GOD, TRY ME, AND KNOW MY THOUGHTS."—
Ps. cxxxix. 23.

THE LATE C. F. PERRIN.

DEAR BROTHER IN CHRIST.—It has pleased the Lord to take to Himself another of his faithful servants, whose delight had been for many years to declare his salvation to perishing souls.

Charles Frederick Perrin fell asleep in Jesus on May 7 at Hamilton-on-Farth, North-West Coast, Tasmania. The illness which was the immediate cause of his departure was brought on by exposure to rain and cold for several hours during a journey overland, taken in the Lord's service by my husband and self, my youngest child accompanying us. We were on our way from Table Cape to Barrington and Kentishbury, expecting to spend a month among the young converts in those places, where God has been manifestly working of late. The people were eagerly looking forward to a visit from my husband for their "furtherance and joy of faith." Hamilton was to be our halting-place for two nights. We reached it after a most trying journey of sixteen hours, during which we met with an accident that might have cost myself and little one our lives. On reaching our temporary destination some of God's dear people received us kindly for his sake, and with them we tarried. Two days after, symptoms of rheumatic fever showed themselves in my husband, which rapidly increased. Much fervent prayer was made in many parts of Victoria and Tasmania for his recovery. On Sunday, May 2 (his thirty-third birthday), those who tended him were cheered by seeing a change for the better in the dear invalid; but next day a relapse took place, the disease reached the heart and lungs, and on Friday night, the 7th, the message went forth, "The Master is come, and calleth for thee," and peacefully he went to meet Him. For some days he had been unconscious at intervals, but the name of Jesus would always recall him. He loved to hear portions of Scripture read, and hymns sung and repeated for him, and would often ask for the hymn, "There is a name I love to hear," &c. He said he had learnt such precious lessons of God's love during those last days that no words could express them. It was given him to have one sweet glimpse of Jesus ere he departed to be with Him for ever. Those among whom he laboured, both in the home countries, and more abundantly of late years in Victoria and Tasmania, best know what a loss the Church of Christ has sustained in his removal. None but the Great Shepherd himself knows what that loss is to your sorrowing sister,

SARAH PERRIN.

Malbourne, June 14, 1875.

[We shall be happy to take charge of, and forward, any help for our dear friend so suddenly and painfully bereaved.—Ed.]

CENTRAL NOON PRAYER-MEETING,

MOORGATE-STREET HALL, E.C.

The following are the subjects and speakers for the current week:—

AUGUST.	SUBJECT.	SPEAKER.
Thur. 19.	Jesus' fasting death for every man (Heb. ii. 9)	Rev. Jos. Miller
Fri. 20.	There is yet room (Luke xiv. 22)	J. Vine
Sat. 21.	"Now" (Luke xv. 17)	Mr. John Taylor
Mon. 23.	Witnessing (Acts i. 8)	Rev. J. W. Atkinson
Tues. 24.	"Precious faith" (2 Pet. i. 1)	John Bond
Wed. 25.	"Filled with the Spirit" (Eph. v. 18)	J. L. Pearse

FORTHCOMING SPECIAL MEETINGS.

- AGRICULTURAL HALL, Islington.**—Sunday, August 22, at 3.30, at 8.
- MOORGATE-STREET HALL.**—The Noonday Prayer-meeting is now held here from 12 to 1 daily. Tuesday, August 10, at 8, a Gospel Address. The Young Men's Meeting on Friday evening is discontinued for the present. A Meeting for those interested in the Sunday Morning Free Breakfasts to the Poor will be held every Friday evening, from 8 to 9. A Meeting for Young Women only, every Saturday afternoon at 3, in the Upper Room (entrance from London Wall), to be conducted by Young Women. Also a Gospel Meeting on Monday, 23rd inst., 8 to 9. Singing led by the London Choir, and Address by a lady.
- WEEKLY NOON PRAYER-MEETING,** St. George's Hall, Langham-place, W.—Every Wednesday, from 12 to 1.
- LECTURE HALL, TRINITY CHAPEL, John-street, Edgware-road.**—Young Men's Meeting held every Tuesday evening from 9 to 10 o'clock.
- HOME OF INDUSTRY, Commercial-street, Spitalfields.**—Workers' Meeting, on the third Wednesday of the month. Tea at 6 p.m.
- THE NORTH LONDON' YOUNG MEN'S MEETING, Y.M.C.A. Rooms, The Priory, 198, Upper-street, Islington.**—The Meetings will for the future be held on Sunday, Tuesday, and Thursday evenings only, at 8.30 p.m.
- ST. GEORGE'S HALL, Langham-place.**—Mr. G. A. Macnutt, every Sunday in August at 7 p.m.
- HOLLOWAY HALL, N.**—Sunday, Aug. 22, at 8, Robert Mackie (a working man).
- GREENWICH RAILWAY STATION, LARGE HALL.**—Prayer-meeting every Thursday at noon for the present. Evangelical Address every Tuesday evening at 7.30.
- WOOLWICH, 14, Thomas-street.**—Union Prayer-meetings, Mondays, 12 to 1; Saturdays, 3.30 to 4.30.
- EASTBOURNE.**—A Meeting for Prayer and Praise is held every day at the House of Rest, 21, Hyde-gardens, from 12 to 12.45, conducted by ministers of various denominations, and others. Residents and visitors are invited to attend.
- PORTSMOUTH SOLDIERS' INSTITUTE.**—The first Anniversary Meeting will be held (D.V.) on Thursday, September 9, at three o'clock, in the Large Lecture Hall, now nearly completed (entrance in Penny-street), when all friends wishing to attend will be welcome. A Meeting for Soldiers at 6.30 the same evening.
- SAILORS' REST AND INSTITUTE, Devonport.**—Prayer-meeting for Christian Workers (admission by ticket on application at the doors), Saturday evening at 7.30; for Sailors, Marines, and soldiers only, Evangelical Meeting, on Sunday, at 2.30. Bible-reading and Believers' Meeting, on Sunday, at 3 o'clock, in separate room. United Prayer-meeting at 4 o'clock.
- PERTH CONFERENCE: City Hall.**—Tuesday, August 31, to Thursday, September 2, inclusive. (See notice last week.)

DAILY PRAYER-MEETINGS.

- CENTRAL CITY NOON PRAYER-MEETING,** Moorgate-street Hall, corner of London Wall, 12—1. Ladies' meeting, 1 to 1.30.
- Y.M.C.A.,** Stafford Rooms, Titchborne-st., Edgware-rd., 12—1.
- NO. 59, LOMBARD-ST.,** Mon., Tues., Thurs., Sat., at 1; Wed. and Fri., at 12.30.
- MILDMAY CONFERENCE HALL, Mildmay-park,** at 12.
- EAST-END CONFERENCE HALL, Carlton-sq.,** Globe-road, at 12.30.
- WOOLWICH, 14, Thomas-street,** 12 to 1.
- SUSSEX HALL, Leadenhall-street,** at 1.
- SUNDAY-SCHOOL UNION, 56, Old Bailey,** at 1.
- PEOPLE'S HALL, 272, Whitechapel-road,** at 1, except Saturday.
- THE PEOPLE'S HALL, 183, High-street, Deptford,** 1—2.
- GREEN LANE WESLEYAN CHAPEL, N.,** 6.45 a.m.
- PECKHAM EVANGELISTIC MISSION, 176, Hill-street,** 12—1.
- ONSLow HALL, Neville-street, Fulham-road,** Sat. even., at 7.30.
- UNION HALL MISSION, Carlisle-street, Edgware-road,** 1—2.

HASTINGS.—A midday prayer-meeting is held at the Lecture Hall, Wellington-square, from twelve to one, conducted by ministers of different denominations and others. Visitors to this favourite watering-place are invited to attend.

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NOTICES.

Communications received with thanks:—J. B. T.; B. B.; G. H. P.; W. D. F.; Dr. C.; J. P. F.; L. E. D.; G. B. S.; A. R. C.; H. P. R.; H. G. T.; G. N.; J. A. S.; H. E. F.; A. B.; S. C.; J. W.; A. G. B.; J. T.; W. J. R. B.; G. S. R.; J. P. G.; A. H. G.; L. I. L.; W. H.; G. M. T.; S. F. H.; S. W.; J. E. G. S.; E. R. C.; J. J. K.; T. B. H.; J. E.; C. C.; Lover of the Young; J. H. M.; E. H.; E. B.; E. H. W. C.; G. M.; C. S.; C. M.; J. A. V.; W. C.; J. H. C.; C. H.; W. T. R. K.; G. S.; W. F.; J. Y.; J. R.; S. N.; C. D.; S. J. S.

"AN INQUIRER."—We do not know. Apply to some of the Societies.

WILL "A SCHOOLMASTER," whose paper on "Religious Life in Boarding Schools" appeared on July 29, kindly send us his address, which we have mislaid?

"A CHRISTIAN."—Send the papers and books to Rev. J. P. Gardiner, Bishop Ryder's Vicarage, Sutton Saint Aston-road, Birmingham, for distribution among his poor parishioners.

A SUFFICIENT SUM has been collected for the expenses of Messrs. Moody and Sankey's London services.

A LADY who feels deeply for the spiritual needs of navvies is desirous of entering on a large field of labour amongst them which has opened to her, but the want of means hinders any work being begun. Further particulars can be obtained of Miss B., Witcombe Court, Gloucester.

A UNITED MEETING for prayer is held daily from twelve to one in the King's Apartments, Royal Pavilion, Brighton. All are invited.

DR. CRANAGE, of Wellington, Salop, requests us to state, in answer to many correspondents, that he hopes to lecture again in London about October next. Due notice will be given of time and place.

Donations received by Messrs. Goring and Scott to Saturday Morning, August 14th, 1875.

	£	s.	d.
Gratuitous Circulation of "The Christian"—W.H.R.	1 1 0
"The Christian" Tract Fund—Rev. C.S.	0 10 0
Noonday Prayer-meeting Expenses—W.F.P. 5/-; A Few Friends £1; E.B. 12/-; G.P. 25	6 17 0
Major Malan's Mission—Old Sailor £1; E.D.J. 2/6	1 2 6
Paralysed and Epileptic—J.F. 10/-; J.G. 10/-	1 0 0
Free Breakfasts—Mr. Jones—J.F. 10/-; E.D.J. 2/6; R. & F. 10/-	1 2 6
Gospel in Paris (Monod)—J.F. 10/-; E.D.J. 2/6	0 12 6
Cripples' Home—J.F. 10/-; F.B. 10/-	1 0 0
Clarke's Mission to Italians—J.F.	0 10 0
Female Aid Society—J.F.	0 10 0
Miss Mason's Home of Rest—J.F.	0 5 0
Day in the Country Fund—J.F. 5/-; E.D.J. 2/6; Mrs. M. 5/-; D.S.V. 21/1-	1 13 6
Princess Mary's Home—F.J.T.	1 0 0
Miss Minterford's Home—E.A.S.	0 6 0
Paseo's Work in Mexico—E.A.S.	0 6 0
Midnight Meeting Movement—W.H.R. 22/2; A.H.O. 25	7 2 0
Scripture Readers' Society, Ireland—W.H.R.	1 1 0
Tent at Brighton—W.H.R.	1 1 0
Miss Weston's Work in Royal Navy—C.M. 23; J.G. 10/-; R. and F. 21	4 10 0
East End Juvenile Mission—C.M. (Boys) 21; C.M. (Girls) 21; J.G. 10/-; A Servant 2/6	2 12 6
Mr. J. Sabine Knight's Work—S.H.H. 25; F.W. 25	10 0 0
Children's Hospital, Great Ormond-street—J.G.	0 5 0
North-Eastern Hospital for Children—J.G.	0 5 0
The Orche, Stepney—J.G.	0 5 0
Dinners for Aged Sick and Poor—J.G.	0 5 0
Home of Industry—R. and F.	0 10 0
St. Luke's and Bethnal-green Medical Mission—R. and F.	1 0 0
Parson's-green Homes Fund—Trotter 26; Meirion 10/-; W.W.W. 21	1 12 6
Mission to Police, Cabmen, etc.—M.	0 10 0
Evangelical Mission to Israel—M.	0 10 0
Rev. W. O. Van Meter's Work—Collected by Mr. K.	6 11 6
China Inland Mission—A.P.C. 22; J.M.R.H. 22	22 0 0
Institution for Blind Children, Kilburn—E.E.S. 10/-; J.W. 21; E.J.B. 5/-	1 15 0
Inundation Fund for France at the Mansion House—E.E.S.	0 5 0
Sailor's Home, Lowestoft—J.T.S.	0 10 0
Mission Vessel for Yarmouth—J.T.S.	0 10 0
Friendless and Fallen—M.A.B.	0 1 0
Bird's Nest Mission, Dublin—J.E.C.	5 0 0
Fisk University—J.M.R.H.	2 0 0
George-yard Ragged School—W.W.W.	1 0 0
Aged Pilgrims' Society—W.W.W.	1 0 0
East London Mission Relief Society—W.W.W.	1 0 0
Miss De Broen's Work—W.W.W.	0 10 0
Mr. Wilkinson's Work among the Jews—W.W.W.	0 10 0
Hospital and Schools, Barcelona—W.W.W.	0 10 0
London Temperance Hospital—M.B.	5 0 0

497 7 6

Home of Industry—Mrs. Lindsay Woodstock, Canada, a packet of flower-holders and ... 0 10 0

Mrs. Edward Princep begs to acknowledge, with thanks, the following for *The Work at Kreuznach, in Germany*—Mrs. B. 21; Mr. G. 5/-; Mr. B. 23; Mr. N. 5/-; H.E.S. 1/-; J.P. 6d.; W.B. 5/-; Mrs. E. 2/6; M.B. 1/-; E.S. 2/6; H.B. 1/-; E.B. 6d.; Miss B. 1/-; H.C. 1/-; W.G. 6d.; Mrs. C. 6d.; Miss D. 4d.; A.J.H. 21; and Grants from the Monthly Tract Society, the Bible-Stand, Crystal Palace, and Mr. Chowa ... 6 11 9d

The Christian.

NO MORE CONSCIENCE OF SINS.—II.

In considering the question whether it is Scriptural to speak of the blood of Christ as being continuously or repeatedly applied to a believer's conscience, we must bear in mind that there can be no real opposition between the truth of "no more conscience of sins" set forth in the Epistle to the Hebrews, and another truth, equally taught in the same Epistle, of the continuous cleansing of the conscience from defilement engendered by daily contact with an evil nature and an evil world. We find both these truths set forth together in perfect harmony in Heb. ix. 13, 14—"If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the Eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God."

Here are combined together two distinct types. One the sacrifice of the day of Atonement, "the blood of bulls and of goats"; the other, the sacrifice of the red heifer (Numb. xix.), whose ashes, mixed with water, were kept to be applied, as occasion might require, to the unclean. Now, mark that both types have but one antitype, and that the blood of Christ. Both shadows point to the one substance. It is not "how much more shall the blood of Christ and the Word" (or anything else), but how much more shall the blood of Christ effect for the purifying of the conscience than what these two types in their respective spheres effected for the purifying of the flesh.

Each type, therefore, may be regarded as presenting us with a different aspect of the value of "the precious blood of Christ." The first, plainly pointing to Lev. xvi, shows the value of the blood in opening up access to God, and putting away sin once and for ever judicially as before Him. The second, as plainly pointing to the repeated application of "the water of separation—a purification for sin" (Numb. xix. 9)—shows forth that aspect of the blood of Christ which meets our constant defilement from contact with death. We live in a world of spiritual death. We inhabit bodies of death. Even if Christ be in us, "the body is dead because of sin" (Rom. viii. 10). No wonder, therefore, that the very language in which we often express our feelings to one another bears testimony to this fact. We speak of deadness, coldness, and of lifeless prayers; and our separation from communion with God would be, in consequence, as real as the Jewish worshipper's exclusion from the tabernacle, were it not for the blood which, applied by faith, "purges the conscience from dead works, to serve [or maintain the worship of] the Living God."

Before leaving the subject of this type, it is interesting to observe that the blood itself, in what might be called a concentrated form, was found in this water of purification. It will be seen in Numb. xix. 5 that when the heifer was put to death, and some of its blood sprinkled seven times before the tabernacle of the congregation, the body containing the blood was burned in the fire; for the blood was not, as in the case of the ordinary sin-offering, poured out at the altar. It is expressly said (v. 5), "One shall burn the

heifer in his sight; her skin, and her flesh, and her blood."* We claim, therefore, the testimony of this interesting passage as a distinct and unequivocal authority for teaching the constant and repeated application of the blood, in a secondary aspect, to the believer's conscience, for the express purpose of maintaining that communion with God and spiritual worship into which the blood, viewed in its primary aspect, at first admitted him.

Let us now briefly consider the same lesson as taught in the symbolical action of our Lord in washing his disciples' feet (John xiii.).

The Lord Jesus rises from supper and washes his disciples' feet. Peter, supposing it to be only an act of humility, resents it. Jesus, however, intimates that a deeper meaning lies beneath the surface—"If I wash thee not, thou hast no part with Me." Peter, at once seeing the spiritual truth intended, replies, "Lord, not my feet only, but also my hands and my head." But this entire washing, corresponding to that which the soul receives at conversion ("the washing of regeneration," Titus iii. 5), is not that which Christ intended to set forth in figure on this occasion. He therefore replies, "He that is washed—bathed—needeth not save to wash his feet, but is clean every whit, and ye are clean."

Can there be any doubt as to the meaning of all this? The bather, as he leaves the water, contracts fresh defilement in every step he takes along the sandy beach or dusty road, and therefore needs to wash his feet though he be "clean every whit." And so the Christian, though he has washed away his sins, "calling upon the name of the Lord" (Acts xxii. 16), and though he be in the sphere of justification "perfected for ever," yet he needs to wash off the daily contracted defilements arising from contact with a sinful world whilst encompassed with a sinful nature. Or, to express it more in accordance with our Lord's action, the same gracious Saviour who washed him at the first continues to wash him as to his walk to the end. Well may the scene of the feet-washing be introduced with the words, "Having loved his own that were in the world, He loved them unto the end."

But in what element does this after-washing take place? Surely in the same in which the first washing was received. What bather ever washed his feet in a different element from that in which he had already washed his body? If "clean every whit" be in virtue of the blood, then the still-needed washing of the feet must be the secondary and supplemental application of the virtue of the same blood to the necessities of the daily walk.

Much light is thus thrown upon our Lord's practical application of the subject to his disciples, as to their own conduct to one another, "If I your Lord and Master have washed your feet, ye ought also to wash one another's feet." If I your Lord and Master have assured you by this act of the forgiveness you may expect at my hands for the sins of your daily walk, ye ought also to forgive one another.

But, it may be objected, how can believers forgive one another in the same sense that Christ forgives them? We answer, that though God alone forgives sins in their relation to Himself, yet Christians are

* Delitzsch observes that "the burning of the blood may easily be explained, on the ground that the ashes of the animal were to furnish the quintessence of a means of purification, in which the blood, already endowed with atoning power through the sprinkling of one portion towards the holy tent, formed the most important ingredient."

called upon to forgive one another in that sphere in which their sins are offences against one another. The best answer to the objection, and indeed the best Scripture explanation of our Lord's words, is to be found in Eph. iv. 32—"Be ye kind one to another, tender-hearted, forgiving one another, even as God in Christ [so in Greek] hath forgiven you; be ye therefore imitators of God as dear children, and walk in love, as Christ also hath loved us." Compare also the parallel passage in Col. iii. 13—"Forbearing one another and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye."

We remember once having heard an excellent Christian brother (now with the Lord) endeavour to expound this passage on the supposition that water here means "the Word." "If Christ (he said) washed our feet by bringing his Word to bear upon our walk, we ought to act similarly to our brethren." But then he seemed to feel that this was a delicate and difficult task, requiring much prayer and much wisdom; and so the greater part of his discourse was occupied with cautions and safeguards and wise counsels as to the almost insuperable difficulty of one Christian endeavouring to set another right by the Word.† How beautifully simple, as compared with so cumbersome an explanation, is that which Scripture itself affords.

Moreover, let us observe that the point of the argument conveyed in the words, "If I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet," is altogether lost in this interpretation; for a "Lord and Master" is surely entitled to set his servants right by his Word in a way in which they cannot be expected, by any logical sequence, to act towards one another. But let the washing of the feet be viewed as forgiveness, and all is clear; the reasoning then is unanswerable. Nor is it the first time that the Lord Jesus speaks in this strain (see Matt. xviii. 32, 33), "I forgave thee all that debt because thou desiredst me; shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee?"

Direction of the walk by the Word is a very important subject, and one that has a sphere of its own in the teaching of Scripture. But the cleansing of the way (Ps. cxix. 9) is a different thing from the cleansing of the conscience. If the Word convicts me of wrong-doing on any point, I may (through grace) avoid the evil for the future; but that does not cleanse my conscience from the stain arising from failure in the past. If I wish to know what alone does remove guilt from the conscience, as it has already judicially removed guilt from before the Throne, I must give heed to what the Word of God says, and that with a distinctness which seems to set this controversy at rest: "The blood of Jesus Christ his Son *cleanseth* us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to *cleanse*† us from all unrighteousness."

† Mr. Darby, in his "Synopsis," while devoting about three pages to the subject of the feet-washing in John xiii., passes by this practical application of it with only one short sentence. "It is after the pattern of this service of Christ in grace that we are to act with regard to our brethren." But how we are to act he does not say. It may be prudent on his part to avoid a difficulty, but it certainly betrays the weakness of his interpretation.

‡ Our translators are fairly censured for a habit of translating differently the same word in the same passage. They have avoided this fault here (as we have marked above by italics), and so have preserved an important connexion. Mr. Darby, in the preface to

MISSION TO THE GALEKA KAFFIRS;

NEAR THE RIVER BASHEE, S. AFRICA.

BY MAJOR MALAN.

I HAVE been waiting until I had put up the walls of a house, at whatever spot the Lord would choose, in the Galeka tribe, before I wrote to thank the friends in Great Britain who have sent me help for this work. I do thank them from my heart, and I ask them to accept these words as sufficient thanks. The Lord reward them according to his word.

This mission has been founded in prayer—prayers of men who have laboured among the Kaffirs in years past; prayers of Tio Soga the Kaffir missionary, whose body rests among his own people; prayers of Kaffir Christians; prayers of missionaries now labouring; my own prayers for many years.

Very briefly must I write. In January, 1872, before leaving the army, I knelt by the grave of Tio Soga; in Galeka-land, and prayed that the Lord would raise up men to carry on his work in this tribe. He has now used me to answer my own prayer.

In January, 1874, he sent me back to this country a witness for his name. The Mission of the United Presbyterian Church at Mbulu, of which He gave me charge, was under the ministerial supervision of the Rev. B. S. Leslie, missionary to Krelu and the Galeka tribe. He told me of the dark state of the Galekas near the Bashee, and I was asked by this Mission to open up this country in the name of the Lord. These things led me to pray.

In August, 1874, Mr. Leslie asked me to go with him to visit these parts.

August 19.—I was awaked while sleeping in a Kaffir hut at a chief's kraal, by the laughter of the heathen, who were cooking a feast for a witch-doctor. It was my birthday, and it sounded like a defiance from Satan to all the earnest prayers I had offered that this journey should be for the spread of the knowledge of the name of the Lord Jesus among the Kaffirs near the Bashee. I rose to my knees in prayer, and continued long during the night. Next day we went to the chief Uhindinxowa, Krelu's brother, near the Bashee, and after another season of prayer during the night, I gave myself to the Lord for this work, for as long as He should need me. I must confess it cost me some tears, for I knew it meant a more lengthened separation from my wife and child.

On my return from a visit to the French Missions in Basuto-land, and the American Missions in Natal, in April, 1875, I visited the chief Krelu, and obtained his leave to choose a place for my mission. Meanwhile, two brethren, Clarke and Noble, had arrived from England with their wives, and were, by Mr. Leslie's kindness, at Tutura, his station in Krelu's country. Thus everything was arranged by the Lord for this work.

After a wonderful week of answered prayer in the completion of these arrangements, the Lord led me to commence work.

May 9, 1875: Lord's-day.—Having been for years firmly convinced that our Lord's words, "This kind goeth not out but by prayer and fasting," have a deep spiritual signification for his people individually and collectively in connexion with the preaching of the Gospel—that neglect of these things has led to deadness and defeat,—I from the first determined that three days' fast and prayer should be the opening of my mission. I preached on these words to the Church in the afternoon, and invited my brethren to join me in attending to this admonition of the Lord. Prayer and fasting are the most powerful weapons against the powers of darkness amongst the heathen nations of Africa and Asia.

May 10.—Prayer for sanctification of spirit, soul, and

his new translation, says of this tendency of theirs: "It is a very great and serious mistake . . . in some cases the effect is very serious, and in all the connexion is lost." And yet Mr. Darby, in his translation of this very passage (1 John i. 7-9), renders the same Greek verb, first "cleanse," then "purify." Has he not been betrayed into this inconsistency by a fear of giving Scripture sanction to the thought of repeated cleansing?

body to the Lord for his work, and for grace to labour faithfully.

May 11.—Prayer that the Lord would go before, and choose our place for us; that He would provide for us, and direct our mission.

May 12.—Prayer that the Lord would break the power of witchcraft in the Galeka tribe, and that He would convert Krelí and thousands of his people by the preaching of his name.

May 13.—Is it too great a thing to write that at once, in remarkable ways, the Lord began to answer? I was very tired from months of riding and hard work, and especially the spiritual efforts of these three days. But the Lord led me to go forth at once to find a place for his name near the Bashee. I told Solomon—my Gaika servant—to get ready, purposing to go alone, but two elders of the Church asked to come. Glad of their guidance, we rode to the huts of Lot, a native Christian, who has settled among the Galekas to preach Christ to them. That night I had faith to pray that signs and wonders might be done in the name of the Lord Jesus. Oh, the delight of praying as the Lord Jesus prayed, alone with God, away from the abodes of man! (Mark i. 35, Luke vi. 12).

May 14.—Among some heathens who came to hear God's Word was the brother of a chief living in a kraal across the valley. He said his brother had been spitting much blood during the night. I felt this was of the Lord—that my prayers might be answered. I told him the Lord Jesus, the Son of God, alone can stay or heal disease. I will pray to Him. No sooner was the prayer finished, than a messenger came to say he had just fainted. I knew it was well. I prayed again in my own hut. When I went over an hour afterwards, he sat up and talked. I prayed and preached Jesus, reading the story of Jairus' daughter.

Answers to Prayer.—When (June 18, 19, 20)—(1) I was again there with Mr. Leslie, the chief walked each day across the steep valley to hear the Gospel. (2) He sent away the witch-doctor whom his heathen friends had called, saying, "I believe what the missionary read" (about the Lord Jesus). He refused to allow sacrifice, and this was only done by order of Krelí against his will. (3) His mother returned from the preaching of the Gospel by Lot, on Sunday, June 27, saying, "I will wash away this filth from my head. I will take Christ." When her heathen friends said, "You, a chief, you turn Christian?" "Yes," she replied, "my being a chief won't save me from death; Christ alone can save me." She was much impressed when Mr. Leslie preached on June 19, and said to her son, after my visits, "Believe what he has said about Christ."

The same day (May 14) rode on towards the Bashee, and slept at Ulindinxowa's kraal. I heard on my way that Krelí was there, and that there was to be a large heathen dance next day. But I knew that He who glorified Himself through the golden image on the plains of Babylon was with me, and would glorify Himself again.

May 15.—"Wonderful Counsellor, the mighty God!" Before the dance I went to Krelí, and told him that I had come to look for the place he had promised to give me. He asked me where I wished to go. "In the midst of your people, between Kwaga's river and the Bashee." After further converse he said, "There is a very good place where four chiefs meet. They are all here to-day. I will send for them, and tell them to speak the thing now. If you will wait, I will send them to you with my word." In the afternoon his brother came to me, saying, "The chiefs have spoken. Tubo is not here, but we will send him word. We give you the place of which the chief Krelí has spoken. I will take you there on Monday. If you like it, it is yours." He then added, "The chief Krelí bids me tell you that he is ashamed that a great man like you should come and live among his people, because they are all bad. If he had any good people he would be glad; but they are all bad." My answer was of Him who came not to call the righteous, but sinners to repentance. Crowds of men and women came to the dance. Well did I understand why the Good Shepherd had sent his servants after these lost sheep. Thus the Lord gave me, without any trouble, the best site in the

country, and made Krelí and his chiefs find it for me! Prayer answered.

May 16.—Preached at the chief's kraal. Rested, being weary.

May 17.—Krelí's brother took me to the place, which I found to be what Krelí had said it was. The native Christians were delighted with the ground and with the situation. He then gave it to me. There was a trading store there, which was the only objection, as it might become a brandy shop; but I had faith that the Lord would make it a blessing to the praise of his grace. Rode to the hut of the chief Si Tchaka, one of the four, to thank him for the grounds.

May 18.—Preached to him and his people. He said he was very glad we were coming; so also says Krelí's brother. Rode to Lot's.

May 19.—Returned to Tutura, calling on Krelí and thanking him for the ground.

Next day I started to visit the churches of the Mbulu Mission and other churches in Fingo-land, and returned to Tutura on May 31.

Things cannot be done in Africa as in England. Our preparations were made, and the waggons loaded June 17.

June 18.—Twenty years, to a day, after the Lord preserved my life at the assault on Sebastopol, I started with my brethren Clarke and Noble and my old comrade Mr. Radley, to begin the Lord's work among the Galeka heathen near the Bashee. We first went to Krelí's kraal. Mr. Leslie introduced my brethren to Krelí, as he is "Krelí's missionary." He remarked in conversation, "You have a beautiful band of soldiers; I hope they will do well." The Lord often sends messages to his servants by the lips of the heathen. We slept at Lot's that night. Next day we went out to invite the people to come and hear the Word on the Lord's-day.

June 20: Lord's-day.—I was following my Lord's example, "a great while before it was day," when I heard the singing of women. A heathen dance was about to commence. Lot was getting up as I returned to his hut, and I asked him to go with me to the kraal. I told the chief there "I was early in prayer to God. I heard the women singing. I said, This is a sin against God. The people do not know. I must tell them this is God's day, and they must not dance, but come and hear God's Word." I spoke to the women and to the dancers. The dance was stopped. Mr. Leslie and Lot both remarked that the most attentive man that day was this chief! Mr. Leslie preached a full gospel from the healing of the nobleman's son; others took part. We commemorated the Lord's death, after which I spoke on the words, "Who instead of the joy set before Him [his Father's glory] endured the cross."

June 21.—After prayer together, my brethren went on with the waggons. Mr. Leslie returned to Tutura, and I rode to the Idutywa, having to make arrangements about post and sheep, and wishing to see Mr. Gosse, the trader who owned the store on my mission ground. I am always welcome at the house of Mr. Garner, the officiating magistrate, where I slept.

June 22.—Rode on. Visited Mr. Robertson, Missionary Free Church of Scotland, on Qabaga, and then went to Mr. Gosse's house. Had the happiness of finding his wife a Christian and of learning that he is one. Reached the place which the Lord had chosen for me after sunset. The waggons had been delayed seven hours at one drift, three at another. Mr. Gosse's sons gave me food and offered me a bed in their Kaffir store; but wishing to enjoy much prayer, and the lovely night, I spent that night on the "felt," and found the grass soft as down.

June 23.—Before the sun rose I was on a hill opposite the ground to see where the first rays touched, as an eastern aspect is the best for house and garden. As I walked back I passed a kraal. "I must begin now to preach the Lord Jesus." Thus saying, I entered a hut full of men and women and told them of the Son of God, the Saviour in heaven. Before leaving I asked if the owner of a hut near to which I purposed to put my house was there. He was. When I told him where I purposed

to build, he said, "Hai, hai; no, no; you will be too near me. I am Tubo's man. This is his ground. Until I hear from him you must not build." I spoke peacefully and went my way. The waggons had arrived. We pitched our tent and breakfasted. The "No" of the heathen guardian of Tubo's ground sent me off to Kreli's brother, on whose "head" Kreli had put me, and gave me a delightful opportunity of preaching the Gospel. I found him at a Galeka dinner-party of fifty men, to whom I preached for half an hour before dinner on the parable of the feast. I then dined with them, and the most interesting dinner-party it was. The dear dark-red Kaffirs cut their meat capitably with assegais, and it was carved and helped with far less noise than there would be at such a party in England. On my return to camp I found Mr. Gosse. I told him my difficulty about a site for the mission-house. He told me, "I wish to help missions to the best of my power." The Lord inclined his heart freely to give me the site of his shop and the four buildings. These are in a shaky condition, but they are very useful for kitchen, stables, and natives' huts for the present necessity. I gave him, as only just and honest, the value of two new Kaffir huts for his sons, who will open a store at some little distance from the mission-houses. Thus again the Lord provided for us wonderfully, and rewarded my faith by making the store a blessing.

June 24.—Rode to visit Tubo, whose pride had been touched by Kreli not sending word about me. I spoke peacefully. Preached at many kraals on my way back to camp, which we had pitched near the store, where the houses are to be built.

June 25.—Laid the foundation of our first wood-hut with sneezewood stumps. Next day put up frame. I rode out in the evening to invite the heathen to come and hear the Word.

June 27th: Lord's-day.—Leaving our only interpreter with my brethren Clarke and Noble to preach in camp and visit kraals near, I rode to Ulindinxowa's kraal alone, and trusting in the Lord, who is with me, I prayed, preached, and gave out the hymns in Kaffir. The chief and his people assembled in one of his huts, and I never had a more attentive congregation. They did not laugh at any mistakes I made, and when, at the close, I asked if they understood what I had said, they replied, "Yes, very well; 'Asnazwi ammandis'—sweet words." I praised the Lord for this, for I had only preached his own sweet name—"Jesus, the Son of God," the Saviour from sin and death. I visited many kraals on my way back. The people understood me. Found my brethren were out engaged in the same work when I returned.

June 28.—With my brethren and Radley went on building our house, being desirous to put up shelter for my brethren and their wives as soon as possible. I purpose to live in a Kaffir hut.

June 29.—The walls of our house were set up. Chose four corner-stones for the wood foundation to rest on, which we laid with prayer.

June 30.—Rode with Mr. Noble to Tutura, that he might escort the wives to our home at Uxolo. Found that Solomon had bought me two good horses among his people, for which I had prayed. I was therefore able to send back the other two that Mr. Clarke might come in to accompany his wife in her journey by waggon. The wives are to leave Tutura on July 7 for Uxolo, which name I have given to my station, as it means Peace or Salem.

Thus this Mission has been opened. The hand of the Lord has been most markedly with me in it, and I praise Him. The expenses have been very great, and the money which has been given to me has been expended in the outfits, passages, material for building, food, waggon, and other necessities of the Mission.

My brethren and their wives are much encouraged by the Lord's many blessings towards them. We know it is "not by might, nor by power, but by My Spirit, saith the Lord." Our prayer and effort is the winning of this part of the Galeka tribe to the faith of Christ. "I will work, and who shall let it?" (Isa. xliii. 13).

South Africa, July 5, 1875.

C. H. MALAN.

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"VICTORY! JOY! REST!"*

THERE are so many misapprehensions abroad regarding the views held by those Christians who are earnestly urging their brethren to follow the Lord wholly, to yield themselves entirely to God, and to believe the teaching of the Holy Ghost in the Word of God relative to sin not having dominion over them, that I have thought it well to show what Christians of proved worth have said on the subject, and then to give extracts from letters recently received from Christians, who, having been freed from legalism through the power of God, are rejoicing in a rest, joy, and victory, in and through the Lord Jesus Christ, hitherto unknown to them, into which they have been guided by the Holy Spirit; whose hearts are filled with abundant praise and thanksgivings; and who fully realize that the Lord Jesus Christ "is able even to subdue all things unto Himself."

About 1860, Dr. Robert S. Candlish, Minister of Free St. George's Church, Edinburgh, uttered the following words, whilst giving lectures on 1 John ii.: "Why am I troubled? What is it that distresses and vexes me? Alas! it is no mere vague consciousness of imperfection. It is some specific 'thorn in the flesh' buffetting me. When I would pray, my soul cleaves to the dust; when I am in my closet, with my door shut against all the world, all sorts of worldly thoughts intrude. I seek to control my temper, and some slight provocation oversets me. Try as I may, I am sure to fail. Is there never to be an end of this weary, heartless, fruitless struggle? Is it to be always thus—sinning and repenting, repenting and going back to sin?"

"Nay, let me hear John's loving words: 'My little children, these things write I unto you, that ye sin not.' Believe these things, realize them, act them out, act upon them. They are such things as, if believed, realized, acted upon, and acted out, will make it possible for you, 'not to sin'; for they are such things as, if thus apprehended, change the character of the whole struggle. They transfer it to a new and higher platform. We are brought into a position in relation to God, in which holiness is no longer a desperate negative strife, but a blessed positive achievement. Evil is overcome with good."

Dean Alford has made the following remarks on 1 John iii. 22: "Whatsoever we ask we receive from Him, because we keep his commandments, and do those things that are pleasing in his sight." "Out of Christ there are no good works at all. Entrance into Christ is not won nor merited by them. In Christ every work done by faith is good, and is pleasing to God. The doing of such works is the working of the life of Christ in us; they are its signs; they are its fruits; they are not of us, but of it and of Him."

From A.—January 21, 1875.—"My heart is full of gratitude to our heavenly Father for bringing—amongst us. I have been so slow to go up to possess the land! but at last the desert is passed, and I see before me the length and the breadth of the land—the treasures that Jesus has for me in himself. I quite understand now the entering into rest. I cannot express to you how happy I am, how every morning I wake rejoicing at the prospect of serving Jesus, and doing nothing but his will during the day.

"I had been for some months in a curious frame of mind, growing in grace, on the one hand, sometimes, and at others sinking deeper and deeper in doubt. I went through terrible temptations in this form. Now I feel so sure, all doubt is gone, I believe. . . . I trace so clearly the loving Fatherly hand that has been educating me, which I was always so afraid would leave me to myself. The Epistle to the Hebrews was revealed to me in quite a new light during the Week of Prayer."

YOUNG MEN'S MEETINGS, WEST DISTRICT.—Meetings are held every evening at the West Branch of the Young Men's Christian Association, 48, Great Marlborough-street, Regent-street, at 8.45.

* From a little book under this title, by the author of "Christ the Power of God." Morgan and Scott. 1d.

HOLIDAY JOTTINGS.

BY GAWIN KIRKHAM.

DURING three weeks' absence from town I have travelled about 300 miles, and taken part in thirty-four meetings, nineteen of which were in the open air, and three in barns.

THE GOSPEL AT THE GALA.

At Bury St. Edmunds there is an annual gala established by the Friendly Societies. This year the rain fell in torrents, so that the actual enjoyment of the pleasure-seekers must have been reduced to the lowest ebb. However, the drenching rain did not sour the people's tempers, for they took our tracts cheerfully. My fellow-labourer was George Pledger, of the Kilburn Home for Little Boys. He and I gave away 3000 tracts in three hours. In the afternoon a tea-meeting was held in the Baptist Chapel in Garland-street, followed by a public meeting. Both were well attended. I never see this chapel without thinking of Cornelius Elven, who entered into rest on August 10, 1873, in the seventy-seventh year of his age. A marble tablet on the wall states that "he was pastor of this church and people for fifty years; to whom, not only by his lips, but by an eminently consistent life, he faithfully and successfully preached the Gospel of Christ. He was a native of this town, from the inhabitants of which he received, on more than one occasion, substantial tokens of esteem. And during this long ministry it was his happiness to gather to himself the communion and love of all good men of every church." How well I remember his portly form and cheerful voice in my first visit to this town ten years ago, and on several subsequent occasions!

The meeting above alluded to is chiefly designed as a safeguard to the young, and a means of rational enjoyment to those who do not care for the trifles of the gala. Might not each town and village establish similar harbours of refuge when questionable gatherings are being held? The *finale* in the Botanical Gardens, where the gala is held, consists of a grand display of fireworks. People flock to the Angel-hill to see them. So we adjourn from the chapel to sing and preach to this crowd, and to those coming out of the gardens. The whole scene is as vividly written on my memory as anything I have ever witnessed.

Nor is this preaching without its fruit. On leaving the chapel, an old man grasped my hand and saluted me. Whether he thought my response was not sufficiently hearty I cannot say, but he exclaimed, with great animation, "Don't you know this is my birthday?" "All right," I said, "I remember." So I do; for he was brought to the Lord through the preaching on the Angel-hill on the gala-day some years ago, and has since been a happy, consistent member of the Garland-street Chapel. So we need not mind a few grumbling letters in the local papers, the writers of which misquote Scripture and charge us with marring the innocent pleasures of the people.

BARN SERVICES

are very popular in Suffolk and Essex, and, as a farmer's son, I feel thoroughly at home in them. My kind host at Bury has a farm at Hargrave, seven miles off. Thither we repaired one Sunday evening and had a congregation of more than 300. As the village is but small, some of the people must have walked considerable distances. Sacks full of wheat served both for platform and seats. I told my friend that it ought to fetch more for being thus consecrated. And so it did, but not for the reason I gave. The other two services were at Great Oakley and Tendring, in Essex. The first, though held at the close of a busy working-day, was almost as well attended as the one at Hargrave. We are accustomed here to hold a second meeting on the high-road. This year it was remarkable for an address from Thomas Cole, a young man brought up in the village, and now on a visit to his aged parents. He has been seven years in Canada, and is Secretary of the Coburg Young Men's Christian Association. He appealed to the people as knowing him, many of them having been his school-fellows. The effect was good. We then sang from the Red Barn to the centre of the village called the "Plain," and ended a deeply interesting evening with a brief address and prayer. I shall remember the Tendring barn service as being the means of teaching me what a bat is. In my address I had alluded to it as a "bird." Next morning, a child seven years old said—"Mr. Kirkham made a mistake in his sermon last night: a bat is not a bird." Hearing of this, I looked into the matter, and found what the bat is. I have since asked many persons, old and young, what a bat is, and not one has given me a correct answer.

ON A VILLAGE GREEN.

I accepted an invitation to a lovely retreat near Framlingham, in Suffolk, purposing to have entire rest; but I found that the state of the people on Saxtead-green, close by, weighed heavily on the mind of my kind hostess, so I consented to address them in the open-air. We had a Bible-reading under the trees on the lawn each afternoon, and for three successive evenings we proclaimed the Gospel out of doors, growing more in love with our work each day. Imagine the preacher on a stool by the road-side, in front of some cottages. By his side are the friends who have come out to help in singing Sankey's "Songs and Solos." To the right are the boys on a heap of stones; immediately in front are the girls in a group. To the left are the working-men laid on the ground or leaning against the hedge. The occupiers of the cottages sit by the garden-gates, and invariably bring out chairs for the visitors. The geese sometimes come too near, as their cackling does not blend very harmoniously with the service. Some of the passing vehicles are drawn up for a few minutes; this is specially the case with the postman's cart, as he calls for the letters left at the rural post-office close by. Each night the number of hearers increases, and at last the parting is reluctant on their part and on ours. Doubtless in years to come the associations of this village green will give us more pleasure than the massive and crumbling walls of Framlingham Castle, though their reputation is world-wide.

AWAY TO THE NORTH.

Once a year, for upwards of fifteen years, I have spent a Sunday in the good old town of Lancaster. Seven services a day would be too much to be continued regularly, but hitherto for this one day strength has always been given. Besides, there are so many cheerful, willing helpers, both in speaking and singing. My fellow-labourer this year was Robert Craig, who accompanied me in 1863 and 1869 to Holland, where we preached to the Dutch by interpreters. The most noteworthy feature of the open-air meetings in Lancaster is the readiness of the people to listen. They are always on the spot in considerable numbers before the time appointed. Who that has seen it can readily forget the solid mass of people in Dalton-square or the market place? and yet God knows how intensely I long to see more fruit. What are large or attentive audiences if souls are not saved? In appealing to the people whether I should meet any in heaven who had been won to Christ by these meetings, I was told of a young man, now a local preacher, who dates his conversion to them two years ago. He afterwards gave his experience very satisfactorily at a meeting indoors. "In due season we shall reap if we faint not."

ON THE BEACH.

How easy it is to collect a crowd on the beach, and how glad many of the people are to have their thoughts thus occupied! We visited Morecambe on the Monday afternoon, and though our voices were the worse for Sunday's wear, we managed to say a few words, and the people helped us to sing the hymns. It was my birthday (August 9), and I was within ten miles of Greasingham, where I was born. I trust this fact enabled me more fully to fix upon the mind the necessity of the new birth. My natural and spiritual birth both occurred in the same village.

AMONG THE NAVVIES

At Milnthorpe, in Westmoreland, we found a considerable number of navvies engaged in constructing a new line, many of whom gathered round as we proclaimed the Gospel for two successive nights at the Market Cross. The Rev. F. Raikes, the Vicar, very kindly lent us the girls' school-room, in which to hold a prayer-meeting at the close of the open-air service, but very few of these men would enter. It is clear if they are to be reached it must be in the open air. More than twenty years ago I was all but drowned while bathing in the sea here. I therefore again for the thousandth time call upon my soul and all that is within me to bless the Lord for his sparing mercy.

ON HAMPSTEAD HEATH.

I was very much struck while on Hampstead Heath on Bank Holiday (August 2) with the altered tone of the people towards the preachers. There is a marked improvement in this respect. Not only do they listen more attentively, but they gather round us in larger numbers. I believe it is chiefly owing to our improved singing. Our old plan was to go out almost alone; now, for these special occasions, we form large companies. I am aware that this is only the human

side; but is it not a good thing to attract the people, and so bring them under the sound of the Gospel? Let us become all things to all men, if by any means we may save some.

A WORD TO YOUNG CHRISTIANS.

BY ONE OF THEMSELVES.

I REMEMBER well being on a visit to some friends at —, when that old city was unusually gay on account of the Autumn Manœuvres being held in the neighbourhood, and the presence of Royalty lent additional excuse for merry-making.

In company with worldly companions, I had been engaged for some days in a giddy whirl of excitement, misnamed pleasure, till one evening, the events of which are indelibly fixed on my memory.

I was, if anything, gayer than usual, and pleased those with me by my high spirits and foolish jests. We had been for some time walking up and down the market-place listening to a band which was playing there. Suddenly a voice seemed to whisper in the depth of my heart, "Is it for *this* that I have chosen you out of the world?" In an instant all around me appeared changed; the music waxed louder and louder, but it failed to still that voice of sorrowful reproach. The spell was broken.

Confused, ashamed of the wickedness of my conduct, I lifted up my heart in prayer that the Lord would induce those with me to return home, instead of seeking fresh scenes of amusement. My petition was granted; humbled and saddened, I retraced my steps.

We hear much now of "innocent amusements"; and often it would be difficult to answer the ever-recurring question, "What is the harm?" It is needless to do so. Before entering into any of them, let us try them by this test—Is it for *this* that our precious Master has chosen us out of the world?

Why did He choose us? To be his witnesses; to glorify Him, even in the minute details of everyday life; to help those around us by labours of love; to tell them of joys, higher and purer than those of earth, which He has purchased for us. But will they believe us if they see us intent on securing for ourselves the paltry pleasures of the world?

Let us go to our loving Father, confess our failures in the past, and ask for strength to serve Him alone, remembering his command—"Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Romans xii. 2). C. S.

ARRIVAL OF MESSRS. MOODY AND SANKEY IN NEW YORK.—The steamship *Spain*, of the National Line, which left Queenstown on the 5th inst., with Mr. Moody on board, arrived at New York on Saturday morning (14th), after a trip of nine days. A telegram received at the American Exchange and Reading-rooms of London stated that Mr. Moody suffered from sickness during the voyage, that he preached a sermon which created deep interest, that he had a splendid passage, and that on his arrival at New York he was received by a "delegation."

The Rev. JOHN HALL, of New York, has written a letter to the American papers, which we find in the *Philadelphia Inquirer*, in which he dwells upon the features and results of the labours of our beloved brothers in Great Britain, and makes some general suggestions as to their prospective labours in America; but the letter does not contain anything that would be new to our readers.

"LORD WHAT WILT THOU HAVE ME TO DO?"—Having been interested in the work of the Lord among policemen, postmen, fire brigade, cab, omnibus, and tramway-car-men for some time, I am constrained to cry to God day by day, Who is sufficient for these things? knowing, as I do, the vast number of these men in London—numbering about 40,000,—and but few Christians are working among them. After much prayer for guidance, I am led to believe there are many who would devote a portion of their spare time in distributing small books, tracts, copies of THE CHRISTIAN, and other religious papers, if they knew where to get them free of expense, which they can do by applying to me (for this purpose only). I would at the same time thank the many readers of THE CHRISTIAN who have been and are now sending me, back and present numbers of that paper, *Herald of Mercy*, *Good News*, &c.; they are indeed very acceptable to us. The men receive them with many thanks, and I have good reason to believe many have received blessing through this means. Religious books, papers, and tracts will be thankfully received, also any pecuniary help for this needy work. Donations can be sent to the Editor of THE CHRISTIAN, marked "Mission to Police and Cabmen," or to myself.

J. J. JONES.
14, Richmond-road, Dalston, London, E.

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GOOD TIDINGS FROM LIVERPOOL.

God is certainly showing us here that He is not confined to time or place. In Midsummer, Major Cole, with his wife and daughter, dropped in upon us—no advertising, no notices in newspapers, for his arrival was not known. He began meetings in a quiet way. Souls were won for the Saviour at the first meeting, and the numbers have gone on increasing. By-and-by printed notices appeared; the crowds still increasing; and before we were aware of it, on last Sabbath evening the doors of the Victoria Hall were thrown open again for that night, and thousands were again in the building where "God has so honoured his word before."

Not a general movement of all Christians, for hundreds are away at the seaside, but just a little band of young men trying to "hold the fort" during the hot weather, with Major Cole to lead the workers, and yet part of the time the numbers are so great that the Circus is crowded.

Surely God is saying by this to England, Ireland, and Scotland, "Your time to rest is when I call you home."

One of our leading business men was so stirred up the other night at one of the meetings that he afterwards took a "worker" with him and canvassed the public-houses until a late hour, trying to save young men.

Major Cole's ways are peculiar. He measures the congregation with his eye, frequently asking all who are Christians to stand up. He at once discovers what proportion before him are believers, and what proportion are unbelievers; and if prepared to speak to sinners, and the majority take their place on the "Lord's" side, he directs his remarks to them, but at the close of the meeting gives a short exhortation to "sinners," and "casts the net." Sure to find a lot of "backsliders" or people that want feeling.

Part of the time he simply takes a text and directs his attention to the sinners at once. At other times he will confine most of the time "direct" to the Word. Then, again, instead of reading the lesson alone, he reads alternately with the congregation, which gives a sort of "home feeling" to the meeting. Sometimes, instead of reading the lesson he throws the meeting open to anyone to give a verse, and if blest, as it generally is (for every meeting has been good), allows this to continue for some time; and if a text is given which seems to take hold of the congregation, he begins at once to speak upon it, and, as Mr. Moody says, "then casts the net,"—his one aim evidently being to "win souls for Christ."

The meetings talked most about are those at which his addresses are given, and yet there is wisdom in all the others. We believe God's guiding hand is in it, and Christians who never worked before are working now.

Will the readers of THE CHRISTIAN with us thank God for this unexpected blessing? There are numbers being led to Christ by the trio-singing of Major Cole and his family.

Oh! may God enable more families to consecrate their lives to Christ; and may He lead this little family, in our prayer, and we hope will be the prayers of all who believe. M. M.

During the past week the meetings conducted by Major Cole in this town have increased both in number and interest; and as we are now within a few days of the closing service, there is a deep feeling of sorrow that one so blessed in his work as Major Cole should be leaving us.

The Carters' Service last Sunday afternoon in Victoria Hall was attended by a very large number of people, there being some 200 or 300 more carters present than had ever been known to come together in a meeting before; and some of them, we trust, began the new life under the preaching of the Gospel.

The Sunday Evening Service in Victoria Hall was also a great success, and was, both in point of attendance and results, as shown in the after-meeting, a marked advance on the previous Sunday evening—the inquiry-room being very fairly filled by those who remained behind for conversation and prayer.

There is one most hopeful sign in the meetings at present; it is the deep and earnest desire which is evidenced by Christians for the conversion of their friends and relatives. One very touching incident bearing upon this I cannot refrain from giving. A youth came up to Major Cole after the Sunday evening service, bringing with him his mother, who, he said, was still unsaved, and begged him to speak to her. He then went off to the Young Men's Meeting, and when that was nearly over Major Cole came in, and after publicly telling the story, added—"I am rejoiced to be able to tell that young man

that his mother is now, like himself, resting in the finished work of Jesus."

Many of the meetings lately have been devoted to "praise and promise," and these have been certainly among the most interesting and useful. We hope they may be continued, as in them the audience get to understand that God does not confine his work to one leader in the meeting, but that each may, by a few simple words, give glory to God, and perhaps be instrumental in leading some one to serious consideration of his eternal welfare.

I ask a continued interest in the prayers of your readers for the work in the Circus, not forgetting to praise the Lord for his goodness.

Major Cole gave his farewell address on Sunday night in Victoria Hall to a crowded audience. He desires praise offered by the readers of THE CHRISTIAN for wonderful blessing. He goes to Scotland for rest. W. C.

MR. GEORGE MÜLLER AT MILDMAV.

THE venerable George Müller has commenced another evangelistic tour, which will (D.V.) include Scotland before its conclusion. On Sunday, the 15th, he began a series of meetings in the Conference Hall, Mildmay-park, which will extend to the 29th. On Tuesday evening he addressed young converts. His remarks may be thus summarized:—1. Let there be uprightness and sincerity. "To him that hath shall be given." 2. Whatsoever is hateful to God must be given up. You must be out-and-out Christians, not half for God and half for the world. 3. When the conscience is defiled by sin, make instant confession, and so restore communion. 4. In the very outset of the divine life make a clear and open confession of Christ. 5. Don't be discouraged if you don't make the progress you wish for. 6. Seek at once to unite yourself with the children of God. At the noon prayer-meetings on Thursday and Friday Mr. Müller gave some valuable counsel on the subject of prayer.

Mr. Müller will deliver addresses at the Mildmay Conference Hall, N., on Wednesday, August 25, and Thursday, August 26, at noon; also, on Friday, August 27, at 7.30; also, on Sunday, August 29, at 3.30 and 7 p.m.

CHRISTIAN WORK AT COATBRIDGE.

MESSRS. SCROGGIE AND DUNN have during the last eight days been labouring here under the auspices of the Coatbridge Young Men's Christian Association. The effort is the most successful one put forth in this town. The Temperance Hall, where the meetings are held, has been filled nightly with most appreciative audiences. On several occasions numbers have been unable to gain admission. The Lord is working mightily amongst us. Last Sabbath-day the powers of the evangelists were taxed to the utmost. At half-past nine they addressed a meeting of Christian workers, and at eleven the Working Boys' and Girls' Religious Society. At five o'clock they held an open-air evangelistic service at the Cross. All these meetings were interesting and profitable in the extreme; but the labours of the day reached a climax at the special meeting held in the large United Presbyterian Church at half-past six, which was filled with an "eager, anxious throng." The audience were held spell-bound, and many eyes were bedimmed with tears at the pathetic and touching manner in which the old Gospel truths were proclaimed. At the close of one of the most solemn services we have witnessed many went into the inquiry-room, crying, "What must I do?" and we rejoice to say many went away leaning on the arm of the Beloved, with the song of the believer in their mouth: "My Beloved is mine; I am his." One feature of the work is, that the utmost harmony prevails amongst the different sects, all working with the one grand aim of bringing lost ones into the fold of the Great Shepherd. It is expected Messrs. Scroggie and Dunn will continue to labour here for several weeks. The Lord's people are requested to pray for Coatbridge. J. WRIGHT.

MEETINGS FOR MEN are held every Wednesday evening at Stepney—meeting for one hour, commencing at 8.45. Short addresses with singing and prayers fill up the evening, each engagement being limited to about five minutes. The promoters are very thankful for the way in which the Master has smiled on the effort, and look for greater blessings still. The aim is especially to reach those men, both young and old, who attend no place of worship, and bills have been circulated in the surrounding streets inviting them. May the Lord continue to meet with us and us for his glory.

MR. AARON COE AT LIVERPOOL.

SIR.—Our friend arrived here about a month ago from America, accompanied by another dear Christian, the Rev. Mr. Porter, of Canada, both of whom, alone and together, visited with me nearly all the "Homes" and "Reformatory Schools" in our town, and friend Coe has been most indefatigable in his visitation, and made for himself troops of friends, particularly amongst the younger folks.

Until he left here for London, a week ago, he was unsparing of himself, and we have, by the blessing of God, had in the visits a most gracious and happy time. His fatherly and tenderly-put addresses, culled chiefly from his personal experiences in travelling in the Holy Land, and particularly that descriptive of our Blessed Lord's last earthly hours, dwelt upon in a most touching manner, evoked extraordinarily sympathetic feeling from the listeners, telling with great effect upon the human intelligence, so that whether the audience were the stout-hearted boys of the reformatory ship *Akbar*, in the river here, or women and girls of the land institutions, the hand of God was graciously manifested, and all were affected by the recital of our Redeemer's ineffable love in dying for poor sinners, and, scarcely with any exception, every soul, in response to our venerable brother's pathetic entreaties, willingly gave themselves, with upraised hands, to the Lord's service, fully and freely, for time and eternity. Indeed, I may say there has been quite a revival everywhere. I can assure you that I myself, labouring now some years at several of the institutions, have been greatly cheered and stimulated wonderfully by our aged friend's loving counsel and advice; and I have not the slightest doubt but that much blessing will ultimately follow the good seed so lovingly sown amongst these "lost ones," and he shall on his return homewards witness the good fruit, to the praise and glory of our covenant Lord. May the Lord reward him a hundred-fold.

Permit me to explain that I believe the secret of his success lies in his "object lessons." Through means of a "magnet and nails," impressing his audience, he always fastens their attention to his subject. The fact is undeniable that all the young folks who have heard him and seen him use the above are in raptures, and want him to come again to tell of "Jesus only." I do hope many doors will be opened to him in your mighty metropolis, and that our dear friend's usefulness there will be great. The Lord is with him of a truth, and abundantly blesses his efforts, especially amongst children. He once, seven years ago, visited our town, and one or two "homes," and then we had a blessing. He tells me he has a Sunday-school numbering 3000 or more. I pray God to continue his servant's spiritual prosperity by leading many to the feet of Jesus. Pray for him. Yours in Christ,
4, India-buildings, Liverpool,
August 18, 1875. EDWARD JONES.

THE ANNUAL MEETING of the Guildford Church Association was recently held in the Town Hall. Denzil Onslow, Esq., M.P., presided, and, after the reading of a short statement, spoke at some length of the work that lay before missionaries in India and other places. He stated that there were at the present time 128,000 native Christians in India, and the number of native pastors eighty. Colonel Huxley and others addressed the meeting.

BIBLES FOR SWITZERLAND.—Dear Sir,—A friend of mine, father of several children, and without fortune, but moved with the greatest compassion for the poor perishing souls of the Italians working as masons or employed at different railway lines in Switzerland, has of late felt himself called to give to as many of them as he could reach, Bibles and Testaments in their own language. For several weeks he has been going about speaking to them about their best interests, and diffusing among them the precious Bread of Life. Many think him ridiculous, and few do anything either to help or encourage him. He has already spent a good deal of his own money in buying Bibles to give away, and although very few give him anything towards this blessed work, he says he cannot refuse to poor dying souls the Word that alone can make them wise unto salvation, and he goes on in his distribution, praying in faith to Him who is the Hearer and Answerer of prayer. My reason in addressing you these lines is to ask all God's dear children, who value the precious Word of their Father, to remember their benighted Italian brethren: many, many of them are hungry to hear about the Saviour, and my friend's house is every day visited by several asking for Testaments; some even come a long distance for that purpose, but they are poor and cannot afford to pay for them. Any Christian friends willing to contribute to this good work, the smallest sum being thankfully received, may send it to Miss Thompson, 163, Union-street, Aberdeen, who will be kind enough to forward it to me.

Biant-Séjour, Yverdon, Suisse.

ADLE BERTHOLET.

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MESSRS. MOODY AND

MOORGATE-STREET HALL, E.C., LONDON, August 16, 1875.

THE COMMITTEE entrusted with the arrangements for Messrs. MOODY and SANKEY'S recent Mission in London, having now completed their work, beg to render an Account of the Funds placed at their disposal. They desire to acknowledge, with deep thankfulness to God, the varied and very cordial support given to them by a wide circle of Christian friends, in personal service, in prayer, and in spontaneous offerings; and they would ask all such to "continue in prayer, and watch in the same with thanksgiving."—COL. iv. 2.

TREASURER'S

DISBURSEMENTS.

NORTHERN DIVISION :—

Rent of Agricultural, St. Mary's, and Islington Halls	£791 14 6
Contractors' Bills for Temporary Construction	915 14 7
Gas, Cleaning, Attendance, &c.	649 11 0
Printing and Posting Bills, Printing Tickets, &c... .. .	301 13 8
Expenses connected with Choir, Stewards, &c.	184 1 0
	<u>£2,845 15 6</u>

WESTERN DIVISION :—

Rent of Opera House and Legal Expenses	£1,246 8 3
Alterations and Restoration of Opera House, and Architects' Fees	2,697 5 10
Insurance and Firemen; Gas Fittings and Gas	559 1 0
Printing Bills and Tickets, Posting and Advertising	1,068 16 3
Wages, Police, and Sundries	759 2 4
Expense of Services at Duke of Wellington's Riding School	121 14 0
	<u>£6,452 7 8</u>

EASTERN DIVISION :—

Cost of Bow-road Hall, Rent of Ground, and Legal Expenses	£5,401 7 0
Hire of Tent for Young Men's Meetings	84 16 4
Gas, Wages, and Sundries	460 2 10
Printing Bills and Tickets, and Posting Bills	1,067 10 3
	<u>£7,014 5 5</u>

SOUTHERN DIVISION :—

Cost of Camberwell-green Hall, Ground Rent, and Legal Expenses	£4,615 14 0
Hire of Victoria Theatre, Astley's Amphitheatre, and Legal Expenses	550 18 2
Gas at Camberwell Hall and Victoria Theatre	96 18 0
Printing Bills and Tickets, and Posting Bills	245 13 6
Wages and Sundry Expenses	581 17 9
	<u>£6,091 1 5</u>

GENERAL EXPENSES :—

Moorgate-street Hall; Rent and Alterations, Chapel-keeper, Gas, &c.	£317 16 5
Exeter Hall; Rent and Police	231 9 6
Cannon-street Hotel and Freemasons' Hall Conferences	62 5 0
Distribution of THE CHRISTIAN among Ministers and others	320 8 2
Payments to Ministers, Evangelists, &c., who assisted Mr. Moody	850 15 2
Cost of Chairs and Forms, and Removing ditto	2,850 10 9
Advertisements in Daily Papers	913 11 6
Printers' Bills	161 12 4
Office Expenses, Salaries, Postages, Telegrams, &c., &c.	235 0 8
	<u>£5,993 9 6</u>

TOTALS BROUGHT DOWN :—

North	£2,845 15 6
West	6,452 7 8
East	7,014 5 5
South	6,091 1 5
General	5,993 9 6

£28 '96 10 6

SANKEY'S LONDON MISSION.

They earnestly desire an abiding blessing upon the labours of the honoured servants of God who have just left our shores ; and they ask the Christians of London to continue to remember these brethren before the Lord, that He may still use them in leading many out of darkness into light, and that He may richly bless their labours in America.

On behalf of the Committee,

THOMAS STONE, *Chairman.*

ROBERT PATON, *Hon. Sec.*

JAMES E. MATHIESON, *Treasurer.*

STATEMENT.

2578 DONATIONS, namely—

RECEIPTS.

1 of	£0 0 0	..	15 of	£0 1 0	..	1 of	£0 1 2	£0 16 3
1 "	0 1 4	..	1 "	0 1 6	..	12 "	0 2 0	1 6 10
1 "	0 2 3	..	1 "	0 2 5	..	27 "	0 2 6	3 12 2
8 "	0 3 0	..	1 "	0 3 2	..	1 "	0 3 6	1 10 8
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46 "	100 0 0	..	1 "	125 0 0	..	1 "	150 0 0	4,875 0 0
4 "	200 0 0	..	1 "	217 2 7	..	13 "	250 0 0	4,017 2 7
7 "	500 0 0	..	1 "	520 0 0	..	1 "	550 0 0	4,570 0 0
Sundry Donations, per Readers of THE CHRISTIAN	544 3 3
Eight Congregational Collections	175 4 6
Collections in Box at Moorgate-street Hall	39 9 6
Chairs, &c., Sold	1,270 11 3
											£28,238 9 6
Balance	158 10 0
											£28,396 19 6

JAMES E. MATHIESON, *Treasurer.*

LONDON, 11th August, 1875.

We have examined the above statement, and find that the Subscriptions to the Fund, with the other receipts paid to the Banking Account, amount to	£28,238 9 6
That, according to the accounts and vouchers submitted to us, the actual payments made by the Treasurer amount to	£26,071 19 6
And that there are sums at present retained against the due completion of contracts, which will shortly have to be paid, amounting to	2,325 0 0
Increasing the Disbursements to	28,396 19 6
And showing that there will still be required, to close the accounts, a further sum of	£158 10 0

TURQUAND, YOUNGS, & CO., *Hon. Auditors.*
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MR. TOYE'S ORPHAN HOME,

LEWISHAM-ROAD, GREENWICH.

Our beloved friend and brother Mr. Toye writes:—"We held our sixth annual meeting on Tuesday, August 3, to praise the Lord for all his kindness to us through another year. He has not only allowed us to go on, but the work has increased, so that, at the close of the sixth year, we had seventy children under our care. How kindly and graciously He has dealt with us."

We warmly commend the unpretending but most blessed work of our brother Toye to our readers' sympathy and prayer. He well deserves ample support, for he does a good work, and does it well, and gives God all the glory.

We are requested to state that Miss Cotton, 2, Sea View-villas, Margate, is devoting the proceeds of her little book, "Assurance of Salvation," to the object of aiding Mr. Toye's Orphanage for fatherless and destitute children. Three dozen copies will be forwarded, post free, on receipt of 1s. 6d. in stamps, on application either to Mr. Caswell, 200, Broad-street, Birmingham, or to Miss Cotton, as above.

LONDON MEDICAL MISSION.

FRIENDS will rejoice to learn that there has been no lack of any good thing since the above Mission has been wholly cast upon the Lord, now over a year and a half, notwithstanding our greatly increased responsibilities, consequent upon the extension of the work. The God, in whom we have trusted, has proved the reality of his words, "I will not fail thee nor forsake thee."

When a sheet was wanted for a poor girl in fever, the Lord sent one in at the very moment. When furniture was recently required to fit up rooms for the accommodation of two additional nurses, a lady wrote, "Would a French bedstead be of any use to you?" Another wrote, "I have a lot of odds and ends in the way of furniture; would they be of use to your Mission?" A third, "I have a sofa; do you require one?"

Two servants at Croydon send regularly every month one shilling out of their wages towards the Beef-tea Fund for the purpose of supplying nourishment to the destitute sick. One day the usual dispenser telegraphed at the eleventh hour that he could not attend, owing to some family circumstance. We were at the time holding a service with the patients in the new hall, and in prayer told our difficulty to the Lord. Immediately after the door-bell was rung, announcing the arrival of a friend, saying, "I have come to help you, if you want me." I replied, "We have been just praying for help; the regular dispenser has failed to come." This friend had acquired the knowledge of compounding medicines at the Mission; is a pastor of a church, and is studying for the medical profession, in order to use it in service to the Lord. Again and again we have had cause to bless God for timely assistance when it was impossible to seek human aid. Letters to admit patients into hospitals, and convalescents into homes, have also been supplied, and one lady lately has fitted-up two rooms for the reception of special cases to enjoy country air and rest, while she hopes also to be a benefit to their spiritual welfare.

I can only say to those who are in any perplexity, who know God as their Father, and Jesus as their Saviour, to trust in God, and wait patiently upon Him, remembering that wonderful verse, Romans viii. 32, "He that spared not his own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

One Sunday evening during the Gospel address an old patient, who was then present, suddenly cried out, "O God, have mercy upon my soul!" and there and then she was "born again," and ever since has manifested a good confession of her being saved through Christ Jesus. Many others we could mention who have received like blessing from the Lord; even Romanists, despite of cruel superstition and error, have in their dying moments joyfully embraced the fulness of God's salvation. The priests, of course, do not like the mission, and are endeavouring to prevent their people from coming to the dispensary, or receiving professional aid when sick and helpless in their homes.

The brother of a man dying of consumption followed me downstairs on one occasion, and whispered to me, "The priest wants us to change the doctor; but he won't give us anything. Though there is a difference in our religion, will you go on attending him?"—to which I readily consented. God give us grace in these latter days to "speak the word without fear."

I am now in Switzerland to recruit strength before

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another winter's campaign in St. Giles's. What a contrast between this charming country—not only to the sight, but to all the other senses—and the wretched lanes, alleys, houses, and air of London's west centre!

En route to Dijon I met a French Catholic lady, who was travelling in the same carriage, to whom I presented the Gospel by Luke, written in her own tongue. After reading several columns, she observed, "These words are the same as my own." "Then," I replied, "you know the Saviour!" "Yes, I have eternal life; my sins are all pardoned, and I have peace with God." "Have you also eternal life?" "Yes, through Jesus Christ." "Do you believe in the infallibility of the Pope?" "No, I do not." "Nor do I. He is only a man like other men. God alone is infallible."

Pray, beloved friends, that this Medical Mission movement may be yet more abundantly blessed of God to the suffering and destitute sick of our land, and that a mighty cry may go up to God for its further extension at home and abroad.

GEO. SAUNDERS.

SEASIDE SERVICES FOR CHILDREN.

THE old man who conducts these meetings is the proprietor of some ten or twelve bathing-vans at New Brighton, near Liverpool, one of which serves him as a pulpit, office, &c. As the time draws nigh he hoists on a long pole a white flag with a red cross on it, which signal is seen at a good distance. Planks, poles, and an old boat serve for seats, and at one end of his van he has a piece of music, something like an harmonium, only very small, on which he is glad for any friend who will to play. Moody and Sankey's hymn-books are used, and he told me he sold a great many. All round on these planks, poles, &c., are seated many ladies with their sewing, knitting, &c.; nurses and children, from sixty to one hundred oftentimes; and some five or six children (little ones) stand in front of the old man with triangles of different sizes, which they play while the chorus of each hymn is being sung.

The first hymn over, he asks, "Are there any despatches?" when some little child runs up to him with a little ticket, on which is a text of Scripture. He then says, "Here is a little *aide-de-camp*, with a despatch from head-quarters; let us hear what it says." He then tells the people it is not only for him, but for all. He comments upon the text; gives the child another; asks her (or him) what hymn they will choose to sing, and so carries on his meeting for about two hours. He will sometimes ask any Christian he knows that may be there to say a few words to the children and friends present. He then asks for another despatch, and some child chooses another hymn, when, to close, the old man asks for his hymn—"Even me,"—and most earnestly asks God's blessing on what has been said and sung, and the meeting closes. Thus is this servant of Christ daily sowing the seed, and the Day only will declare what precious fruit will spring up.

The old man has laboured many years amongst children, especially among lads without parents. He showed me a little hut, where was written over the door the "Sinner's Refuge." Here he would take a poor lad in, find him bed and board and work, if he wished to reform, and, as he said, so keep soul and body together.

THE BIBLE FLOWER-MISSION.—The lady workers would be grateful for bags of sweet-scented lavender, bunches of wheat for growing in water, of dried grasses, parcels of flowering bulbs, and pots of flowers, for distribution during the autumn months. Pots of blackberry and other jams would also be very welcome for the sick in the districts, and for the little children who know nothing in the gloomy courts of the joys 'mid country fields and gardens, bright flowers, and luscious fruits. Depôts:—Home of Industry, Commercial-street, Spitalfields; Conference Hall, Mildmay-park, N.

BRITISH WORKMAN & MISSION HALL, WORTHING.—Our esteemed friend Miss Curtis writes:—"The Lord has been so blessing the work here spiritually. Several young men have been lately called out of darkness into his marvellous light, and are giving precious testimony to the glory of his grace; also some older men and women—those we should have thought the most unlikely—are rejoicing in the Lord." We are sorry to find her adding, "Yet the pecuniary part is a heavy weight; our building and repairing fund still needs fully £300 to complete all and execute trust-deeds. Oh, what a burden would, indeed, be removed could I see the needs of this work, so dear to my heart, removed." We are well assured that this is a work of God. Our sister has already given liberally of her means, time, strength, and prayers; we trust others will come forward to supply the needs of God's work, and so relieve this willing worker of an undue share of its burden.

REV. SHOLTO DOUGLAS IN CHINA.

HAVING seen in your number of April 8 last an account of Mr. Douglas's Mission in Madras, we have thought it might be of interest to some of your readers to hear of his visit here. He arrived from India by the mail on the morning of May 22, intending to proceed by the same steamer to Shanghai after the usual detention of some twenty-four hours. We were, however, agreeably surprised on the same evening to hear from him at the usual Saturday prayer-meeting, held at St. Paul's College, that he had been invited by the Bishop and had arranged to remain for a short time in Hong-Kong and hold a series of prayer-meetings and special services. These meetings commenced at the Chapel of St. Paul's College on the following Monday, and were continued daily throughout the week. They were well attended, and were indeed a time of refreshing to those who have found peace; while we have reason to know that to others Mr. Douglas's evangelistic addresses were, with God's blessing, the means of bringing home the gospel of Christ. After the address, prayer was offered by some of those present, and we cannot doubt that a rich blessing was received. Several Chinese converts were present as well as Europeans.

During the following week a series of special services were held daily at 5:30 p.m., in the chancel of the Cathedral. A circular letter was sent round, signed by the Bishop, the Colonial Chaplain, the minister of Union Church, and the English and German missionaries stationed here, asking attendance at these services.

The circular is headed, "Increase in us True Religion," and states, "The words at the head of this page are familiar to us all. We have often used them in prayer together. Have we ever thought what they mean? Have we received the answer? 'True religion' means having God in all our thoughts and plans and ways; it means the recognizing of God and Christ in our most ordinary transactions; it means not merely morality or general uprightness, but it means the principle of all morality—the love and fear of God in Christ in the heart. In one word, it means life in the soul. 'He that hath the Son of God hath life, and he that hath not the Son of God hath not life.' Is this the character of our religion? If not, ought it not to be so? You have your own temptations and difficulties and dangers in this place. 'True religion' can alone help you in all. Is it not worth an effort to obtain possession of such a blessing? Called by different names in the Church of Christ, we yet unite in entreating you all to attend these services. Let those come who are already trying to live to God—perhaps greater earnestness will be infused into their religion. Let those come who are honestly conscious that they are living without God, while yet belief in Him is not cast off—perhaps they may find life to their souls. Let those come who are disposed to entertain doubts about the Bible and the way of salvation—perhaps a light may surprise them as they join in such services that will clear up much that is now dark. Come all, and join in asking that God may visit us in truth. We are living among the heathen. We profess to have a better religion than they. They themselves doubt it, as they see the lives of many of those who 'profess and call themselves Christians.' For the honour of our Saviour, for the sake of our immortal souls, for the sake of the heathen, let us 'arise and go unto our Father, and let us say to Him, Father, I have sinned against heaven and before Thee.'"

On the first evening, May 31, a typhoon was commencing, and it was hardly possible to get a chair to venture out; still there were a few persons present, and Mr. Douglas called our attention to the undoubted fact that God must have had some special object in thus ordering the winds and the waves at this especial time. The other services were well attended, and many remained to the after-meetings.

On the 5th inst., as a result of Mr. Douglas's efforts, under God's blessing, a well-attended meeting was held at St. Paul's College by those interested, and an association was formed, to be called "The Hong-Kong Christian Association," with the Bishop as president, and the Colonial Chaplain and the minister of Union Church as vice-presidents, and a lay committee. The Association now holds weekly meetings for prayer and the study of God's holy Word, and a general meeting once a month. Further means for usefulness amongst the soldiers and sailors here are also contemplated. Wednesday evening services have also been commenced at the Cathedral.

On the following Sunday, June 6, Mr. Douglas preached an impressive sermon in the morning at the Cathedral, and afterwards administered the Sacrament of the Lord's Supper; in

the evening he preached at Union Church to a fair congregation.

On the Monday he left for Canton, where he has held a series of services; and on the 24th inst. he left Hong-Kong for Amoy, en route for England *via* America.

Hong-Kong, June 30.

WILBERFORCE WILSON, C.E.

UNITED SERVICES IN DUBLIN.

SIR,—Will you kindly give us space to say that, in conformity with a unanimous resolution of the Convention held last November in the Exhibition Palace, the Committee in charge of the United Services are making arrangements for the holding of another Convention during the last week of October.

There will be a convention of ministers of the Gospel held on Tuesday, the 26th, and a General Christian Conference on Wednesday, the 27th. Full particulars will appear in due time; but we are desirous it should be understood early that this matter is in progress.

Christian friends throughout the country will be happy to learn that the Daily Noon Prayer-meeting in the Metropolitan Hall continues to be the centre of much interest, and that the Sunday Evangelistic Meeting in the Exhibition Palace is still well attended. Important agencies are being wrought by the Committee in charge of Women's Work, and by the Young Men's Committee. It has been our privilege to give help in the carrying on of evangelistic services in different and distant parts of the country. Some of our meetings in the city have been given up during the summer; but, altogether, we consider the prospects of the united work to be most encouraging.

The necessary expenses (rent of halls, advertising, &c.) are somewhat heavy. These have been generously met, up to the present time, by the spontaneous offerings of sympathising friends. We have incurred no debts whatever, but our Finance Committee, as will be seen from advertisement in another page, finds it necessary to issue a new application for help.

In connexion with the proposed Convention, arrangements will, if possible, be made respecting railway tickets, hospitality, &c., same as last year.

We are, Sir, your obliged servants,

E. SYNGE HUTCHINSON, Bart., Chairman.

JOHN LYNCH,

WILLIAM GORMAN,

HAMILTON MAGEE,

D. DRUMMOND, Treasurer.

JOS. I. SMITHSON, Hon. Secretary.

August 16, 1875.

LITTLE SODBURY.—The yearly special united meetings at Little Sodbury will (D.V.) be held on Monday, August 30, at the ancient Roman encampment. The services will be held afternoon and evening, commencing at 2 p.m. We are requested to ask prayer for the conversion of souls on this occasion, as the last annual meeting was blessed to several, who are now testifying for their Master and living to his glory.

WHO WILL GO?—If any well-qualified person would come here for a time it would be a real blessing. No place calls more loudly for some spiritual teaching. St. Servan contains 400 English families, and Dinard (a short distance off) contains many more. This is a very pretty country—good bathing, charming strand, and living moderate,—so that anyone who wished to combine usefulness with a pleasant change for two months or so, could not employ the time more agreeably or usefully. There could be open-air preachings, if no other, in the place at St. Servan where the band plays; probably, if a clergyman came, he could get the use of the church. The best route from England is *via* Southampton to St. Malo, a transit of thirteen hours. St. Malo is one mile from here. From London, second-class rail, first-class steamer, 25s.

St. Servan, Ile-et-Vilaine, France.

IN THE ISLE OF WIGHT, Services have been, and are still being, held in Ryde, Shanklin, Cowes, &c., by Mr. and Mrs. Croxford, of Hastings, which have in many cases been owned and blessed of God in the conversion of precious souls. One held every Sunday evening at the Town Hall, Ryde, for the last five weeks, has been of an exceedingly interesting character. It commences at a quarter-past eight o'clock, and the people flock in from the various churches and chapels. Mrs. Croxford accompanies the hymns with an American organ, and the Nelson-street Wesleyan Choir assist in the singing. Mr. Sankey's hymns are always used. Every Sunday some have remained behind, anxious to have their questions answered and their doubts dispelled by passages from the Word of God. I may add that, finding from a letter this week in THE CHRISTIAN that volunteer missionaries are needed in America, they would, I know, willingly avail themselves of the opportunity of preaching the Gospel in that vast Continent should they hear of a suitable opening.

A. G.

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GOD'S WORK IN SPA.

MORE than once the readers of THE CHRISTIAN have received communications about God's work at Spa from Frederica Perceval, with whom it began two years ago. Belgium was perpetually on her heart before God. On Tuesday, the 3rd inst., she entered the company of the "saints made perfect," her frail life having been terminated by an attack of fever at Bruges. From July, 1874, until the May of this year, I had the privilege of being with her in Belgium, the first three and a half months being spent at Spa, the remainder at Brussels. I cannot now record all the wonderful ways by which the Lord made the "crooked" straight "and the rough places plain," but I am bound to lay before Christians in England the great need that exists for a gospel hall in Spa.

Since the days of 'Alva—300 years ago—when the woods around Spa served as an asylum for the persecuted followers of the Gospel, down to the year 1843, nothing effective was done for the spread of the truth among the native inhabitants. That year, a Polish count, two English ladies (one of whom was dear Frederica Perceval), and a Belgian laundress, met in prayer at Spa; the two last, unknown to each other, having prayed all the previous winter for the same blessing. As is known to those who have watched the work, services in the French language were begun in the summer of 1873, and have been kept up, with more or less success, every Sunday and Wednesday since. The great difficulty from the first has been the *place* of meeting, and during the past two years the services have been moved no less than eight times, owing, in a great degree, to the Jesuit and priestly influence which is brought to bear on anyone letting his rooms for the purpose. The feeling of being unwelcome everywhere is a very great drawback to the Nicodemus type of inquirer.

Last summer, during the Spa season, drawing-rooms were engaged at great expense, though in an obscure street, and services were conducted by Pasteur Anet, of Brussels, and were attended by many important visitors to Spa—Germans, Dutch, Belgians, &c.—of the reformed faith, but being held in a private house the working-class people felt very shy of coming, the Walloon race (of which the Spadois are composed) being most sensitive, and deeply intelligent and inquiring.

We were able to hire a room in a *restaurant* for the six winter months ending in April this year, in the most public part of the town, its very publicity giving courage to the followers of the Gospel, and inspiring respect among the lookers-on. During the winter, Pasteur Jean Nicolet came to Spa from Chênée, near Liège, and preached on Sunday and Wednesday evenings to a congregation averaging fifty auditors, entirely composed of the Spadois, the large majority being Roman Catholics. A touching fact must be stated: that on last Easter Sunday the Lord's Supper was commemorated, for the first time since Alva's persecutions, in the French language, and after the Gospel model. It was administered to twelve persons by Pasteur Nicolet. Many Roman Catholics remained during the service, and appeared struck by its reality.

Two questions that are asked by earnest Catholics in Belgium are: (1) "Do Protestants believe in Jesus Christ? for they confound us with Jews in faith, and call us 'Jews';" and (2) "Do you celebrate Holy Communion?" This separates us from mere freethinkers in their minds. Pasteur Nicolet says in a letter to me about Spa, "If the number of Catholics converted to the Saviour is still small, a most important preparatory work is going on; for during the winter several hundred Catholics have heard the Gospel with great respect, and visible signs of sympathy for the Word of God. Many prejudices are broken down."

It is scarcely needful to say that controversy has been entirely avoided; and we have a distinct evidence as to the place the meetings have gained in public opinion, from the fact that since the beginning of this Spa season, when we were naturally obliged to vacate the restaurant, the Town Council have lent us a room in one of the old gambling-houses for the worship of God, thus recognizing our existence as a body. This room is so very far out of the town, at the old Vauxhall, that the regular attendance of the tradespeople and working-classes has diminished, and the German girls at a private school no longer come; it is too far for any visitors to walk, except people very much in earnest.

Another most serious drawback at the Salle Vauxhall arises from the fact that flower-shows, dinners, and other *fêtes* are held here, often on Sundays, during the season, when the room is required. For this reason, no service could be held on Sunday, July 4. Pasteur Nicolet says, with reason,

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"As long as we have not a place of our own we shall never be quiet." Let it be a fishing-ground, and not only a sheep-fold. Spa is the key to the whole district of the Ardennes; it is near enough to Verviers to exercise an influence on that manufacturing centre: it is frequented yearly by nearly 10,000 visitors from all parts of the Continent, and from England and America. Thousands of pounds of English money have been lost at its gaming-tables, and have helped to demoralize the people. Let a few English and American Christians build a Gospel-hall. It will not be without its advantages for them also, as, vested as it will be in the hands of Englishmen, Gospel addresses in English will be given there every season, God willing. The Church of England at Spa is represented by ritualistic teaching, and we met very many last year who were longing for simple Gospel truth.

Three needs would be met by the building of a Gospel-hall—(1) Services in French all the year round for the inhabitants, which would (2) serve for all visitors of the reformed faith from the Continent; and (3) a place for Gospel addresses in English. There is a piece of freehold ground in an excellent situation to be bought for £400, and the value of land rises yearly at Spa. A plain building, to hold between 200 and 300, will cost about £550 more, everything included, and will serve as a Sunday-school, which, as a farmer (one of the converts) told me, is "la mère de la chose." Adult Bible-classes would be held in the winter months.

Contributions for the "Spa Gospel Hall Fund" will be received by Messrs. Ransom, Bouverie, and Co., 1, Pall-mall East, and at the office of THE CHRISTIAN. I have, so far, only £152 paid in or promised for this object.

Will some Christian woman fill Miss Perceval's place, in constantly praying for Belgium? I am hoping to work in that country all the coming winter.

ESTHER M. G. BEAMISH.

FRANCE.

THE HOME MISSION AND REVIVAL MEETINGS.

OUR cry is still, "O for more witnesses for Jesus, to preach by word and pen throughout France while yet she will hear them!" We are looking hopefully to the present commencement of religious awakening to see evangelistic energy do more than recover its youthful zeal. The intensifying of spiritual life in Christians must intensify their power of action over the people at large.

The special meetings, for awakening of slumberers and promotion of holiness, called by the Mission Intérieure, are continuing from town to town. Pastor Théodore Monod, now so well known in England, is their itinerant preacher and promoter. Three days were set apart at the beginning of July for this purpose by the Protestants of the town of Le Vigan, in the Cevennes, seated in its "Little Switzerland," surrounded by mountains and luxuriating in its vines, olives, and mulberry-trees. For years the faithful had prayed for reviving and converting grace; and notwithstanding great drawbacks on man's part, the power of the Spirit of God was felt, and the extreme thirst of the "men of desire" drew down the blessing. As usual, "the hungry" were filled with good things. Each day there were three general meetings in the National Church, a pastoral meeting in the Free Church, a meeting for laymen in the Hall of the Evangelical Alliance, and in the Methodist Chapel a morning prayer-meeting, and ladies' meetings every afternoon, with after and inquiry meetings. The attendance was about 2000 in the general meetings, and from 400 to 500 ladies in the afternoon. The Lord's Supper concluded the series. Similar meetings had been held at Dieu-le-Fit (Drôme) previously, and at Hérimoncourt (Doubs) subsequently.—*Evangelical Christendom.*

PARKGATE, CHESHIRE.—Referring to a previous communication, another correspondent says that there are a mission-hall and schools already existing in the neighbourhood of Parkgate and Neston. Regular services are held and systematic visitation carried on. The superintendent of the work is J. R. Grylls, who will thankfully welcome any Christian co-operation in his labours. His address is The People's Mission-Hall, Neston, Cheshire.

THE YOUNG MEN of Abbey-road Chapel (Pastor, Rev. W. Stott) have resolved to hold a weakly meeting for prayer and praise, open to all young men, and quite unsectarian. It is held in the Young Men's Room, Abbey-road Chapel, St. John's-wood, on Friday evenings from nine till ten, and will, it is hoped, be a means of much blessing to the young men of our neighbourhood.

A. T. MUNN (on behalf of the young men).

BIBLE-READINGS AT WIESBADEN.

It will be doubtless most interesting for readers of THE CHRISTIAN to hear what the Lord has done on the banks of the Rhine. There are many Russians coming to Wiesbaden for the sake of its celebrated waters and baths, to spend all summer, every year, just as regularly as swallows visiting England,—some of them, contrary to those birds, remaining for the whole winter.

Having met there a young Russian friend, the Count Korff, who was awakened through the preaching of Lord Radstock at Petersburg, we resolved to have Bible-reading every morning at the hotel. To this the Lord added others daily, and soon after Russian ladies were desirous to join us. A Christian English lady, Mrs. C. Campbell, kindly consented to come from Homburg in order to receive them in her drawing-room on a Sunday. The meeting took place at 3 p.m., and the Lord has given us far exceeding above what we asked or thought.

The high-titled ladies and the notable gentlemen belonging to German and Russian aristocracy were present, among whom was the accomplished young German Princess Sovereign Lippe-Schoumburg, and some titled Russians coming from Schwabach, Soden, and Schlangenbad—distant watering-places. They declared to have been much edified, the greater portion of them remaining for inquiries and conversation. It was unanimously decided to repeat the meeting the next day. Mr. Gerard, pastor from Frankfort, who was also at the Brighton Convention, has cheerfully joined us. Both meetings were well attended, and spiritual blessings and benefits were acknowledged by many publicly, and confirmed by letters or cards.

Thousands of copies of Scriptures, French and German, sent by the Crystal Palace Bible Stand, and many tracts and little books, written by Mr. Stevenson Blackwood, were taken by the ladies, to be distributed in different watering-places of the Duchy of Nassau, but principally at Wiesbaden. The German Pfarrer-Pastor Herr Köhler took half of them for his extensive flock.

Many touching stories might be written about their distribution among Jews and Gentiles of different nationalities, which took place principally in the public gardens, and which will be duly testified at some other opportunity, for I fear this is already a long letter. In conclusion, I wish to add that since the departure of Mrs. C.—the Bible-reading is continued at the drawing-room of Russian ladies, where some found peace and joy in believing.

I cannot express how deeply I was touched by the true sorrow manifested at the last meeting, when I came to take leave before my departure. After prayer everyone wanted special benediction, and great was the emotion of all, even to the servants. After my departure the young Count Korff continued the meetings with blessing until Messrs. Rachmenoff and Zukowsky left Wiesbaden; all expressing the wish that those meetings, manifestly blessed to many, might be continued next year.

C. WENZIGER.

West Malvern, August 15.

THERE IS A QUIET WORK going on in Dublin. In Belfast the work has never ceased from the time of Mr. Moody's visit. Especially has there been blessing among the police in that town.

AN INTERRUPTED SERVICE.—Dear Friend,—You have been present at, and have kindly noticed, one or two of our gatherings at the Railway Arch, Royal Mint-street. The unemployed dock labourers, to the number of 160 on an average, have attended the meetings in it during the last four winters, to partake as well of the meat that "endureth" as to hear of, and some to receive, that which "endureth" unto everlasting life. Mothers' meetings, Sunday free-breakfasts, day and Sunday schools, and a home for orphans have been carried on at the same place. "But whosoever will live godly, &c., shall suffer persecution;" and this has been "the proof" of this ministry of love. Last Sunday two of the converts from Rome coming, after a short absence, to see their spiritual birth-place, a mob of the lowest of that communion entered the Arch, and caused such a disturbance and made so many threats that the service had to be brought to a close. The two men escaped in the crowd, but the devoted Missionary, to whom the mob threatened personal violence, had to escape through a window and over the roofs of adjoining houses. The next day these people came again, and also on Tuesday broke into the Arch and carried away all they could lay their hands on. The police caught one of the number, and will deal with the offender. Will you let the readers of THE CHRISTIAN know how great a strait we are in, that they may pray for us and help us?—Yours affectionately in the Lord,

CHAS. DOBBIN.

32, Chamber-street, Leman-street, E.

NEWS FROM NEW ZEALAND.

AMONG Christians in this city there is but one desire—that the wave of blessing may reach our shores, and a real, soul-saving revival of religion take place in our midst. As the means under God to this end, preliminary meetings are now being held, at which the most approved *modus operandi* is freely discussed, with a view to the inauguration of some organised effort.

At the first of these meetings, held recently in the hall of the Young Men's Christian Association, a considerable number of Christians were present, and ministers of all denominations freely mingled together and made common cause in this effort to bring about the much needed and wished for spiritual awakening. Several addresses were given by leading ministers and friends, but the most interesting speech of the evening was by the Rev. Mr. Cathcart, a Presbyterian minister recently arrived from England, who related what he had heard and witnessed at some of Messrs. Moody and Sankey's meetings in Scotland. Arrangements have also been made to hold frequent meetings for prayer, at which the special subject for supplication will be the revival of God's work; and those who feel an interest in this important matter will thus be afforded opportunity to unitedly supplicate the throne of grace for an abundant outpouring of the Holy Spirit upon Auckland and its neighbourhood.

Should our American brethren be led to accept the invitation to cross over to Australia, it is hoped that they will also visit New Zealand, where they would meet with an equal welcome, and doubtless find their efforts crowned with similar success, "the Lord working with them, and confirming the Word with signs following."

THOS. WM. KITT.

Newton, Auckland, N.Z.

MISSION TO POLES AND JEWS.

POLAND has long been less favourably circumstanced than other lands. Being under the domination of Roman Catholic priests, no efforts were permitted to be made for enlightenment of the people. Darkness was settling down upon the land, and the last glimmer of the light kindled by the early Polish Reformers was in danger of being extinguished.

The Jews are, for the most part, of the old Rabbinic school, orthodox and bigoted, with no sympathy for modern infidelity, yet enslaved by superstition and under Talmudic bondage. Eager, zealous, learned, with intellectual talents of a high order, they are a people worthy of being set free and enlisted as champions for Divine truth in its fulness.

The laws of the empire made it impossible for any foreign mission to work in this vast field; but about seven years ago, Mr. Janasz, a wealthy landowner at Plochocin, near Warsaw, devised a plan for carrying on mission work in Poland, in conformity with the laws of the empire, by native agency. Being himself a native, as well as a sincere Christian Israelite, he resolved to commence a mission on his own estates, and as the first step he received two fatherless children into his own house, and then began to build an orphanage for destitute children, both Poles and Jews. Mr. Janasz gave the site for this institution, and £250 towards the building fund. Since then he has contributed at least £100 a year towards the expenses of the mission, which has gradually been brought into the shape which he had at first sketched out for it. Surely the liberality and disinterested efforts of this gentleman give him a claim upon the assistance of English Protestants in carrying out the great work so courageously begun in reliance upon the help of God.

It should be remembered that by strengthening, supporting, and extending this mission, Englishmen may be enabled to carry on a work by means of a lawful native agency. Moreover, those sought to be benefited are not confined to any particular class; Jews and Poles, Roman Catholics and Protestants, children, and women, and men, all are sought out and cared for as far as the means will allow. And we may add, that rarely, if ever, has any mission been more economically conducted. Rarely have so many different agencies been maintained with so small an outlay of money.

Besides the Orphanage, where twelve children have been regularly housed and clothed and educated, M. Janasz engaged the services of a missionary to the Jews in Warsaw and the provinces, also of a Bible-reader and of colporteurs who sold and distributed Bibles and useful tracts and books, including a Polish translation of a number of the *British Workman*, of which 16,000 copies were sold. More than 50,000 Bibles, Gospels, tracts, and books have been circulated

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in eight different languages. Two Bible-women have also been employed among the women and children in Warsaw, by whom above four hundred families have been regularly visited. Moreover, the Plochocin Mission has been the means of obtaining permission and freedom once more for missionary work to be recommenced among the Jews.

Surely this is a great work. In every other Roman Catholic country—France, Italy, Spain,—Protestant missions on a large scale are at work; but in Poland, that most important country, central in Europe, peopled by a fine and generous nation, once foremost in doing battle for civil and religious freedom, our little Mission has stood alone, and must from the nature of the case continue to stand alone. We ask for aid, that the work thus begun by Mr. Janasz, and carried on for seven years, be supported and strengthened. He is now placing the various labourers under charge of a Protestant pastor of experience, and is endeavouring to extend the operations of the various branches of the Mission, if only the means are given. We ask that help be afforded in some degree proportionate to the liberal contributions yearly made by Mr. Janasz himself. Let us also seek to abound in the work of the Lord; forasmuch as we know that our "labour is not in vain in the Lord." Mrs. Finn, The Elms, Brook-green, Hammer-smith, W., is Secretary to the Mission.

EVANGELISTIC WORK IN MANCHESTER.

THE reports at the Union Prayer-meeting in the Religious Institute, on Monday, the 16th inst., were of the most encouraging nature; and, while revealing an amount of degradation that is truly shocking, showed that the vigorous efforts that have been in operation have not only prepared the ground for the good seed of the Word, but have been fruitful in their results. Mr. Milner, one of the treasurers of the Evangelization Committee, presided, and, in order to give an opportunity to those who had reports to give, dispensed with the usual address, and read the Parable of the Talents. The Rev. Francis Standfast narrated two or three incidents that had come under his observation. One of these related to an aged woman who had been a wanderer for many years, but who was led, by the memories awakened by a hymn sung at one of the services in the Charter-street district, to think of her old Sabbath-school days, and to give herself again to Christ, in whom she was enabled to rejoice as her Saviour. Very shortly after this she saw her sister, a Christian woman, and told her the joyful news. An hour afterwards she expired. At another service a company of secularists endeavoured to disturb the meeting. One of the leaders, however, was so powerfully affected by a hymn, that he not only ceased his opposition, but acknowledged his error, and asked to be prayed for.

Messrs. Goldsmith and Gosling gave reports of the Circus and Tent work. Another glorious Sabbath's services had cheered the hearts of the young men who had the charge of the meetings at the Circus. The meeting in the afternoon was well attended, but in the evening the service was crowded more than ever, and the Divine presence was powerfully felt. The Wednesday night Bible-meeting increases numerically, and is made a blessing to those who attend. The week-night services generally are equally cheering.

Mr. John Hambleton, in the absence of Dr. Ziemann, still conducts the services at the Tent, and fruit is seen in the conversion of souls and the changed demeanour of many who have sat "in the seat of the scornful." At a quarter to seven o'clock each evening the Tent is opened for the Scriptural instruction of those who have been brought to Christ or are inquiring the way. These are formed into classes, which are conducted principally by young ladies, who display considerable aptitude in teaching those allotted to them. The classes are re-formed after the evening service. Many are unable to read, and these are taught separately. There is a keen relish of the spiritual food thus supplied; and a strong desire to know the mind and will of God, as revealed in his Word, is manifested by all.

Mr. Hambleton's presence and assistance at the noon prayer-meetings deserve a passing recognition. His addresses, which bear upon the topic for the day, are full of fire and laden with Scripture illustration; and the power of the Spirit attends his prayers. His address on Wednesday noon, the 18th inst., on the words "Looking to Jesus," and his subsequent prayer, were powerfully impressive. At the same meeting, Mr. Coates, who presided, related the case of a young man to whom he had been directed at one of the inquiry-meetings, and whom he found in tears. While the latter unfolded his experience and was directed to the Saviour, another young man,

who was sitting alone on a chair in front of them, on being spoken to, stated, with tears of joy, that he had listened to the conversation and found that the experience of the other young man was his experience too; and as Mr. Coates spoke of Christ to the former, the latter had gathered hope and comfort from his words, and there and then embraced Christ.

HENRY VARLEY IN GLASGOW.

ABOUT a fortnight ago our brother Henry Varley, who has been so much used of the Lord in various places, made a short visit to our city, and with such results as will cause many souls to rejoice throughout all eternity. It was rather an unfavourable time for him to come, so many being out of town during this month, but in answer to prayer we had well-attended meetings, and a deeply solemn feeling pervaded them all. During the week that Mr. Varley was with us he held a Bible-reading each afternoon in Hope-street Baptist Chapel at 3 p.m. These meetings were deeply interesting and productive of much good; many Christians were strengthened, and led to seek the enjoyment of deeper communion and fellowship with the Lord Jesus Christ.

For three evenings Mr. Varley preached the Gospel in the City Hall. Although the building was not filled, yet there was a large attendance, and the attention and interest manifested were very encouraging. His addresses are marked with great power, and the clear and earnest way in which he tells out the old, old story of the Cross makes a deep impression on all who hear.

In the large tent on the Green a most successful meeting was held; every foot of space was occupied (there would be about 3000 present), and for nearly an hour Mr. Varley kept the attention of all rivetted on his subject. At the close of the first service an "after-meeting" was held, to which a large number waited, anxious about their souls. Many entered into rest and peace through believing, and it was with difficulty that the tent could be closed at a very late hour, so anxious were the people to hear more.

On Sunday Mr. Varley spoke four times to large audiences, and with blessed results. He has now left us, but we follow him with our prayers, and trust that soon he will be able to come back among us, when we shall welcome him in the name of our common Master.

Yours in Gospel bonds,

27, Jamaica-street,
August 21, 1875.

EDWARD H. HUNTER.

THE WAIFS AND STRAYS OF DUBLIN.

DEAR FRIENDS,—As I read from time to time in THE CHRISTIAN the touching appeals for help for the many objects of interest in the Lord's great harvest-field, I long to bring before you the claims of poor Ireland, and to call your attention to our special work in Dublin amongst the waifs and strays of all ages and both sexes with whom our lanes and alleys abound, in a state of poverty and darkness unknown, I believe, in England. For years we have carried on a quiet, silent work, little known beyond ourselves, marvellously owned of our God, in rescuing multitudes of these young people, who are at this moment filling useful positions in life; but what are they compared to the numbers left outside? We have had for years our Ragged Boys' Homes in Grand Canal-street, and also in the "Coombe"; our Ragged Girls' Home in Luke-street, and others, making altogether about 550 boys, girls, and little ones in our Homes, besides those who come daily to our schools. Still, numbers have to hear the constant reply to appeals for admission—No more room! We must get lodgings for the most pressing cases. Alas! when the vacancy occurs, it is sometimes too late. Not long since, a dear little girl, the only child of a widow, was supposed to be a case that could wait; when sought for subsequently she was found lying in hospital, the cause, hardship and hunger. This is only one of many cases. We determined to add another house (a large double house), and to fit it up to receive on one side the wild street-boys, and on the other the little ones of both sexes in connexion with Miss MacPherson's Emigration Home. Forty of these little ones have already gone to Canada with Miss MacPherson's band. The Lord put it into the heart of a kind friend to give £700 towards the purchase of the Old Mill House, with offices and ground adjoining; it needs £900 more to make it fit for the work. If eighteen individuals, to whom the Lord has given the silver and the gold, would give £50 each for this

branch of the Lord's great work amongst the destitute little ones of poor Ireland, remembering that He to whom you lend it has promised to bless your basket and your store, and He has said, "Inasmuch as ye did it unto one of the least of these, ye did it unto Me"—this would be accomplished. The teeming multitudes of hungry ones that fill our streets seem a witness against us, and cry out in the ears of the Lord of Hosts, who is ever saying to his people—"Gather in the little ones; feed my lambs."

All we have done hitherto seems but a drop in the ocean. May the Lord incline the hearts of his people to realize this golden opportunity of coming to the help of the Lord against the mighty, and to Him shall be the praise. If any desire further information about this great work, I shall be happy to give it.

Your servant for Christ's sake,

35, Upper Fitzwilliam-street, Dublin. ELLEN SULLY.

PRAYER FOR OUR CHILDREN.

We are very hopeful that the first Sunday in September will be observed as a day of special prayer by many Christian parents, both in this country and America. Will all our readers unite in this all-important supplication? If we seek the temporal and everlasting welfare of our beloved children, the only Way is Christ, the Wisdom of God. "Get wisdom: Exalt her, and she shall promote thee; she shall bring thee to honour when thou dost embrace her. Let her not go, for she is thy life." Such was the instruction of the Father in the Proverbs. Oh that it may be fulfilled in the children who are rising up to take the places of us who are one by one swiftly passing off the scene. In praying for our own, it will be scarcely possible to neglect prayer for those unhappy children who have no parents to pray for them; or who have parents who do not pray.

FOR THE YOUNG.—WONDROUS LOVE.

BY CHEYNE BRADY.

DURING the recent terrible inundations at Toulouse, in the South of France, a mother and her two helpless babes were suddenly surrounded with the rushing waters. She at once realized her imminent danger, and sought in vain for means of safety. For herself, she speedily perceived there was little or no hope; so she devoted all her energies to the safety of her little ones.

The only chance of escape she could see for the helpless infants was to tie them carefully in a wooden kneading-trough, and commit them to the flowing waves, trusting in the Lord Jesus to save them. She placed them side by side in the little ark, and, offering up a prayer, she cast them adrift, resigning herself to inevitable death.

The rapid current carried away the frail bark, but only to precipitate it against the trunk of a tree. The ark was broken. With superhuman energy the mother reached the tree, and, leaning over on an arm of it, she succeeded in grasping her darling babes, and indulged a faint hope of safety for all, if only the tree now surrounded by the flood would support them. But, lo! the tree trembled, the branch creaked; it could not bear the weight of all. Quick as thought, the mother's love hesitated not. She secured the babes to the trembling branch, and committed them to the care of Him who died for them, and plunged into the flood, where she was speedily drowned.

The babes were found quite safe. The mother's body never was recovered.

A mother's love! O how great! Does not our heart warm at its recital? Are we not ready to exclaim, "Was ever love like this?"

Yes, there is a story of greater love than even that of a mother for her babes. A mother may give her life for her children. "Greater love hath no man than this, that a man lay down his life for his friends." But One has so loved his enemies as to lay down his life for them.

Jesus Christ, the Son of God, willingly gave his life for ungodly sinners, who hated Him and put Him to an ignominious death.

"Herein is love. Not that we loved God, but that He loved us, and sent his Son to be the propitiation for our sins."

"God commendeth his love towards us; in that, while we were yet sinners, Christ died for us."

OPEN-AIR SERVICES have been carried on at Blackpool, with great success, by the rector of Christ Church.

GOD WORKING IN AUSTRALIA.

When you last heard, I had just left home for the parish of Dapte, situate on the coast, about sixty miles south of Sydney. It is in the coast district of Illawarra. The parish contains a scattered population of dairy-farmers, and the little church made to seat 250 people. I left here with the assurance that a large blessing would rest upon the mission, for we had had many meetings for prayer here, and put the mission altogether into the dear Master's hands. We had received such gracious answers to prayer here, that we could not doubt for an instant our Lord's promises, which we pleaded with boldness through the blood of Jesus. On the Saturday we had a prayer-meeting in the church—some sixty present,—and we went away assured that the Master had begun his work. On the Sunday good congregations assembled, but afterwards the church became packed, and night after night many had to remain outside. Many came from distances of ten, twelve, fourteen, and even eighteen miles, getting home at midnight; and yet back again the next night. More than 350 were packed in the church. Every night the Master was with us in a special manner, but towards the latter end of the week the meetings became more earnest and more solemn. The times of silent prayer were awfully solemn. Each evening anxious ones were seeking Jesus and being made glad. Whole families came to Christ, and are now rejoicing in his love.

Amongst the anxious-seekers men predominated, and many found peace in the after-meetings without any personal consultation: At the thanksgiving service about two-thirds of the congregation of 350 stood up before the rest, declaring that they had found the Lord Jesus as their Saviour during the mission. Oh, do join me in praise, praise, praise to our adorable Lord for this refreshing shower. The accounts which I have since received are most cheering. Praise God for what He has done, what He is doing, and what He is going to do; and pray much for me and my dear people, and this colony at large. "Still there's more to follow."

From Dapte we went on eighteen miles along the coast to the township of Keim, where a mission was that week being held. I could only stay two days, but the Lord blessed this short visit to the good of souls: "Praise ye the Lord!" Before the mission closed the Lord had done a glorious work. Oh, what power there is in God's Word! In dealing with anxious souls how often have I seen that "the entrance of Thy Word giveth light"—a glorious light radiated from the heart to the countenance. R— said, "My congregation look different." The light of Jesus shows itself upon the face. Oh, may all "lay hold on eternal life," and, as you hold it, proclaim it, speak of it, tell it to others. Believe and rest in Jesus, and you have power. Trust Jesus for the fulness of the Holy Ghost, and oh, what rest, what glory awaits us in the presence of the King!

JOHN VAUGHAN.

The Parsonage, Penrith, New South Wales, June 4.

CENTRAL NOON PRAYER-MEETING,

MOORGATE-STREET HALL, &c.

The following are the subjects and speakers for the current week:—

AUGUST.	SUBJECT.	SPEAKER.
Thur. 26.	"Doing all things heartily as to the Lord and not unto man" (Col. iii. 23)	Rev. W. Gibson
Fri. 27.	Redemption (Rev. vii. 9)	Mr. W. M. Hitchcock
Sat. 28.	Mekness (Col. iii. 12)	Capt. the Hon. R. Moreton
Mon. 30.	"I in them" (John xvii. 23)	Rev. J. Hudson Taylor
Tues. 31.	"Christ is all" (Col. iii. 11)	J. T. Wigner
SEPTEMBER.		
Wed. 1.	"Man shall not live by bread alone" (Matt. iv. 4)	Rev. A. Sturge.

REV. FRANK H. WHITE will shortly spend a few weeks in Scotland, and friends desirous to avail themselves of his finely illustrated Lectures on the Tabernacle in the Wilderness may address him until September 10 at Harley House, Bow, London, E., and after that to the care of Rev. R. Howie, 3, Bruce-road, Pollokshields, Glasgow, or of Editor of *Times of Blessing*, 17, Princes-street, Edinburgh. The late Dr. Arnot said—"I have heard and seen Mr. White's lecture, and I am confident that the old as well as the young will greatly enjoy it, and be edified by it. It helps one mightily to get the marrow out of portions of the Scriptures that are apt to be treated as dry bones." Dr. Moffat writes—"I had heard of the excellency of Mr. White's lectures; but the help was not told me. They are exquisitely impressive and solemn."

YOUNG WOMEN'S COLUMN.

Extract from "The Draytons and the Davenants." By Mrs. Charles.

"I WOULD that Christian women understood the beautiful work they might do if they would take their true part in the Church," said Dr. Anthony.

"What would that be?"

"To see that morals and theology, charity and truth, are never divorced," he replied. "To win us back to the beatitudes when we are straying into the curses. To lead us back to persons when we are groping into abstractions. For books full of dogma—orthodox, Arminian, supra-lapsarian, or otherwise—to give us a home, a living world, full of the Father, the Son, and the Comforter; of angels, and of brothers. To see that we never petrify the thought of the living God into a metaphysical formula, still less into a numerical term. Never to let us forget that the great purpose of redemption is to bring us to God; that the great purpose of the Church is to make us good. When we have clipped, and stretched, and stiffened the living truth into the narrow immutability of our theological or philosophical definitions, to breathe it back again into the unfathomable simplicity of the wisdom that brings heavenly awe over the faces of little children, and heavenly peace into the eyes of dying men. To keep the windows open through our definitions into God's infinity. To translate our ingenious, definite, unchangeable, scholastic terms into the simple, infinite, ever-changing—because ever-living—words of daily and eternal life: so that holiness shall never come to mean a stern or mystic quality quite different from goodness; or righteousness a mere legal qualification quite different from justice; or humility a supernatural attainment quite different from being humble; or charity something very far from simply being gentle, and generous, and forbearing; and 'brethren' an ecclesiastical noun of multitude, totally unconnected with 'brother.' When women rise to their true work in the Church, it seems to me the Church will soon rise to her true work in the world."

STILLNESS.*

"Rest in the Lord, and wait patiently for Him." Literally, in the Hebrew, "Be silent to God, and let Him mould thee."—*Luther*.

Thy lesson art thou learning, O tried and weary soul?
His ways art thou discerning, who works to make thee whole?
In the haven of submission art thou satisfied and still?
Art thou clinging to the Father 'neath the shadow of his will?
Now, while his arms enfold thee, think well, He loveth best.
Be still, and He shall mould thee for his heritage of rest.

The vessel must be shapen for the joys of Paradise,
The soul must have her training for the service of the skies.
And if the great Refiner, in furnaces of pain
Would do his work more truly, count all his dealings gain.
For He himself hath told thee of tribulation here;
Be still, and let Him mould thee for the changeless glory there.

From vintages of sorrow are deepest joys distilled,
And the cup outstretched for healing is oft at Marah filled.
God leads to joy through weeping, to quietness through strife,
Through yielding into conquest, through death to endless life.
Be still, He hath enrolled thee for the Kingdom and the crown;
Be silent, let Him mould thee who calleth thee his own.

Such silence is communion, such stillness is a shrine,
The "fellowship of suffering" an ordinance divine.
And the secrets of "abiding" most fully are declared
To those who, with the Master, Gethsemane have shared.
Then trust Him to uphold thee 'mid the shadows and the gloom;
Be still, and He shall mould thee for his presence and for home.

For resurrection-stillness there is resurrection-power,
And the prayer and praise of trusting may glorify each hour,
And common days are holy, and years an Eastertide,
For those who, with the Risen One, in risen life abide.
Then let his true love fold thee, keep silence at his word;
Be still, and He shall mould thee! Oh, rest thee in the Lord!

(* From "Stillness and Service," by the author of "I Must Keep the Chimes Going." Seeley.

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DAILY TEXTS.

"THERE IS NONE RIGHTEOUS, NO NOT ONE."—ROM. III. X.

Thurs., August 26.—"Peradventure there be fifty righteous? . . . If I find in Sodom fifty righteous within the city, then I will spare all the city for their sakes." "God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. . . . Every one of them is gone back; they are altogether become filthy."—Gen. xviii. 24-26; Psa. liii. 2, 3.

Fri., 27.—"Peradventure there shall lack five of the fifty righteous? . . . If I find there forty-and-five I will not destroy it." "They are corrupt, they have done abominable works; there is none that doeth good, no not one."—Gen. xviii. 28; Ps. xiv. 1, 3.

Sat., 28.—"Peradventure there shall be forty found there? . . . I will not do it for forty's sake." "The prophets prophecy falsely, and the priests bear rule by their means, and My people love to have it so."—Gen. xviii. 29; Jer. v. 31.

Sun., 29.—"Wherefore, when I came, was there no man? When I called was there none to answer? Is my hand shortened at all that it cannot redeem? or have I no power to deliver?" "Consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your souls."—Isa. l. 2; Heb. xii. 3.

Mon., 30.—"O let not the Lord be angry, and I will speak. Peradventure there shall thirty be found there? . . . I will not do it if I find thirty there." "Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in all the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it." "I considered all the living which walk under the sun, with the Second Child that shall stand up in his stead." "Thy holy Child Jesus."—Gen. xviii. 30; Jer. v. 1; Eccl. iv. 15; Acts iv. 30.

Tues., 31.—"Peradventure there shall be twenty found there? . . . I will not destroy it for twenty's sake." "And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it; but I found none." "Deliver him from going down to the pit; I have found a Ransom." "The Man Christ Jesus, who gave Himself a Ransom for all."—Gen. xviii. 31; Ezek. xxii. 30; Job xxxiii. 24; 1 Tim. ii. 5, 6.

Wed., Sept. 1.—"O let not the Lord be angry, and I will speak but this once. Peradventure ten shall be found there? . . . I will not destroy it for ten's sake." "And I looked and there was none to help; and I wondered that there was none to uphold. Therefore mine own arm brought salvation unto me; and my fury it upheld me." "God was manifest in the flesh." "Through this Man is preached unto you the forgiveness of sins."—Gen. xviii. 32; Isa. lxiii. 5; 1 Tim. iii. 16; Acts xiii. 38.

"FOR HE HATH MADE HIM WHO KNEW NO SIN TO BE SIN FOR US, THAT WE MIGHT BE MADE THE RIGHTEOUSNESS OF GOD IN HIM."—2 COR. V. 21.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.—For prayer answered in blessing at Harrow.

PRAYER.—For a Romanist, who, seeing corruption in his own Church, is now studying the Bible with a view of discovering God's truth; that he may not only be intellectually convinced of the truth as it is in Jesus, but savingly converted.—For a sister fatherless and motherless.—For a younger sister, threatened with blindness through overwork, that it may be averted.—For an unconverted Sunday-school teacher.—For a prayer-meeting held at a brother's home every Thursday evening, for building up young Christians.—For one tried and distressed by a peculiar and subtle temptation.—For a rich blessing on communion services, to be held in a church where they were wont to be held for many years, but now for the last time.—For a young believer recovering from illness, that her mental powers may in no way be impaired.—For one who has sought the Lord for years, but has now given up in hopeless despair.—Mrs. Leadbeater writes:—My husband (S. Leadbeater) has now been for some weeks laid aside from his loved labour for the Lord, and would like to ask the prayers of your readers for his restoration. He is now in the Mission Home at Saltcoats, Ayrshire, undergoing treatment which is very severe, but encouraged to hope that, with God's blessing, it will eradicate the disease of heart and brain.—That God's blessing may attend a young ladies' Bible-reading on Friday afternoons, and that a large increase of spiritual life and power for service may be the result to each of the members.

PLACES.—For the success of the preached Gospel in a chapel at Woolwich.—For the Lord's work at Galashiels, Scotland.—For the Lord's blessing on the circulation of tracts, &c., at (1) Tonbury Flower Show.—For a week's special services at Pilsley, Derbyshire, commencing August 30.—For an open-air service at Milltown, Derbyshire, August 29.—For Clay Cross Circuit, that very many souls may be led to Jesus.—For a revival of God's work in Blackwood, and the conversion of infidels.—For three weeks' Gospel work in the town of Birmingham, from the 15th to the 29th.—For one month's labour in the town of Kingston.—For an awakening in a Sabbath-school class during next two Sundays, that many may see their need of Jesus and

find Him as their Saviour.—For services in Wiltshire in September.—That 2000 copies of the Gospel by John, given to the guests at the tent breakfast meeting on Glasgow-green, may be owned of God to the salvation of many.—For Littlemore.

CONVERSIONS.—For a brother who is seriously ill, and seems ignorant both of his spiritual and bodily state.—For my dear son, who is a husband and father, amiable and affectionate, but destroying himself with drink.—For one who has been anxious for many years.—For one who has left home and gone on the stage.—On behalf of a professing Christian, who for years has been struggling against a hard, unbelieving heart.—For four unconverted sons, that they may be soon brought to the Lord.—For one very sick and near to die, who refuses to hear anyone speak to him of Christ or eternal things. He has lived a very godless life.—For an only brother in bad health, much tempted with strong drink.—For all my shopmates and myself, and also for my brother and sisters.

FORTHCOMING SPECIAL MEETINGS.

- AGRICULTURAL HALL, Islington.**—Sunday, August 29, at 3.30, Rev. Thain Davidson; at 8, Rev. Uriah Davies.
- MOORGATE-STREET HALL.**—The Noonday Prayer-meeting is now held here from 12 to 1 daily. Every Tuesday, at 8, a Gospel Address. Meeting for those interested in Sunday Morning Free Breakfasts to the Poor every Friday evening, 8 to 9. Meeting for Young Women only, every Saturday at 3, in the Upper Room (entrance from London Wall), conducted by Young Women.
- WEEKLY NOON PRAYER-MEETING, St. George's Hall, Langham-place, W.**—Every Wednesday, from 12 to 1.
- LECTURE HALL, TRINITY CHAPEL, John-street, Edgware-road.**—Young Men's Meeting every Tuesday evening from 9 to 10.
- CHILDREN'S SPECIAL SERVICES MISSION.**—Mr. Spiers at Ramsgate till August 29; Folkestone, August 30 to September 11.—Evangelistic Band. Mr. Russell in Regent's-park (near the entrance to the Zoological Gardens), Mon., Tues., Thurs., Aug. 23, 24, and 26, at 6.45; Thurs., 26, at Camden Hall, Camden-town, at 7.—Messrs. Jordan at Mundealey till August 26; Mr. J. W. Jordan at Doddington, August 27 to 29.—Mr. S. Golding at Blackheath, Saturday afternoon, August 28.
- City Weekly Prayer-meeting, every Tuesday at Weigh House Schoolroom, Fish-street Hill, E.C., from 9 to 9.45 a.m.
- HOME OF INDUSTRY, Commercial-street, Spitalfields.**—Workers' Meeting, third Wednesday of the month at 7. Tea at 6.
- OPEN-AIR MISSION.**—Providence Chapel, Hackney-road.—Monday, 30th, Address by Rev. W. Cuff: "A Pertinent Question to Preachers—What has the Revival Left us?" Chair, T. B. Smithies. Tea at 6; Meeting 7 p.m.
- WOOLWICH, 14, Thomas-street.**—Union Prayer-meetings, Mondays, 12 to 1; Saturdays, 3.30 to 4.30.
- THE NORTH LONDON YOUNG MEN'S MEETING** is now transferred from Islington Hall to the Y.M.C.A. Rooms, The Priory, 198, Upper-street, Islington.—Every evening, except Saturday at 8.30 p.m.
- ST. GEORGE'S HALL, Langham-place.**—Mr. G. A. Macnutt, every Sunday in August at 7 p.m.
- GREENWICH RAILWAY STATION, LARGE HALL.**—Prayer-meeting every Thursday at noon for the present. Evangelical Address every Tuesday evening at 7.30.
- CONFERENCE HALL, Mildmay-park.**—Sunday, August 29, Monthly Meeting for Christian Workers at 8 a.m. Mr. Müller, of Bristol, at 3.30 and 7. Mr. Müller at 12 on Thursday, 26th, and at 7.30 on Friday, 27th.
- PERTH CONFERENCE: City Hall.**—Tuesday, August 31, to Thursday, September 2, inclusive.
- CLIFTON CONFERENCE, at Victoria Rooms.**—Tuesday and Wednesday, October 6 and 6, at 11 and 7. Subject—1. The Rest (*κατάρασις*) into which God's People do enter (Heb. iv. 3). 2. The Rest (*σαββατισμός*) that remaineth for them (Heb. iv. 9). Afternoon Meetings of various kinds as usual.
- SALISBURY CONFERENCE (Rev. Edgar Thwaites, convener).**—Tuesday, Wednesday, Thursday, October 12, 13, 14.
- BIRMINGHAM CONFERENCE.**—Wednesday, Thursday, Friday, October 27, 28, 29.

DAILY PRAYER-MEETINGS.

- CENTRAL CITY NOON PRAYER-MEETING, Moorgate-street Hall,** corner of London Wall, 12—1. Ladies' meeting, 1 to 1.30.
- Y.M.C.A., Stafford Rooms, Titchborne-st., Edgware-rd., 12—1.** No. 69, LOMBARD-ST., Mon., Tues., Thurs., Sat., at 1; Wed. and Fri., at 12.30.
- MILD MAY CONFERENCE HALL, Mildmay-park, at 12.**
- EAST-END CONFERENCE HALL, Carlton-sq., Globe-road, at 12.30.**
- WOOLWICH, 14, Thomas-street, 12 to 1.**
- SUSSEX HALL, Leadenhall-street, at 1.**
- dea. SCHOOL UNION, 56, Old Bailey, at 1.**
- PEOPLE'S HALL, 272, Whitechapel-road, at 1, except Saturday.**
- THE PEOPLE'S HALL, 188, High-street, Deptford, 1—2.**
- GREEN LANS WESLEYAN CHAPEL, N., 6.45 a.m.**
- PECKHAM EVANGELISTIC MISSION, 176, Hill-street, 12—1.**
- UNSWLOW HALL, Neville-street, Fulham-road, Sat. even., at 7.30.**
- UNION HALL MISSION, Carlisle-street, Edgware-road, 1—2.**

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- Geo. Fuller, Sermon-lane Mission, Liverpool-road, Islington, N.

NOTICES.

*Communications received with thanks:—*J.W.; A.H.; W.B.; G.D.D.; A.H.W.; G.W.H.; E.W.; Anon; A.T.M.; E.E.J.W.; C.M.J.Y.; J.S.S.; C.W.; T.W.; A.E.F.; L.H.; S.A.B.; E.W.T.; G.K.; B.R.; T.R.T.; J.G.; E.J.; G.H.; W.W.; G.F.C.; E.F.L.A.; G.A.; A.B.; F.G.S.; R.A.; F.T.; C.H.M.
S. R. B.—Address T. B. Bishop, Esq., 71, Thistle-grove, Brompton, S.W.

BOW-ROAD HALL CHOIR.—It having been felt that the services of this choir, who did such efficient work at Messrs. Moody and Sankey's meetings in the East-end of London, would be a great acquisition to mission and evangelistic work, the members have met in the large room at the "Edinburgh Castle," kindly lent by Dr. Barnardo, and unanimously resolved to form themselves into a permanent choir, under the title of "The East London Evangelistic Choir (late of Bow-road Hall)." Applications for their services may be made to the Choir secretary, Mr. A. E. Smith, 423, Mile End-road, E.

Donations received by Messrs. Morgan and Scott to Saturday Morning, August 21st, 1875.

	£	s	d.
Gratuitous Circulation of "The Christian"—L.W.	0	10	0
"The Christian" Tract Fund—C.L.S.Y. 10/-; H.H. £2/2/-	2	12	0
Paralysed and Epileptic—A.E.P. 5/-; L.W. 10/-	0	15	0
Parson's-green Homes—C.M. 10/-; M.M. 8/-; L.W. £1; A Servant 5/-; E.L. £1; A Servant 2/6	3	2	6
Home of Industry—C.L.S.Y.	1	0	0
East End Juvenile Mission—C.L.S.Y. £1; T.B.W. 5/-; Miss H. 15/-; Inasmuch (Village Home) 15/-	2	15	0
Miss Weston's Work in Royal Navy—C.L.S.Y. £1; S.F.B. 10/-	1	10	0
Open-Air Mission—C.L.S.Y.	0	10	0
China Island Mission—C.L.S.Y.	0	10	0
Mr. W. Purser's Mission—C.L.S.Y.	0	10	0
Day in the Country Fund—A.R.P. £1; Meirion 5/-	1	5	0
Dinners for Aged Sick and Poor—C.F.	0	1	0
Evangelisation Society—J.W.A.	5	0	0
Chapel at Mayfield—J.W.A.	5	0	0
Swedish Mission, Antioch—J.W.A.	5	0	0
Protestant Orphanage, Nazareth—J.W.A.	5	0	0
St. Giles' Christian Mission—J.W.A. £5; A.D.C. £1; T.W. £5; J.B.H. 10/-	11	10	0
Anglo-Indian Christian Union—J.W.A.	5	0	0
Baptist Missionary Society—J.W.A.	5	0	0
Young Women's Institution, Islington—J.W.A.	5	0	0
Mr. Bainbridge's Work at Canterbury—J.W.A.	5	0	0
Mr. Hoett's Work, Barking-road—J.W.A.	5	0	0
Poor Evangelists—J.W.A.	0	8	0
Rev. Van Meter's Work in Rome—S.W.	4	2	5
Institute for Blind Children, Kiburn—H.F. and H.B. 4/-; Miss B. 5/-	0	9	0
Poor Jews, Whitechapel—E.A.S.	0	12	0
East End Training Institute for Missionaries—L.T. £1/10/-; R.B.H. £3	3	10	0
Golden-lane Mission—A.D.C. £1; T.W. £5; J.T.S. 10/-; E.H.C. 10/-	7	0	0
Bell-alley Ragged School—A.D.C. £1; T.W. £5	6	0	0
Hackney-road Mission—A.D.C.	1	0	0
Kiburn Home for Little Boys—T.W.	5	0	0
Cripples' Home—T.W.	5	0	0
North-Eastern Hospital for Children—Mrs. H. Homes for Aged Poor, Notting-hill—Father 8/-; L.W. 10/-; S.F.B. 10/-	1	9	0
Mr. Cecil's Work at Gosport—J.T.S.	0	10	0
Boys' Home, Deptford—J.T.S.	0	10	0
Mr. Toys's Orphanage—J.T.S.	0	10	0
Friendless and Fallen—Meirion	0	5	0
Spitalfields Gospel Mission—J.B.H. 10/-; F.B.S. £1/7/-; E.H.C. 10/-; E.A. £3	4	7	0
Deptford Gospel Mission—S.F.B.	0	10	0
Miss Leigh's Home in Paris—L.W. £1; J.H.H. 14/-	1	14	0
Mayor Malan's Mission—L.W.	1	0	0
Midnight Meeting—L.W. 10/-; S.F.B. 10/-	1	0	0
Miss Howard's Work among Students in Paris—J.W.A.	4	0	0
Derby Theatre Gospel Hall—J.W.A.	3	0	0
Gentlemen's Self-Help Institute, Baker-street—J.W.A.	3	0	0
Mr. McAll's Work in Paris—Anon.	0	10	0
Princess Mary's Village Homes—S.F.B.	0	10	0
Scripture Readers' Society for Ireland—S.F.B.	0	10	0
Rev. J. Wilkinson's Work among the Jews—S.F.B.	0	10	0
George-yard Ragged School—S.F.B.	0	10	0
Gospel in Paris (Monod)—E.L.	5	0	0
Widow of C. F. Purris, Melbourne—E.A.	2	0	0

£138 10 11
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FIELD LANE INSTITUTION.

President—The Right Hon. the EARL of SHAFTESBURY, K.G.
Treasurer—GEORGE MOORE, Esq.

FUNDS are URGENTLY NEEDED to supply the HOMELESS POOR with NIGHT SHELTER, BREAD, and COFFEE; also to carry on the other operations of the Institution—viz., Girls' and Boys' Certified Industrial School, in which 110 CHILDREN are CLOTHED, FED, and EDUCATED, the Boys being taught trades and the Girls trained for domestic service, Bible Ragged Schools, Ragged Church Services, Servants' Training Home, &c., &c.

The Committee confidently appeal to the Public to aid them in their work of Christian usefulness.

Subscriptions and Donations will be thankfully received through the Bankers, Messrs. BARCLAY & Co., Lombard-street; Messrs. RANSOM & Co., Pall-mall East; the Treasurer, GEORGE MOORE, Esq., No. 5, Bow-churchyard; and the Hon. Financial Secretary, Mr. E. T. HAMILTON, at the Institution, Farringdon-road, E.C.

THE HOMES AT PARSON'S GREEN, S.W.

Contributions to August 21st—£650. Donations now required £1250, to secure the above Homes. The property must be purchased. Contributions of jewellery to be sold in aid of this Fund from Bristol and Manchester are gratefully acknowledged. Reader! please send me a donation or your promise to contribute by January, 1876.

Messrs. MORGAN and SCOTT, 12, Paternoster-buildings, will also receive contributions.
EDWARD W. THOMAS, Sec., Office—200, Euston-road, N.W.

THE BIBLE IN IRELAND.

THE SCRIPTURE READERS' SOCIETY FOR IRELAND,
SUPPORTED BY VOLUNTARY CONTRIBUTIONS.
(ESTABLISHED IN THE YEAR 1822.)

London Committee.

President—The Right Hon. the EARL OF SHAFTESBURY, K.G.

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Honorary Secretaries—Messrs. MORGAN & SCOTT.

The Scripture Readers are employed not only for Roman Catholics, but also for Protestants, who in many instances require such aid no less than Roman Catholics. This work is carried on in a spirit of love. Irish-speaking Readers are sent to Irish-speaking districts when required.

The ANNUAL REPORT for 1874 will be sent to any address (post free) on application to the Secretary. LORD SHAFTESBURY says in his Speech at Annual Meeting in London, May 29th, 1875:—"Your Report is just like the Report of last year; it is full of good sense, and without any boasting; it attributes all the success to the Grace of God."

Subscriptions or Donations will be thankfully received by
The Treasurer, in London; The Provincial Bank of Ireland, 42, Old Broad-street; Messrs. MORGAN & SCOTT, 12, Paternoster-buildings; or by the Secretary,
Capt. JAMES KEARNEY WHITE, Offices, No. 27, Lower Pembroke-street, Dublin.

DEPTFORD INDUSTRIAL HOME AND REFUGE FOR DESTITUTE BOYS, 112, HIGH STREET, DEPTFORD, S.E.

FUNDS are urgently NEEDED to provide food and clothes for our friendless boys. Donations may be sent to the Hon. Director, J. W. C. FEGAN, 188, High-street, Deptford, S.E.; or to Messrs. MORGAN AND SCOTT, at the Office of THE CHRISTIAN.

MIDNIGHT MEETING MOVEMENT.

During the past year fifty-seven meetings have been held, attended by 2449 young women. £5 donations will pay the expenses of a meeting. FUNDS much NEEDED.

Contributions will be thankfully received by the Treasurer, ROBERT BAXTER, Esq., 28, Queen Anne's-gate, St. James's-parish, Mr. H. GHO. WEALEY, Secretary, 8a, Red Lion-square; or by Messrs. MORGAN & SCOTT, 12, Paternoster-buildings.

MRS. DALBY'S HOME for the superior class of Fallen Women.—There are many similar Homes, but none of this special kind. Donations or yearly subscriptions may be sent to the Office of THE CHRISTIAN, or to Mrs. DALBY, 19, Ainger Terrace, Finsbury-hill.

CRIPPLES' HOME AND INDUSTRIAL SCHOOL FOR GIRLS, 17a, Marylebone-rd.—The Committee earnestly entreat the kind friends who have before assisted this much-needed Charity to send help to meet the daily expenses. Several pecuniary dispensing cases have been received lately. Contributions to Mrs. C. BLUNT or Miss E. BUSE, at the Home.

HOUSE OF FAITH FOR HEALING OF SICKNESS BY PRAYER OF FAITH, 6, Tower-st., Hackney, E.—Sufferers received, suffering from Cancer, Tumour, Ulcers, Indigestion, Rheumatism, Paralysis, Spinal and Heart Diseases, Diabetes, Asthma, Female Diseases, Decline, Stammering, &c. Apply to Mr. CARL ADAMAS, enclosing stamped and directed envelope.

WILL ANY CHRISTIAN in the neighbourhood of Christen-un-crooked allow the mothers and twenty and Infants to come and spend a day in their beds or grounds? The Home, Thornton Heath.

Forthcoming Meetings.

DUBLIN UNITED SERVICES.—The meetings at present conducted are—Moon Prayer-meetings, Evangelistic Services, in the Exhibition Palace every Sabbath; Young Men's Meetings, Saturday and Sabbath; and Young Men's Meetings, Sunday and Monday. Funds are earnestly requested to enable the Committee to carry on this important work. Donations will be thankfully received and acknowledged by the Treasurer, D. J. Macnamara, Esq., 26, Dawson-street, Dublin; Sir E. S. Macnamara, Bart., Marino, Bray; or J. S. SMITHSON, Esq., 25, Edin Quay Dublin.

Institutions, Societies, &c.

FRENCH EVANGELICAL CHURCH OF LOWER CANADA.

SPECIAL APPEAL FOR FUNDS To support and extend this Church, which is exclusively for preaching the Gospel to the Lower Canadians in their own language.

The following Subscriptions and Donations have already been received:—

	£	s	d		£	s	d
Miss Portal	20	0	0	G. T. Phillip Smith	1	0	0
Mr. Maurice Ashbald	10	0	0	Esq.	1	10	0
J. S. Wells, Esq.	5	0	0	Anonymous	1	5	0
The Hon. Mrs. A. Kinnaird	2	0	0	G. Jenkins, Esq.	1	0	0
The Earl of Cavan	1	0	0	Rev. A. L. Jenkins	1	0	0
Mr. J. W. Mackenzie	5	0	0	Mrs. L. Ansley	1	0	0
Donald Matheson, Esq.	3	0	0	Collection (French)	1	0	0
Collection at Lady Du Pontet de la Louisa Finch's	17	0	0	Church of Rev. T. Harpel	2	0	0
T. A. Trenchard, Esq.	2	0	0	Miss Preston	1	0	0
J. F. Fortin, Esq.	2	0	0	Miss Atkinson	10	0	0
Rev. F. Chalmers	1	0	0	J. Graham, Esq.	1	0	0
I. Braithwaite, Esq.	5	0	0	J. Proctor, Esq.	10	0	0
The Earl of Shaftesbury	5	0	0	J. Brown, Esq.	10	0	0
Major-Gen. C. MacKenzie	3	0	0	J. Austin, Esq.	3	0	0
				Sir W. H. Capell			
				Brooke, Bart.	5	0	0

Donations and Subscriptions to be remitted to the Hon. Secretary and Treasurer, Major-General Colin Mackenzie, care of Messrs. Gault & Co., Strand, W.C., or to the Bankers for the Fund, Messrs. Ransome, Bouvier, & Co., Pall-mall East, S.W.

ASSAM AND CAHAR MISSIONARY SOCIETY.

Special and urgent Appeal in behalf of our neglected countrymen in those Provinces. This Society has decided upon sending out, in October next, Two faithful and experienced Evangelists, to itinerate throughout Assam and Cachar during the ensuing winter. £200 are urgently required to complete the cost of this special service.

Will the Lord's people help the Society to raise this sum in the course of the next few weeks? Contributions will be thankfully received by Colonel FOULKE, Treasurer, Wimbledon, S.W.

ZOAR COTTAGE, PONTYPRIDD, GLAMORGAN.

CHRISTIAN FRIENDS. July 21st, 1875. The Lord has, we believe, laid it on our hearts to build a "Zoar House" in the City of Glamorgan, for the spouse of Sunday-school and preaching the Gospel. The building will cost about £200: should the Lord lead you to help us, we shall feel thankful. The neighbourhood greatly requires evangelistic effort, there being no English place of worship within a mile; nothing is doing for the spiritual welfare of the people who reside there besides a Sunday-school and a night-meeting for preaching, which we are holding in cottages. About eighty children attend the Sunday-school. The people are willing to hear. The proprietors of the quarrits in the neighbourhood, feeling the need of such a place, have promised to supply stones for the building. Suitable ground has been secured at a yearly rental of £1; and £80 has been subscribed in the district. J. W. THOMAS, O. D. THOMAS.

GEORGE-YARD RAGGED SCHOOLS.—GEORGE HOLLAND thankfully acknowledges receiving from O. O. Edinburgh, £5; from W., a parcel of clothing.

The Day Infant Nursery. The Shelter for Houseless Girls, lately commenced at the Cagers' Hotel, and other Mission works, in full operation. Names are invited.

D.V., the school children will be taken to Petersham-park on Thursday, August 26th. Post-office Orders should be made payable at St. High-street, Whitechapel, E. Letters and parcels should be addressed to GEORGE HOLLAND, the Ragged Schools, George-yard, High-street, Whitechapel, London, E.

LIVING ONLY TO SUFFER.—HOPELESSLY INCURABLE.—The Paralyzed and Epileptic.—The Rejected Candidates.—Most earnestly do I thank all kind friends who have already responded to my appeal. Contributions still needed. I am anxious before leaving town to send £2 or £3 to each of them. Many of the cases are urgent and distressing. A friend has promised £5 if it can complete the rent order of the "Living Only to Suffer." May He "whose are the silver and the gold" incline the hearts of his faithful servants to pity those who have the burden of hopeless suffering added to the bitter privations of poverty. H. W. J. GARRARD, Treasurer to the Ladies' Samaritan Society, 6, Abingdon-street, Great St. Mark.

APPEAL FOR FUNDS.—Princess Mary's Village Homes, and the Prison Mission are in great need of money to meet their expenses. Donations may be sent to Mrs. MARRIOTT, at either Institution.

THE CLOSE OF THE SEASON.—Occasional supply of the "Zones and Prisoner Series," by Miss MARRIOTT, price 1d., giving account of the Lord's work among women and children of the criminal class, can be had at Miss BIRCH'S House, Wandsworth-road, Vauxhall.

NORTH-EASTERN HOSPITAL FOR CHILDREN, HACKNEY ROAD, E.

ADDITIONAL ENLARGEMENT. Required the sum of £2000 for the completion of Works for the Hospital, which will be finished within the year. Messrs. Barclay & Co. (Limited), 1, Abchurch-lane, E.C., are the Architects and Surveyors.

The Christian.

MR. GEO. MÜLLER AND HIS PREACHING.

BY GAWIN KIRKHAM.

THIS venerable servant of the Lord brought a fortnight's preaching at the Mildmay Conference Hall to a close on Lord's-day evening. The Sunday services have been crowded, but the attendance during the week has not been so large as might have been expected, though each of these had a larger number than its predecessor. These addresses and those delivered during the Mildmay Conference enable us to form an estimate of his preaching, which may be interesting and useful to others.

Mr. Müller's personal appearance is striking, being tall and commanding. He is in his seventieth year. He has a strong German accent, though he is easily understood by any English hearer.

In his public ministry he is emphatically a *teacher*. It has been represented that he has undertaken this journey as an *evangelist*, but this we venture to think is a mistake. Judging from the last fortnight at Mildmay, the line of truth he dwelt upon was far more calculated to build up Christians than to bring in the unsaved. Yet he frequently brought in the way of salvation in a clear, sweet, persuasive, and striking manner. It has frequently been observed how well suited he is to follow the evangelistic efforts of our beloved brethren Moody and Sankey.

Other preachers may learn much from him as to the *method of preaching*. He first of all gets a message from the Lord—i.e., he waits upon the Lord by reading the Scriptures, meditation, and prayer, till he realizes that he has the mind of the Spirit as to what he should say. He has been sometimes in doubt till almost the last minute, but never once has the Lord failed him. He strongly advocates and practises *expository preaching*. Instead of a solitary text detached from its context, he selects a passage, it may be of several verses, and goes over them consecutively, clause by clause. His first care is to give the meaning of the word, then to illustrate it by other scriptures, and afterwards apply it. This is done sentence by sentence, so that it is definition, illustration, and application, all the way through. Yet there is no uncertainty to his hearers as to when he is coming to a close, as he intimates at the outset how many verses he purposes to consider. His illustrations are occasionally taken from history, biography, or nature, but chiefly from the Scriptures or his own personal experience.

One of the most striking things about Mr. Müller's preaching is the way in which he induces his hearers to *reconsider what has been already said*. He frequently says, "Let us ask ourselves, Have I understood this? How does it apply to me? Is this my experience?" &c.

He makes much of *the Word of God*. Take the following outline of his address to young converts at Mildmay on Friday, the 20th ult. :—

"Let me press upon you the deep importance of reading the Word with meditation and prayer (1 Peter ii. 2, 3)—'As newborn babes desire the sincere milk of the Word, that ye may grow thereby.' As neglected babes never become healthy men and women, so young converts who neglect God's appointed food, 'the Word,' never become bright Christians.

"1. Read the Word of God *regularly through*. Begin with Genesis in the morning and Matthew in the evening, making a mark where you left off. When you have finished the Old and New Testaments, begin again. As an earthly will is always read through with great care, so God's will ought to be read entirely through with reverence and godly fear. Consider the *advantages* of this plan—

(a.) We are kept from making a system of divinity of our own, and confining ourselves to a few favourite doctrines and truths. We also become lovers of the whole Word.

(b.) Variety is pleasing.

(c.) When we have finished reading it through, we shall be glad to begin it again. In forty-six years I have read my Bible through a hundred times; yet it is always fresh and new when I begin it again.

"2. Read in a *prayerful spirit*.

"3. Read with *meditation*. Ponder over what you are reading.

"4. Read with *reference to your own heart*. So many preachers read for their hearers; parents read for their children; and school-teachers for their scholars. Ask yourselves—

How does this suit me?

How does this warn me?

How does this rebuke me?

How does this comfort me?

If you do this, God uses the Word by you for others.

"5. Always seek to mix 'faith' with your reading.

"6. *Practise what you read*. We must carry out what God tells us. He expects us to be obedient children—'If ye know these things, happy are ye if ye do them.' Come in child-like simplicity to the Word of God. Give heed to it with all earnestness, and let it settle all questions."

Another of Mr. Müller's strong points is *prayer*. It is here that most of us feel by comparison how little we know of real prayer. It is intensely humbling to sit at his feet, and listen to his experience on this subject. During the four noonday addresses at Mildmay he expounded the teaching of the Bible on prayer, and illustrated it from his own experience. He put it in this way—1. Prayer must be according to the will of God. 2. It must be offered in the name of Jesus. 3. It must be mixed with faith. 4. It must be persevered in till the answer comes. And he declared most emphatically that when these conditions were complied with he had never known a single instance of failure. He had had not only hundreds and thousands, but *literally tens of thousands* of answers to prayer.

When Mr. Müller began to pray about his Orphan Home, forty years ago, he asked for a house, and for £1000. He never doubted the £1000 would come, yet he had to wait eighteen months before the last of it was received. Since then he has received more than £650,000 in answer to prayer. One day, what is called "the higher Christian life" was touched upon. In speaking on Phil. iv. 6, 7—"Be careful, for nothing, &c."—Mr. Müller insisted, with unusual emphasis, that the child of God ought not to have a single care about anything. Not even the poor woman who has a drunken husband ought to have a single anxiety about him. Everything should be taken to the Lord, and left there. If we began to carry our own burdens, the Lord would add to them. If we had a pound-weight of care, and carried it ourselves, the Lord would make it ten pounds, and go on increasing the weight till it crushed us, and, overwhelmed by our trouble, we should be obliged at last to cast it upon Him.

Surely if any man has a right to be burdened he has. The care of 2000 orphan children is in itself a marvellous thing; but, in addition to these, he has responsibilities connected with 10,000 children in forty or fifty schools which he sustains. Then he

circulates over three millions of tracts a year, besides a very large number of Bibles and Testaments. Nor does his care end with home missions, but there are numerous missionaries abroad who are partially or entirely maintained through his instrumentality. Yet, amid all this, he comes on the platform with a countenance full of peace and joy; and declares he is so happy in the Lord that he has been constrained to leave home in his old age, to declare this happiness to his "beloved brethren and sisters in the Lord Jesus Christ, wherever the Lord shall open the way."

Coupled with all this, there is deep humbleness of mind. In his public prayers he frequently asks the Lord to bless his word spoken by these sinful mortal lips; and in his preaching he calls himself again and again "a poor miserable sinner." This is a paradox, but one full of deep meaning to those of us who are younger in the Divine life. Whether it be right to use such a prayer or no, there rises to our lips spontaneously, after hearing such a man of God, "Lord increase our faith."

INTERNATIONAL CONFERENCE OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS.

DEAR SIR,—Your readers will be glad to learn that the International Conference of Young Men's Christian Associations, held last week at Hamburg, was a time of happy Christian fellowship; drawing together in the close ties of Gospel brotherhood young men (as well as some who are still young in heart if not in years) from Germany and France, England and America, Holland, Scotland, and Switzerland. Our president was an earnest Hamburg nobleman in the prime of life (Baron von Oertzen), and one of the vice-presidents was the honoured founder of the London Association (Mr. George Williams), whom God has spared to see so wonderful a development of the idea it was given him to originate some thirty years since.

The statistics given by the American delegate (Mr. Moore, secretary of the New York Central Committee) are already familiar to many of your readers, nor is it needful to speak of the work in our own islands. In Germany and Holland also, the associations are very numerous, and though it is to be feared that in many places in these countries they fall short of the character of distinctly Christian and aggressive unions of young men, yet we had many interesting anecdotes showing that they are often rallying-points of evangelical life, sometimes in places where there is little or nothing else. The German associations do a valuable work in providing homes for young workmen travelling from place to place, as is the custom in Germany, and thus preventing, in many cases, their falling into evil associations.

Three interesting excursions were arranged in connexion with the Conference, one to the celebrated Rauhe Haus, another to a missionary festival in a village some distance up the Elbe, and a third (after the conference was over) to the British island of Heligoland. To those of your readers who have not read the deeply interesting history of the Rauhe Haus contained in "Praying and Working," by the Rev. J. B. Stevenson, I may just explain that it is a reformatory for outcast children, as well as for those who, though belonging to good families, have proved unmanageable at home. The principle of the institution is that of training in families, which has been adopted in so many English orphanages; and in these families young men are trained for evangelistic work, whilst they work side by side with the boys and exert over them a Christian influence. These young men afterwards go out as missionaries, evangelists, &c., and the Rauhe Haus has thus become the centre of a great work, with many ramifications, bound together under the name of the Inner Mission. The founder, Dr. Wichern, prematurely worn out by hard work, was not

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able to greet us in person. His son, on whom now devolves much of the responsibility of the work, is not strong, and might need to be supported by the prayers of Christians. The sweet influence of singing has from the beginning been a principal means employed by Dr. Wichern in reforming intractable lads, and as the evening closed in the children mustered in choir and gave a delightful specimen of German singing.

The trip to Heligoland on Thursday, returning on Friday, was a delightful time of relaxation and Christian fellowship. Would it not be well if English Christians more frequently intermitted their conventions and conferences in this way, so as to allow time for personal intercourse and for the digesting of the spiritual food with which one seems sometimes almost overfed on such occasions? Some of the German brethren inquired about the religious state of this island, for which we English must hold ourselves to a considerable extent responsible; and I received the impression that, whilst the standard of morality is high, there is need for the proclamation of the truth that "by the deeds of the law shall no flesh living be justified." An invalid acquainted with German who should feel led to hold cottage meetings, and visit from house to house upon this rock of the German Ocean, might find at the same time invigorating sea-breezes and a blessed field of work amongst the 2000 inhabitants.

In travelling through Germany, I heard several times of the abiding blessing which has resulted from the meetings held by our dear brother Mr. R. P. Smith, in Southern Germany, at Elberfeld, and at Berlin. May the Lord put it into the hearts of others to follow in his footsteps. I would ask your readers' prayers for two young Englishmen who are about to study for a year in an important German university, and who are very desirous to be used of the Lord amongst the students. A young German remarked to me at Hamburg that it might be hard to get the young men of Germany on the Lord's side, but if once they were won over they would go into the work with their whole hearts. Let us pray that it may be so.

I must not conclude without mentioning that the Conference agreed to take up the week of prayer for young men which was so much blessed in many places last year; and a recommendation is to go down to all the allied Associations that, until the next Conference in 1878, the week beginning with the second Sunday in November (which has been the day specially observed for years past by the American Associations) be set apart for united prayer on behalf of young men. May we not confidently expect that these prayers will be as richly rewarded by a revival of religion amongst young men, as the prayers offered in the first week of the year have already been with regard to the Church at large?

Those who are interested in Christian work in Belgium will be glad to hear that the Conference of 1876 is to be held at Brussels if the Association there finds itself able two years hence to undertake the needful arrangements.

Rotterdam, August 24.

JOSEPH G. ALEXANDER.

CADNAMY HANTS.—A first series of services having been very successful, and evident tokens of the Lord's blessing resting on the work, it was thought advisable to continue them. The Evangelization Society (whose new address is 57, Charing-cross) kindly allowed their agent, George Hafford, to return. The services were resumed on August 9, and on the 11th a free tea was given. About 600 partook of tea in a malt-house kindly lent, after which a public meeting was held in the open-air, when about 500 listened to addresses by the Hon. W. Clewton Temple, G. Hafford, Mrs. Evans, and others. Services have been held each evening in the Tent, and, considering the busy season, have been well attended, many, on Sunday evenings, coming miles to listen to the Gospel message. Others, unaccustomed to attend any place of worship, have come regularly, and listened with marked attention. Several Christians exclaimed, "Oh! why did you not come amongst us before; we have been spiritually dead, we need rousing up." One experienced Christian man said, "I have learned more the last five nights than in the last five years." Next Sunday (26th) will be the last of these special services; the Tent will then be removed to West Winklow, about four miles off; where George Hafford will labour for a fortnight. Will Christians who are anxious for souls pray that this effort may redound to the glory of Christ's Kingdom?

ESTHER.*

THE Book of Esther is the only book in the Bible which makes no mention of the name of Almighty God. This must have been intentional, because it was by no means an easy omission to make. Not very long after the Book of Esther was written it was translated into Greek, and the translators, besides adding to it many things of the truth of which we have no evidence, were unable to resist the temptation to put the name of God in four places in that part of the narrative which they translated faithfully in other respects. From this it seems clear that the omission of the holy Name was intentional, for an ordinary person could not bring himself to omit it in translating the story, so convinced was he that the hand of God was there.

The principal characters in the Book of Esther are Jews in captivity in Persia (Esther ii. 5-7). The King of Persia had occasion to choose a queen; Esther was brought under his notice, and he chose her, not knowing of what nation or family she was. Her cousin Mordecai,† who had brought her up, came to the court, and happened while there to become acquainted with a certain conspiracy against the king's life, of which he gave information. The conspirators were hanged, and the name of the informer, with the whole transaction, written in the public records. We are next told that the king promoted to great dignity a certain person named Haman, an Agagite (which means a descendant of Agag). Why this Haman was promoted, history does not state; but when was an Eastern monarch without a favourite? Haman's position procured him outward marks of respect from "all the king's servants, that were in the king's gate." These marks of reverence Mordecai thought fit to withhold. The king's servants observed the omission, and, like true courtiers, called Haman's attention to the fact. Haman was enraged, not only with Mordecai, but, for some cause not mentioned, with Mordecai's whole race, i.e., with all the Jews. He thought scorn to lay hands upon Mordecai alone, but deliberately petitioned for a decree, which the king granted, ordering the extermination of every Jew in the king's provinces on a certain day appointed in the order. This decree probably extended to Judea and to the returned captives, for Judea was at that time a province of the Persian empire. The decrees were issued in every province, to the great consternation and perplexity of the Jews.

Mordecai lost no time in manifesting his grief in the most open and public manner, even before the king's gate; so that the Queen Esther, who had constant notice of his movements, soon heard of it and sent to inquire the reason. Mordecai sent her full information, and required her to use her influence with the king. This Esther could only do at the peril of her own life. No one could approach the king uninvited under penalty of death, and she had not been called for thirty days. However, after three days' fasting, in which Mordecai and all the Jews in the city were required to join, she entered the king's presence and was favourably received. She did not at once present her petition, but invited the king and Haman to a banquet on two consecutive days.

Haman, on leaving the presence of the king and queen the first day, had been incensed by meeting Mordecai, who, as usual, took no notice of him whatever. Haman went home and had a tree prepared of the height of fifty cubits, at the top of which he intended, after the Persian custom, to impale his enemy. (This is what *hanging* meant in Persia.) He was confident that he would be permitted to do so if he asked the king. But on the night after his preparations—the night between the two banquets—the king could not sleep. The book of public records was read to him. The whole story of the conspiracy discovered by Mordecai was rehearsed. What reward had been given to the successful discoverer? None whatever. It was now morning, and some one was already seeking an interview with the king. Who should it be but Haman, his feet swift to shed the blood of Mordecai, come to ask that the execution might take place at once. The king's business, however, comes before Haman's. "What shall be done to the man whom the king delighteth to honour?" Haman gives the best possible answer, describing what he would wish done to himself, and is forthwith ordered to do it. He performs a perfect action of charity to his neighbour, with the bitterest hatred in his heart. He then retires to his house, and is comforted by a prophecy that this is an omen of his downfall.

There is no time to think, however. The queen's banquet is ready, and Haman is summoned to attend. He is not long kept in suspense. Esther's petition is presented. She asks for her life and the life of her people, doomed to die by the malice of an enemy. "Who is he, where is he, that durst presume in his heart to do so?" The king is all on the alert. Esther says it is Haman, and the monarch is furious. Haman's appeal to Esther is the signal for his removal. What is to be done with him? The tree prepared for Mordecai occurs to one of the attendants. Just what was wanted. "Hang him thereon." Haman had already given Mordecai what he had chosen for himself, and now what he had chosen for Mordecai is given to him.

The rest of the story is soon told. The Jews are still under sentence of death. The queen with tears entreats that it may be reversed. Mordecai's relation to her is disclosed of necessity, and he and she are permitted to issue in the king's name any decree they please, to effect their purpose. The former decree was irrevocable. It still held good in law that the Jews were to be destroyed. But now it is enacted that the Jews may resist, and that the king's officers everywhere are to help them. One would think that of the two decrees in question the rulers of the provinces might have kept either, and been within the law; but they saw fit to keep the second, and thus, instead of a massacre of Jews, there was a massacre of their enemies on the appointed day, followed by great rejoicings on the part of the favoured nation. The days of rejoicing are ordered to be kept by the Jews for ever. Mordecai is promoted to great honour and advancement, and the story closes.

But why is this book in the Bible? What is the object of it? This is not a word of religion in it anywhere, except a three days' fast, which is not likely to be imitated by many, and a two days' feast, which is nothing to anyone except the Jews. The book says as little of idols as it does of the God of Israel. For all we know from the Book of Esther, the religion of Haman, Mordecai, and the king might have been the

* An essay extracted from "The Names on the Gates of Pearl." By Rev. C. H. Waller (*Low*, 6s.), which, for the second time, we commend to our readers.

† He brought up Esther, his uncle's daughter (Esther ii. 7). Why do we so often hear Mordecai called Esther's uncle?

same. There is not a word about the matter. Yet the Jews had a saying that the Book of Esther would last as long as the book of the law. Historically and prophetically it is so closely connected with the whole thread of Scripture history that the loss of it would be a calamity which nothing could repair.

The historical coincidences it contains are most curious. We read in chap. ii. that Mordecai was of those Jews who had been carried away captive with Jeconiah, King of Judah, though if we are meant to understand that Mordecai himself was living at that time, he must have been very young. In Jer. xxiv. 5-7 we find a prophecy respecting these very people. The captives that went with Jeconiah are likened to a basket of good fruit—they should be “built and not pulled down; planted and not plucked up.” Further, in the second chapter of Esther we read that Mordecai and Esther were Benjamites, descendants of Kish, of the same family with Saul, the first King of Israel. Haman, on the other hand, was a descendant of the family of Agag, the royal house of Amalek. So the word Agagite has been understood by the Jews themselves. A strange coincidence, that *Saul* should be brought to the throne of Israel to destroy Amalek, and fail, but that a descendant of his family should come to the throne of Persia 500 years later, and accomplish the task. The remnant of the *people* of Amalek had been cut off in the time of Hezekiah. With Haman perished the family of their *kings*. Long ago it had been said by Moses, “When the Lord thy God hath given thee rest from thine enemies, thou shalt blot out the remembrance of Amalek from under heaven: thou shalt not forget it” (Deut. xxv. 19). Here is a coincidence of words as well as fact. On what account were the days of Purim kept, except as the days when the Jews “rested from their enemies”?

Other things in the story of Esther are accounted for by this connexion. How was it that Haman thought scorn to lay hands on Mordecai alone, but planned to destroy the whole Jewish race? It is understood at once, if we remember that this was the very thing that the Jews had been doing with the race of Haman. The prophecy and the history of the Exodus explain why Mordecai and not Haman was successful. Does not this also explain why Mordecai would not do reverence to Haman? “His King shall be higher than Agag” was Balaam’s prophecy concerning Israel. Had it been a mere personal quarrel between them, we must have blamed Mordecai; but not when it was a war of extermination, expressly commanded by Almighty God. The memory of Saul’s disaster was enough to warn any of his descendants against sparing the sons of Agag. For sparing the King of Amalek, Saul had lost his throne.

Again, is it not somewhat remarkable that we read three times over in the 9th chapter of Esther that the Jews who slew their enemies throughout the Persian empire on the day of the decree took no plunder from the slain? “They laid not their hands on the prey.” Why mention this so repeatedly, if it were not intended to remind us that the war was a sacred one, that the plunder was accursed? In the war with Amalek, in the reign of Saul, the people “slew upon the spoil.” It is clear that the Jews had not forgotten the lesson they had then learned. Thus the Book of Esther confirms the narrative in Samuel, and shows that it was well known to the Jews.

The foresight and confidence of Mordecai are very remarkable. He bids Esther not to disclose the fact

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that she was a Jewess until the appointed time; then it saved the whole race. He says also to her, “Deliverance shall arise to the Jews.” If we look at the Book of Esther only, his confidence seems to amount to rashness. But if we compare the earlier Scriptures, “I will bless them that bless thee, and curse him that curseth thee”; and again, “When thou art in tribulation, . . . if thou turn to the Lord thy God, He will not forsake thee nor destroy thee,” we can understand his faith. Here is the exact promise which justifies the confidence of Mordecai: They *were* in tribulation, captives in a strange land; but “the Lord would not destroy them.” Then how could Haman’s plan succeed? There *must* be deliverance to the Jews, if not from Esther, then “from another place”; and the question, “Who knoweth whether thou art come to the kingdom for such a time as this?” is the very formula of Jewish faith in all ages. “It may be that the Lord will work for us.” “Who can tell if God will be gracious unto me?” “Who knoweth if He will return, and repent, and leave a blessing behind Him?” There never was a better form of expressing confidence, nor one that has been more often honoured by the blessing of God. The promise must be fulfilled, that is certain, and “Who knoweth whether” it might not happen thus and thus?

We must notice one thing in the book which seems plainly prophetic, like so many similar things in other portions of Scripture. The turning-point in the deliverance of God’s people is that their enemy is hanged upon a tree—the tree which he had prepared for their deliverer. The decree for their destruction is turned into a sentence upon their enemies. Do not these circumstances illustrate that verse in the Epistle to the Colossians which speaks of God’s “blotting out the handwriting of ordinances (the very word used to describe the king’s decree in Esther) that was against us, which was contrary to us, and took it out of the way, nailing it to his cross”? and it is added, “Having spoiled principalities and powers, He made a show of them openly, triumphing over them *in it*.”

There are many verbal coincidences between the Book of Esther and the New Testament—*e.g.*, the one just mentioned about the *decrees*. Again, the very word used for the devil in the New Testament is here applied to Haman; the expression, “Let him be crucified,” and others.

Perhaps the unalterable decrees of Media and Persia, never revoked, but met by the operation of other decrees if it was necessary to alter the result, may represent the reign of law under which we all live. The law of Almighty God “altereth not”; and yet, under this unalterable law, Infinite Wisdom will contrive to open a way through every difficulty, and work out every gracious purpose of love.

And is not the view of religion presented by the Book of Esther one which is sometimes very necessary and very comforting for us to take? Here are a number of circumstances, all under God’s control, working out his most gracious purposes, and yet his hand is hidden all the time. And, again, here are two persons at least acting strictly and steadily under his guidance, fulfilling his will with the utmost confidence, and yet you cannot discover on what principle they work, except by the result. That result, however, is “That the people of God have joy and gladness, feasting, and a good day”; for, “Behold, He that keepeth Israel shall neither slumber nor sleep.”

A NESTORIAN DEPUTATION IN LONDON.

THE cry of the man of Macedonia, "Come over and help us!" often reaches us through the pens of missionary labourers in other lands, but it is not often that it is uttered in our very ears by a deputation from a nation longing for Christian help. There are, however, now in London staying at the Asiatic Home in the West India-road, four Nestorians who have left their homes, and spent their little all, to come over to England as a deputation from their people, to beg their Christian brethren here to send back with them some teachers and preachers willing to reside among them, and lift them from the low estate into which they have fallen. We wish we could present our readers with a picture of these men in their varied national costumes; very patriarchal they look with their marked Jewish physiognomy and Oriental attire, and very interesting and touching is their simple statement of the needs of their people, and of their confiding hope in the generous sympathy of England. One of the number is a priest of the Nestorian Church, two are deacons, and the fourth is a layman. Priest Khamis comes from the mountains of Khoordistan; Deacon Khanaan Marcus comes from Khrooma, and wears the dress of a mountaineer; Deacon Khanaan Yeshoo comes from Ooroomiah, and dresses as a Persian, wearing the tall, brimless, Astrachan hat. Their credentials are signed by the patriarchs and bishops of their Church.

Their language is Syriac, but they also speak Arabic and Turkish, and are anxious to improve in English as much as possible during their brief stay. They took four months in travelling from Ooroomiah to Jerusalem, where they received much kindness from Bishop Gobat, Mr. Hoffman, of the Temple Colonies in Palestine, and Mr. Mott, of the British Syrian Schools, Beyrout. They brought with them letters of introduction to the Archbishop of Canterbury, Dean Stanley, Dr. Bullock, S.P.G., &c. His Grace, however, is unable to help them, and the S.P.G. have merely expressed an intention of sending out a clergyman to report on the state of their Church. This is not what they want, and they fear that nothing will come of it. As they are intensely anxious not to lose their labour and return without the helpers they seek, they cast themselves on the sympathy of Christians everywhere, and wish to let their voice be heard through our columns and those of our contemporaries.

As is known to most of our readers, the Nestorian is one of the most ancient Christian Churches in existence, one which has never been enslaved to Popery, but has maintained its independence and comparative purity of doctrine from the first.

For many centuries it was a bright and shining light in the eastern world. Nestorian missionaries evangelized Tartary, Persia, Arabia, India, and China. As many as seventy Nestorian missionaries had been sent to the latter country alone as early as the seventh century, and it is said that two emperors were not only converted themselves, but greatly helped in the propagation of the faith.

The Mohammedan conquests in Asia greatly enfeebled the Nestorian Church, which suffered severe persecution in the ninth century. It was by the means of Nestorian missionaries that the celebrated though half mythical king of Persia, Prester John, was converted. Our visitor Yeshoo says that eight millions of Asiatic Christians, fruits of the labours of Nestorian missionaries, perished under the sword of Tamerlane, but the zealous love of the Church survived even this terrible persecution, and up to about the time of our own Reformation it continued an earnest, evangelical, and aggressive Church. "In those times we had schools, and science, and literature, and much beautiful poetry, but all is changed in this nineteenth century; our Mohammedan enemies have so cruelly oppressed us so long that almost everything good has disappeared. Ignorance and darkness have come over our nation. In 1831-38 Messrs. Smith and White visited our people, and brought the Bible to us in Syriac; three years after the pious Dr. Perkins came to us from

America, and we who had sent missionaries to other nations were glad to have them come to ourselves. Our nation received them with joy and love; we were ready for every good work, and great revivals were the results of the labours of Dr. Perkins and his friends. It was like life from the dead; the leading men of our nation were converted. But that sunny day passed, and the night of darkness has overtaken us. We have no Englishman living among us in Khoordistan now, and the Mohammedans can oppress us at their pleasure. An arrow pierces the heart of everyone who sees our oppressions. All around us are allowed to trample on us—the Persians, the Aphars, the Khoords, and the wild Khoords. Within my own remembrance 10,000 of my own nation have disappeared from Khoordistan either by sword or flight. In Ooroomiah we are burdened by heavy taxes which we cannot pay, and are compelled to labour like slaves for the Persian knights and nobles. Our bishop, who helped Dr. Perkins, has been tied to a cart, fined, and imprisoned; our chiefs are beaten in the court before our Persian enemies; we have no protection; we are weak because we are ignorant, and we have no means of education. Our girls by force and bribery are compelled to become Moslems; to escape oppression many join the Roman Catholic Church, and others go over to the Greek Church. Last year even one of our bishops did this. Others, sick and weary of their lives, because of their hopeless bondage to the Persians, leave their wives and families, and are lost in other countries; and so our pure and ancient Church is in danger of being extinguished."

The deputation seems to be of opinion that the mere residence in their midst of one or two English missionaries would be a kind of protection against the political oppression under which they groan, and that a revival of true religion similar to that which has recently taken place in the Syrian Church at Malabar (planted originally by the Nestorians) would be the result of their evangelistic labours. They say: "We are Protestants; we have the truth, but most of our people have it in the head, not in the heart. We want to be revived, and to have our faith in God strengthened, that we may be able to endure our persecutions. The eyes of our nation are turned to England. Our enemies have had help and sustenance from Queen Victoria; we hope all true Christians will turn with love to us."

We are in communication with some Christian friends as to what practical steps ought to be taken in response to this appeal, and will give further information on the subject in our next. Men and means are both required, for our Nestorian brethren have spent their all in coming hither, and have no funds for their return journey, nor for their sustenance while in England. Under these circumstances we have afforded them temporary hospitality at the East-end Training Institute, our intercourse with them having led us to believe them to be earnest and spiritual men. We feel that it would ill befit our country, so recently refreshed with the tide of revival blessing, to refuse to send the Water of Life to their dry and thirsty land. We shall be glad to receive helpful communications on this subject, and we invite contributions towards the support of these Nestorian Christians while in England.

Mr. Salter, Missionary to the Asiatics in London, will gladly answer any inquiries respecting the deputation. His address is, Asiatic House, West India-road, E.

CHELTENHAM.—The Rev. H. M. Barnett writes:—A good Christian agency has during the past few months been carried on in a populous and needy part of High-street, Cheltenham, in a room lately turned into an undenominational Gospel Hall. The Lord's favour and blessing have been manifested most graciously there in the ingathering of many souls during the whole time of its I returned to Southampton to find that the work of the Evangelization Society at the Gospel Tent, Oxford-street, is being prosecuted with much vigour and success, the interest being remarkably well sustained and wide-spread.

Editor, Southampton.

H. M. BARNETT.
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ON THE OTHER SIDE.

From a long communication addressed us by a fellow-passenger in the *Spain*, we gather that God heard prayer and granted our beloved brethren Moody and Sankey a most quick and prosperous voyage of eight days and nineteen hours. On Friday, the 13th, Mr. Moody was well enough to let his voice be heard on deck, and after the singing of the hymn, "Shall we gather at the river?" his old stirring tones were discernible amid the splash of the rising and falling wave, lifting up the cross of Christ.

At the close of the voyage a gloom was thrown over the ship by the sudden death of a young naval officer returning home. "Praise God" was sung on deck before reaching the shore, and then came greetings from well-known brethren, who, glad at heart at what God has done by their countrymen in our land, are more than ever ready to bid them welcome in the name of the Lord, and invite them on to still further exploits. They enter now, we trust, on two months' rest, and during that time will be glad to hear from fellow-workers and young converts of the dealings of God with them.

THE NORTH-WEST AFRICAN EXPEDITION.

AFRICA has been the field of missionary labours for many years, but the climate and other difficulties have considerably retarded the progress of these missions. Perhaps the most successful pioneer of Christianity on the West Coast is Bishop Crowther, who penetrated these regions further than any other. The great drawback to the introduction of Christianity in Africa is the want of a highway into the interior. Dr. Livingstone was well aware of this, and his idea was to establish some line into the centre of the continent; and until this is accomplished in some satisfactory form, we cannot look for much change for the better. The cruelties which are committed with impunity in these regions are such as to pain every Christian. Slavery with all its horrors is still carried on with vigour, notwithstanding the endeavours to suppress it; and the evils of the slave trade are, we think, even less terrible than the sacrifice of life through superstition and for the cupidity of the native princes. Every effort should be used vigorously to put an end for ever to this sad state of things in Africa, and every practical attempt should surely receive the co-operation of every Christian.

The most practical and feasible plan that has yet been proposed for opening up Africa to the introduction of Christianity and every other good influence is that proposed by Mr. Mackenzie, and energetically supported by General Sir Arthur Cotton and other distinguished personages. This plan was lately discussed at the Mansion House, under the presidency of the Lord Mayor, and supported by a number of influential men. The Lord Mayor expressed himself in favour of the project, and intimated his willingness to receive subscriptions towards carrying it out.

The proposal is to open up North Central Africa from the north-west coast directly opposite the Canary Islands. The geological structure of the portion of the western desert of Sahara, which would have to be crossed, favours the scheme, since a great tract of these regions, known as El Juff, or the great hollow, is considerably below the sea level, and was at a comparatively modern epoch covered by the Atlantic and formed a portion of that ocean. It appears that depressions of this nature are not uncommon in the Great Desert of North Africa. There is one of similar character situated behind the Gulf of Cobes, which is 170 feet below the level of the Mediterranean sea. This basin was surveyed by the French. Extending from the basin called El Juff there is a dry channel called the Belta Valley, which it is supposed formed the channel between El Juff and the Atlantic. The ocean is prevented from flowing into this depression by a sand-bar across the entrance of the Belta. This bar of sand has been accumulated by the current which sets in direct on the coast. If this were removed, the

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waters of the ocean would fill their former bed, establishing a direct water communication with Timbuctoo in the interior of Africa.

Engineers say that it would be easy to accomplish this, and it is now proposed that an expedition should be sent out to survey these districts and get levels and other information necessary to give the scheme a practical form. There are important points in favour of the plan: e.g., the people inhabiting these regions are peaceful, and anxious to hold communication with Europeans, while the climate is very healthy, and the distance from England is only about 1500 miles to the mouth of the Belta, and from that point to Timbuctoo is only about 800 miles, thus making the distance from England to Central Africa 2300 miles. If once an opening were made into these regions, the blessings would be immeasurable. It seems as if the prayers of good people and cries of the oppressed sons of Africa had reached God's ears, and that His appointed time for delivering the dark children of Ham from the yoke of slavery has come, and that our generation will see the redemption of that continent.

A fund is now being raised at the Mansion House towards the expense of the North-West African Expedition, and we hope that everyone will contribute to such a laudable object, which, if accomplished, will open the doors of Africa to the glad tidings of the Gospel of our Lord. Her Majesty's Principal Secretary of State for Foreign Affairs has sent instructions to Her Majesty's representatives at Morocco and Teneriffe to give every proper assistance to this expedition.

We shall be happy to forward any contributions entrusted to us for this important object. The office of Mr. Archer, the hon. secretary, is Norgrove-buildings, Bishopsgate-street Within, E.C.

MISS CORTIS'S WORK AT WORTHING.

(SPECIAL.)

DEAR FRIEND,—Will you permit us to plead with the Lord's people for the speedy completion of the Worthing Mission Hall and British Workman? We find that the amount you named last week is not enough, as it will require £400. Our esteemed friend Miss Cortis has laboured there quietly and unostentatiously, in season and out of season, for years. We, in common with others, have seen and taken part in the work, and most gladly bear testimony that it is of the Lord. Your own columns have borne witness from time to time to the same truth.

As Miss Cortis is about to be married, will not the readers of *THE CHRISTIAN* combine, and hand over to her the buildings free of debt as a wedding present? This matter can easily be accomplished if there be first a willing mind. We cannot, like Artaxerxes of old, "make a decree" that "it be done speedily" (Ezra vii. 21), but we trust we may be allowed to use the exhortation of St. Paul, "Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. vi. 2).

We will only add that we shall be happy to receive contributions, and you have already expressed your willingness to do the same.

Yours in Gospel bonds,

REYNOLDS MORROW,

GAWIN KIRKHAM.

Conference Hall, Millmay-park, N., August 28, 1875.

PORTSMOUTH.—A tent, lent by Mr. Russell Hurditch, has been doing good service at Portsmouth. There has been a large and regular attendance, and some souls saved. Mr. Dowkott will be glad to have the help of any labourer going in that direction; and also of tracts and books for the troop-ships, which begin their voyages next month. Address, Mr. George D. Dowkott, Her Majesty's Dockyard, Portsmouth.

TRACT-DISTRIBUTION IN GERMANY.—Mrs. Princep writes:—My Bible-carriage at Creuznach is going a pilgrimage to Mainz, Frankfurt, &c., and I need any amount of tracts—a million at the very least. The colporteur has distributed some 30,000 already this season, and by next week will have cleared out many more thousands at the Creuznach Fair; and it is such a needful work, for never did I see people more hungering and thirsting after food for their souls than they are. I have just returned from Germany, so can testify what it is. Pray help me if you can, and ask the Lord to bless the Bible-carriage. I have four decks painted on it in German. M. R. PRINCEP.

TEMPERANCE CAMP MEETING IN AMERICA.

SEA CLIFF is a delightful summer resort on Long Island Sound, twenty-seven miles below New York city. Here a company of Christian gentlemen have erected a fine hotel, a very extensive tabernacle for religious services, and provided everything for the comfort and enjoyment of those who desire to get away from the noise and confusion of city life; but whose consciences will not permit them to go to the fashionable watering-places where rum-drinking, horse-racing, card-playing, gambling, and dancing, are the order of the day. Here, on July 13, a National Temperance Camp Meeting assembled. To this meeting every kind and character of temperance organization was invited; we are glad to be able to say that all were represented, and that throughout the six days' convention, harmony and Christian forbearance prevailed.

It was the united testimony of all the speakers that prohibition and prayer must go together; that while it is the proper business of men to vote and see that the laws are not only enacted but enforced, it is the duty of the women to pray to God, and in the name of Jesus persuade rum-sellers to cease from dealing out the deadly poison, and rum-drinkers to desist from imbibing that which ruins soul and body.

Rev. Dr. Boardman and wife, who had only just returned from England, where they have been sojourning for two years, were on the ground, and added much to the interest by holding two meetings each day for the promotion of holiness. These meetings were the centre of attraction throughout the week, and were greatly blessed and owned of God. Many persons gave testimony to the strengthening and teaching power of these meetings.

One day of the Convention was set apart for reformed men. This was regarded as the best of the proceedings. The stories of these men were indeed marvellously thrilling, and show truly that the days of miracles have not passed. From the speeches of these men we make a few extracts, but the heart of what they said, no man can put on paper.

Mr. Murphy, of Maine, who in his boyhood home in Ireland became a drunkard at the early age of thirteen, was the first to speak. His history is most thrilling, and, at times, heartrending. He was converted while in gaol, and pardoned by the governor of the State; his wife soon after died of a broken heart, and left him with six small children to take care of. He is a most earnest Christian, with a warm, noble heart. During the past ten months he has been lecturing in the State of Illinois, where he has organized thirty-five reformed clubs, and 35,000 have signed the pledge under his pleadings. He is the President of the Reformed Men's Clubs of the New England States, which number over 60,000 men on their roll.

Mr. Jerry McCauly, who now has charge of the Water-street Mission, said: The John Allen meeting was called an excitement, but it was a glorious kind of excitement, and one that caught me. There was not a bigger drunkard in the world than I was. I had no hat; no coat. A good Samaritan came and found me. He followed me until God converted me, and then my good Samaritan brother gave me over to God to be kept, and He has kept me ever since.

Mr. Clark said: I was born in England. I led a bad life there. I came to this country at twenty years of age, and after drinking and gambling for a long time, I fell into the hands of the blessed women in Newark, N.J., and through them I was saved from drink.

Mr. Suits said: I was a drunkard, out and out. I was thrown aside as being of no use. Many times I have been carried to gaol on a cart. My own brethren had cast me off. No one cared for me. When the sisters heard of me, they sent a messenger for me. I went to their prayer-meeting, and oh! how they prayed for me. They called me brother, and that broke my heart. I offered to sign the pledge, but a lady said, "Sign yourself a way to Jesus." I did as she told me, and oh! what blessed results. I stand here a free man.

Col. Hay was then called for. He said: I am by profession a lawyer. I am also a reformed man; but I will not send your hearts by telling you of the awful depths to which I had fallen. Everything was done for me that devoted friends could do, but of no avail. Horace Greeley did all that he could do to induce me to be a man. Finally, as I told you last night, I was picked up in the streets, and sent to the hospital. God bless those noble, devoted, consecrated women, for the grand work they are engaged in!

The Sabbath-day's services were enhanced in by what the Methodists call a love-feast. Here Baptists, Congregationalists, Episcopalian, Methodists, Presbyterians, and Quakers, in

two-minute speeches all united in telling what the Lord had done for them. This meeting began at 8.30 o'clock, and so great was the interest, that frequently half-a-dozen or more men and women were on their feet at one time, and when the hour for the ten o'clock meeting arrived, there were scores still anxious to tell of the loving-kindness of their Master.

Mrs. Anna Wittenmyer, editor and proprietor of the *Christian Woman*, and President of the Women's National Temperance Union, was introduced as the first speaker for the morning service. She began by saying: There is only one remedy for sin, and that is the Gospel of Jesus Christ. Yesterday, looking upon the reformed men as they stood upon this platform, telling of what God had done for them, we said, "Surely the days of miracles are not passed; Christ is still picking up the leprous souls and making them heirs of God." There was a time when we did not look to God to deliver us from this evil, but by ridicule and sarcasm we tried to shame men into a better life. Oh, how utterly we failed in that effort, and men staggered by us, led on by their passions, tramp, tramp, to a drunkard's grave! To-day, while these services will go on, there will be dug in this country 200 pits, into which will fall as many besotted men. The thought of these facts has caused the women of this land to appeal from the courts of earth, where we have been defeated so many times, to the high court of heaven, where we have an Advocate who has never yet lost a case. This divine inspiration came down upon the women of America like a pentecostal baptism. This very day there is going up a column of prayer as broad as the Continent of America. I love to follow that column as it is borne on angel wings to the ear of Him who said, "O woman, great is thy faith."

While our brothers are talking (for you know we have nothing to do with politics), we are praying. This is all our army. We are praying, they are voting. Prohibition and praying go together. The people of this nation must stand up for the Bible in our schools and against the desecration of our Sabbath. Already there is an effort being made for a free Sabbath in Philadelphia during the six months of the Centennial. Already the Centennial Committee are negotiating with a beer company in New York who are to pay \$50,000 for the privilege of selling beer on the grounds during the Centennial.

Now I wish to talk to the mothers. Some of you are holding in your arms the pure child whose feet have not yet gone astray, but very soon they will go out, and they must go right by these saloons. How do I know but my boy may fall, and go down into the slums? The 60,000 who go down every year were once just as pure as your babe, and the prayer of their mothers would not stop them. You do not know but that you are nursing a murderer. You may not be personally interested in this movement now, but the time may come when you will pray some woman to go down among the denge of creation, and there, lifting up your son, call him brother. What do you say to those women who stay at home until they have no homes? What do you think of those wealthy women who remain in their elegant houses, encased in their fine dresses and costly silks, and who are dying of broken hearts? Far better that they should go out and try to save somebody.

She then related a most thrilling account of a family who in Cincinnati were saved and converted through the efforts of one lady in an hour and a half, and closed by saying: I beseech you, do not say anything against this women's movement. If you cannot say anything better than that, keep still, and see the salvation of our God.

Mr. Francis Murphy, of Maine, a reformed man, was the next speaker, who occupied a little over an hour in telling the story of his own life. During the recital of this wonderful story, almost everyone in the great audience was in tears.

The afternoon meeting was addressed by Miss Francis E. Willard, formerly Dean of the Women's College at Evanston, Illinois, and who gave up a salary of \$2500 per year to enter this work, without money and without price. But we have only space for a few extracts from the closing speech of the evening service by the President of the Convention (Rev. W. H. Beale), who spoke for one hour and forty minutes, and then closed the Convention with a half-hour devoted to short prayers.

Mr. Beale took for his text these words: "And the Lord said unto Moses, Speak unto the children of Israel, that they forward." This women's movement can count the

CONVERSION OF OVER 8000 RUM-SMELERS.

It is now only eighteen months since this inspiration came to our women, and twenty States have their temperance

unions. Here, at Sea Cliff, we see the result of this baptism, where for six days we have held these glorious meetings. Mr. Boole next considered the objections that are made to this temperance movement, and closed by saying: There is not a single foundation-stone in our Government upon which you can build a thing that is sinful. A new dispensation has been given to the churches, because this liquor traffic has become a consolidated evil. It has planted itself as a Gibraltar in the midst of our republic. God says, Go forward. The Church says, Give us a bridge. But God never shows any bridges. He says, Go forward. His way is a marvellous way. His people are to walk by faith, not by sight, and through faith we are to obtain a victory. God is always between his people and the enemy. The enemy said, We will gather great spoil; but God speaks, and they all go down together. E. J.

Brooklyn, July 20, 1875.

TWELVE MONTHS' WORK IN SOHO.

Your readers who kindly assisted us a year ago in transforming the Home Rule Hall in Grafton-street into a Mission Hall, will doubtless be interested in the results of a year's work in that fearfully wretched and drunken neighbourhood.

We have had congregations. The streets are teeming with poor degraded people at all times, so that in the open air it is always easy to get a crowd; but in the hall, as well, we have had many thousands of these needy souls. I wish the congregation could be photographed some evening, for surely the array of faces marked so distinctly with sin and sin-begotten sorrow would appeal more loudly for help than any words one can use. The service has never been held without the presence of some partially intoxicated persons, and yet the attention of the congregations is all but perfect, and there has never been a serious interruption, with one exception.

And the word, thank God, has been with power. At most of the services anxious inquirers have been pointed to Christ. Commencing with two or three helpers, who walked miles night after night to be there, we have now got a force of about forty on the spot, who delight to do all they can for the salvation of their neighbours, some twenty of them having spoken in public already for Christ.

Eight services are now held weekly in the open air, and eight indoors, the poor not only doing their utmost in their leisure time to make these meetings effective, but raising more than £25 per annum towards the expense of the place, which costs in all some £150. The poverty of the people and the fearful spiritual need of the district constitute, we think, a special claim upon all who care for the "devil's castaways."

Mr. Booth still continues lame, though much better. Mrs. Booth still needs our prayers for recovery of strength.

G. S. RALTON,

Secretary Christian Mission (Rev. W. Booth's).

CHRISTIAN VISITORS TO WESTON-SUPER-MARE may be interested to know that there is a weekly meeting every Tuesday afternoon at 3.30 on the "Christian Life," at Mildmay Lodge, conducted by the Rev. W. and Mrs. Bradbury.

HOUSE OF FAITH.—We omitted to mention in our last issue that a Home for the cure of disease and sickness of all kinds by Scriptural means was opened recently at 6, Tower-street, Hackney, London, E. The Home is under the superintendence of Baron Karl Andreas. Prayer and anointing with oil are the only means employed. During the few weeks that have elapsed since its commencement, Baron Andreas writes that several sick ones have been restored to perfect health, and much blessed in soul. We understand that the accommodation afforded by these premises is due to the liberality of the Hon. Cowper-Temple.

A correspondent writes:—"I have just been over to the Faith House on London Fields, which was opened about three weeks ago with a meeting for special prayer and a short address from Lord Radstock. The house is a large airy one, and conveniently situated close to the London Fields Station. There are at present only few patients in the house, but the Lord is working. One man who was suffering so severely from rheumatism that he could hardly sleep at all for many months, is now free from pain, and daily gaining strength. Baron Andreas is glad to see anyone for prayer on Tuesday or Friday mornings from 10 to 12.30. He has no doubt of the Lord's power and willingness to heal all who come to Him in faith, and has given himself up to this work, resting on the assurance 'These signs shall follow them that believe—they shall lay hands on the sick and they shall recover.' And the Lord is blessing him and honouring his faith, and, doubtless, will do so still more when our faith is stirred up to ask and expect great things, for 'if two of you shall agree as touching anything that ye shall ask, it shall be done for you of my Father which is in Heaven.'"

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AMONG THE HOP-PICKERS.

DEAR SIR,—In making an appeal for tracts, books, and hymn-papers for hop-pickers, I desire to thank those of your readers who so kindly responded to my appeal for the same purpose last year. It may be interesting to them to state that we visited upwards of fifty different hop-gardens, with an aggregate of at least 1800 bins. This would represent, I should say, several thousand souls, to all of whom we gave books, &c., which very few refused or tore up.

We were privileged to have a meeting during their dinner-time, in many of the gardens, on the week-day; sometimes having three or four hymns in succession, and a very few words at the close. At other times the way was open to sing and speak for nearly three-quarters of an hour, and even then the people were loth to move.

On more than one occasion we have seen the dinner covered over as soon as we began singing, and not touched till we left. One man, the foreman of a garden, where we had a meeting of about 200 men, women, and children, told us, only a week or two since, that the effect of our one visit to that garden was felt all through the season. "The Great Physician," "Gates ajar," "Jesus of Nazareth," and "Safe in the arms of Jesus," seemed to make great impression on the people; and we doubt not the harvest-day will reveal the result. We should like to be able to give all the people we come in contact with this hop-season the hymns we sing; and we should like to be able to have a tea in three or four different districts before the season closes." As the time is short, and labourers few, and as we desire to reach out and scatter freely the good seed, I trust we shall have a liberal supply of tracts, &c. I am, dear Sir, yours,

Sticks-green, Hildenborough, Kent.

G. GILLINGHAM.

(Prov. x. 4; xi. 25, 26; xxiv. 11, 12; Colossians iii. 23.)

N.B.—The gardens we visited last year were in the neighbourhoods of Hadlow, Tunbridge, Chiddingstone, Plaxtol, Edenbridge, and Penhurst.

[We have communications from Mr. J. J. Kendon, of Goudhurst, in Kent; and also from Mr. Bransby and Mr. Chinn, of Alton, Hants, who from year to year do good service among the hop-pickers. These are chiefly the poorest of the poor, and as much in need of Christian kindness and the good tidings of the Kingdom of God as any class in our land; and we shall be delighted to help their helpers.—Ed.]

THE ORGAN-GRINDERS.—A Sunday-school teacher desires to stir up other Christians to interest themselves in the poor Italian organ-players, amongst whom he finds a ready ear for the Gospel. Italian tracts, which they greatly prize, may be obtained at Messrs. Groombridge and Sons, Paternoster-row.

SWANSEA TENT.—Special services were commenced at Swansea on Wednesday, the 18th inst., in a large Gospel Tent formerly used in connexion with the Bow-road Hall meetings, and lent to the Young Men's Christian Association by the Tent Mission. It is at present situated in one of the poorest localities in the centre of a dense population, and will be removed after a while to other parts of the town equally in need of the Gospel. The meetings are being conducted by Mr. T. E. Cleworth, an evangelist from the Evangelization Society, of 67, Charing-cross, London, and the Lord is very greatly blessing the work. There was an attendance of no less than 800 people on the opening night; and on Sunday, August 22, at both the afternoon and evening services, such large numbers assembled that it was found necessary to raise the side curtains of the tent, in order that the crowd outside might hear the good tidings. In the afternoon there were present about 1200 people, and in the evening about 1500. Large numbers have remained behind each night to the after-meetings, and many have found Christ. On Saturday, the 21st, a man who had come into the town from a village about nine miles distant, happened to be passing near a band of workers, who were singing in the streets and inviting people to the tent. This was the first notice he had received of the meetings; and, as he had an hour to spare before the departure of his train, he turned in, and was met there by God. He remained behind with the other inquirers in great anxiety about his soul, although he knew that his train had gone. A Christian worker spoke to him, and was enabled to lead him to the Saviour; and he started to walk home at a late hour, rejoicing in Christ. This is just one instance of the blessing that has attended the work.

Since the above was written the work has been continually growing, and the number of inquirers who remain to the after-meetings steadily increasing. One of the most important and interesting features is the large number of petitions for prayer and praise which are continually pouring in. Will all Christian people kindly remember these meetings and unite with us in praise for what God has already done, at the same time praying that the work may go on increasing abundantly!

THINE THE BEAUTY AND THE GLORY.

[GEN. XXIV.]

THINE the beauty and the glory—
 Heir of all things, Son of God,
 Shining round me and before me,
 Lighting all the desert road.

Camels girded for the journey,
 Kneeling, laden, set for home;
 Ah! my heart is gone already,
 Centered there, no more to roam.

Roll afar, thou proud Euphrates!
 Nought can hold me from my hour,
 Where my mighty Guardian came from,
 There, with me, will He return.

Buried in Chaldea's city,
 I had perished with my race;
 But the Steward, sent to save me,
 Met me in his Master's grace;

Asked me for "a little water,"
 Let me quench his camels' thirst,
 Saw in me Bethuel's daughter,
 Her He prayed for at the first.

Oh the errand that He told me,
 Of the Living One who died,
 Of the Father's love and counsel,
 Taking unto Him a Bride!

Nothing, I remember nothing,
 But that Sacrifice and choicé;
 Never music filled my spirit
 Like that penetrating voice!

Could I hear him, "Eliëzer,"
 And for Isaac not be won?
 Oh the *Father* loved and sought me,
 Sent and claimed me for his Son.

Let the token on my forehead,
 Let the bracelets on my hands,
 Prove me now the chosen daughter
 Of the Lord of all the lands.

I will go—I would not tarry,
 Object of that heart's delight!
 He was unto death obedient,
 I would walk with Him in white.

Jewels, raiment, gifts, the Servant
 Brought for me from Isaac's hand,
 Precious things that else had never
 Shone in any foreign land.

I shall see Him in his beauty!
 He Himself his Bride will meet;
 I shall be with Him for ever,
 In companionship complete.

Thoughts of Him are strength and gladness
 What man comes there forth our way?
 "'Tis my Master." 'Tis the Bridegroom—
 Vailed—the Bride is caught away.

And the Servant telleth Isaac
 All the things that He hath done!
 And Rebekah reigns in Hebron:
 Wife of the once-offered One!

British Herald.

CHILDREN'S MEDICAL MISSION.—To keep alive the interest of many young ones who already love medical mission work, and to direct the sympathy of such into practical channels, a Children's Medical Missionary Society has been formed, to which both girls and boys are invited to join themselves. There is work for all. All information, collecting-cards, boxes, &c., may be obtained by applying to the Secretary, Miss Annie R. Butler, 26, Brompton-square, London.

AIX-LA-CHAPELLE.—This town, like others in this part of Germany, is a hotbed of Ultramontaniam. Passing along one of the streets to-day, I read a placard, posted on the door of a chapel in which service was going on, to the effect that all who would join in the prayers now being offered for the rooting out of heretics and other evils would obtain a remittance of a certain portion (I forget how long) of their stay in Purgatory! The chapel seemed pretty well filled, in the middle of a busy day, with the poor blinded victims of the terrible system of Popery.

A. S. W.

MORE HOLIDAY WORK IN LINCOLNSHIRE.

A SERIES of consecration and evangelistic services have recently been held in a large tent (sent expressly for the purpose from Ipswich) at Middle Rasen, Lincolnshire, extending from the Monday to the Sunday evening following. A printed circular containing an invitation to come and hear of a present, full, and complete salvation was freely distributed. About twenty-four services were held. A women's meeting (conducted by a lady), a Bible-reading, a consecration and evangelistic service, occupied each day. In addition to this, there were two children's services, a praise meeting, meetings for prayer, and after-meetings for inquirers.

The services originated instrumentally in the mind of a dear Christian lady, in whose grounds the tent (capable of holding a thousand people) was erected. At the home of this lady, the brethren and sister (severally from Brandon, Ipswich, and Bury St. Edmunds) who conducted the meetings stayed. The results were such as to afford the greatest joy. Not only were there cases of saving conversion, but many dear Christian people were led to see that, to the "willing and obedient" there is a present and glorious possession, which had been looked upon from some self-erected Pisgah with the cherished notion of perhaps being enjoyed on the other side of the grave. The possibilities of faith were clearly pointed out from God's Word, which to many upon their own joyful confession has become a new book.

At the closing meeting the tent was packed. To see the people wending their way from all quarters, reminded one of the Psalmist's words—"Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord" (Ps. cxxxii. 4). The uniform testimony of the brethren, and their wives who accompanied them, was that "This is the best and happiest holiday we ever spent."

R. G. R.

SAILORS' INSTITUTE, ANTWERP.

THE readers of THE CHRISTIAN who have sympathized with, prayed for, and helped towards the erection of our Sailors' Mission Hall and Institute will be glad to hear of the great success which has attended our labours.

Sometimes having to do with bricks and mortar injures the spiritual building; but not necessarily, for I am proving that the secular might become sacred, and the things of earth be transfigured by the light from heaven.

We asked for friends to sympathize with the Gospel Mission in this foreign seaport, to pray for us, to help us in the erection of suitable premises for our work. The following will show if the Lord has heard and answered. In December last enough money had been given to enable the Committee to secure a suitable plot of ground by a part payment. In July we were enabled to begin the building with a fair prospect of covering the first two payments, and completely liberating the land, and what has been received and promised we accept as pledges from God that all that will be required shall be forthcoming. People that we knew not have heard and come to the help of the Lord against the mighty. Ladies who knew nothing about our Mission have interested themselves in a bazaar for the benefit of the brave sailors. Gentlemen irrespective of creed and nationality have bid God-speed to the project. Pastors of some of our continental churches, though some of these churches are very poor, are doing something to help forward this glorious work of evangelization. King Leopold sent us last week, through our Ambassador (J. Savile Lumley, C.B.), a valuable present for the ladies' bazaar, with his best wishes for the many sailors visiting this large port of Antwerp.

The public ceremony of stone-laying will take place on the 20th of this month (September), when our Ambassador has promised to lay one of the stones, and we hope the representative of the American nation will lay the other. These two nations are associated with our Mission, and we wish in every way to foster the spirit of union. We are expecting pastors and other friends from London, Rotterdam, Ghent, Malines, Liège, Brussels, and other places, to take part at our public gatherings on the 20th.

I shall be glad to receive communications from any who might be passing about that time. Many will, doubtless, be present who never listened to a Gospel address. I beg of all who read this letter to pray especially for that day, and our work in this city. And if, after believing prayer for great blessings from God, any hearts should be prompted to give out of their substance towards any sphere of Christian work

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in this city, I trust they will not grieve the Spirit by not joining themselves to our charity.

The building is progressing most favourably. By December we expect the roof to be put on, and the whole furnished as soon as the Lord enables us. Thanks for the £1 just received.

EDWARD W. MATTHEWS, Sailors' Chaplain.
Seamen's Reading Room, Hansatic House,
Antwerp, Belgium, August 21.

THE CHOLERA IN SYRIA.

A MEMBER of the British Syrian Schools has sent us a copy of a letter dated August 10, Mount Lebanon, from their valued native teacher Selim Kessel, who is also President of the Young Men's Christian Association founded some years ago by parties connected with the British Syrian Schools at Beyrout. It has since been affiliated with the Young Men's Christian Association in Aldersgate-street, who lately sent their Syrian fellow-associates a valuable gift of a copying press.

We are glad to find that similar associations have been founded at Damascus and Nazareth, in correspondence with the Beyrout Committee. At this moment, when the fearful scourge of cholera has appeared in Syria, we would earnestly press the urgent entreaty sent from Syria—that we would beseech the Lord to overrule this visitation to the serious awakening of the dead or slumbering churches of the East, and the followers of the False Prophet to seek for a Saviour higher than Mary or Mohammed. Our correspondent says:—

“Our Young Men's Christian Association is just now broken up for the summer holidays. The town-people are now surprisingly dispersed in the mountains because of the cholera which is raging in Damascus, Beyrout, Latakia, Hamath, Antioch, and other places. It has done a fearful work at Damascus and its vicinity, but as yet is not so strong at Beyrout, yet most of its population have fled to the country. They have suffered such trouble and loss of money that the effects will be felt even after some years. The trade is almost stopped. The desolation and emptiness of Beyrout is so striking that you walk from one end of the bazaar to the other and scarcely you find a shop opened or a person or vehicle passing. There are more than forty families of different religious denominations in our little village. The Lebanon Government has made in this and the neighbouring villages a strict quarantine for six days, and in consequence of the death of the young man from cholera close to us, the Paaha has made it to-day yet stricter, so that no one can in any way go in and out of it, and thus we are as in a prison. The poor people in the towns being left out of work, they are suffering very sad distress. It is a solemn chastisement from the Lord. May He open the eyes and touch the hearts of the people to see and feel their yet more grievous sickness, and flee as well from the wrath to come to the loving Physician, even Jesus Christ, who is able to cure their souls as well as their bodies.

“I am glad to tell you that our Young Men's Association was keeping its scriptural and devotional meetings to the last. It was permitted this year, through the help of God, to do some little service to the cause of the great Master in printing and distributing some tracts, holding prayer-meetings in the different houses, visiting among the sick and afflicted, and bearing witness to the truth in the circle of their daily calling. The number is still encouraging. Some of us have suggested to start a monthly religious paper. We find it useful to make the cause of the Society known in Syria, and give the young men of Syria an opportunity to use their pens in a religious direction. Kindly give us your advice. If you are in favour, we shall need your kind help in sending us some English religious papers.

“Our members, who are now scattered far and near, are carrying with them their solemn impressions of the Lord's work and their duties to their fellow-countrymen. They have taken with them tracts for distribution. We have no facilities of despatch, especially during this strict quarantine. We are holding divine service on the Sabbath, which is attended by some Christians and Druzes. May the Lord give his blessing, for it is a good opportunity now, while his hand is stretched out upon the land. Indeed we fully trust that the many Christian members and pupils of our Syrian schools who are dispersed over the country will be made a rich blessing. We have much cause to thank God that our British-Syrian schools are doing a great and blessed work. There are above 1800 pupils of all religious denominations—Jews and Moslems,

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Greeks, Maconites, and Druzes—under thorough Christian training. There are 150 Moslem girls in one school who are learning the Bible and being educated in Christian principles, so that not one of the girls brought up there has been divorced,—so common among Moslems. Then there are the blind schools at Damascus and Beyrout, night schools, mothers' meetings, while the Bible-women—some of the widows once in dear Mrs. Bowen Thompson's schools, and maintained by Mrs. Ranyard and the friends of the Missing Link—are among the most useful branches of the Mission.

“There is a quiet but flourishing work going on among the Moslem harems. There are several houses, and, we trust, hearts too, even among the higher classes, opened to hear the Gospel message. We hope and pray ere long to see a great religious revolution in this land. It seems that the Lord is preparing the way. May He pour his holy Spirit in such abundance as to give a real life to these means and work out a great harvest for his glory; and let me add, ‘Pray ye to the Lord of the harvest’ to send us true, earnest, pious labourers, for the labourers are so few, and yet the fields are white, promising a glorious gathering. We are too few. Will not some true-hearted English men and women come over and help us? Those who have the responsible direction of the work here are sadly over-taxed, bearing almost single-headed the burden and heat of the day.

“Again I say, Come over and help us!”

GOD'S WORK IN NORTH WALES.

FOR the last two months there has been a course of evangelistic work on the Quay at Conway, North Wales, on Sunday nights, and on Thursday nights for children, at which the congregation has increased from 300 to 1000 and 1500, and is increasing. All the Nonconformist ministers have kindly and happily, by their presence, prayers, and sympathy, taken part in these meetings, and contributed much to the success of this outdoor work in obedience to the Gospel—“Go ye out into all the world and preach the Gospel to every creature,” &c. Much good has visibly been done, and several have been savingly brought to a knowledge of the Lord by the instrumentality of these means, which are intended to reach the non-churchgoers, and to bring together all sections of the Church and their flocks into a closer bond of unity of spirit, the meetings being on neutral ground and on totally unsectarian principles, the glory of Christ in the salvation of sinners being the object in view. The services are conducted in English by one from Warrington, Lancashire, and who is there connected with a similar work. It is intended to close all the Nonconformist places of worship here on Sunday night, September 6, all adjourning to the Quay, in return for adjournments from the Quay. “Brethren, pray for us.” A public meeting is about to be called to take steps for the building of a public hall or room for these English services, for a library, reading-room, &c., where THE CHRISTIAN and other such papers may be found on the table, thus affording a greater sphere of attraction to this most delightful, healthy, and romantic town of Conway. Moody and Sankey's hymns are used, and an excellent choir is led kindly by Mr. Hughes, of this town.

THE GOSPEL IN PARIS.

DEAR SIR,—Will you allow me a few lines to thank the friends who have so kindly responded to my letter of last month? The whole sum collected up to this day amounts to something over £280. This includes the subscriptions through your columns and gifts from other sources. As \$600 altogether is needed, we have reached, as you see, the “half-way house.” It is understood that I will find two-thirds and my former church one-third of what is still wanting. Meanwhile the masons and carpenters are at work, in view of the pastor whose name, alas! we do not yet know. Yours gratefully,
Savigny-sur-Orge (Seine-et-Oise), Aug. 26. T. MASON.

P.S.—Allow me to improve the opportunity for reminding our friends in England that the rate of postage to France is threepence for every one-third of an ounce (one-third less than the weight allowed throughout Great Britain). A letter exceeding one-third of an ounce, and bearing but one threepenny stamp, is considered as a double letter not prepaid, and taxed accordingly one shilling, from which the stamp being deducted, there remains ninepence for the French correspondent to pay. As this is occurring constantly, I take the liberty of calling attention to it.

STARVED TO DEATH.

By the good help of the readers of *The Christian* it was recently my lot to intervene between starvation and a young English girl. Just now, within a few yards of our Mission House in Drury-lane, a woman has perished from starvation and exposure, in a fashion that probes our civilization and Christianity to the very core.

Filthy and drunken, ruined and lost from a wealthy family years ago, dragging out a miserable existence, dropping at last in the public street, conveyed by those who loathed even to touch her to the workhouse, where there was just time to let her die under a roof. Ragged, wretched, hopeless, homeless, desperate, starved,—dead!

Without God, having no hope, yet begging in his holy name for a few last crumbs from one almost as miserable as herself, so she passed to his judgment-seat—to hear only, or to bear witness also?

Meanwhile, scarcely a stone's cast from where she sank down to perish, stands our Mission House in Drury-lane, where we have beds, rooms, and many of the things needed to have saved this poor lost woman. Close at hand are public baths. In thousands of Christian homes, cast-aside garments such as she needed to live and hope again. Our beds are untenanted; the baths unused; garments remain in closets; the poor, broken, naked, starved sister, dead and gone to judgment.

Why did we not receive her? Simply because we had no means to provide what she required. We have the shelter and the furniture, but we have no money, and dare not contract debts.

There are, doubtless, others to-day who are sinking into the same condition, but we have not even one penny to buy bread for hungry girl or woman. Our Home is empty, our beds untenanted, simply for lack of means to feed and clothe the tenants, while hundreds of thousands of pounds are being spent in recreation and enjoyment by professed followers of Him who knew well what it was to be hungry and homeless.

It is hard to be always begging; but harder still to have women starved to death at our feet. Surely readers of *THE CHRISTIAN* will not forget, during their holidays, weak, weary, and depressed missions among the ruined and the lost.

8, Percy-square, London, W.C.

C. J. WHITMORE.

AN ANTIDOTE TO INFIDELITY.

MR. C. BRADLAUGH, the Infidel, paid a visit to Deptford last week, and delivered his lecture on "The Limits of Human Thought" in the Lecture Hall. This afforded Mr. Fegan an opportunity he would not let slip; so, after securing the Lecture Hall, he announced a counter-meeting for Monday, August 23, his subject to be "The Limits of Divine Power."

When the time arrived the hall was filled, a large number of those present being men. After singing and prayer, Mr. Fegan said that he felt that, having for the last three years carried on Gospel work in Deptford, and having during that time sought to spread as widely as possible the knowledge of the truth of God, Mr. Bradlaugh's visit ought not to be allowed to pass without a special effort being made to bring before those who had attended his lecture the simple Gospel of the grace of God. He then contrasted the work that Christians were doing with that of the Secularists, and said:—

"I have been out often between the hours of midnight and daybreak, searching for poor friendless lads, with a view to rescue and bring them to our Boys' Home at Deptford; and in my search I have visited some of the lowest lodging-houses in London, and there I have seen the Scripture-reader engaged in his work for God; and as I have walked through the streets, I have seen the female missionary dealing with those of her own sex who had fallen, and seeking to save them from a life of misery. But never," said he, "have I met an infidel out at these hours, ready and willing to afford even temporal help to those who were in need."

After these remarks another hymn was sung, and Mr. Fegan proceeded with his subject, which he divided into three parts: (1) What God has done; (2) What God could do; and (3) What God could not do. He called upon two friends present to help him with the first part of the subject by stating briefly how the Lord had shown his power in saving them. One of three was a blacksmith, who was brought to Christ some two years ago at the meetings in Deptford, and who had previously been most notorious as a drunkard; so that he was known to many present. Following this, Mr.

Fegan read the passage, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believeth" (Rom. i. 16). "Let those who are not ashamed of the Gospel stand up," was the request he then made, and this met with a ready response, scores instantly springing to their feet, as if eager to declare thus their faith in the Lord Jesus Christ. Amongst this number we could recognize many who were saved in the Tent last year, and others at more recent date; those who have been brought to Christ during the past few months in the Lecture Hall, Greenwich; and others, the result of preaching at Deptford. It was a joyful sight for us to see the young converts thus boldly acknowledging Jesus as their Lord and Master, Mr. Fegan then spoke as to "What God could do"—namely, save souls, on the ground of the accomplished work of the Lord Jesus, dwelling with much fervour on the Gospel as "the power of God unto salvation." "What God could not do," he proceeded to show, was to save souls apart from the work of Christ. A few solemn words of warning, founded upon the unanswerable question of Heb. ii. 3, "How shall we escape if we neglect so great a salvation?" followed. A hymn was then sung, and the meeting closed with prayer.

Although many well-known infidels were present, no attempt was made to ask any questions at the close of the meeting, and the marked attention and the stillness, showed how God was speaking in power through his word.

A. G. H.

THE EVANGELIZATION OF AFRICA.

The Freedmen's Missions Aid Society in Great Britain is auxiliary to the American Missions Association of America. These two societies are associated in the great and noble work of educating, in the chartered institutions and other schools of the American Missions Association, about 10,000 of the best of the 4,000,000 of the recently emancipated slaves; and 60,000 more are being taught by those already educated, and sent out from these higher schools.

The Jubilee Singers, now in England, under the care of our two Societies, have done nobly for the cause. By those of like spirit we expect to accomplish great things, to redeem Africa from degradation, war, and the accursed slave trade. With other agencies we must send out large numbers of educated Christian Africans. They are adapted to the climate and fitted for the work.

For this and the Freedmen's Missions Aid Society, of which the Right Hon. the Earl of Shaftesbury is president, was established in 1878. It has done a noble service, and the officers of the Society now earnestly appeal to the thousands of Christ's faithful stewards in this great kingdom to remember in their manifold giving the more than 120,000,000 of the poor, lost, plundered people of Africa, by sending their donations directly to the Treasurer, the Hon. Arthur Kinnaird, M.P., 2, Pall-mall; or to the Corresponding Secretary, Rev. Dr. O. H. White, at 18, Adam-street, Strand, London, W.C.

Y.M.C.A. WORTHING.—Some eight weeks ago a consultation was held by two or three young men in this town to consider the advisability of forming an Association. The matter was laid before the Lord, a room kindly lent at the "British Workmen," and the meetings commenced with seven of its members. Young men were anxiously invited to attend, to study the Word of God, and unconverted ones to seek for salvation. At the second meeting there were six Christian persons present as members, and one young man unconverted. Before the close, God saw fit to convict the unsaved one, and at the meeting the following week, through the instrumentality of an earnest servant of God, a missionary connected with the British Workmen and evangelistic work carried on in Worthing, that young man was enabled to "grasp the Way of Salvation," and now lives to thank and praise the Lord and to write these lines. Since then a second young man has had cause to be thankful for the salvation of his soul through the humble means of the Association. The meetings are all un denominational, recognizing no head or chief, save Christ. Three experience meetings have been held for young converts, in a spacious mission hall; and God be praised! with good results. On Bank Holiday, August 2, an "outing" was organized under the auspices of the Association, when about 250 persons sat down to tea after a pleasant afternoon's enjoyment, the day being concluded by an open-air meeting for Gospel addresses and singing Sankey's hymns. I would request, on behalf of the remainder of the members of our Association—now increased to about twenty—constant prayer for a continued and still greater blessing on our work in this town. To the Lord be all the praise. G. A.

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MAJOR MALAN'S SOUTH-AFRICAN MISSION.

PRAY THE LORD TO OPEN ANOTHER DOOR IN AFRICA.

I wish to ask the earnest prayers of the Church that the Lord will be pleased to open the way into the Bomvana tribe, for the preaching of his name and salvation. This tribe inhabits a very wild and rocky country between the Bashee and the Umtata rivers, and is allied with the Galekas. No missionary has ever lived among them. The Mission Station of Morley, on the borders of the tribe, has been abandoned for many years. The Lord has laid it upon my heart to take to this neglected people "the unsearchable riches" of his Gospel. If a mission can be established in this tribe, it may then be said that there is a Gospel lighthouse in every tribe along the south-eastern shores of Africa from the Cape of Good Hope to the Tugela, the northern boundary of Natal. Hitherto there has been a gap in this chain caused by half the Galeka tribe and all the Bomvanas being without any light of the Gospel, although surrounded by churches. May the Lord permit me to fill up this gap, for the glory of his name.

He has given me the labourers. Three years ago I read in the *Missionary Echo* of a young Englishman in this land who earnestly desired to preach the Gospel of Christ to the heathen. Unable to do so for want of means, he took employment as schoolmaster, and then catechist, in preference to entering Government service. I tried then, but without success, to get him work for the Lord such as he desired. On my return to this land he was "hidden" from me until now, when I thank the Lord for bringing us together. The spiritual darkness of the Bomvana tribe has been pressed upon me much of late. As it was with the Galekas, so it has been with the Bomvanas. "Can I return to my home in England and leave a whole tribe before my eyes dead without Christ?" (Prov. xxiv. 11, 12).

A MOST CRUEL MURDER THROUGH WITCHCRAFT

took place there a few months ago. A father was seized, tortured, and beaten to death in open day because he was industrious and wealthy, and the Chief wanted his property. This seemed to call aloud for the Gospel of Christ. "They say there is a God." "If there be a God." These were some of the words of that poor man when under torture. Does not his innocent blood cry from the ground, not for vengeance from God, but for mercy from Christians on his heathen fellow-countrymen?

The Bomvanas have this claim on British Christians, and especially on the Scotch. They have Scotch blood in them. Two sisters named Campbell were wrecked there, married to chiefs, and their great-great-grandchildren are now in darkness and death! Who will help them? "Ye also helping together by prayer" (2 Cor. i. 11).

My heart was filled with concern for these poor heathens as I was going to King William's Town to the Conference of Missionaries on the 7th inst. At the house of a Christian gentleman I heard the name of the young brother in whom I had before been interested. "A good report" accompanied the mention of his name. He was earnest, humble, and patient: the best qualifications for a missionary. Although educated for three years at Bristol, he was born and brought up among the Kaffirs, and can speak the language like a native, and is well acquainted with their ways and habits of thought. When I asked him if he were willing to carry the name of Jesus to the Bomvana tribe, he replied, that in giving him this work the Lord had fulfilled the lifelong desire of his heart, and answered his prayers for years. We cannot doubt that this is the instrument the Lord has prepared to bear his name to this heathen tribe. His age is thirty; his name is Charles S. Lundall; his wife willingly goes with him. These are the labourers. I commend them and this work to the prayers of the Church everywhere, wherever this paper is read. I shall wait on the Lord in prayer for guidance, asking Him to prepare the way and open the door for us. I shall not go to see the Chief for at least six weeks, as I wish to go forward in this difficult work with the prayers of the Christians of

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the churches at home. Let us remember the Lord's words, and believe that He will keep his promises. John xiv. 12-14. Your brother in Him,
South Africa, July 16, 1875. S. H. MALAN.

"ENOUGH!"

I am so weak, dear Lord! I cannot stand
One moment without Thee;
But, oh, the tenderness of thine enfolding,
And, oh, the faithfulness of thine upholding,
And, oh, the strength of Thy right hand!
That strength is enough for me.

I am so needy, Lord! and yet I know
All fulness dwells in Thee;
And hour by hour that never-failing treasure
Supplies and fills in overflowing measure,
My least, my greatest need. And so
Thy grace is enough for me.

It is so sweet to trust thy Word alone.
I do not ask to see
The unveiling of thy purpose, or the shining
Of future light on mysteries untwining;
Thy promise-roll is all my own—
Thy Word is enough for me.

The human heart asks love. But now I know
That my heart hath from Thee
All real, and full, and marvellous affection;
So near, so human! Yet Divine perfection
Thrills gloriously the mighty glow!
Thy love is enough for me.

There were strange soul-depths, restless, vast and
Unfathomed as the sea, [broad,
An infinite craving for some infinite stilling;
But now thy perfect love is perfect filling!
Lord Jesus Christ, my Lord, my God,
Thou, Thou art enough for me!

FRANCES RUDLEY HAVERGAL.

"SONGS AND SOLOS" IN NORWAY.—A correspondent writes that in visiting Norway it has been a great cheer to him to find a "Mr. Sankey's Choir," where the hymns were sung with taste to an appreciative audience.

SPECIAL SERVICES, DOVER.—It is intended to hold special evangelistic services for a fortnight in the Town Hall and in Wellington Hall, Dover, commencing Sept. 6. Addresses by Rev. W. Haslam, M.A., Mr. Henry Moorhouse, and Mr. Henry Varley. Services in both places at 3.30 and 7.30, and noon prayer-meetings daily at Wellington Hall. A children's service in Wellington Hall, Wednesday, Sept. 8, at 6.30 p.m.

EDINBURGH AND GLASGOW.—After an absence of several years, I am pleased to find that the nightly meetings, commenced at the Carrubbers-close Mission, Edinburgh, about fifteen years ago, are still continued. Earnest workers go out to the High-street, speak and sing, and invite people to come and hear the glad tidings. The daily meeting at twelve in the Assembly Hall is still well attended. On Saturday the meeting was specially for the young; about a thousand persons were present, old and young. The daily meeting in Glasgow is also, upon the whole, well attended. Pray for the good work carried on there.

W. FORBES.

MIDLAND COUNTIES CONVENTION FOR THE PROMOTION OF HOLINESS.—A five day's convention is arranged for prayer and conference on the subject of Holiness, at Nottingham, commencing Monday, Sept. 27. The programme will consist of early morning prayer-meetings; conversational and general meetings; special conferences for ministers and Christian workers; and addresses to business men, ladies, young men, and young women. The meetings will commence with introductory prayer-meetings, on Sunday, Sept. 26, at 8.15 p.m., and on Monday, the 27th, at 7.30 p.m., in the Lecture Hall, and will close with a prayer-meeting on the morning of Saturday, Oct. 2, from 7 to 8.30 a.m. The following will take part in the Convention:—Rev. Charles Graham, Minister of Union Chapel, Shepherd's Bush; Rev. Evan H. Hopkins, Vicar of Holy Trinity, Richmond; Rev. H. W. Webb-Peploe, Vicar of King's Pyon, Herefordshire; Rev. C. B. Sawday, Minister of Vernon Chapel, London; Mr. F. H. Bowker, of London; Mr. T. M. Croome, of Stroud (Chairman); Mr. H. Varley, of London. Rev. J. Mountain will have charge of the arrangements for the service of song. Meeting for ladies will be conducted by Mrs. M. Baxter and Mrs. Compton. Further particulars on application to the Secretaries, Rev. G. E. Thornton, M.A., Rector of St. Nicholas, Nottingham; and Rev. Robt. Dawson, B.A., St. Ann's Well, Nottingham.

NORTHAMPTON.—UNION SERVICES.

A VERY gracious work of God has been going on here during the last three weeks, and is still continuing. A committee of laymen, belonging to the different Nonconformist churches in the town, took the Circus, and arranged for a week of special services. Much preparatory prayer was offered in private and at the weekly services in the different chapels. The services commenced on Saturday evening, August 8, with a united prayer-meeting in Commercial-street Chapel, conducted by Mr. A. J. Round and Mr. J. M. Smith, and about 500 persons were present. Early the following morning (Sunday) a large meeting was held for Christian workers in the Circus, and in the afternoon a children's service, when the building was crowded to suffocation. A subsequent meeting was held in Portland-street, opposite the Union Schools, to avoid disappointment to those who could not obtain admission to the Circus, and in order to allow the Union children an opportunity of listening to the services. In the evening the Circus was again packed in every corner, the dressing-rooms being prepared as inquiry-rooms. The following four days the meetings were held at 7 a.m. and 8 p.m. in Commercial-street, Princess-street, Gold-street, and Doddridge Chapels, and each night at eight in the Circus. These services were all conducted by Rev. Archibald Brown, of the East-end Tabernacle, assisted by Mr. Smith (who sang solos from Mr. Sankey's hymns), and an efficient choir of young people. The congregations were very large at all the daily services, increasing from about 500 to 900; but at the Circus each night numbers could not gain admission, and on Wednesday an overflow meeting filling the Iron Church was addressed by Mr. Brown after he had conducted the meeting in the Circus. The services of this week will not soon be forgotten; the ministers who surrounded and helped Mr. Brown, and their people, were greatly quickened and blessed. Large numbers of requests for prayer were sent in at each service, and some of these have been answered, and requests for praise have been made for blessings received.

Many entered the inquiry-rooms in a state of anxious distress, and were directed to a loving Saviour, and "a great number believed and turned unto the Lord."

In compliance with a very widely expressed desire, the Committee decided to continue the services. The services of Mr. Round and "Ned Weeks" were secured for the Sabbath. The latter was kindly spared by his employer to have a holiday for a week, and by the same kind permission we have been favoured with his services for three Sabbaths. A second week of early prayer-meetings, and the Circus at night, brought no abatement to the attendance and interest of these blessed meetings, or to the number of those who have sought and found the dear Saviour of sinners. Brother Weeks is a hard-working man, having strong faith in God, and a remarkable adaptation in reaching the working-classes, whom he has been engaged in visiting at their houses during his visit. His personal contact with the rough infidel class of this town has been attended with the power and blessing of God's Holy Spirit. Many trophies have been won to "My Jesus," as he speaks of the Saviour; and it has been very delightful to see numbers of this class follow him to the services, out of whom the evil spirit has been cast, and who come "clothed and in their right minds." The young seem equally attracted to him, and his visit has been made a blessing to all who have entered into this gracious work of God. Many interesting things might be told of Brother Ned's interviews with infidels, and of the effective way he has of dealing with them.

At the first service conducted by Rev. A. Brown, a young gentleman who had come from Leeds was led to accept Jesus as his Saviour. His mother wrote to him saying, she had been impressed that his visit to Northampton would be a crisis in his history, and so it proved. The following day he wrote to her, informing her of the happy circumstance of his conversion, and inviting her to come over, and it has been a great pleasure to us to see that mother in our midst for some time, rejoicing with her son in the "great things which the Lord has done for them."

The results of this glorious work were brought more fully into view on Thursday evening last, when a "praise meeting" was held in College-street Baptist Chapel. About 1400 people were present, the new converts being principally accommodated in the front central pews. The meeting was presided over by Rev. W. Allen, Wesleyan minister, aided by Revs. Messrs. Spanswick and Stent, and Messrs. Singleton, Darby, Mason, Starmar, and others. Mr. Sankey's hymns were sung with a heartiness and power which reminded us of Camberwell Hall.

Many notes of praise were sent in, acknowledging God's mercy in answering prayer.

"Ned Weeks" led the testimonies of the new converts by telling the remarkable story of his own conversion, and a large number followed in brief, decided, and grateful words, in which they stated the fact of having found Jesus, and of receiving the Holy Spirit's witness to their adoption into the family of God.

Two cases might be particularly referred to. A man, having a Christian wife, attended a crowded meeting, after which he could not sleep, and rose early to have a quiet walk on the racecourse. "Ned" felt in the early morning a similar disquiet, and rose and went for a walk, and was led also to the racecourse. The man hailed him, saying—"I have been longing to see you. I could not rest, and felt I must go out for a walk on the racecourse." "Ah!" said Ned, "I see why my Father has sent me here. Come, let us have a quiet walk and talk about it." He found the man anxious about his soul, but trying to save himself. "Now," said he, "you are trying to spell hard words, and have not learned your alphabet. See, you have first to learn your alphabet—'Seek first the King-dom of God and his right-eous-ness,' &c. Now, you have to learn this first." He led him to see himself a lost sinner needing only Jesus, and then called upon him to accept Him. The man hesitated. "Ned" said, "Once in your life, when you were married, you had to say 'I will,' and until you said that you could get no further. Now you must say 'I will' to Jesus, and you cannot get any further until you do. Now, if you will have Christ as yours, say 'I will.'" "I —," said the man. "I will," said "Ned." "I WILL!" said the man, and burst into tears. "Oh!" said he, "I see it now. I do trust in Jesus, and He is mine." "Yes," said "Ned," "you are married to Christ now;" and he went home rejoicing. And at the meeting he showed how delightful the peace and joy of God's Kingdom were in his soul.

The other was the case of one of Bradlaugh's disciples, who drew a striking contrast between infidelity and Christianity. He said, "I have heard many orators, but no man ever drew a tear from my eyes until I heard Archibald Brown at the Iron Church. I went up the middle of the street, that my 'pals' should not see my swollen eyes. Now I have found the Saviour, and He saves even me, and I mean to stick to Him. My workmates have heard of it, and I am glad they have. I am not ashamed they should hear of it. They will watch and try me, but He will keep me to the end."

The work is still going on. Many young people have found the Saviour. To God be all the glory. WILLIAM ALLEN.

[It would tend to their greatly increased usefulness, if those ministers who at present confine themselves to pastoral work would adopt some such plan as Mr. Archibald Brown, who for years has devoted Tuesday and Wednesday of each week to evangelistic work in the provinces, while his people pray for him at home.]

GOOD NEWS FROM CALCUTTA.

THOSE who followed the Rev. A. N. Somerville with their prayers during his Indian tour will read with joy the following extracts from private letters just received. I may explain that the breakfast which is given every Sabbath morning to degraded Europeans, was commenced by the young men in Calcutta after hearing from Mr. Somerville of the good accomplished by this means among the poor of Glasgow; the account of the meeting is by a Scotch lady who has taken a great interest in the work since it started. Mr. J. H. Hubbard, the writer of the second letter, is in business, and acted as secretary of the Young Men's Christian Union formed in Calcutta at the suggestion of Mr. Somerville; the meeting referred to by him was one of educated natives. Let us thank the Master for what He has done, and continue prayer for yet greater things.

Calcutta, July 27, 1875.

On Sunday we had a splendid breakfast in the hall of Bow Bazaar; seventy-nine fed, not counting children. Mr. B— was quite overcome at the increase since he last addressed. The men listen for life. There was my poor man of the previous Sabbath's conversion drinking in every word. He brings his children to every meeting. At the evening evangelistic meeting we had a wonderful time. There were 125 in the small place. General Leitchfield gave the most simple of addresses, just telling two stories within the range of his own experience. He held an after-meeting; while silent prayer was made, the anxious who wished to leave sin for Christ were invited to the front chairs. When I

raised my head; three strong men had come forward and taken their places beside other three who had remained in the front row, anxious. 'It is a great testimony when they confess by rising and coming to the front. General Leitchfield and others dealt with these men. I went to the back, where there were still a number hovering about, including some Baboo, i.e., educated natives. A Scotch Church poor man, who knew many things, was enabled to accept Christ and return thanks. Then I found the man who had been in darkness for days, and whom Mr. B— and I had failed to help. He was willing to be talked to by another poor man, so I brought my rejoicing friend to him to tell his simple story, and turned to a young Catholic sighing for Christ. He needed a lot of reading, to and teaching, but clearly and with all his soul accepted Christ as his sufficient Saviour and returned thanks. "When he had got two Gospels in large print, and a hymn-book (by request, on account of the hymn, "Wash all my sins away"), I turned to my "rejoicing friend," and asked him what had become of the man he was to talk to. Brimming with joy, he said, "The man is away, so happy; he got light in no time." This convert of one week had accomplished what we failed to do. Jesus of Nazareth is more than passing by, He is standing still and saying "What wouldst thou?" On hearing of Mr. Hubbard's really wonderful Sunday night with the Baboos, the words of Elijah to Ahab (1 Kings xviii. 44, 45) rushed into my mind. The "rain" is already remarkable. Last week there was quite a harvest of souls at the special services. A Baboo choir is being trained to sing Mr. Sankey's hymns.

From J. H. Hubbard, Esq. —

Calcutta, July 26, 1875.

I could not help thinking last evening of the deep joy that would have filled dear Mr. Somerville's heart if he could have seen the perfect sea of faces assembled in the "Great National" to hear of Jesus of Nazareth passing by. The place was filled upstairs and downstairs, and scores must have been standing in the doorways and passages. I have no correct idea myself of the attendance, but several told me that there must have been upwards of a thousand present (educated natives). As I spoke to them of Jesus my inmost soul yearned over them, and God helped me to give the message of salvation. At first we were impeded, as the key of the gasometer broke, and we were unable to turn the gas on. While waiting we sang "Sowing the seed" and "Whoever heareth." The service then went on. At the close, as the men walked away, we sang that stirring hymn "Hold the fort." We had a small harmonium, at which Mrs. McDonald kindly presided. That so many hundreds should come—many, I am told, from Serampore and other distant places—and listen most attentively to all that is sung, read, and spoken about the Christ, is surely a token for good.

Glasgow, August 26.

J. S.

The Christian TRACT FUND.

APPLICANTS FOR TRACTS.

- Charles Guiney, Army Scripture Reader, 29, Strada Marrahit, Malta.
 Rev. H. M. Barnett, Ebenezer, Southampton.
 F. Millar, Napier-place, Lennox-street, Birmingham.
 George Mace, 36, Gloucester-street, Queen's square, Bloomsbury, W.C.
 Mrs. Prinsap, No. 1, Studios, Campden Hill-road, Kensington, W.
 Henry Wray, 6, Paley-street, South Eston, near Middlebeugh.
 Rev. J. P. Gardner, Bishop Ryder's Vicarage, Sutton-street, Birmingham.
 E. Braithwaite, Loftus Station, Saltburn-by-the-Sea.
 F. P. Gough, 29, Moor-street, Birmingham.
 Samuel Tavett, Broad-street, Hinckley, Leicestershire.
 Miss Fieldwick, 36, King Edward's-road, Hackney.

THE EXPLOSION AT BARCELONA.—Mr. G. Lawrence writes:—Among the victims of the terrible explosion of the *Express*, which took place at Barcelona, are some of the parents of boys in our schools. Some are left orphans; the father of one is in our hospital. Brethren at Barcelona ask for special help for these poor children.

OXFORD.—A representative meeting of evangelical Christians has been held here, and a committee formed, consisting of the ministers of the city and a considerable number of other believers, to arrange for evangelistic services during the winter months. You will also be glad to hear that we are just about to commence a daily noon prayer-meeting. The Lord is just now greatly blessing the ordinary work of our churches here, and in that to which the writer belongs we are constantly having fresh cases of conversion. Thus the Lord is preparing his people for a great and, I believe, a glorious revival. Will you pray for Oxford, so unbelieving and so superstitious?

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MAJOR COLE'S SERVICES AT LIVERPOOL.

THE Committee of young men who superintend the meetings at the Circus desire to express, through the columns of *THE CHRISTIAN*, their gratitude to God for the visit of Major Cole and his family. The blessing of God on the services held by these friends has been most manifest. The interest increased as they progressed, and after they became known the audiences were always large. For the Sunday evening meetings the Circus latterly proved too small. The use of Victoria Hall was consequently obtained, and at the farewell service on Sunday, Aug. 22, the congregation numbered fully 7000.

The meetings have been largely attended by the working classes of all grades, including many of those who, unaccustomed to enter any regular place of worship, yet feel themselves quite at home in such a building as the Circus. Major Cole has been most successful amongst this class. It is not philosophy or logical argument they require; they need to be *won* rather than *convinced*, and Major Cole has the simple, loving earnestness which draws such hearts.

To Mrs. and Miss Cole the Committee also feel under a debt of gratitude. The assistance they rendered in the singing was a great gain, and they also took charge of the inquiry-meetings for women, held in the committee-room at the close of each service.

Major Cole's work among the young men, a special meeting for whom was held each evening at 8.30 p.m., has been very marked. His manner was calculated to gain their confidence, and he eminently succeeded in doing so. He conducted the meetings in an easy, informal way, varying his style according to circumstances, usually closing with an earnest appeal for decision. As many as fifty have sometimes remained for conversation, and several cases of great interest have been dealt with, including more than one of young men who were returning prodigals in the literal sense of the word.

Major Cole has now gone to Scotland for rest, but will probably resume evangelistic work in a few weeks; and his friends in Liverpool commend him and his family to the sympathy and prayers of the Christians, in whatever places they may labour.

Liverpool, Aug. 23.

NOTICES OF BOOKS.

'THY WILLINGNESS OF GOD: AN ENCOURAGEMENT TO FAITH. By Rev. J. G. RAINSFORD. *Partridge.*—We believe this is the work of a relative of the well-known minister of London, whose name he bears, and whom he succeeded in the ministry of the Gospel at Dundalk in Ireland; and the same vein of sterling, sober, honest truth, which characterises the ministry of Halkeinstreet Chapel meets us in every page of this book. The author's object is to show Christ's willingness to save; and as he unfolds the Word of God in a way that betokens no mean scholarship, he has produced a book which, though small in size, is large in worth. We wish it an extensive circulation.

FOUNDATION STONES. By the Rev. HELY H. A. SMITH. *Hunt.*—This book has a great advantage over most of the religious books of the day, in that it is full of Scripture; and with no small ability does the gifted writer exhibit some of the deep things of God as set forth in the Word of God. Truth is mingled with experience in a way that attests the author's knowledge of "the School of God."

LECTURES ON THE BOOK OF REVELATION. By WILLIAM LINCOLN. *Yepp and Hawkins.*—In all labour there is profit, and we are thoroughly assured that this is emphatically true of all labour bestowed upon the prophecy which sums up and closes the Scriptures of truth, for God has affirmed the special blessedness of him who reads and of them who hear. We confess that neither the Historical nor the Futurist interpretation satisfies us, though we believe that there are elements of truth in each; and we have never read any prayerful and thoughtful attempt to expound the Revelation without finding some precious truth which the Holy Spirit had given to the student as a reward for his labour. We cannot say that the scheme of future events compiled by Mr. Lincoln will not come to pass; but no one without direct inspiration can authoritatively say that it will. For ourselves, we would rather be without any schemes of fulfilment, for they generally necessitate some apparently forced interpretation of the Apocalyptic symbols. For example: there is far more edification and self-evident truth in Bunyan's rendering of Apollyon, the angel of the bottomless pit (Rev. ix. 1, 11), than in the identification of this fallen angel with the Bishop of Rome or other apostate ecclesiastic. While the Revelation is supposed by the historical interpreters to have been in large measure exhaustively fulfilled, and while schemes of future fulfilment are imagined, which may or may not be true, there is a present fulfilment of a practical character to the individual soul which is often overlooked.

CHRIST THE TREE ALIVE; and other Sermons. By the late **SAMUEL WALDEGRAVE, D.D.,** Bishop of Carlisle. *Hunt.*—Canon Ryle, who writes an introduction to this interesting volume of sermons, says,—"I trust the volume may receive the attention it deserves. It contains plain speech about subjects of great and grave importance; subjects which are much discussed in the present day. Here, I am bold to say, the reader will find Scriptural truth about Christ, the Church, the ministry, and the sacraments, in its real proportion, no part unduly magnified, and no part unduly diminished." Canon Ryle speaks from the stand-point of an evangelical clergyman. From the wider point of view of Christianity we can cordially endorse what he says, in praise of this excellent volume of sermons. Much of it is occupied with vigorous protest against ritualistic errors; but such protest seldom is conducted as it is here, on Scripture ground, nor from the point of view of one jealous for the honour of Christ. The late Bishop Waldegrave was a true man of God; he loved "the truth" and walked in it. He has left in this interesting volume a testimony as to the truth which we pray may yet speak, though its author is no more amongst us.

THE CHILDREN'S SERVICE BOOK FOR CHURCH AND HOME. By the Rev. H. M. HART. *Daily, Sabbath, and Co.*—To those who think it desirable to train children to the use of liturgical and liturgical forms of prayer, this book presents a careful compilation, mostly from the Book of Common Prayer, with hymns suited for children, arranged to appropriate tunes, concluding with fifteen sermons adapted for children's minds. The tone of these sermons is, we are happy to testify, evangelical; but there seems a want of consistency between such teaching and some of the language of the hymns. For example (p. 196)—

"By thy blessed mother's woes,
Hear us, Holy Jesu."

There is also an evening prayer for very young children, where they are taught to pray, "Send thy holy angel to guard me while I am asleep"; and there is a very objectionable hymn, where the sad delusion of baptismal regeneration appears in most unblushing prominence. At least, what else can be the meaning of putting into the mouths of children generally such language as—

"Born again and made thy members,
Little Christian children we?"

especially when the next stanza begins with—

"By thy sign upon our forehead
When thy people bowed the knee."

Surely any good that the preaching of the Gospel in the sermons might effect would be marred by such accompanying hymns. We hope in future editions such plots may be expunged, and that the tone of the sermons and the hymns may be made to harmonize.

DAILY TEXTS.

"PATIENT CONTINUANCE IN WELL-DOING."—ROM. II. 7.

Thurs., Sept. 2.—"Go again seven times." "They that wait on the Lord shall renew their strength."—1 Kings xviii. 43; Isa. xl. 31.

Fri., 3rd.—"He said, 'Do it the second time,' and they did it the second time; and he said, 'Do it the third time,' and they did it the third time." "Let us not be weary in well-doing, for in due season ye shall reap if ye faint not."—1 Kings xviii. 34; Gal. vi. 9.

Sat., 4th.—"Peter continued knocking." "Evening and morning and at noon will I pray and cry aloud; and He shall hear my voice."—Acts xii. 16; Ps. lv. 17.

Sun., 5th.—"Again He went away and prayed, and spake the same words." "Being in an agony, He prayed more earnestly." "And was heard, in that He feared."—Mark xiv. 39; Luke xxi. 44; Heb. v. 7.

Mon., 6th.—"He smote thrice, and stayed, and the man of God was wroth with him, and he said, 'Thou shouldst have smitten five or six times, then hadst thou smitten Syria till thou hadst consumed it.'" "The just shall live by faith, but if any man draw back, my soul shall have no pleasure in him."—2 Kings xiii. 18; Heb. x. 38.

Tues., 7th.—"Then came Peter unto Him and said, 'Lord, how oft shall my brother sin against me, and I forgive him: till seven times?' Jesus saith unto him, 'I say not unto thee, until seven times, but until seventy times seven.'" "Love suffereth long and is kind."—Matt. xviii. 21, 22; 1 Cor. xiii. 4.

Wed., 8th.—"Forty days tempted of the devil." "Be thou faithful unto death, and I will give thee a crown of life."—Luke iv. 2; Rev. ii. 10.

"YE HAVE NEED OF PATIENCE."—HEB. X. 36.

STATE OF RELIGION IN CHINA.—A missionary in China gives the following rapid summary of the present condition of the various religions in that country:—"Buddhism is making no progress. Mohammedanism is at a discount, because of its rebellious tendencies. Confucianism is strong and active. Roman Catholicism is making rapid progress. Protestant missionaries are doing what they can."

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.—For answers to prayer asked for Wintertorne, where there has been much blessing on special services.—For blessing at Conference of Missionaries at King William's Town, South Africa, July 7 and 8.—For God's mercy in answering prayer and restoring me to health.

PRAYER.—That God may raise up some one to continue a Sunday class for boys, and that the whole class give themselves to Jesus.—For a young man, that he may be enabled to trust in Jesus for full salvation.—For special services to be held in connexion with the English Presbyterian Church, York, commencing on September 13.—For a Christian young man who desires victory over a besetting sin.—That letters of earnest entreaty to seek Jesus, sent to cottage homes, may be blessed to the conversion of souls.—That a backslider through intoxicating drink, unable to keep any situation or support his family, and who has no desires after God, may be reclaimed.—For two brothers, that they may be deterred from pursuing a line of conduct injurious to themselves and others.—For a young lady of superior endowments, that her heart may be renewed, and her abilities consecrated to the Master's service.

PLACES.—For Treasew and Ton-y-Pandy.—For special children's services to be held at Shuckfordstone School, Lowestoft, on Sunday, September 6, the day suggested for specially seeking for the conversion of children.—For a blessing upon services by Mr. W. Forbes in Edinburgh and Glasgow.—That the Lord would be pleased to over-ride this great affliction (an outbreak of cholera) to his glory in leading the natives of Syria to see the hand that is smiting them, and calling them to repentance.—For the inhabitants of Fowey, that the professing Christians may be stirred up by the Holy Spirit.—For Kilmacneak, that there may be also among us a time of refreshing from the Lord; please remember specially its young men.—For the power of the Spirit to accompany the consecration services being held this week in Colchester.—For the blessing of God to rest on the labours of the Rev. R. Stimson (of Sheffield) in Kirkby Lonsdale; meetings will be held on September 20, 21, 22, and 23.—For much blessing in connexion with a series of meetings at Perth, commencing September 6.—For a great blessing on Gospel meetings to be held in Hartlepool by J. M. Scraggie, commencing on September 6.—For Conference on the Home plan at King William's Town on October 13, 14, and 15, that the Lord will use it to very great blessing on the churches of South Africa and the town wherein it is held.—That the village of R., surrounded by many sceptics and infidels, may have an awakening.—For Crossnac, where God has begun to work deeply by one faithful witness whom He has raised up; also, for a special blessing on the 50,000 tracts that have been distributed.—For great blessing on special meetings at Meate, Ireland.—For a series of union meetings now held at Ballina, Ireland.—For Hyde, where many are living without God in the world; also for Southsea. Ask the Lord to work and to bless meetings which are being held by Lord Radstock in these places; also for a meeting at Oxford to be held by Lord Radstock in the Town Hall, on Friday, September 3.

CONVERSION.—For a professional man who is addicted to strong drink and gay company.—For an only son, led astray by evil companions, and acquiring habits of intemperance.—For my husband.—For a lady earnestly desiring conversion.—For a backslidden mother, and two brothers and a sister.—For a friend about to set out on a long journey.—For a godless son and his infidel companion.—For my son and daughter, who know the truth, that they may feel the power of it.—For an afflicted mother, that four children may be saved, one nearly a cripple, always in pain.—For a husband and wife, and large family, deeply interested in Mr. Moody's meetings.—For two relatives in Australia.—That an atheist of nearly seventy may now believe in God, and trust Christ for pardon.—For my father, seventy-three years old, and a drunkard.—For a brother and a friend, for their reclamation from vice and for their salvation.

NOTICES.

Communications received with thanks:—T.P.: R.H.W.; L.V.W.; A.S.; H.P.; S.H.C.; G.; J.B.; N.S.; M.A.C.; J.M.V.; G.E.; P.L.; E.A.S.; I.S.K.; S.H.S.; J.T.H.; T.G.; C.M.S.; M.S.P.; M.B.; M.A.C.; R.G.W.S.; R.B.; F.P.; A.B.; W.F.F.; F.E.G.; Anon.; A.H.; S.P.; E.W.M.; G.L.; G.W.; H.M.B.; M.R.D.; M.W.; P.M.M.; J.G.A.; E.B.; G.S.R.; W.F.; T.E.M.; A.G.H.; C.J.W.; R.T.B.; M.P.; Th.M.; J.S.; A.B.; J.W.A.; L.S.; G.G.; G.K.; R.G.B.; S.H.C.; T.B.B.

A SUBSCRIBER.—They are quite different persons. CAPT. C. MAYOR SMITH, 3, Regent-place, Regent-street, Plymouth, desires to go as an evangelist to India, if any friends will defray expenses.

TENT.—Lieut.-Col. R. H. Wood would be happy to communicate with any gentleman able to lend a tent that would hold about 300 people, to be pitched near a nest of houses in a degraded locality lying between Croydon and South Norwood. A few earnest working men are anxious to engage in this effort. Address, Lieut.-Col. R. H. Wood, South Penge, S.E.

CENTRAL NOON PRAYER-MEETING,

MOORGATE-STREET HALL, E.C.

THE following are the subjects and speakers for the current week:—

Table with columns: DATE, SUBJECT, SPEAKER. Includes entries for Sept 2-8 with topics like 'Casting all your care upon Him' and 'Work while it is day'.

FORTHCOMING SPECIAL MEETINGS.

CLIFTON CONFERENCE, at Victoria Rooms.—Tuesday and Wednesday, October 6 and 6, at 11 and 7. Subject—1. The Rest (sabbatism) into which God's People do enter (Heb. iv. 3).

SALISBURY CONFERENCE (Rev. Edgar Thwaites, convener).—Tuesday, Wednesday, Thursday, October 12, 13, 14.

BIRMINGHAM CONFERENCE.—Wednesday, Thursday, Friday, October 27, 28, 29.

NOTTINGHAM CONVENTION FOR THE PROMOTION OF HOLINESS, commencing Sept. 27, and continuing four following days.

AGRICULTURAL HALL, Islington.—Sunday, at 3.30 and 8 p.m.

MOORGATE-STREET HALL.—The Noonday Prayer-meeting is now held here from 12 to 1 daily. Every Tuesday, at 8, a Gospel Address. Meeting for those interested in Sunday Morning Free Breakfasts to the Poor every Friday evening, 8 to 9.

CONFERENCE HALL, Mildmay-park.—Sunday, Sept. 6, Mr. Finlay Gibson, at 3.30 and 7; Sunday, Sept. 12, Mr. Gawin Kirkham at 3.30 (Annual Address to Servants).

LECTURE HALL, TRINITY CHAPEL, John-street, Edgware-road.—Young Men's Meeting every Tuesday evening from 9 to 10.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Spiers at Folkestone till September 11; Eastbourne, September 12 to 26.

Evangelistic Band. Mr. Arrowsmith at Llandudno till Sept. 13; Mr. Lidstone at Hanley, Staffordshire, Sept. 5, 6, 7.

Open-air Services. Messrs. Jordan at Blackheath, on Saturdays, at 3; Mr. Russell in Regent's-park, on Mondays, at a quarter to 6.

City Weekly Prayer-meeting every Tuesday, at Weigh House Schoolroom, Fish-street Hill, E.C., from 9 to 9.45 a.m.

HOME OF INDUSTRY, Commercial-street, Spitalfields.—Workers' Meeting, third Wednesday of the month at 7. Tea at 6.

THE NORTH LONDON YOUNG MEN'S MEETINGS are now held in the Y.M.C.A. Rooms, The Priory, 198, Upper-street, Islington, on Sunday, Tuesday, and Thursday evenings, at 8.30 p.m. precisely.

Y.M.C.A., THE PRIORY, 198, UPPER-STREET, ISLINGTON.—Address, on Lord's-day afternoon, Sept. 6, at 3.15, by Rev. Mark Guy Pearce.

THE YOUNG MEN'S MEETING for the West District, every evening at 8.45, in the Lecture Hall of the Y.M.C.A. (West Branch), 48, Great Marlborough-street, Regent-street, W.

COW-CROSS MISSION HALL.—J. H. Owen and Wm. Bradlaugh (brother of the infidel lecturer), every Sunday at 7.

CHELSEA CHAPEL, LOWER SLOANE-STREET.—Sunday, Sept. 6, morning and evening, Mr. Frank White.

LECTURES ON THE REVELATION (Elementary and Practical), by Mr. R. C. Morgan, at the Gospel Hall, Wood-green, every Thursday, at 7.30.

CAMBERWELL.—Ned Wright every evening at the Tent, Southampton-street, at 8 o'clock; on Sundays at 3 and 6.30.

TRIGNMOUTH.—Annual meetings Tuesday, Sept. 7, at Bitton-street Meeting Room. Subject: "Union with Christ, as a matter of fact, not of attainment, to the believer." Morning at 10.45, afternoon at 4. A meeting next morning at 11, for prayer and study of the Scriptures.

DAILY PRAYER-MEETINGS.

CENTRAL CITY NOON PRAYER-MEETING, Moorgate-street Hall, corner of London Wall, 12-1. Ladies' meeting, 1 to 1.30.

Y.M.C.A., Stafford Rooms, Titchborne-st., Edgware-rd., 12-1. No. 59, LOMBARD-ST., Mon., Tues., Thurs., Sat., at 1; Wed. and Fri., at 12.30.

No. 19A, GREAT PORTLAND-STREET.—The 3 o'clock daily Prayer-meeting will be resumed on Monday, Sept. 6.

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MILDMAY CONFERENCE HALL, Mildmay-park, at 12. EAST-END CONFERENCE HALL, Carlton-sq., Globe-road, at 12.30. SUSSEX HALL, Leadenhall-street, at 1. SUNDAY-SCHOOL UNION, 66, Old Bailey, at 1. PEOPLE'S HALL, 272, Whitechapel-road, at 1, except Saturday. THE PEOPLE'S HALL, 188, High-street, Deptford, 1-2. GREEN LANES WESLEYAN CHAPEL, N., 6.45 a.m. ONSLOW HALL, Neville-street, Fulham-road, Sat. even., at 7.30. UNION HALL MISSION, Carlisle-street, Edgware-road, 1-2. WOOLWICH, 14, Thomas-street, 12 to 1.

WEEKLY NOON PRAYER-MEETING, St. George's Hall, Langham-place, W.—Every Wednesday, from 12 to 1.

GREENWICH RAILWAY STATION, LARGE HALL.—Prayer-meeting every Thursday at noon for the present. Evangelical Address every Tuesday evening at 7.30.

WOOLWICH, 14, Thomas-street.—Union Prayer-meetings, Mondays, 12 to 1; Saturdays, 3.30 to 4.30.

A LADY OF SMALL INCOME, resident in a Yorkshire village, who keeps a few fowls for family use, will send to the Home of Industry, Spitalfields, fifty fresh eggs as a little treat to the poor widows gathered under that hospitable roof. Will any other lady do the same?

TENTS.—A correspondent, writing on the importance of tent work, says:—I write this from Buxton, where Mr. Lomas has put up one of these tents, and intends to use it for helping to evangelize Derbyshire. Who will help him? I propose that contributions should be sent from all who love the Gospel—half to pay for tents, and half to bear the expense of removal, attendance, &c. Contributions may be sent to Thomas Lomas, Esq., Malvern House, Buxton.

P.S.—I have been present at some of the services, and they are answering admirably. A noonday prayer-meeting is held daily, and is well attended.

Donations received by Messrs. Morgan and Scott to Saturday Morning, August 28th, 1875.

Table with columns: Description, Amount (£ s d). Lists various donations including 'Gratuitous Circulation of The Christian', 'Princess Mary's Home', 'Widows of C. F. Ferris', etc.

£101 18 6

The Christian.

EVANGELIZATION AT HOME AND ABROAD

ADDRESS BY MR. REGINALD RADCLIFFE AT THE
PERTH CONFERENCE.

OUR subject is "Evangelization," and I speak with great timidity, in one sense, before aged and learned ministers in this meeting, but I believe, nevertheless, that the Lord has a word for me to say, and I want it to go right home into your hearts and souls.

I want you to think for a moment, not on texts, but on countries, especially Protestant countries; to look back for awhile over the last century or so on the Protestant parts of Europe, and on this Protestant Scotland and England. A hundred years ago, what a moderate Scotland it was. What a dead moderate England, and flagrantly wicked too. And if we go back to the Protestantism of France, as a general rule how very moderate and cold we find it. Go to Norway or Iceland, or to Germany, among the Protestants scattered about, and we see very much the same thing. We are apt to think that in England and Scotland we are revived; and I want, without giving offence, to say that though I believe this country has received immense blessing lately, yet that we are *not* revived by any means. We are in a very moderate case indeed.

We have gone to India and taught the Indians that an English professing Christian is too often, if not generally, a lover of strong drink. We are not teaching them so now to the same extent, but in years past this has been the case. We have taught them that he is a man careless about the spread of the Gospel, living in ease, luxury, and often in vice; though there have been glorious and blessed exceptions to this.

Let us look at China. What have we taught them there? Missionaries are wanted for this vast field, but an Englishman is not a man that is beloved by the Chinese. They are conscious that he is a victor, and that we English Christians forced the opium trade upon them. I am not speaking ignorantly, for I am acquainted with one who for twenty years lived in the heart of China, and who has assured me that such is the case. These things exist, and God is calling us, in Britain and abroad, for a mighty evangelization; and what we want is to go into the closet and prove Him. Remember William Burns; how he strove with God in the hayloft, and got a blessing for Kilsyth before he left the spot. He has gone and laid his bones in China. At this day China is open to us, saying, "Come over and help us." There are Scotch fathers and mothers here who can send their sons into the army in India or Canada, into the Civil Service abroad, into mercantile offices all over the world—in fact, into every country of the globe,—but missionaries are wanted, and shall they not be given?

But we must begin at home. During these last few months the visitation of every house in Manchester, in Liverpool, and in London, has been taken up, and many hundreds of men and women have been led to Christ in their own homes. In some of the houses of the "upper ten thousand," when the visitors were speaking to the master or mistress in the drawing-room, it was very striking to hear some of those in high positions in life saying, "No one has spoken to

me about these things for twenty years"; and again, "No one has spoken to me of these things for eight years." [Mr. Radcliffe gave some interesting details of the visitation, with which our readers are already pretty familiar.]

Your population in Scotland is only three or four millions, or something less than that of the three towns I have mentioned. We went from door to door of more than the entire population of Scotland, and with a far less proportion of Christians in these populations to help us than you have. What a blessed thing it would be if you at this Conference would take up every town, every shire, every village, every house in Scotland—yea, every ship that sails from a Scottish port. I believe that what I am saying is well pleasing to the Lord at this instant. What a small thing it would be for us to ask our God to give us strength enough and gifts enough to carry the Gospel to every door in Scotland: to the dukes and the noblemen, to the shepherds on the mountains, and, above all, to the lost ones of our wynds and closes in Glasgow and Edinburgh. It would be a very little thing in the Lord's hands. We have no strength; we are as water spilt on the ground, but oh, the power of the Almighty God! He can do this as easily as when on the hillside He said, "Bid them to lie down; they need not depart." He bids us come in the name of Jesus, in full assurance of faith, and we shall come down from the granaries of heaven burdened and teeming over with the old corn of the Land. If we will rely on his grace and receive his blessing, we shall have but to break the bread—and break the bread—and break the bread—and we shall be richer after we have given to all Scotland than we were before.

You cannot keep Scotchmen at home. There is a vast field for them abroad. Look at that poor Nestorian priest who has come over to London with his deacons. Oppressed for a long time by heathens and Roman Catholics alike, they have come over to Christian England to pray that preachers of the Gospel may be sent to their country. Then, Africa was never opened as it has been now. There is another field for you. Think of your countryman David Livingstone; he has opened up a way. Whether I can get labourers out of this meeting I know not, but if not I shall get them elsewhere. Though my health is broken down, and I am not able to go with the Gospel myself, I can yet go and plead with other men and women to go out to our mission fields. Yes, *women*; for men cannot go to the Zenanas of India, but our women would be welcomed, and the Chinese women will receive you as sisters.

Oh, go to the secret chamber and cry for a blessing—a *white-hot* blessing; and when the blessing comes, selfishness will be knocked on one side.

In London and Glasgow there are many impertunate beggars, getting money from Christians and benevolent people, and they ought to be stopped. But, to the scandal of our Christianity, there are a number of others—widows indeed, some of them,—who, with the true Scottish spirit, are concealing their poverty, and barely keeping themselves alive on bread and tea, and tea and bread—destitute of the common necessities of life. When the Spirit of God comes down there will be hounds with good scent, and the hungry and needy shall be hunted out and fed.

I entreat you, not as one who can teach anything, but as an ignorant one who would willingly wash the feet of anyone here—Are you willing to be filled with

the Spirit of God—made white-hot? I remember, when at a meeting, Mr. Moody asked those who were wishing to be filled with the Holy Ghost to stand up, and men and women responded to his invitation. Oh! what a dispersion out of Perth if the ministers and men and women were filled with the Holy Ghost.

PERTH CHRISTIAN CONFERENCE.

THE return of autumn has seen the coming together of a great company of Christians, from most parts of our own land, and from other lands too, in this northern city, to take counsel together about the things concerning the Kingdom, and to consider how that Kingdom may be advanced in individual hearts, and among the nations of the earth. For years past, when Christian conferences were not so common as they are now, Perth has been the scene of many happy and fruitful seasons of communion and refreshing, and this year's assembly, we believe, will take no mean place in the annals of such gatherings.

The reproach that has been brought against them, of "religious dissipation" and unpracticalness—truthfully it may be in some instances—cannot justly be applied to the Perth meetings of this year. We have, it is true, been fed with the finest of the wheat, but the great end set before us has not been the enjoyment of the good things of the Kingdom, so much as the duty and privilege of receiving strength for service to come, and refurbishing our weapons for the warfare that is still raging all around us.

Our reports will give some idea of the rich provision set before the gathered multitude of believers, but it cannot convey any conception of the gracious union and communion that characterised the meetings, or the manifest presence and working of the Spirit by the spoken word or the fellowship with the Father and with his Son Jesus Christ through the prayer and thanksgiving. One of the speakers besought the Lord that the Conference might be as "the Feast of Tabernacles," and it seemed to us that the answer came before the petition ascended.

Last year's conference took place while the great movement of revival, under the instrumentality, chiefly, of Messrs. Moody and Sankey, was in full progress in our land, and this year it was cheering and interesting to notice how almost every speaker had something to tell of the Lord's wonderful working in connexion with the movement, both in the deepened zeal and consecration of individual Christians and the ingathering of many into the common fold. Mr. Sankey's voice was missed, but the lack in this matter was supplied by Major Cole, who, with his wife and daughter, sang with indescribable sweetness of Jesus and his love.

As will be seen by our detailed report, the subjects chosen for consideration were of the most practical and important character, and all the addresses were well fitted to strengthen and animate, and to send us home with our souls filled to overflowing. In connexion with the evening evangelistic meetings we venture a suggestion. It seemed to us that in having three addresses on the first two evenings too much was attempted: before the closing address was reached, the lassitude inevitably produced by sitting or standing for two hours in a crowded and heated room showed itself, and we think limited, to a large extent, the possibilities for good at the after-meeting. In our judgment it would have been preferable to have opened several of the churches, and only had one good address at each meeting.

WEDNESDAY, AUG. 31.

The morning meeting commenced at eleven o'clock; Mr. Brownlow North in the chair. The meeting opened with the 100th Psalm. The chairman then read John's Gospel, chap. i. Prayer followed from the Rev. C. C. Stewart, of Scone.

Mr. NORTH then gave the opening address—

"THE BIBLE: WHAT IT IS, AND HOW TO USE IT."

When God put our first parents into Paradise, He gave them a Bible—"Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil

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thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die." This was the word of God to man; but man believed a lying spirit; did eat, and in that moment died. Then man had no Bible; there was nothing before him but a fearful looking-for of judgment and fiery indignation. Neither angel nor devil believed there was any hope for man; his everlasting destruction seemed sealed. But, oh! the depths of the wisdom, as well as the mercy of God! His wisdom devised, and his love determined to execute a plan by which He might open a door of escape, and give another Bible to man. We read that these self-destructed ones again heard the voice of the Lord, walking in the garden in the cool of the day—"Where art thou?" God had come down "to seek, and to save that which was lost"; and in the promise that the Seed of the woman should bruise the serpent's head, a door of escape was opened, and man once more had a Bible—the Word of God.

There are only two teachers on the earth. These two are the same who taught our first parents in Paradise—namely, God and the devil. The means by which they teach have many names, and as the one is called in my text the Bible, I will call the other the feelings, and wisdom, and reason, and natural senses of man. We cannot believe both, for they are diametrically contradict each other now as they did when God said to Adam, "In the day thou eatest thereof thou shalt surely die," and the devil said, "Thou shalt not surely die."

The Bible is the only truth, the only teacher of spiritual knowledge extant. The Lord Jesus Christ, when He ascended into heaven, and commanded his disciples to preach the Gospel to every creature, adding, "He that believeth shall be saved, and he that believeth not shall be damned,"—only repeated what God said when He put our first parents into Paradise. And he that believes the teaching of his senses in opposition to the teaching of the Bible is under the power of the same spirit who induced Eve to eat of the forbidden tree because she saw it was "pleasant to the eyes, and good for food, and a tree to be desired to make one wise." The Bible, and the Bible only, is the word of God which is able to make man wise unto salvation.

A few words on how to use it. A man, when he goes to his Bible, goes as much into the presence of God as when he goes to Him in prayer. And unless, when we read it, we believe that God is speaking to us, it cannot profit us; for "without faith it is impossible to please Him, for he that cometh to God must believe that He is." When we read our Bible we must believe—observe I do not say feel, but believe—that God is, and that in his Word He tells us what is "profitable for doctrine, for reproof, for correction, for instruction in righteousness"; all things, in short, necessary for life and salvation. Then, having grasped by faith this fact—God is,—you must, before you read it, pray Him to bless it to you, for He has distinctly taught us that as no man can know the things of his fellow-man unless he tells him, so no man can know the things of God unless God tells him.

Then, again, in reading the Bible let us never forget the plain statement of our Lord, that "except ye receive the kingdom of God as a little child you shall in no case enter therein." It is said again and again, both of the disciples and the enemies of our Lord Jesus Christ, that "they reasoned"; but never once did they reason rightly, and Jesus always rebuked it with "Why reason ye?" It was never reason, but faith, that our Lord commended, saying again and again, "Thy faith hath saved thee." "Thus saith the Lord" is a text that occurs oftener than any other in the Bible, but there is no such expression in Scripture as "I feel."

Lastly, the proof of our using the Bible profitably is that we practise what we learn from it. There are two questions we should always ask ourselves—What does that which I have read tell me to believe? and, What does it teach me to do? Unless we try and practise the teaching of the Bible, as well as believe the doctrine, our faith will profit us nothing; for the same Jesus that said "He that believeth shall be saved," said also, "Not every one that saith unto Me 'Lord, Lord,' shall enter into the Kingdom of Heaven; but he that doeth the will of my Father who is in heaven."

After the singing of the 19th Psalm, commencing at verse 7, several requests for prayer were read.

Rev. Mr. Sharpe, of Hampstead, having engaged in prayer, Rev. Dr. MOODY STUART spoke. In considering "The Bible: What it is, and How to Use it," I wish to note—

1. *What it contains for us.*—As my dear brother Mr. North said, it contains God for us in his whole truth and wisdom, and power. The whole heart of God, the whole mind of God, the whole of God, is in this Word, which you and I have in our hands

—the whole of God to us. Just one note concerning the greatness of the Word. It is this: that in the greatest crisis of the universe, in that dark hour of deepest darkness on the cross, Jesus magnified the Word of God in a very special way, and made it a cord, as it were, between the heart of God and the heart of man; it seemed as if, in that darkest hour, no other cord but that remained. In that darkest hour, when God hid his face, and He cried, "My God, my God, why hast Thou forsaken Me?" (Ps. xxii. 1) He spoke in God's own words, given by the Spirit of old. And in the little darkness of ours—so little when compared with that sorrow of his—it is enough for us, and it would be far better for us, if we would express our sorrows and emotions in the words given by God Himself.

2. *What it is in us.*—It regenerates us; it justifies us; it sanctifies us; that is, God, through it, regenerates, justifies, and sanctifies us. It regenerates us: thus we pray, "Quicken me, O Lord, according to thy Word." It justifies us: thus Jesus says, "Now ye are clean, through the Word which I have spoken unto you." The Word sanctifies us: thus we have, "Sanctify them through thy truth; thy Word is truth."

3. *What it is to us.*—It is light, riches, and sweetness to us. It is light to us: thus, "Thy Word is a light unto my feet, and a lamp unto my path." It is riches to us: thus we read, "I have found thy Word as one that findeth great spoil." We came on a great treasure when we got the Word of God; and when we found one golden nugget in that Word we were constrained to say, "It will take my whole life to count over my riches." Yet we sometimes think we are poor. But when you have God's Word you can't be poor. "Thy Word is better to me than thousands of gold and silver." Then it is sweetness. It is sweeter than honey from the comb. Sometimes it is our riches and yet not our sweetness. "Give me understanding." The Hebrew is, "Give me taste, or *relish*," to receive the Word, that it may be sweet unto me. What a shame to you and me that that sweet honey of the Word, sweeter than the honeycomb, has often been so tasteless to us. Oh, how unworthy we are to taste it again. Yet it retains all its sweetness for ever in every drop of the honey there, and we shall say of it for the hundredth time, "It is sweeter than I ever tasted it before."

4. *How it works in us, and how it is to be received.*—It breaks us like a hammer, pierces us like a sword, and melts us like fire. "Is not my Word a hammer, that breaketh the rock in pieces?" I don't know a misery so great as cold-hard-headedness. It cuts us like a sword. Moreover, it cuts clean. Men cut you oftentimes as with a rusty nail, and the wound rankles and festers in you; but the Word of God is a sharp sword, and how clean it cuts! Then, it melts like the fire. Bring it near your heart, and see how it will melt, like wax. Blessed fire! may this Word melt our hearts in this hour!

This Word is to be received *with trembling* and with faith. How often we try to bring something to the Word and don't receive the Word with trust. "Thy words were found, and I did eat them, and it was the joy and rejoicing of my heart." But when? "When I ate it,"—not till then. The Word, perhaps, seemed dry at the first; but the prophet took it, ate it, and then it was sweet in his mouth. Take the *whole* Word with simplicity. "Therefore, I esteem *all* thy precepts concerning *all* things to be right, and I hate *every* false way." Like David, take the whole Word with impartiality and simplicity.

5. *How the Word is to be retained.*—Our heart should be like a casket filled with the treasure of the Word; and as a field sown with the seed of the Word; and as a bride adorned with the Word. "I will write my law in their heart." Lord, take my heart, and write it all over, as with the pen of a diamond, in this hour. "Thy Word have I hid in my heart, that I sin not against Thee." "When thou goest it will lead thee, when thou sleepest it will keep thee, when thou awakest it will talk with thee."

Mr. Mudie then read a number of requests for prayer which were presented by Mr. Larkins, of London.

Dr. W. P. MACKAY, of Hull, gave the next address. It is of great importance, he said, for us to bear in mind what the Bible is. Men have got into confusion by reducing the Bible to the level of other books. Finding, as they do, that natural history, astronomy, geology, &c., are contained in it, they look on it as a treatise on astronomy, natural history, geology, &c. But, as it has been well put, it is important to bear in mind that the Bible is a revelation from God to sinful man. Since it is so, that revelation can only be received by man as his conscience is in the right before God. His intellect comes to the Word of God with the unawakened conscience or a con-

science not in the right in the presence of God, and hence he finds nothing in the Book but what stumbles him. He finds truths stated that seem to go against his scientific attainments. He finds truths stated that seem to contradict his studies in geology, in astronomy, in science, in philosophy; but let him come as a poor helpless sinner, saying, "I have sinned, I am worthy to be condemned; O God! I need a revelation from Thee. I have found myself out to be a sinner, and I require a Saviour." And then he turns over the sacred pages, and finds that there is neither geology nor astronomy taught, but that right away through he comes face to face with God. "Come see a Book which tells me all that ever I did. Is not this divine?" Many young men in our midst are often troubled with sceptical difficulties. Let them bring a little conscience in. Men can pick holes in the Bible and critically sit over little difficulties that they find in it. Let them but bring conscience into the study of it. There are different ways of destroying the effects of a snowstorm. You might set all the men and women in the place to clear it away, and they might take weeks over it. But let the sun shine, and in two hours the work is done.

The Word of God is a revelation and a history; not a history of the march of empires or emperors, not a history of the rise and fall of earth's great ones. It may incidentally touch on these subjects, but the history in the Bible is a history of sin—strange statement, but a true one. Rationalists say, "Leave a man to his conscience." But the rationalists are three millenniums too late. Before the law was given, man was left to his conscience, as you find in the case of Noah's sons, who recognized the principle of the fifth commandment, or of Joseph, who understood the teaching of the seventh commandment. Notwithstanding, when left to his conscience, man went so wrong that every imagination was evil. God tried man under the Law, and next under a great external Ritual, yet man strayed just as far from the Lord. Let the ritualist take this to heart, for he is two millenniums too late. When man goes religiously wrong, he goes most wrong of all. Man was thoroughly tested by God, and He tried him and found him wanting. But while the Word of God is a revelation of God to be received by means of the conscience, and while the Word of God is a history of man's sin, tried by conscience and law, we find that there is a doctrine running through the Bible. We find that doctrine from Eden's gates to the great white throne—namely, the doctrine of *sin put away*. When Adam fell, God at once began his redemption work. "My Father worketh hitherto, and I work." And all along, those bleeding victims, those smoking altars, those numbers of slain, those seas of blood, told that God was determined to put away sin. In the fulness of time, the Lamb of God, that taketh away the sin of the world, comes and takes upon Himself the fashion of man, and accomplishes the work of redemption. There we have sin put away for ever, and sinners saved by sovereign grace. Thus we have from the beginning to the end of the revelation that doctrine which eclipses all other doctrines. Let us come to the Bible as poor ignorant ones needing a revelation from God, and we have it; let us come as poor sinners needing a Saviour from sin, and we have one. That is how to use the Bible as God would have us.

AFTERNOON MEETING.

At two o'clock Mr. James Balfour took the chair. The subject of conference was "The Family." Various requests for prayer and praise were presented by parents and others.

After reading from Mark ix., the Chairman spoke:—I suppose there are no instincts in our nature so strong as those of a parent for his own offspring; and God who made our race implanted these instincts for some good purpose; and the two leading objects of these instincts it is not difficult to see. The government of the world is one, and the training of a people for Himself is the other. You may be sure that we have the sympathy of God very deeply in this matter. I don't suppose there is anything that will happen in our Conference that will touch the fatherly heart of God more keenly than the hour and a half we are to have just now. We are too apt to think, "I am in earnest about my children: if I could only persuade God to be so too!" It is all the other way. God has caused us to meet together for a great purpose. His eye is set on our children. His heart is yearning over them. How wonderfully God has respect to this relationship of the family, and down the ages He has not only given these instincts, but He has condescended to enter into covenant about it.

Parents have a great deal which they can do. It is difficult to enumerate all the things they can do, and still more diffi-

cult to say what they cannot do. If you were to ask me for any good rule which parents are to adopt in bringing up children, I could not give it. God has purposely laid down no specific rule. There are so many varieties that it is impossible—varieties of disposition in the children, and in the parents, and in the circumstances of the age. It needs a constant holy watchfulness, and ingenuity, and thoughtfulness, and prayerfulness, on our part. It is not only action, it is prayer largely; and I suppose there are those in this meeting that could keep us for a week telling us of the wonderful answers God has given to the prayers of fathers, and especially of mothers. And it is not only the prayer of earnestness, it is the prayer of faith. It is natural to pray for our children earnestly, but it may be difficult to pray in faith. The speaker concluded a valuable address by illustrating his remarks from the story of the man who came to Jesus beseeching Him to heal his son, and complaining that his disciples were unable to do so.

Lord Kintore then offered a number of requests collectively before the throne of grace.

The meeting being declared opened, Mr. Larkins said that at Bristol there had been for some years an annual meeting of parents who traced many of the conversions that have occurred there within the last two years to answers to prayers offered up by parents at prayer-meetings. We need to realize that God is more interested in the matter than the most affectionate parent here. The speaker then related an incident which had occurred to him in the Agricultural Hall inquiry-room, in London. He had there been used by God in bringing a young woman out of darkness into the light. After the change, her first act was then and there to lift up her voice and say, "Lord, Thou hast this night heard my mother's prayers."

Mr. Burnett, of Kemnay, made some remarks about suitable companionships for the young.

Rev. Mr. Scott Moncrieff related the history of the infidel Hone, who was afterwards converted and confessed that while he had believed that he was able to answer any argument brought forward in favour of Christianity, there was one which fairly baffled him, namely his father's holy life. "Your child," said the speaker, "may be too young to read books, but he is reading you."

The Rev. J. Robertson, of Newington, said—"There is the power of life and death in the kind of conversation that takes place at the family table, the company kept, the character of the newspapers and periodicals admitted to the house, the likings expressed, the criticisms on sermons, on a Sabbath afternoon. These are the things that silently but potentially educate children. It is an education that is always going on, and there are no holidays." The speaker was reminded of two children who were questioning one another as to whether Christian or Christiana, in "The Pilgrim's Progress," was to be more admired. One preferred Christian, but the other Christiana, because she took the children with her. He also related how that a young man had gone to a city from a country home, and when he was ultimately brought to the Saviour, in answer to his mother's prayer, he said he could never spend his mother's money on theatre-tickets, for it was sacred. The speaker suggested that in every sermon a few ears should be dropped for the children to pick up. Mr. Robertson concluded his interesting address by quoting the remark, "If parents were what they ought to be, children would be all converted at the home hearth."

Mr. Soltan closed the meeting by a remarkable personal testimony to the influence of his parents' conduct and training on all the members of the family.

[The remainder of our report will appear next week, with the exception of Mr. Reginald Radcliffe's stirring address, which forms the first article of the present number.]

MALDON, ESSEX.—For a few days I have been down in this corner of the country, and from the interesting condition of the Gospel-meetings, I am led to expect great things from the Lord. Pray for us. GEO. R. GEDDES.

SAVED.—Last night a poor drunken woman of the casual wards brought to me in our church a nice-looking, bright young girl who had been for some time sleeping on stairs and in doorways, through her grandmother going to the workhouse. She had not fallen, though exposed to such awful temptation. This morning I sent her to an elder of our Church, at Hampstead, and his wife at once gladly engaged her at £10 per annum. She had not been able to go to service, having pawned her clothing to get bread and to keep her off the streets. I have two others of like circumstances caught up within a week from the streets. C. J. WHITMORE.

8, Percy-square, W.C., Aug. 31, 1875.

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EVANGELISTIC NOTES.

BY HENRY VARLEY.

MY DEAR BROTHER,—Ere these lines reach the eye of your readers, our brethren W. Haslam, H. Moorhouse, and myself will be in "the thick of the fight" at Dover. We are expecting great blessing, for there is a deep spirit of prayer pervading many hearts. I have been resting for a fortnight in this southern town, and though I have not been present at any meeting, I hear that the month's preparation has been a most blessed one.

I am in receipt of invitations from nearly every large city and town in the kingdom; scores of these it is quite impossible to accept, but it is to me remarkable evidence of the deep interest existing in the country. Through your columns I would impress upon many loved brethren the importance of this condition of the public mind. Is there anything to hinder the coming autumn and winter being the most successful yet known? I think not. On our part, let hearty surrender to the Lord be made; He will surely use us. The quietness of commercial interests and probable depression during the coming months make this season one of peculiar value.

Personally, I am very thankful for the check received in work and wages—not for satisfaction in the poverty of the poor, but at present such is the ignorance, ungodliness, and drunkenness of our working people, that they cannot bear prosperity. The past five years have been a clear gain to drunkenness, lawlessness, and crime. The present reaction, though a loss financially, is a great gain morally. Let us make the coming season one of testimony in every possible way. "Man doth not live by bread alone, but by every word of God."

One suggestion that I would make is,—let two brethren, after much earnest prayer and exercise of faith in the power of the Word of God, go out either into street, seaside, or well-frequented resort, and in a clear musical voice read two, or at most three, passages of Scripture, occasionally repeating, or singing if it can be well sung, a verse of a hymn, the service lasting two minutes; then pass on for fifty yards or to another street, leaving out address and public prayer, simply using the Word. In this way you might easily bring God's Word before a thousand minds—may I not say into a thousand hearts?—in one brief hour. It is not the quantity of truth preached or heard that saves, but that which is received. "A word spoken in due season, how good is it!" "Behold a sower went forth to sow. . . . The seed is the Word." The simplicity of this ministry is only equalled by its power, and no police regulation troubles you, for the service is over before the crowd is assembled.

I said "two or three passages." Let me give a brief picture of one of these evenings.

Scene 1: A little company waiting upon God in prayer after tea (I believe in the social aid of the evening meal).

Scene 2: The street, or court, or highway; two brethren side by side; an open Bible. One reads, "Behold I bring you glad tidings of great joy, for unto you is born in the city of David a Saviour, which is Christ the Lord." "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners." Jesus says, "Verily, verily, I say unto you, he that heareth my word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life."

Then pass on; no discussion; a quiet, unobtrusive, but most effectual service lasting two minutes. Your readers must bear with me in saying "a clear musical voice," for I know some loud, harsh, cracked, screeching voices that would be far better as quiet vessels of the sanctuary; they are not adapted for this service. The Scriptures quoted are simply specimen ones. Hundreds of passages will occur as suitable, and they should comprehend the three R's—ruin, redemption, and regeneration. I have no doubt in some cases this course has been followed; I do not state it as something new, but as being persuaded of its value.

Could not a meeting be held near the end of this month at Mildmay Hall for prayer and power in the experience

of many of us who intend to give our strength to special work for the coming months? Such a gathering would increase our fellowship, and send us forth "anointed with fresh oil." I have no doubt our valued brother Hon. Captain Moreton would carry out the details.

Clarendon-road, Notting-hill, W., Sept. 2, 1875.

WHAT HAS THE REVIVAL LEFT US?

THIS question was considered at the monthly meeting of the Open-Air Mission, held in Providence Chapel, Hackney-road, on Monday, the 30th ult. There was a large attendance of members and friends. After tea in the school-room, an adjournment was made to the Chapel, which was soon filled. Mr. T. B. Smithies presided. Prayer was offered by Mr. G. Kirkham, after which the Rev. William Cuff, minister of the Chapel, opened the subject. He took it for granted that they all agreed there had been revivals. Their history was remarkable, but their philosophy was not clear. Henry Ward Beecher said they were as simple as any other phenomena; but Albert Barnes more correctly said they were beyond human power to produce or control. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth: so is everyone that is born of the Spirit." Their philosophy was not human, but divine. Their history was written in the Bible in connexion with Moses, the Israelites, Solomon, Elijah, Nehemiah, Ezra, the Prophets, John the Baptist, and Christ and his Apostles. Since apostolic times they have been connected with Augustine, Chrysostom, Calvin, Luther, Wesley, Whitfield, Jonathan Edwards, and others; and now with the name of Moody. They were as much a matter of history as the Battles of Hastings, Waterloo, or Inkermann.

Mr. Cuff then considered what the Revival had left us. And first, a *large expectation*. This expectation was shared by all parties in the Church: they expected more work, more prayer, more faith. It was also shared by the world. Men of the world looked on with keen eyes, and said, "What will they do now?" Hence a solemn responsibility rested on open-air preachers. As the people would not come inside to hear pastors, the street preachers must be out-and-out Christians, and preach Christ more fully and more earnestly than ever they had yet done.

Again, the Revival had left an *intensified conviction*. The conviction in the power of prayer was deepened both in the Church and in the world. Also in the reality of the descent of the Holy Ghost; and, not least, in human instruments. Men had seen the kind of instrumentality God was pleased to use. Moody was a man more than a minister. He spoke as a father, and he could weep. This element of human sympathy had done a mighty work.

He could not help saying, however, that the Revival had left a *great disappointment*. He believed the masses had not been reached; nor were there the number of conversions equal to what had been expected. Only five had applied to him for church membership, and three of these had been in the habit of hearing him at the Shoreditch Town Hall. And, as far as he could gather, there were actually fewer members of the North London churches than before.

But, withal, the Revival had left an *equally great encouragement*. Moody and Sankey themselves were an encouragement—they were so simple, so free, so truthful, so earnest. Their gospel was the old Gospel; and to see how this grand old Gospel was capable of drawing and holding such crowds of people, was in itself a great encouragement.

The Chairman said the evangelists had spoken almost as loudly by what they had left undone, as by what they had done. He asked if anyone had ever known Mr. Moody to travel on Sunday, or smoke a cigar, or touch intoxicating drinks. He considered their example in those respects were worthy of imitation by those who would win souls for Christ. He specially pleaded for the tram and omnibus men, who were robbed of their Sabbath in a great measure by professing Christians.

In the course of the meeting a large number of brethren, at the suggestion of the Chairman, offered prayer in single passages of Scripture. When such praying is really in the Holy Ghost, it is surely effectual and fervent, and availeth much.

When the meeting was thrown open for conversation, the brethren differed as to whether the masses had been reached. Mr. A. O. Charles said that, as Secretary to the North London Committee, he considered that all classes were fairly represented at the Agricultural Hall services; and Mr. G. Kirkham

quoted the testimony of the Rev. Thomas Richardson, vicar of St. Benet's, Stepney, as given at the Thanksgiving Meeting of Ministers at the Mildmay Conference Hall. He found that out of 1008 houses in his parish the occupants of 672 had sent representatives to the Bow-road Hall. Mr. Kirk, Secretary of the Open-Air Mission, and others, also spoke; and the impression produced by the meeting was that the Revival had left a more lively and effective style of preaching, a precious legacy of hearty hymns, a quickened Church and ministry, numerous conversions, and above all the heavy responsibility of doing more to carry the Gospel to the masses yet unreached throughout the length and breadth of the land.

HOME OF INDUSTRY, SPITALFIELDS.

ANNIE MACPHERSON TO HER HELPERS.

EMIGRATION.

BELoved FELLOW-HELPERS,—Another year of emigration work has closed, and the half-year's balance-sheet will shortly be issued as usual. It is with a grateful heart the following is submitted to you who have sent to our necessities. The past has been a year of deep trial, one in which our faith has been tested in many ways, but our God has been the same yesterday, to-day, and for ever. He doeth all things well. It has just been my joy to see the sixth (since April) little band started for Canada under the care of three wearied-out ministers of the Gospel, who go for a brief season of change and rest.

The band consisted of 50 boys, 11 of them entirely orphans, 33 motherless or fatherless, 6 worse than orphans. This would be a type of the total number (335) we have, in co-operation with other missions, been enabled to aid during the past year. Including those placed out by Mrs. Birt in the province of Nova Scotia, we ask you to follow with much prayer about 2500. It is interesting to watch the onward progress of the work. Six hundred are now over eighteen years of age. One of the first we were privileged to influence in the East of London, after four years' residence in Canada, has yielded to the call to foreign missionary work, and is now, in connexion with the China Inland Mission, gone forth to be proved as a labourer.

Do join me, dear invalid-workers, in prayer that from our 600 sons many more empty vessels may be found worthy of this call, with sympathies attuned to sorrow, and a Christ-like unselfishness drawn forth by having borne "the yoke in their youth."

SEWING CIRCLES.

To your nimble fingers and kind hearts we have been deeply indebted during the past year for our store-room supplied bountifully, enough for each and all, and the residue we shall share with the toiling home-heathen missionaries around us, such as Messrs. Holland, Heath, and others.

And now may my present longing desire to aid 1000 children during the coming winter and summer be shared in by you all. We serve a loving Lord who can and will supply all our need out of his riches in glory by Christ Jesus. The wave of blessing that has passed over our land will be proved by the purse-strings it will unloose for the works of love and mercy among the fatherless and the widows. In the name of the compassionate Saviour we entreat you all, dear fellow-workers, to watch for the little ones, and let us have the poor wee destitute lambs to train for Him whose heart of love yearns over them far more than ever we can do.

The staff of lady-helpers increases, holding up our hands on every side, making our hearts glad by their denial of self and sweet devotion to Him who has done all things for them; whilst Mr. and Mrs. Merry have undertaken in Canada for the coming year details that have hitherto fallen to our share.

FLOWER MISSION.

Words fail to express the untold joys of these lovely messengers from our Father's own hand. Over 200,000 bunches of flowers, each with its sweet text, have been taken forth since March to the hospitals and workhouses around us. After the ladies have received your hampers, and attached the life-giving Scripture seed to each bouquet, sweet has been the moment of prayer ere starting forth as the messengers of o' cheer to the sick and sorrowful. Yes, even the most depraved in the streets around us are softened by a little flower.

Many an opportunity have these bouquets opened, and in these various hospitals we hope during the coming winter, when the flowers are few, to find opportunity for those who feel it a privilege to use the gift of song, and thus cheer whole wards.

Also, we hope to decorate fifty Christmas-trees with useful little gifts, where such trees never were planted before. All know that these are means for softening hearts and giving special openings for many voices to tell the Story of the Cross.

Will the dear children in their spare hours make presents for the Children's Hospital, widows for the widows' trees, invalids for the sick wards? and we shall be your happy almoners when Christmastide comes.

DAYS OF COUNTRY CHEER.

These happy days are described in the following Letter from one of our Canadian helpers; and would those who contributed their mites accept our united and grateful thanks? These occasions prove often the first time many of our little match-box makers ever saw the country, and often it is the last time that the aged widow breathes the pure fresh air. Hundreds had never seen the sea before, and it was a great pleasure to us all to share in their delight.

"Can you imagine the joy we have been having in giving a glimpse of green trees and fresh fields and a breath of pure country air to the poor destitute people in this East of London? Miss Macpherson has been giving 1250 of them a day in the country, making three parties. Those who gather every Sunday in the Refuge classes were first taken out to a place offered by Christian friends, who had everything arranged so nicely for them—a marquee put up in the middle of the field, a water-cart brought on to the ground, and such a quantity of milk for the dear children, besides opening their house for the friends who had charge of the children, and providing both dinner and tea under the spreading trees. Then there were swings, and races for prizes, and a general distribution of toys, which made their hearts glad. Then scrambles for 'sweeties.' But it was so sad, at first, to see them *try* to play the games. Poor things! they have never learned to play, for it has been all toil—no sunshine in their lives, but work early and late for a scanty supply of 'the bread that perisheth.'

"The widows were taken to the seaside, and their joy was very great as they sniffed in the salt air, and gathered up the little stones and shells to carry home with them. Arrangements were made for those who wished to take a bath or have a sail. I came upon a little group of the older ones who had got wearied out, and were sitting quietly upon the sand, having a 'good cry' together, and recounting the blessings and the mercies of the Lord, which, they said, had been 'new every morning, and fresh every evening.'

"I could only praise God for showing me how He could use the weak things of this world, and fill with trust and light and joy empty hearts and lives; for, dear friends, these poor widows know what it means to pray 'Give us this day our daily bread,' for earthly means have failed, and their eyes are lifted up unto Him from whence cometh their help.

"The third day was spent with match-box makers in Epping Forest. Just picture to yourselves hundreds of those poor creatures, many of whom work from early dawn until far into the night. Some of them seemed so weary and sad, and told us they had not gone to bed at all the night before, but had had to work all night that they might be able to accept the free gift of a day in the country, with a good meal—a thing which some of them had not had for many a long day. I looked upon many little fingers worn quite thin from the constant pressure of putting the papers and sand upon the boxes. They gathered even the weeds to take back with them, to make bright the place called home; and one little girl came to Miss Macpherson with her mouth all bleeding, where she had cut the corners of it in her attempt to bite off some treasure (a sprig of bramble) which she could not break. We came upon a group absolutely jumping upon and feeling lovingly over the soft green leaves of a clump of nettles, knowing nothing of the sting; and when, half an hour after, they held up before me their, poor wee hands and feet, it gave me an opportunity to tell them of another thing, which, however soft to the touch and fair to look upon, stings like an adder, and can only be healed by the blood of Jesus Christ.

"The money required to give this day's joy was collected by an invalid lady who could not get beyond her own garden, but upon whom the Lord had poured his own spirit of love and compassion. She could not be there to see the joy, but she knew the day we were going, and, I doubt not, entered into his joy as his loving eye and his beautiful sunshine rested upon his poor ones. During each gathering, hymns were sung, and short addresses given; and we know, for He has, said 'his word shall not return unto Him void.'

"Miss Macpherson is asking the Lord to give her the means
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to rescue 1000 children next year. The marginal reading of Isa. vii. 11 is, 'Make thy petition deep,' and who that realizes that each one of those bodies held an immortal soul to be gathered in and won for Jesus, or just left as they are to go down to eternal death, can stand quietly by and, in deed if not in word, say, 'Am I my brother's keeper?' How dare we keep time, talents, or money from his service when we remember his answer—'The voice of thy brother's blood crieth unto me from the ground?' We are but his stewards. The time is short; but beyond, an eternity, stretching like an endless chain, to be spent by us and them either with Him in glory or banished from his presence. In view of this, should we not look up to Him with the question, 'What wilt Thou have me to do?'"

Our funds are entirely expended, our hearts are full for the perishing masses around us, soon all our homes will be full again as the Lord's stewards supply us with the means.

CHARACTER OF THE WORK.

Monday.—Widows' Sewing Classes—altering and repairing left-off clothing.

Tuesday.—Mothers' Meetings—mending and making their own clothes.

Thursday.—Jewesses' Class.

Tuesday and Thursday.—Distribution of flowers in hospitals, unions, infirmaries, &c.

Sunday Afternoon.—Adult Bible Classes.

Matchbox Makers' and Factory Girls' Sunday and Week Evening Schools.

Gospel Meetings.

Visiting and individual dealing in garrets, courts, alleys, lodging-houses, hospitals, and workhouses.

Rescuing destitute, friendless, fatherless, motherless children, and training them for situations at home and in Canada.

Five Homes, supported as the means are sent, by

ANNIE MACPHERSON.

CHRISTIANS AND TOBACCO.

The following are the symptoms which I experienced on smoking a pipe of tobacco:—Violent beating in chest; head got excited, commencing in crown; knees shaking, nerves vibrating, tongue pained and irritable, eyes got dim, hands trembling, body got cold; disgusted with myself, sick feeling in stomach, would like to lie down, miserable; had to lie down; irritable, swimming in head, could scarcely refrain from weeping.

When smoking is persevered in, these symptoms are not experienced so violently, but the tobacco saturates the body, keeps up a constant craving, degrades the person to go into corners and hidden places to avoid being seen, and gives a bad smell to him, and to his house or office. When a trial or a cross comes, he takes to the sensual remedy of smoking, instead of to his knees, and wastes from one to three hours a day dreamily smoking away.

Physiologically it does great harm to stomach, brain, and nervous system, especially in depressing the upper part of the brain, the physical instrument of the mind, through which faith, hope, trust, &c., act spiritually; it deadens the power which relies on God alone; rather takes refuge in a mean, sensual indulgence.

Some snuff as well as smoke, and waste as much money as would keep an orphan in George Müller's Home. Is it right to waste God's money like that? I was once a smoker, but suffered much degradation of mind from it, as every smoker does, and it took much prayer from me before I could give it up. Let the smoking reader, if he is a believer, cry to God for help and power to give up tobacco for ever. Will one do so? "Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul" (1 Pet. ii. 11.)

TEMPERANCE MOVEMENT AMONG WOMEN.—Sir, I am anxious to commence a temperance movement among the women attending classes and meetings in connexion with the Mission to Women carried on in my husband's parish. I should be truly grateful to any of your readers who have had practical experience in the working of such a movement amongst women, if they could give me any hints as to what they have found the best way of commencing and carrying it on. Should all members be total abstainers? I fear that the vice of intemperance is greatly on the increase among women in our large manufacturing towns. It is high time that we, who are interested in work among them, should endeavour, with God's help and guidance, to do what lies in our power to check the growing evil.—I remain, Sir yours truly,
M. A. MOCATTA.
St. Thomas's Parsonage, St. Helen's, Lancashire.

WEST MIDLAND CONFEDERATION OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS.

A CONFERENCE in connexion with the West Midland Confederation of Young Men's Christian Associations was held on Thursday in Liverpool. The Conference was called together mainly for the purpose of meeting Mr. Richard C. Morse, Secretary of the Executive of the Young Men's Christian Associations of the United States and Canada, who is returning to New York. The arrangements were somewhat hurriedly made, in consequence of which the attendance of delegates was not so large as it might otherwise have been. Delegates were present from Liverpool, Birkenhead, Tranmere, New Brighton, Bootle, Chester, Manchester, Oldham, Bury, Southport, and Dublin. Dr. Grimké, of the Manchester Young Men's Christian Association, presided during the early part of the first meeting of the Conference.

After devotional exercises, the Chairman remarked that he thought these associations should be not only young men's Christian associations, but associations of Christian young men. The great trouble of the present day was that the religion they had to deal with was a very great sham; it had got very little real life in it, and the result was that there was very little work, very little comfort, very little hope, and very little glory. The daily life of every Christian young man ought to be such that he could always be spotted. Every one ought to be known to his companions as a Christ-man—a man who represented Jesus Christ. And if the ungodly asked what Jesus Christ was like, they might be told to look at one of these young men. There should be in every young man a picture of the principles as well as the life of Jesus Christ. What was the great principle which actuated Jesus Christ? He came into this world to do his Father's will, and the moment we put ourselves into the hands of God we ought to relinquish all claim to self, and be ready heart and soul to do his will. If all their young men could do this, they would soon see a change in the world. Men often would not listen to what they had to say, but men could not help seeing their Christianity such as this.

Reports of the position of the various Associations represented were then given. They were generally of a very encouraging character. Most of the Associations were in a prosperous condition, and were busily engaged in many kinds of evangelistic work.

The following delegates spoke:—Mr. Horne, Birkenhead; Mr. Turton, Bury; Mr. Leftwich, Chester; Mr. Hudson, Bootle; Mr. W. Hind Smith, Manchester; Mr. Green, New Brighton; Mr. Taylor, Oldham; Mr. Houghton, Southport; Mr. Coward, Tranmere; and Mr. Samuel Nash, Liverpool.

Mr. W. HIND SMITH, of the Manchester Association, read a paper on

"THE DISTINCTIVE WORK OF A YOUNG MEN'S CHRISTIAN ASSOCIATION."

He said that it was not the distinctive work of these Associations to provide a mere place of resort for young men, or a reading-room or a library, though these were valuable auxiliaries; nor was it their primary work to provide educational classes, which, however, might be profitably held where the supply was not equal to the demand. The distinctive work he thought was settled as soon as they had arrived at the essential object of the Associations, which they were all agreed was the conversion to God of young men, and their building up in the faith of the Gospel. If this object were constantly before the mind, every agency which led to this result might be regarded as legitimate. And yet their work was many-sided. They had first to unite all Christian young men upon the Paris basis: not upon any denominational creed or code of doctrines, but upon the simple fact that they had received and were resting upon the Lord Jesus as their only Saviour, and taking the Scriptures as their only and sufficient rule of life. Secondly, they had to instruct in the Word such as they might succeed in uniting, thereby qualifying them for becoming successful Christian workers. As an agency in this work, week-evening Bible and devotional meetings, well conducted, were indispensable. He said "week-evening meetings," because the attendance on week evenings would be, or ought to be, larger than on Sundays. They need not trouble themselves if the young men did not largely attend on Sunday, because they all ought on Sunday to be engaged in some distinctive Christian work, in connexion with their own churches.

As to the conducting of devotional meetings, he could not recommend the adoption of an open time. In a devotional meeting of an hour he would devote the first twenty minutes

to praise and brief prayers, and the next twenty to carefully, thoughtfully, and prayerfully going over some passage of Scripture. The conductor should give a brief skeleton exposition, and then the speakers should be expected to keep to that line of thought, instead of going into rambling and discursive remarks. In the last twenty minutes he would return to prayer and praise.

In the third place, the Associations were to go as missionaries before and outside the ordinary means employed by churches. He thought they had a special mission to commercial young men. He held that they might with advantage confine their efforts to young men, and mainly to commercial young men. This was a field of labour larger, he feared, than they would ever compass. The Associations, he considered, formed the missing link between the Sunday-school and the Church, and they must always be faithful allies of the Sunday-school. So far as they were faithful in the discharge of the duties of their relationship to Sunday-schools, would they commend themselves to a large number of Christian workers whose esteem was worth having.

Mr. SHURTON, of London, then took the chair.

Mr. McCrossan, of Southport, urged that the shops and other places where young men were should be visited, and the young men spoken to as they were at work.

Dr. Grimké commented upon the importance of a careful and systematic study of the Bible by the members. Without this they might, by the power of speaking, touch the feelings of an audience and make a sensation, but they would never secure any real progress in the saving of souls.

Mr. McDonald, Birkenhead, said that one means they had of getting at the men in the great shipbuilding and other yards in Birkenhead was by holding prayer-meetings and short services in the yards during the dinner-hour, and at other convenient periods.

After some remarks from Mr. Leftwich, Chester; and Mr. Green, New Brighton,

The Chairman said he quite concurred with Mr. Smith that the great and leading work of their Associations ought to be the salvation of souls. One thing which ought to be kept steadily in view was to get live young men to work, because they had work to do, and a consciousness of the necessity of the work being done. He urged the importance of devotion as part of these meetings, but said he did not much believe in having part of the meeting open, as that had a tendency to give an opportunity to many persons to speak upon subjects which were not calculated to benefit themselves or others.

This concluded the discussion, and the Conference, after prayer, adjourned for luncheon.

AFTERNOON CONFERENCE.

The chair was occupied by Mr. Samuel Smith, treasurer of the Liverpool Association.

OUR RESPONSIBILITY TO OTHER ASSOCIATIONS.

Mr. RICHARD C. MORSE (New York) gave an address on this subject, and in opening expressed the great pleasure it gave him to be present at the interesting gathering that day. The idea of mutual help, he said, was so interwoven with the structure of Anglo-Saxon and Anglo-American institutions as to render it unnecessary to prove their duty to each other in this respect, but how to discharge these responsibilities seemed to be the vital and practical question of the age. The American Young Men's Christian Associations had endeavoured to discharge their responsibilities to each other by two means—by international conferences, and also by provincial conventions or conferences throughout the States. No fewer than eighteen provincial Associations had been formed in different parts of the American Continent, which generally held their meetings in the autumn, and these societies were in all stages of development. The interchange of ideas in connexion with these conferences was of great help, and tended much to the growth of true Christian principles. He thought he could not employ his opportunity more profitably than by giving an outline of the position of Young Men's Christian Associations in the State of Pennsylvania, where the Associations had, in the providence of God, discharged their responsibilities to one another during the last six years. The State was about 400 miles in length and 200 in breadth, with a population of between three and four millions. In the year 1869 there existed over the surface of the State about twenty Associations, many of which were in a very feeble condition. They held a convention that year, and appointed a committee to look after the general work. In time the Associations increased to sixty or seventy, many souls being won to Christ through their instrumentality; and

the increase continued until they could now boast of 125 in vigorous working—Associations which had done more good than any other group on the American continent. The example of Pennsylvania as to its mode of working had been followed by other States, and the efforts in other directions had been crowned with the greatest success. During the past year something like the sum of £30,000 had been expended by between 500 and 600 of their Young Men's Christian Associations. The affiliated societies—the International State and Provincial—had spent about £6000; so that for every £13 the Associations spent in their home work, they expended £1 for keeping up the intercommunications between the Associations and promoting the work of the societies throughout the States. This statement, Mr. Morse said, was a pretty good proportion to represent the healthful and proper discharge of "our-responsibilities to other societies."

Mr. Newett (Southport), in moving a resolution conveying the thanks of the Conference to Mr. Morse for his interesting paper, said that there should be a greater bond of association among the members of their societies. He had had the opportunity of attending an International Convention in the United States, and there saw the influence which was exerted in bringing them as brethren together.

Mr. Leftwich (Chester) seconded the vote of thanks, which was carried by acclamation.

A long and somewhat animated discussion ensued on the work of the Associations, in the course of which various opinions were expressed.

It was agreed to change the name of the Confederation to that of "Manchester and Liverpool Confederation of Young Men's Christian Associations," and a committee was appointed to make arrangements for the next district meeting.

The proceedings closed with the doxology and benediction.

PUBLIC MEETING.

In the evening a public meeting in connexion with the Conference was held in the Circus, Whitechapel, and was very largely attended. From 700 to 800 persons were present, the majority of whom were young men of the middle and working classes. Mr. W. H. Newett, Chairman of the Southport Young Men's Christian Association, presided, and he was supported by the Revs. Dr. Harrison, R. H. Lundie, P. G. Scarry, and C. M. Birrell. Evangelistic addresses of a telling character were delivered by Mr. Shipton, Mr. Morse, and Mr. W. Hind Smith.

Mr. Smith, in the course of his remarks, urged young converts not to be too much in public, for it was possible to be very busy for Christ, and not enough with Christ; to read God's Word thoughtfully, and prayerfully, and constantly; and to be much in prayerful fellowship with God.

Mr. Walker, of Liverpool, spoke of the great success of the Young Men's Meetings which had been held for the last six months in that circus.

Mr. Leftwich (Chester) and Mr. Green (New Brighton) added a few words on the work of Young Men's Christian Associations; and the proceedings, which had been partly of a devotional character, terminated.

ROTHERHITHE.—An interesting meeting was held last week at the main gate of Southwark Park, where nearly 1100 people were drawn together by the announcement that Mr. S. Trevor Francis would sing, and Mr. Golding preach. From 7.30 until 9 this large assembly remained, and the utmost interest and attention were evinced. An effort is being made to erect an Iron Mission Hall in Rotherhithe; a second-hand one has been purchased, and a site secured near the Surrey Commercial Dock gates, where hundreds of working men are employed. It is in process of erection, but those interested in the work write that they shall be compelled to stop unless funds are supplied—£150 is still lacking. Shall the builders cease?

NEWCASTLE-UPON-TYNE NOON PRAYER-MEETING.—This meeting was established by Mr. D. L. Moody in the autumn of 1873, and although the attendance, except on Saturdays, has been much reduced, the interest in it is unabated. Much sweet communion has been enjoyed here by the Lord's people, and it is surprising to see how steadily many ministers both in and out of the Established Church manage to be present day by day. On Wednesdays the Committee meet regularly to appoint preachers for special services in and around Newcastle, including dinner-hour services at several of the engineering, railway, and other workshops. Last Wednesday, Mr. J. B. Alexander, the president for the day, expressed the deep sympathy of the meeting for two much-loved friends, Rev. Joseph Dush and Rev. R. Haworth, who have shown the warmest interest in the meeting from its commencement, and have been removed, the former to Edinburgh, and the latter to Hartlepool.

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CHILDREN'S SERVICES ON THE CONTINENT.

A FEW weeks ago you were kind enough to insert some letters from me respecting a proposed visit to Germany during my holidays, with a view of doing something to make known to pastors and Sunday School friends there the blessing which God has given during the last few years to the work of children's services in England. Your readers may now like to hear what has been done.

I received several very kind invitations, not only from friends in Germany, but also from Amsterdam and from Basel. It was impossible, in the short time at my disposal, to accept all of them, and some were from towns or villages lying too far from the route I had sketched out.

I was very thankful to find that Mr. Samuel Tyler, who has so long and with so much blessing conducted the Surrey Chapel Children's Services, was able to be with me for the first part of the tour. We arrived on Saturday, 31st July, in

AMSTERDAM,

where we were very kindly entertained by Mr. W. Hovy, the superintendent of one of the Sunday schools. In the evening a teachers' meeting was held, and very great interest was aroused by Mr. Tyler's account of the "Children's Christian Band." During Sunday morning we visited three different "children's churches," and at two of them spoke to the children, Mr. Hovy interpreting. In the afternoon we went to Mr. Hovy's Sunday school, and invited the children to a special service in his largest room in the evening. At six o'clock more than 300 came together, including a few parents; and notwithstanding the tediousness of translation, they listened with deep interest to accounts of English children who love the Saviour, and to one or two letters written by some of these dear children. I venture to think that, though this was probably the first Sunday evening service for the young held in Amsterdam, it will not be the last, for teachers and children both seemed to enjoy it thoroughly. As we were leaving nearly all came up to shake hands with us. I was very much delighted with the Dutch children, and felt sorry indeed that I could not speak a word to them in their own language.

Before we left we had an opportunity of talking over the work with Rev. Adama von Scheltema, President of the Sunday School Union, and several other friends.

We went on quickly, *via* Cologne, to

HEIDELBERG,

and there met Mr. Brückelmann, the able representative of the Sunday School Union in Germany, from whom we received the greatest kindness. Mr. Brückelmann has for many years laboured with much success, in spreading Sunday-school work in the country, and I found that his name was known and respected everywhere. He has an infant school at Neuenheim, close to Heidelberg, and we there said a few words to the little ones. These infant schools, or "Klein Kinder Schulen," are an important institution in many places. In too many towns in Germany nearly all the religious teaching, both in church and school, is decidedly rationalistic, and in some places nothing can be done for the children except to gather the infants under six—the age at which compulsory school attendance comes into force—and to teach them simple hymns and texts of scripture. The Evangelical Training Institution at Nonnenweiler supplies Christian teachers for many of these schools.

Mr. Brückelmann kindly went with us to

HEILBRONN,

in Württemberg, and acted as interpreter at a large meeting which was held in the Nikolai Kirche on Thursday, 5th Aug., at which more than 1,000 children were present. Stadtpfarrer Weitbrecht arranged and conducted this meeting, and Pastor Mann and other ministers were present, and brought their teachers and scholars. The children sang some of their chorales, and also "Safe in the arms of Jesus," from the sheet of German hymns which we had had specially printed for this work.

After calling on one or two friends of Sunday-school work in Stuttgart, we went on to

TÜBINGEN

to spend Sunday, and were very kindly received by Herr Pfeilsticker, Kanzleirath of the University. Instead of the usual Sunday-school, a service was held, and about 150 or 200 children came. In the afternoon we walked over to the little

village of Hagelloch, where Pastor Elpper had gathered the children in the church, and also a few old people. Mr. Tyler taught them one or two of the hymns, "Safe in the arms of Jesus," "Jesus loves me," "The great Physician," &c. On Monday we paid a hurried visit to Calw, accompanied by Mr. Elpper, and had a gathering of about 100 children in the house of Dr. Gundert, formerly a missionary in India, and now editor of several Christian periodicals.

On Tuesday we came to

CARLSRUHE

where the Baroness von Rüdft gathered her two schools together in the afternoon, and in the evening we had a meeting of teachers, and gave an account of the work in England amongst the young. We also visited the Bettingshaus, an asylum for neglected children, at Hardthaus. The Revs. G. Stern, — Irion, and J. M. Flad (a missionary four years imprisoned in Abyssinia), kindly interpreted.

The next day we went on to

GERNSBACH

in the Black Forest, where we had the most remarkable meeting of all, the Baroness von Rüdft having gathered all the children of the village in her garden, on the slope of a hill in the Forest. Nearly 600 came together, and they were grouped most picturesquely at various points in the zig-zag paths of the garden, some far above the place where we had to stand, and some down beneath us. A choir of young people led the singing, and the children were all supplied with the "Glaubens Lieder" (Faith Hymns), which, since Mr. Pearsall Smith's visit, are now becoming widely known in Germany. At the close of the service there was a liberal distribution of good things. In the evening we had a very nice teachers' meeting in the house of the Baron von Gemmingen, where we were kindly entertained.

Mr. Tyler now having to leave me, I spent a day in

HEIDELBERG,

giving away tracts, etc., before going on to Basel. My greatest difficulty was to carry about from place to place the books and papers I needed, and as Heidelberg is a Protestant town with six clergymen, who are all decided rationalists, I thought it would not be amiss to give nearly all my tracts there. The people took them very willingly indeed, especially the working men, and the children crowded after the little books. It was a thorough hard day's work. In the evening I went to a teachers' meeting held by Mr. Bröckelmann. At

BASEL

I found Mr. Henry Hill, jun., who had come on to meet me from Paris, where he had been also speaking to the children. We found that the largest Sunday schools in Basel were taking a holiday, but Mr. Kober-Gobat kindly took us to two of those that were open, and we were able to address the children, and special meetings for children and teachers were arranged for the Tuesday evening, August 17th. On this occasion the large hall of the Vereinsshaus was used for the children's service, and about 800 were present. They sang from our hymn sheets, "The Great Physician," "Jesus of Nazareth passeth by," "Safe in the arms of Jesus," &c. The children in this large meeting, as in all the others we held, were remarkably quiet and under control, and they had been gathered with hardly any advertising at very short notice. The teachers' meeting afterwards was a very encouraging one, about 200 being present. Pastors Riggenbach and Rappard (of St. Christophers) kindly translated for us. We had invitations from Kornthal, Speyer, and Strasburg, but were unable to comply with them, and I am sure that many other fields of work would have opened up if we had been able to stay longer.

Mr. Hill, after leaving me, went on to Zürich, and afterwards to Berne, and called on several friends of Sunday-school work, and at the latter town he had a meeting of nearly 1000 children.

On my way northwards from Basel, I called on some pastors and other Christian friends in Frankfurt and Cologne, but was unable to stop to hold any meetings, as I was anxious to spend my last Sunday in Barmen.

ELBERFELD AND BARMEN

have grown together, and now form one large town which is a centre of Christian work for Rhenish Prussia, and has probably more evangelical life and activity than any other place in Germany. The "Festwoche," a series of gatherings answering to our May Meetings, came off in the second week of August, the anniversaries of several leading religious societies being held in the Barmen Vereinsshaus, or in the churches. A

very important and well-ordered Sunday-school is held in the large hall of the Vereinsshaus by Mr. A. Kaldenbach, and here on Sunday afternoon, Aug. 20, I had an opportunity of addressing about 600 children. Afterwards, Mr. Kaldenbach took me to a gathering of old people in the Armenshaus, and in the evening there was a special meeting of Sunday-school teachers, when I was able to give an account of the work of Children's Services in England, and to speak on the necessity of seeking the early conversion of the young. At these meetings I managed to make myself understood in German.

On my way back I did a little more tract distribution in

COLOGNE,

giving chiefly the hymn sheets, and telling the children they were "the hymns sung by the children in England." Notwithstanding that this was amongst a Catholic population, I found no papers refused, but many young people, and adults also, came after me to ask for one—in one instance only I saw a boy tear up the hymn sheet I had given him, on his discovering it was a Protestant book.

With all this work I found it still possible to combine a very fair amount of recreation. Though less than a month away, I visited the Lake of Lucerne and went up the Righi; saw the Schloss at Heidelberg, went up the Wartburg at Heilbronn, saw Schloss Eberstein at Gernsbach, and spent some time in Coblenz, Düsseldorf, the Hague, and Antwerp. For the German places I had always a few books with me, but if it had been possible to carry them about I might easily have given thousands. Nearly all German children can read well, and I fancy they do not get much to read; I feel sure that through the circulation of Gospel books amongst them a great work of evangelization might be done. I always noticed that grown-up people stopped to look at the books I had given to the children, and very often they showed a desire to have one for themselves. I distributed a good many of "A Saviour for you" in German.

I feel that I cannot speak too warmly of the

CHRISTIAN KINDNESS

that I met with everywhere on my tour. There are many earnest Christians in Germany, amidst all the rationalism that has spread so fearfully in the State Church, and they are praying and longing for a revival of God's work in the land. The visit of Mr. Pearsall Smith really seems to have been an event in the religious history of the country. Almost every Christian that I met had been to his meetings; in giving tracts in the train at Basel, and again in the north at Barmen, I was asked directly if I knew "Mr. Schmias." His meetings on the Continent were to a great extent evangelistic meetings, and his name seems to be associated as much with the doctrine of a present salvation for sinners as that of a full salvation for saints, and it is remarkable that the accusations brought against him by his German critics are much the same as those that were lately urged against Mr. Moody—viz., that his teachings made salvation too easy, and ignored repentance and the sacraments.

Of course, in holding Children's Services in a foreign land, with only a small acquaintance with the language, one had to contend with great

DIFFICULTIES,

and the meetings could hardly be quite the same as those we hold in England; there could be no Conversational Meetings, and the conducting of the service—a matter really of more importance than the address—was of necessity out of one's hands. Then the fact of going to so many places rendered it impossible to have more than a single meeting anywhere, while in our work in England we always insist on the importance of a series of services, all in the same room, and never hold merely one service if we can help it. But with all these drawbacks we had some very happy gatherings, and some that I think will not readily be forgotten.

The primary object of my visit was really not so much to do work myself as

TO STIR UP OTHERS

to undertake a work similar to that which has been so much blessed in this country. The pastors and Sunday-school friends who arranged the meetings and interpreted have, I think, all become deeply interested in the subject of Children's Services, and I believe that many of them are now anxious to have in addition to the ordinary Sunday-school instruction (which, in most places, only reaches a small proportion of the children) special gatherings of the young, with the view of leading them to decision for Christ. Our experience in England shows us that these evangelistic services are nearly always made the means of the conversion of young people, who are very soon

ready to work for Christ in the Sunday-school. We find, too, that special services very often indeed bring out workers who are able to carry on permanent services, and thus the work grows.

I quite hope that some of our children's books and pamphlets for teachers will soon be

TRANSLATED

and published in German, and perhaps also in French and Dutch. It would have been an immense help to me if I had had our own tracts and pamphlets in German, and if I am able to go another year they will be quite necessary. I have just received a letter from Rotterdam saying that Mr. Spiers's "Value of a Child's Soul," and some of our children's books, are being translated into Dutch, and will probably shortly be printed by the Rotterdam branch of the Religious Tract Society.

I earnestly ask the prayers of your readers for the children of Germany and of the Continent generally; and especially that God would raise up many more earnest workers amongst them, both in the Sunday-school and as children's evangelists. I must not forget to mention that, both at Mr. Tyler's services and my own, many dear Christian children have been praying daily for us and for the German children since we left.

T. B. BISHOP,

Gen. Sec. Children's Special Service Mission.

71, Thistle-grove, West Brompton.

MR. WILKINSON'S WORK AMONG THE JEWS.

MY DEAR SIR,—I see by the last two issues of THE CHRISTIAN that some friends have kindly sent to you donations for "Mr. Wilkinson's work among the Jews."

Now, I would like to put before your readers my exact position in relation to the Jewish cause, that all future gifts in this direction may be devoted in full knowledge of our work.

As you are well aware, I am now, and have been for about twenty-five years, connected with the "British Society for the Propagation of the Gospel among the Jews." Under this Society's auspices I am a minister for the Jews, and a missionary to the Jews.

In the former capacity my work is to expound God's revealed purpose in the Jew, and endeavour to stir the Church's sympathies on behalf of Jewish conversion. In this capacity the Lord has permitted me to do a great amount of work—very imperfectly it is true, but still with many tokens of the Divine approval—whilst travelling about 10,000 miles a year for twenty years, giving addresses amongst Christians of various denominations all over the United Kingdom.

In the latter capacity—as a missionary to the Jews—it has been my privilege to preach Jesus from the Hebrew Scriptures to the children of Israel residing in the various cities and towns of Great Britain, and also to some residing in Egypt, Jerusalem, Tiberias, and Damascus. The Lord has permitted me to lead several to Jesus, whom I have baptized in his name, and who are now in various spheres adorning their Christian profession, and witnessing for Jesus,—two in the ministry; one an assistant-missionary; and several in honourable secular employment who are now dispersed in America, Australia, Germany, and England. One whom I baptized in the Midland counties has passed away in the triumph of the faith of Jesus. More recently a very learned Jew has confessed, in my study, his faith in Jesus, though not yet baptized.

Now, as far as I am personally concerned, will the Lord's people who take interest in his brethren according to the flesh bear in mind that all gifts in money for the purpose of sending missionaries to the Jews, or the Scriptures through missionaries, should be sent either direct to the Society's house, 96, Great Russell-street, Bloomsbury, W.C., or if through me it should be stated thus—*To be used for general missionary purposes.*

Beyond this general work two special objects might be mentioned to the Lord's stewards. The first is the case of numbers of poor Jews who come to my house, who need help and must be helped for the Lord's sake. We have about a thousand glaziers about the streets of London, who have fled other countries to escape the military conscription. Many of these have had a good Jewish education, and when converted make ministers and missionaries. Some distinguished converted Jews of to-day were once in these ranks.

Now, a little timely help given in the name of Jesus to these and other poor Jews is frequently the means of removing

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prejudice and of awakening the first favourable impression of the Christian religion. Help in this direction through me might be designated—*For the Jewish poor.*

This help would include cases of believing Israelites who are struggling with deep poverty, and of these very many come under my notice during the year.

The second object of a special kind is the case of the "Home for Aged Christian Israelites," called "Ebenzer," and situated in Ferntower-road, near the Conference Hall, Mildmay. The Lord has graciously permitted me the great honour of erecting that Cottage Home. We do not collect money for this Home. The Lord sent the money needed for its erection, and we look to Him to supply all our need for carrying it on.

The property is held in trust by the "British Jews' Society," and I am the honorary superintendent of the Home.

The rooms are now all occupied but one, and the gratitude of the dear old folks is truly refreshing. I have voluntarily made myself responsible for the money needed in carrying on this Home, and am rendering to the British Society a quarterly account of receipts and expenditure on its account. Gifts in this direction should be distinctly stated as for the "Home for Aged Christian Israelites."

A report of the Home, or any further details of the Lord's work among the Jews, I will gladly send to anyone applying to me at my residence, 79, Mildmay-road, N. The three objects named, then, are—

1st. Missions to the Jews.

2nd. Jewish poor, converted and unconverted.

3rd. "Home for Aged Christian Israelites."

It may be observed, in closing this letter, that four donations were sent to me by the Lord's people to pay the expenses of the 16,000 leaflets I got out, and had distributed among the Jews in connexion with Messrs. Moody and Sankey's work. The total amount of those donations paid the printer's bill exactly to a penny. I cannot regard this as an accident. To our faithful God be all the praise.

Yours in Jesus, JOHN WILKINSON.

COLPORTAGE AT SHOEBURYNNESS.

DURING the fortnight spent at this place by the Volunteer Artillery, the Colporteur employed by the Christian Colportage Association has been busily at work in the camp; and, although he has experienced some opposition, his reception, on the whole, has been most encouraging. He has sold a large number of Bibles and other good books, and from day to day has had several opportunities of addressing the men, either individually or in groups. One of the persons thus spoken to was so much impressed that he could not refrain from shedding tears, lamenting that he was the only one of ten brothers and sisters unsaved. He resolved to give the Lord no rest till he had found peace in believing. Let us hope that ere now he is rejoicing in the Saviour's love. The Committee of the Religious Tract Society having very liberally voted a free grant of suitable tracts, several thousands have been distributed by the Colporteur and others. Several meetings have been held in camp by the Rev. J. Speirs, the Presbyterian Chaplain of the garrison, whose pointed and faithful addresses were listened to with great attention. A number of the officers have taken an interest in the work, and have, evening after evening, encouraged the effort by their presence and sympathy. One especially has shown his interest by becoming a subscriber to the colportage work carried on in the district.

The singing of Mr. Sankey's hymns has been greatly enjoyed by the Volunteers, and not a few have, with beaming eyes, rejoiced to tell of the blessing they have had through the labours of our beloved American brethren, whose work in this country has been so singularly honoured of God.

It is a source of deep thankfulness to our heavenly Father to know that, apart from this special effort, colportage work has been largely blessed to the troops permanently stationed here. Several of the men are earnestly inquiring the way heavenward, who but a few months since were utterly careless; some have begun to do something for the honour of their newly found Master and the good of their comrades; and others, who a short time ago found their chief enjoyment in drink, have now become sober and steady.

The Colporteur traverses a wide district, but his work in a small island in the neighbourhood has latterly been specially encouraging to him; one, if not more, having been brought to the Saviour through his Sunday evening meetings. Another instance of good resulting from his visits here, is that in one

house he has sold no less than eight Bibles of the total value of £2 4s., besides many Christian books. May we ask for the prayers of the Lord's people, that this barren corner of Essex may richly share the blessing which, we rejoice to think, is being so abundantly enjoyed elsewhere? May the Lord hasten it in his time!

A ROYAL SERVICE.

DEDICATED TO "THE WAITING ONES" IN THE KINGDOM
AND PATIENCE OF JESUS CHRIST.

Among the Master's callings of high honour,
One oftentimes we miss,
Because our hearts, in their impatient yearning,
Fail to perceive its bliss;
Fail to perceive the grandeur of its service,
The deep sweet joy it brings,
And deem some other easier or nobler,
With richer harvestings.
And so we may not choose, but Christ appoints us
The work of sitting still,
And saith, "My child, in quietness and patience
This service now fulfil."
Since all these hours of weariness and waiting
Are precious unto me,
Each one must needs be freighted with some blessing,
Love's perfect choice for me.
Then think not thou art kept within the shadow
Of long inactive years,
Without some purpose infinitely glorious,
Some harvest sown in tears.
And so there comes a glory and a gladness
Into the weary days,
And in our hearts there shines a solemn radiance,
Inwrought with quiet praise.
We learn that we are given this sweet service
Because the Master sees
That thus his delegates must oft be fitted
For higher embassies.
We praise Him for these lonely hours of waiting,
And, trusting, look above,
Till all the hush and silence of their service
Grows luminous with love.
We muse upon that ministry at Nazareth,
Until it seems to be
A fellowship most sweet, a royal honour,
To wait, O Christ, with Thee.
And ever as we stand within the shadow
Of those long years of thine,
Our waiting days grow better, holier, grander,
Their service more sublime;
Until at last we hear thy dear voice saying,
"Child, I have need of thee
To fill this vacant place of trust and honour,
To do this work for Me."
And then, as fellow-workers with the Master,
We shall arise and go
Forth to the harvest-fields of earth, it may be,
The reaper's joy to know.
Or to some perfect, wondrous service yonder,
Within that Holy Place,
Where, veiled, in its full transfigured glory,
His servants see his face. J. S. PIGOTT.

"WHO WILL GO?"—A paragraph under the above title appeared in our issue of August 26. The name and address of the lady interested in the work is Miss E. Dickson, Rue Danyean, St. Servan, Ile-et-Vilaine, France.

CREUZNACH, GERMANY.—I am here for a little. The Lord is blessing, I trust, on a large scale. We have here one of the most devoted witnesses for the truth; I had him in Switzerland, and Mrs. Prinsop got me to send him here. He is a simple colporteur, but worth ten ordinary labourers. He preaches daily, besides selling lots of Bibles, and is welcomed in twenty-two gatherings in this locality and surroundings. We shall have theatre-preaching shortly. The last few days have been wonderfully blest in a large tract-distribution at the fair here, where people come from a hundred miles distance. Probably 25,000 tracts have been given; and, better still, have been abundantly watered by the prayers of many saints. W. G.

FOR THE YOUNG.

A SERMON IN A BARN.

THIS morning I received a letter which made me very sad, and brought tears to my eyes. It was written by a mother, and told me of the death of one of her children—Augustus, a dear boy of five years of age,—who was led to Jesus at a barn service which I conducted five weeks ago yesterday. How well I remember that evening! It was Tuesday, July 26. The barn is at Tendring, in Essex. It is near a farmhouse, but away from the road and away from all other houses. As we drove up I wondered where the people were to come from. Presently I saw them coming across the fields in different directions. Here was the old man leaning on his stick; there was the neatly dressed, working man's wife; here was the working man himself, fresh from his work; then came the boys and girls. The farmyard was dirty, but the farmer had spread a good quantity of clean straw to form a pathway. When the meeting commenced, I noticed some boys scoffed on one of the half-opened doors who seemed disposed to play, but a kind-hearted policeman was near, and kept them in order. Close by the little platform on which I stood were mere children, most of whom paid great attention. So we sang, and prayed, and preached, till I could hardly see my audience—for it is soon dark in a barn without loopholes or windows. I remember I said a few words to the children. Why should not we who preach always do this? Then we said to each other, "Good night!"

Now for the letter. I think, instead of my telling you what it was about, you would like to read it for yourselves.

"I know not," says the farmer's wife, "whether you will remember my two little children. They were in the barn with their nurse the evening you preached here. They have never forgotten you, especially that bright bonny boy of mine, the elder of the two. He died on Saturday night last, after four days' illness. He was a great sufferer, but remarkably patient. My doctor, the nurse, and a woman I had to assist assured me they never saw such happiness and joy displayed by so young a child before. In the midst of all his extreme suffering he was truly rejoicing in his dear Saviour. From the time he was taken ill to the time of his death his constant theme was Jesus and heaven, and his dear little brother Eddie. The night you preached here he was so bright and joyous. He never closed his eyes in sleep till a quarter past twelve. He kept repeating to his nurse what you had said in the barn about Zaccheus climbing up a tree to see dear Jesus. Ah! how his little eyes would brighten up when repeating what you had said. You have indeed been the means, in God's hands, of leading my darling boy to his dear Saviour. There has never been a day since you were here but that sweet darling has spoken of you. He loved to call you 'dear Uncle Kirkham.' Last Thursday evening, though so full of pain, he said, 'Mamma dear, dear Uncle Kirkham told us in the barn that Jesus said, 'Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven.' On Saturday afternoon he was very ill. 'Oh! mamma dear, I do want to go home and be with my dear Jesus and little Eddie.' On Saturday evening, two hours before his death, he sang the first verse of that well-known hymn—

"Safe in the arms of Jesus."

It was always a special favourite of the darling child's. When he was dying, he said in a low whisper, 'I can see my dear Jesus now; I shall soon be home. Ma dear, come soon, and bring dear little Katie.'"

As I look at a photograph which his broken-hearted mother enclosed in her letter, representing him seated on a chair, with little Katie standing by his side, I seem to see him again so distinctly. But the Good Shepherd has taken this lamb in his bosom, and he has now got his wish—he is safe at home. "Of such is the Kingdom of Heaven." May each of you, my dear young readers, love the same Saviour, and at last reach the same home!

GAWIN KIRKHAM.

15, Boreford-road, Highbury New-park, N., Sept. 1.

RELIGIOUS SERVICES IN THEATRES.—The Committee of these services completed their sixteenth course at the close of April. At present the funds are not sufficient to meet the expenses of last winter, and the Committee will be obliged to reduce the number of their buildings for the next course unless the lacking £450 be sent in. We hope they will soon be encouraged by the help of Christians to continue the blessed work of preaching the Gospel, free of charge, to the masses of our poor population.

TEXTS MISUNDERSTOOD.—I.

"MY SON, GIVE ME THINE HEART."—Proverbs xxiii. 26.

A TEXT frequently misunderstood and misapplied, especially by evangelists. How common is it to hear these words quoted as if they represented the message of God to a sinner, as if, in fact, they were a summary of the Gospel.

Now, it may be owned that if the heart be taken as the seat of trust or confidence, the words may fairly be explained in a Gospel sense. We find "heart" so used in Rom. x. 10, "With the heart man believeth unto righteousness," not to speak of another text in Proverbs iii. 6, "Trust in the Lord with all thine heart."

But unless this be distinctly explained—and it seldom is—the probability is that most hearers will take the word "heart" in its popular sense as denoting the seat of the affections; and if so, "My son, give me thine heart," as addressed to a sinner, is law, not gospel. It is, so understood, but a shorter form of "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might"—a demand which no sinner ever did, nor ever can meet.

The words as they stand in Proverbs are evidently not God's message to sinners, but to his own children, and of this we have clear proof from Heb. xii. 5, where a similar expression, "my son," in Prov. iii. 11 is quoted as showing that God's children are addressed. "Ye have forgotten the exhortation which speaketh unto you as unto children"; "God dealeth with you as with sons."

"My son, give me thine heart" may, then, be fairly treated as God's voice to his children after conversion, but should never be used as if it were his message to sinners. Indeed, such expressions as "Give your heart to Jesus," which are more or less founded on this text so misunderstood, are more likely to mislead souls to the foot of Sinai than to direct them to "the blood of sprinkling," which is the first step of the ascent of Mount Zion.

The Gospel is not a demand upon the sinner to give anything to God, but to receive something from Him. The self-righteousness of nature is only too eager to give, and readily welcomes the thought that Christ wants us to give him our hearts. But Christ acts upon his own principle—"It is more blessed to give than to receive," and his Gospel in its last-recorded form from his own lips is, "Whosoever will, let him take the water of life freely" (i.e., gratuitously).

It is more scriptural to affirm that the Gospel is God giving us his heart rather than demanding ours. It is true He has a claim upon ours by giving his, and this follows in due time; but it is of the utmost importance that God's order be observed. "We love Him because He first loved us." We are viewed in the Gospel as beggars who have nothing to give, but who are invited to receive, and it is the first step towards salvation to be brought to take this place: "Blessed are the beggars [it is the same word used of Lazarus, Luke xvi. 20] in spirit, for theirs is the Kingdom of Heaven." H. E. B.

TENT WORK IN SOMERSET.

NORTH PETHERTON

is a large village situated in the centre of many hamlets thickly populated, and within three miles distance of Bridgwater. A suitable field being kindly lent by Mr. Williams, we pitched our tent thereon, and after a week of most successful work, we had to rejoice over wanderers restored, sinners saved, and saints revived. The services were greatly appreciated by the farmers and their workpeople, who more than filled the tent on every occasion. On Aug. 7 we commenced work in

BRIDGWATER

under favourable circumstances, there being about 400 present at the first meeting for prayer on the Saturday evening. Noon-day services were also held for exposition of the Word and prayer during the three weeks of our sojourn there, which were well sustained. We erected our tent for the first eleven days in a field in the north, and the latter part of the time in the east end of the town, by the railway station. At every ser-

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vice the tent was crowded, frequently as many outside as in, and never a meeting without souls being blessed. After the address a large sheet of canvas would be drawn across the tent, enclosing a space 30 feet by 30, where inquirers were dealt with; the remainder, comprising 15 feet by 30, being occupied by believers for prayer,—the two meetings going on at the same time. The following is an extract from the *Bridgwater Mercury*, giving a short account of our closing service in the town:—

"EVANGELISTIC SERVICES.

"The evangelistic services, conducted by Mr. J. A. Vicary of Bristol, came to a conclusion on Wednesday. After tea a crowded meeting was held for the encouragement of young Christians, and this was followed by Mr. Vicary's closing address, on the unanswerable question, 'How shall we escape if we neglect so great salvation?' In the course of the evening, the Rev. B. Glazebrook moved 'That this meeting devoutly thanks God for the successful evangelistic labours of Mr. Vicary in Bridgwater, and trusts that in God's providence he may be able to visit the town again, and, in parting, wishes him every blessing in his future course.' Mr. Glazebrook said he was thankful for any evangelistic efforts to break up the old routine, and that God had raised up their friend Mr. Vicary for the work. The Rev. E. S. Prout referred to the circumstances under which Mr. Vicary had been first invited to visit the town by a meeting of Nonconformist pastors and officers, and expressed his conviction that the hand of God had been seen in the matter from first to last. As a resident pastor he rejoiced in the successful labours of their friend, which he regarded as a valuable auxiliary to his own work. He knew by his own observation the genuine results of Mr. Vicary's services through God's blessing in answer to frequent and united prayer."

WESTON-SUPER-MARE.

Through the good hand of our God upon us we were brought here in safety, and began work on the 28th inst. Our tent is pitched in an excellent position, in a field adjoining the esplanade. In addition to the four flags flying from our roof, with the texts on them, "God is Light," "God is Love," "Christ is all," and "Jesus only," we have erected a large hoarding and covered it with the words of God in large type, so that the thousands who promenade the beach and esplanade might read them. At this time the town is crowded with visitors from all parts, and several have already found salvation in the tent, and returned to their homes in Birmingham and elsewhere rejoicing in the forgiveness of sin. We have meetings every day at noon for the convenience of invalids and others who cannot venture out in the evening. Also Sunday morning services, at seven, for Christian workers; and afternoon at three, and evening at half-past six, for preaching the Gospel.

We have been much encouraged hitherto. We praise God and sing, "Still there's more to follow." J. A. VICARY.

WOOLWICH.—I trust that the appeal made in your columns on behalf of the Soldiers' Home and Mission Hall in Woolwich will not be in vain. I have been stationed here now for the last two years, and have felt from the commencement of my work the need of a place similar to that in the course of completion. I purposed some time ago taking a house near the barracks, and opening it as a "Soldiers' Home," but was persuaded to let the matter rest in abeyance until the Mission Hall was opened. There is one remark, however, made by your correspondent which I feel it my duty to correct—"that no special effort is now made to win souls to Christ except by those whose influence is comparatively very limited." Special effort is being made and has been made for some time past to bring the men here to a knowledge of Christ, by those who have ample facilities for carrying on their work in the barracks and married quarters in the garrison; and those efforts have not been futile. Owing to the short time we have the men with us, the good done is not always apparent to those who are outside the work, but I have letters in my possession, received from the men, speaking of the blessings they have received during their sojourn amongst us, and longing for the opportunities which they found here of mingling with God's people. I have three classes for Christian communion, which I hold weekly for soldiers and their wives; and there is not a brigade or regiment arriving at the station but whose every barrack-room is visited, and the men are invited personally to the means of grace with which the place abounds. Desiring that the work may be remembered in the prayers of your readers, and trusting that the £300 required to complete the new Soldiers' Home and Mission Hall will be soon forthcoming, believe me to remain yours faithfully,

H. EPWORTH THOMPSON,
Woolwich Garrison, Sept. 2. Wesleyan Army Chaplain.

"PREPARE TO MEET THY GOD."

BY ONE OF THE JUBILEE SINGERS.

We had been spending a few days at the "Isle of Wight," that beautiful island where so many of the gentry spend their summers because of the splendid yachting facilities about there. However, this was not the mission of my friends and self: we had been there working for God and humanity, and were on our way to the pleasant old town of Guildford. We were seated in a train dashing along at a rapid speed, when my eye caught sight of the words "Prepare to meet thy God," on a white board in large black letters. In an instant I asked myself the question, "Am I prepared to meet my God?" My answer was, "Yes, He has made me white in the blood of his dear Son; I have been redeemed by the blood of the Lamb." Before this my mind was far across the sea on a dear mother and other friends, but how soon these precious words called in my wandering thoughts, and caused me to examine myself, and think of the time when I gave my young heart back to Jesus. How much good those words at Portsmouth have done other souls I know not; I only know they brought me face to face with my God again, and henceforth "'Tis another Peniel" (Gen. xxxii. and xxx.) for me. As the train dashed along, we soon passed large hop-fields, and I asked myself the question, "What are those men preparing for—are they preparing to meet their God?" True, hops are sometimes used in yeast for bread, but those hops seemed to say, "Beer, not bread, we are to be used for"; which is rather to take bread from children and mothers, and prepare men and women for ruin. Yes, to deprive them of all that is holy and good, of love for God and their fellow-man. Oh! if I could have felt sure they were being raised to feed the poor, or in their stead I could have seen "Touch not, taste not the unclean thing," how thankful to God I should have been. I wrote to your younger readers a year or two ago about little Maggie, and as I have thought constantly of those words since seeing them, I thought I would like to write you again, and tell you, if possible, their effect upon me. All of us cannot put up boards with gospel on them, but we can drop a word by the wayside or present it in some way, perhaps by a song.

MAGGIE PORTER.

NOTICES OF BOOKS.

A SHORT METHOD OF PRAYER AND SPIRITUAL TORRENTS. By J. M. B. DE LA MORNE GUYON. Translated by A. W. MARSTON. *Sampson Low*.—Madame Guyon was one of the most remarkable and one of the most devoted women that ever lived. She passed through a living martyrdom more difficult to bear with patience than the shorter and sharper method of the stake. The English translations of some of her hymns by Cowper form some of the most beautiful sacred poems in our language. The imprisoned lady, who wrote—

"A little bird I am,
Shut from the fields of air;
And all day long I sit and sing
To Him who placed me there,"

has left a memorial of endurance to the glory of God, which has comforted and encouraged a multitude of sufferers since she entered her rest. Madame Guyon lived in a night of darkness as compared with the Gospel light which we enjoy; but she made far better use of her starlight than many of us of our noonday. Her writings, however, are very introspective; they may be said to be written from the text, "Be ye transformed by the renewing of your mind," but almost entirely without reference to "Looking off unto Jesus." They are subjective, and not objective; and, if read without the antidote of the other side of truth, would certainly lead to a discouraging and damaging introspection. The volume before us is exceedingly well translated, and its original thoughts and experimental counsels will be of value to those who are established in grace. The book is very tastily produced.

HOLINESS FROM THE LORD. HOLINESS TO THE LORD. By WM. SLOAN. *Glass*, Glasgow.—An exhortation to a more trustful and more victorious Christian life, of which "the ground of peace and acceptance must ever be the precious blood and spotless righteousness of an ever-blessed Lord Jesus."

THE LORD'S WORK IN GUERNSEY.—During the last week a series of open-air services have been held at St. Peter Port, Guernsey, by Messrs. Goodchild and Clark, of the London Open-Air Mission. Large and attentive audiences have listened to the earnest Gospel addresses which have been delivered; and inquiry-meetings have been held after most of them, the Lord's people being encouraged by seeing several cases of hopeful conversion. The earnest prayers of readers of THE CHRISTIAN are requested, that a much more abundant blessing may be vouchsafed during the present week.

BRIEF NOTES OF PASSING EVENTS.

THREE NEW BAPTIST CHAPELS are in course of erection in Glasgow.

THE ANNUAL MEETING of the North Wales Baptist College, Llangollen, was held on Tuesday evening and Wednesday, Aug. 24 and 25.

THE *Daily News* speaks of that great readjustment of the affairs of South-Eastern Europe for which the world is waiting, and which every statesman, while he dreads it, knows to be inevitable.

THE REV. CHARLES PREST, an ex-President of the Wesleyan Conference, died on Wednesday, at the age of sixty-nine. He was the founder of the modern Wesleyan Home Missions. Mr. Prest was President of the Conference in 1862.

CAMBERWELL.—At a meeting in connexion with Ned Wright's Tent, forty persons were baptized last week, of whom twelve said that they had been led to Christ through Messrs. Moody and Sankey's meetings.

THE REV. DR. STOUGHTON, who retired from the pastorate of the Congregational Church at Kensington a few months ago, is to be succeeded by the Rev. Dr. Raleigh, who has resigned his office as minister of Hare-court Chapel, Canonbury.

THE REV. DR. CAIRNS, of Berwick, has decided to devote his whole time and attention to his students. He has been led to take this course chiefly because of the present state of the denomination. The number of students, he said, was not what it had been or what it ought to be.

AN INTERESTING LECTURE on "The Two Royal Volumes" (The Bible and Nature) is announced to members of the South London Auxiliary of the Open-air Mission and friends, by J. Crowther, Esq., on Wednesday, the 8th inst., at Melior-street Schoolroom, Weston-street, Bermondsey.

HAWICK.—A correspondent from Hawick writes:—We have two brethren here just now—Messrs. Smith and Macnab—and are having glorious meetings, souls being born again, and many anxious. After they leave, we expect Mr. Steel, a wealthy farmer, to come and preach Jesus for a month or so.

RE-OPENING OF MISS BROUGHTON'S HOME.—Owing to illness in Miss Broughton's London Home, it has been under repairs and cleansing since the spring. She hopes to re-open it in October, and would be very glad to receive gifts in the way of bedding and blankets.—Home for Mothers and Infants, 3, Cumberland-street, Pimlico.

SPA GOSPEL-HALL FUND.—A friend of the late Miss Percival writes:—After reading the interesting account of "God's work at Spa," conducted the last two years by my dear friend the late Miss Percival, I write to say that, to prevent the effect of her self-denying labour being lost for want of a place to meet in, I will subscribe £100 towards purchasing the ground for a Gospel Hall if the other £300 is made up by the end of October.

MOORGATE-STREET HALL.—The noon meeting increases in interest to those who regularly or frequently attend. Friends from the provinces visiting London are cordially invited to unite with us in prayer, and to give information of God's work in their own localities. Ladies who can assist at the harmonium and in singing are requested to address Mr. Thos. Brown, at the Hall, as above.

MISSION SERVICES.—Prayer was asked in THE CHRISTIAN last April for a Mission in Norfolk, and in May for special services in Bath, conducted by Rev. A. R. D'Arcy. The Lord graciously answered these prayers, and much blessing was vouchsafed. The readers of THE CHRISTIAN are asked now for earnest prayer for a great blessing on special mission services conducted by Mr. D'Arcy at Acle, in Norfolk, arranged to commence (if the Lord will) on Sept. 19.

ARTISANS' DWELLINGS.—Dr. Rygate, medical officer of health for St. George's-in-the-East, has reported to the Vestry 291 houses in that parish, which, owing to want of light, air, ventilation, sanitary conveniences, and other causes, are unfit for human habitation, and require rearrangement or reconstruction. They are chiefly situated in Bowyer's-buildings, London-terrace, Anchor and Hope-alley, Green-bank, Bird-street, Palmer's-folly, and neighbourhood. These, he points out, are only the worst localities. The report has been referred to the Sanitary Committee.

AN ENGLISH NEWSPAPER DISSECTED BY THE LUCKNOW WITNESS.—"A column is devoted to Dr. Kenealy, two columns to 'Criminal Occurrences,' including such choice items of news as a case of cat-stealing, a cock-fight, an elopement, &c. Then the reports of the divorce courts, the sickness of a racehorse, the death of a jockey, the stupendous fact that a drunken Irishman had been arrested in Plymouth, or a German detected in a small fraud in Liverpool. All these things are carefully printed and sent out to India by publishers who cannot find room for the most brief account of Mr. Moody's movements. It will, of course, be said that many readers do not wish to see religious news in the papers, but it is sufficient to reply that there are other readers who are not interested in stolen cats or cock-fights. The insertion of all these trashy items is anything but a high tribute of respect for the taste of the readers of these papers."

THE NESTORIANS.—The article on the Nestorian Deputation now in England, which appeared in our last issue, was by Mrs. H. Grattan Guinness, and was reprinted from the *Missionary News*. These brethren are now with Mr. Guinness in Scotland. Any friends kindly willing to arrange a meeting in their own locality, in which these much-tried Syrian Christians may make their own appeal for sympathy and help, are requested to write Mr. H. Grattan Guinness, care of J. Mudie, Esq., Montrose, A.B. Contributions to the Nestorian Mission Fund may be addressed to Mrs. Guinness, Harley House, Bow, E.

EVANGELICAL ALLIANCE.—The arrangements for the Conference of Christians from various lands, to be held in Belfast, Oct. 13, and following days, are proceeding satisfactorily. With a view to secure the co-operation and an efficient representation of the continental branches of the Alliance, the Secretary has visited several places on the Continent, and met some of the Foreign Committee of the Evangelical Alliance. Delegates from Belgium, Holland, France, Italy, Germany, the United States of America, and other lands, are expected to take part in the proceedings.

SHANGHAI.—A correspondent writes:—The tidal wave of Revivalism is actually rippling on this distant shore. Just now there is a clergyman of the Established Church (Vicar of St. Peter's, Derby), a Mr. Sholto Douglas, stopping in Shanghai for a few days in the course of his travels. He is quite waking people up; holds services in the Cathedral in the morning, and services in our theatre in the afternoon. I heard him last Sunday in the Cathedral, and judge him to be a very earnest and thoroughly good man. He seems to have stirred the foreigners up at all the Eastern ports as he has passed through.

A GOOD END.—The Reading race meetings are brought to a perpetual termination. They were fixed to be held at the end of this week, but the subscriptions to the racing fund were so paltry, and the number of entries of horses so small, that the managing committee deemed it better to give up all responsibility in the matter. The subscriptions have been returned, and the lease of the racing ground has been disposed of to Messrs. Huntley and Palmer, of the biscuit factory. The grand stand was erected, and other preparations were being made, but all work is stopped, and the races will be a thing of the past. —*Times*.

INDIA.—A correspondent at Secunderabad has sent us (*Bombay Guardian*) a cheering account of the Lord's work there. The visit of a brother from Bombay, one of the Methodist local preachers, was very opportune, and it is hoped that the Lord is about to revive his work.—The meetings of the Young Men's Christian Association in Bombay (Friday, 8 p.m., General Assembly's Institution, Calbadovi) continue to be very well attended, and are animated and interesting. We hope and trust that this band of young men will be a "Daniel's band," and become a power for good in this place. The daily prayer-meeting (St. Andrew's Vestry) is also well sustained. The weekly Union Prayer-meeting is still held at the Free Church, Esplanade, every Wednesday, 7 a.m.

THE CHRISTIAN MISSION made a final excursion on Tuesday, Aug. 31, to Southend by rail. Towards the close of the afternoon a mountebank, who was encouraged with money and drink for the purpose, commenced his performances close to the open-air service. By this means he gathered some hundreds of people, who were immediately attracted to our meeting. His ring was soon broken up, and even he himself came to look and listen while we spoke and sang of Jesus. Ere the day closed, several who had commenced it in darkness professed to be "made light in the Lord," and we all returned rejoicing to have been used to point so many to Christ. Help is much needed fully to cover the expense of these days in the country.

POOR JEWS IN LONDON.—At the latter end of 1874 I was led to visit many of the lost sheep of the house of Israel in their sorrowful and miserable dwellings in Whitechapel, calling the attention of Christians to their extreme destitution. The result has been that since that time sums of money have been sent to THE CHRISTIAN amounting to no less than \$116 13s., which have been distributed by Mrs. Ronyard, Mrs. Way, Mr. Cohen, Mr. Erlich, Mr. Joseph, and myself. I feel deeply grateful to God for this help, and now I send you these few lines to remind Christian friends of the importance of continuing to let our light so shine before Christ's brethren that they may see our good works and glorify our Father which is in heaven. "Surely, I come quickly."—W. G.

THE QUEEN ON TEMPERANCE.—The following letter addressed to the Rev. Canon Ellison, M.A. (Chairman of the Executive Committee of the Church of England Temperance Society), has been received from Sir Thomas Biddulph:—"Balmoral, Aug. 23, 1875. Sir.—I have had the honour of submitting to the Queen the memorial signed by the Archbishops of Canterbury and York from the Executive Committee of the Church of England Temperance Society, of which you are Chairman. I am commanded by Her Majesty, in reply to the prayer of it that Her Majesty should become the Patron of the Society, to say that Her Majesty has already expressed her opinion in favour of the objects which the Society desires to promote, and consents to become Patron of it, organized as it appears to be on a basis which includes all who advocate temperance without insisting necessarily on total abstinence. The Queen trusts that education and the enlightenment of the people, together with the improvement of their moral and physical condition, will gradually do much to induce temperance, and to diminish the evils complained of."

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FRANCE.—At present seven-eighths of the convictions in France are accompanied by a verdict of extenuating circumstances. The consciences of jurymen and the moral sentiments of society are depraved, disorder and caprice are introduced into the administration of justice, and criminals are enabled to reckon on escape from the last and most dreaded penalty of the law as almost an absolute certainty. Probably the introduction, recommended in 1866 by a Royal Commission on Capital Punishment, of a distinction between murder in the first degree, and murder of a less culpable kind, the former only to be punished by death, would bring upon us all the evils of the French system of extenuating circumstances. —*Daily News*.

"MR. AND MRS. BROWN."—A correspondent writes to the *Baptist*, "May I ask whether any of your readers can give us information respecting two persons who call themselves evangelists, and who go by the name of Mr. and Mrs. Brown? They came to the village of Ashdown, in the county of Essex, on Lord's-days Aug. 22 and 29. They held open-air services, and at the close of each service asked the people present to contribute towards their support. This being so unusual a method of procedure in connexion with evangelistic services, I was led to suspect they were impostors, and cautioned the people against giving them anything. Directly after the service on the 29th, they began to sell a quantity of newspapers to the people. I have since found that on one Sabbath they visited no less than four different villages, held a short service in each, and in each asked for and received money at the close of the service. Does anyone know anything of them? and can anything be done to stop such conduct?"

SCOTLAND.—Sunday week was spent in Glasgow as follows. —8 a.m.: Free breakfast in tent on the green to upwards of 2000 poor people, addressed by our dear sister Miss Macpherson and others. Eleven o'clock, about 1000 children in City Hall; two o'clock, about 800 children in Grove-street Hall, where a great work is carried on by Mr. MacGill; at seven o'clock preached in Calton United Presbyterian Church (Rev. Robert Campbell, late of Albion Church, London). On Monday evening addressed the converts and the anxious who meet every Monday in Free Assembly Hall, Edinburgh; about 600 present; one of the most deeply interesting meetings that I ever attended. Then left for Perth. At the united communion in a United Presbyterian Church, the opening address was given by Rev. Jas. Robertson, of Edinburgh, and the closing address, from the pulpit, by Rev. Mr. Sharpe, Church of England clergyman, of Hampstead, London; we live in strange times. I held services for the little ones in Tract Society's Hall and in Free West Church. W. FORBES.

THE OCTOBER CHURCH CONGRESS AT STOKE-UPON-TRENT.—For this important Congress, which commences on Tuesday, October 6, the greatest preparations are being made at Stoke. No expense is being spared by the leading laity and clergy of the place and neighbourhood to render the Congress a success. A new temporary hall of ample dimensions, situated at the side of the Town-hall, and close to the parish church, has been erected, with section and refreshment rooms, and all other necessary offices. The fifteenth Congress will be full, in some sort, of more than usual interest, from the expected presence of some eminent members of the American and Colonial Churches to take part in debate. There will be two opening sermons—one by the Bishop of Rochester, and the other by the Bishop of Ontario,—and instead of one workmen's meeting, it is proposed to hold some free sectional meetings in the evening for the working classes especially. Stoke is the central station of the North Staffordshire Railway, connected with Stafford and Crewe by the London and North-Western, with Derby by the Midland, and Market Drayton by the Great Western.

EVANGELIZING SERVICES AT RACES.—The Rev. W. J. Holder, of Hornsey-rose, and other preachers in connexion with the Open-Air Mission, have recently conducted services at Goodwood, Brighton, Lewes, Alexandra Park, and Oxford. At the latter place the Rev. C. H. Bargely, in collegiate attire, attended both days, and took part in the meetings between the races. On the whole, the speakers and their tracts (of which nearly 20,000 were distributed at these races) were well received. Several instances of usefulness occurred; many encouraging conversations with book-makers, hawkers, and musicians, one of whom, having decided for Christ, has left this, and is in a better way seeking to support his family. His wife told Mr. Holder that she hoped soon to follow her husband's example. Gipsies, card-sellers, tramps, fallen sisters, and the outcasts of society—numbers met with on the racecourse, never attend a place of worship, and are not reached by any other agency; while not unfrequently the presence of a witness for the truth has a deterrent effect upon those who profess to be religious, but who attend races and such-like meetings. In simple obedience to our Lord's injunction to preach the Gospel to every creature, we endeavour to publish his name wherever the people assemble. Seventy-seven of these racecourses in different parts of the country have been visited during the year by the agents of the Mission. All racecourses ought to have a distinct claim upon Christians who desire to proclaim the Gospel. The visitation is more effectively done when undertaken or helped by local Christian friends. On application an agent will be sent to any part of the country.—Mr. Kirk, Secretary, 11 Buckingham-street, Strand, W.C.

APPROACHING CONFERENCE AT NEUFCHATEL.—Some earnest Christians at Neufchâtel, in Switzerland, have formed a committee on the basis of the Evangelical Alliance, and have prepared the way for a Conference on the model of that recently held in Brighton, to wait on God in prayer and in the study of his Word. M. Theodore Monod is expected to take part, together with many workers in God's Kingdom from various parts of France and Switzerland. When in Neufchâtel on Tuesday last I was requested by the secretary, Monsieur F. de Perregaux, to make this known through your valuable publication, and to say how heartily the Swiss will welcome the presence and help of any English Christians who may be able to attend. The Conference will commence at Neufchâtel (p.v.) on Monday, Sept. 20, and will continue till Thursday, 23rd. The circular containing information as to the order of proceedings may be obtained of Pasteur Perregaux, Neufchâtel. Bespeaking the prayers of your readers on behalf of this effort of our Swiss brethren, I am, with brotherly affection,
Wanstead, Sept. 2, 1875. NICHOLAS HUBBY.

THE LUCKNOW WITNESS has gleaned from the reports of eighteen different missionary societies the following table of adult baptisms in India in 1874:—

Indian Home Mission to the Santhals	1650
S. P. G. Mission in Chota Nagpore	1500
Church Mission in South India	739
American Methodists in North India	250
London Mission in South India	206
American Madura Mission	182
American Marathi Mission	128
Orissa Baptist Mission	93
Basel Evangelical Mission	84
Delhi Baptist Mission	62
Eight other Missions	143

Total from eighteen Missions .. 5029

To obtain the net numerical increase it would be necessary to deduct from these figures the losses sustained by the churches in 1874. The *Witness* believes that not far from 10,000 were brought into the Christian fold in India (including Burmah and Ceylon) last year.

MESSERS. MOODY AND SANKEY'S RETURN TO AMERICA.—The New York papers contain long accounts of Messrs. Moody and Sankey on their arrival in New York on the 14th ult. The *Tribune* says:—"The news of the arrival of the *Spain* steamer in the lower bay was telegraphed to this city at 6.30 a.m., and those who had made preparations to receive the great revivalists at once started to meet them. As the barge carrying the welcoming party approached the steamer, greetings were exchanged between the evangelists and their friends. As soon as the deck was reached and hand-shakings were over, 'Praise God from whom all blessings flow' was sung, Mr. Sankey leading. Mr. Needham then offered prayer, giving thanks to God for the safe return of the evangelists after their great and successful work abroad. The party was landed by a Government boat, which had been engaged for the purpose. Mr. Moody proceeded at once to the Grand Union Hotel, where he took dinner, and then, to the disappointment of many of his friends, took the three o'clock train for his home in Northfield, Mass. He said, in reference to his future plans, that he and Mr. Sankey would hold revival meetings in this country similar to those held in England, some time next fall. The details had not yet been arranged. He wanted first to visit his new church in Chicago. In England they had been treated with great kindness, and a great work had been done, which he hoped would have permanent effect. Mr. Sankey and himself needed rest for a few weeks, as they had taken no holiday while abroad for two years. During the voyage from England a spirit of religious fervour sprang up on board the *Spain*. Mr. Sankey sang at the request of the passengers, and prayer-meetings, at which addresses were made by Mr. Moody, were held on the quarter-deck."

The Christian TRACT FUND.

APPLICANTS FOR TRACTS.

- Mr. R. Braithwaite, Leftus Station, Saltburn-by-Sea.
- Miss Howard, Gibraltar Cottage, Monmouth.
- F. H. Parr, 249, Blue Anchor-road, Bermondsey, S.E.
- Jno. Salmon, Bell-alley Mission, 4, 5, 6, Bell-alley, Goswell-road, St. Luke's, E.C.
- Wm. J. Smith, 18, Doctor-st., Westmoreland-road, Walworth, S.E.
- Richard Galbraith, Ironwork-square, Galston, Ayrshire.
- J. D. Dinick, Bury-street, Guildford.
- Wm. Edwards, Forfar.
- Thos. Wheaton, Lyme.
- Daniel Morris, 6, Park-street, Ashton-under-Lyne.

ONE DAY during the past week a lady got into a Brompton omnibus which was full, and gave each of the passengers a tract out of her bag. But she did not offer one to a very haughty-looking, stylishly-dressed person who sat at one end of the omnibus. After the lady who had given the tracts got out, the person to whom she did not offer a tract said to a companion, "I wish that lady had not passed me by: I wonder why she did not give me one;" and her eyes filled with tears, and she sighed deeply. I felt in my own mind how many there are to whom one feels almost afraid to speak, who are longing for a word of help and sympathy.
 M. F.

DAILY TEXTS.

"WISDOM CRIETH.... 'WHOSO IS SIMPLE, LET HIM TURN IN HITHER.'" "A FOOLISH WOMAN IS CLAMOROUS.... 'WHOSO IS SIMPLE, LET HIM TURN IN HITHER.'"—PROV. IX. 3, 4; 13, 16.

Thurs., Sept. 9.—"Length of days is in her right hand, and in her left hand riches and honour." "Her house inclineth unto death, and her path unto the dead."—PROV. III. 16; II. 18.

Fri., 10.—"Her ways are ways of pleasantness, and all her paths are peace." "He knoweth not that the dead are there, and that her guests are in the depths of hell." "There is no peace, saith my God, to the wicked."—PROV. III. 17; IX. 18; ISA. LVII. 21.

Sat., 11.—"When thou liest down, thou shalt not be afraid, yea thou shalt lie down, and thy sleep shall be sweet." "They sleep not unless they have done mischief, and their sleep is taken away unless they cause some to fall."—PROV. III. 24; IV. 16.

Sun., 12.—"The fear of the Lord is the beginning of wisdom, and the knowledge of the holy is understanding." "Man that is in honour and understandeth not is like the beasts that perish."—PROV. IX. 10; PS. XLIX. 20.

Mon., 13.—"Keep sound wisdom and discretion,.... then shalt thou walk in thy way safely, and thy foot shall not stumble." "The way of the wicked is as darkness; they know not at what they stumble."—PROV. III. 21, 23; IV. 19.

Tues., 14.—"Exalt her, and she shall promote thee, she shall bring thee to honour when thou shalt embrace her. She shall give to thine head an ornament of grace, a crown of glory shall she deliver to thee." "The expectation of the wicked is wrath." "There is a way that seemeth right unto a man, but the end thereof are the ways of death."—PROV. IV. 8, 9; XI. 23; XVI. 25.

Wed., 15.—"Say ye to the righteous, it shall be well with him." "Woe unto the wicked, it shall be ill with him."—ISA. LIII. 10, 11.

"CHOOSE YOU THIS DAY WHOM YE WILL SERVE."

JOSHUA XXIV. 16.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.—Parents who have received a great blessing by the conversion of an elder son, long prayed for, request earnest praise for the gracious answer at length vouchsafed.—Praise God for many souls converted during a week of evangelistic meetings at Ballina, Ireland.—For much blessing at the annual meeting at Chipping Sodbury.—For times of refreshing and much blessing on communion services, for which prayer was asked in THE CHRISTIAN.—For blessing at children's services held at Williams-town and Sandymount, near Dublin; these places have been prayed for in THE CHRISTIAN.—For many answers to prayers asked for in THE CHRISTIAN.—Praise the Lord for sending an evangelist to Gosforth, Cumberland, thus answering our petition.

PRAYER.—For a lady suffering from mental disease.—For an aged lady whose bodily health and mental powers are failing.—Three brothers at Oxford University, whose younger brother's life was last year spared in answer to prayer, pray that he may now successfully undergo a very formidable operation.—For the spiritual welfare of seamen, and that many more missionary stations may be established.—That the Lord may bless the union of two of his own children on the 14th, that their lives may be wholly consecrated to Him.—An Indian officer and his wife asks the Lord's people to unite with them in seeking direction as to their future plans, that the way may be made very plain for them, and that they may be enabled to decide as to meet for the Lord's glory for the salvation of souls.—For a young man who has offered himself for mission work in China. Ask that the way may be made very plain.—That God may in his great mercy arrest in his sins my husband, who deserted me some months ago, and I know not where he is.

PLACES.—For a very important work amongst the young in Scotland.—For British Honduras, that the churches may be revived, and great blessing follow on the prayer-meetings already begun.—For meetings to be held at Dover.—For blessing upon the winter mission to Assam and Cachar.—For Gosforth, Cumberland, that special services held by Maxwell Wright, Esq., from Sept. 22 to Oct. 5, may be blessed to the conversion of many souls.—For special services for children and adults to be held at Acton, Sept. 19 to 26.—For blessing on meetings held by Mrs. Urmston at Gosport, Portsmouth, and the neighbourhood; also for special openings at Southsea, where she is now residing.—That the Lord would give all the means needed for a Gospel Hall at Sandymount, near Dublin; also that He would save many souls there.—For meetings in York, Sept. 11, 12, 13.—For our Sunday-school in Dundalk Barracks.—For large results from evangelistic meetings in Aberdeen by Mr. Radcliffe.—For large blessing upon a fortnight of evangelistic services in York, commencing on the 15th inst., the services in the second week to be conducted by Mr. Varley.—That God would revive his Word among all classes in Gloucester.

CONVERSION.—For a young solicitor, that his talents may be devoted to the service of God.—For a brother in India, who seems to be possessed with a spirit of hatred towards relatives who have done everything for him.—For four motherless children, from eight years to eight weeks old, that Christ may be

found in them and become increasingly precious to them as they grow in years.—For two sons of a widowed mother, who has prayed for them for long years, that they may be brought to Jesus in coming special services.

CENTRAL NOON PRAYER-MEETING,

MOORGATE-STREET HALL, E.C.

THE following are the subjects and speakers for the current week:—

Table with 3 columns: DATE, SUBJECT, SPEAKER. Includes entries for Sept 9-15 with speakers like Rev. Asa Mahan, D.D., J. H. Snell, Capt. Liebenrood, Mr. James Pearse, Rev. S. Shoobridge, and H. J. Berguer.

FORTHCOMING SPECIAL MEETINGS.

- CLIFTON CONFERENCE, at Victoria Rooms.—Tuesday and Wednesday, October 5 and 6, at 11 and 7. Subject—1. The Rest (κατάπαυσις) into which God's People do enter (Heb. iv. 3). 2. The Rest (αββατισμός) that remaineth for them (Heb. iv. 9). Afternoon Meetings of various kinds as usual.
SALISBURY CONFERENCE (Rev. Edgar Thwaites, convener).—Tuesday, Wednesday, Thursday, October 12, 13, 14.
BIRMINGHAM CONFERENCE.—Wednesday, Thursday, Friday, October 27, 28, 29.
NOTTINGHAM CONVENTION FOR THE PROMOTION OF HOLINESS, Sept. 27, and continuing four following days.—See advt.
EVANGELICAL ALLIANCE.—Conference at Belfast, Oct. 19, and following days.
AGRICULTURAL HALL, Islington.—Sunday, Sept. 12, Rev. C. B. Sawday, at 3.30 and 8 p.m.
MOORGATE-STREET HALL.—Every Tuesday, at 8, a Gospel Address. Meeting for those interested in Sunday Morning Free Breakfasts to the Poor every Friday evening, 8 to 9. Meeting for Young Women only, every Saturday at 3, in the Upper Room (entrance from London Wall), conducted by Young Women.
CONFERENCE HALL, Mildmay-park.—Sunday, Sept. 12, Mr. Gawin Kirkham, at 3.30 (Annual Address to Servants); Rev. J. Hudson Taylor, at 7 p.m.
OPEN-AIR MISSION.—North London Auxilliary.—Next meeting, Iona Rooms, High-street, Camden Town, on Friday, Sept. 10. Subject: "Future Working of the Mission." Tea, 6.30 p.m.; meeting, 7.30.
CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Spiers at Folkestone till September 11; Eastbourne, September 13 to 25. Mr. W. R. Mowll at Assembly Room, Acton, Sept. 19 to 26, each evening, except Saturday, at 6.45; Sat., Sept. 25, at 3.30.
Evangelistic Band. Mr. Arrowsmith at Llandudno till Sept. 13.
Open-air Services. Messrs. Jordan on Blackheath, on Saturdays, at 3; Mr. Russell in Regent's-park, on Mondays, at a quarter to 6.
City Weekly Prayer-meeting, every Tuesday, at Weigh House Schoolroom, Fish-street Hill, E.C., from 9 to 9.45 a.m.
HOME OF INDUSTRY, Commercial-street, Spitalfields.—Workers' Meeting, Wednesday, Sept. 15, at 7. Tea at 6. Address by Mr. Sawday.
THE NORTH LONDON YOUNG MEN'S MEETINGS are now held in the Y.M.C.A. Rooms, The Priory, 198, Upper-street, Islington, on Sunday, Tuesday, and Thursday, at 8.30 p.m. precisely.
THE YOUNG MEN'S MEETING for the West District, every evening at 8.45, in the Lecture Hall of the Y.M.C.A. (West Branch), 48, Great Marlborough-street, Regent-street, W.
YOUNG MEN'S MEETING, at the Young Men's Room, Abbey-road Chapel, St. John's-wood, Friday, 9 to 10 p.m.
COW-CROSS MISSION HALL.—J. H. Owen and Wm. Bradlaugh (brother of the infidel lecturer), every Sunday at 7.
LECTURES ON THE REVELATION (Elementary and Practical), by R. C. Morgan, Gospel Hall, Wood-green, Thursdays, at 7.30.
CAMBERWELL.—Ned Wright every evening at the Tent, Southampton-street, at 8 o'clock; on Sundays at 3 and 6.30.
MISS R. BIGGS will re-open the Mission to Young Women, at the Central Christian Institute, 19a, Great Portland-street, Tuesday, Sept. 21, at 7.30 p.m.; also at 18, Compton-terrace, Islington, Thursday, Sept. 16, at 8.

WEEKLY NOON PRAYER-MEETING, St. George's Hall, Langham-place, W.—Every Wednesday, from 12 to 1. [658]

GREENWICH RAILWAY STATION, LARGO HALL.—Prayer-meeting every Thursday at noon for the present. Evangelical Address every Tuesday evening at 7.30.

WOOLWICH, 14, Thomas-street.—Union Prayer-meetings, Mondays, 12 to 1; Saturdays, 3.30 to 4.30.

DAILY PRAYER-MEETINGS.

- CENTRAL CITY NOON PRAYER-MEETING, Moorgate-street Hall, corner of London Wall, 12—1. Ladies' meeting, 1 to 1.30. Y.M.C.A., Stafford Rooms, Titchborne-st., Edgware-rd., 12—1. No. 59, LOMBARD-ST., Mon., Tues., Thurs., Sat., at 1; Wed. and Fri., at 12.30.
No. 19A, GREAT PORTLAND-STREET.—The 3 o'clock daily Prayer-meeting will be resumed on Monday, Sept. 6.
MILDMAY CONFERENCE HALL, Mildmay-park, at 12.
EAST-END CONFERENCE HALL, Carlton-sq., Globe-road, at 12.30.
RUSSEX HALL, Leadenhall-street, at 1.
SUNDAY-SCHOOL UNION, 56, Old Bailey, at 1.
PEOPLE'S HALL, 272, Whitechapel-road, at 1, except Saturday.
GREEN LANES WESLEYAN CHAPEL, N., 6.45 a.m.
ONSHLOW HALL, Neville-street, Fulham-road, Sat. even., at 7.30.
UNION HALL MISSION, Carlisle-street, Edgware-road, 1—2.
WOOLWICH, 14, Thomas-street, 12 to 1.

NOTICES.

Communications received with thanks:—J. W. T.; H. H. A.; R. B.; W. J. T.; G. S. M.; "Anxious"; J. J. T.; J. G.; W. T. F.; J. M. M.; "Invalid"; R. G.; I. C. E.; W. N. C.; C. S.; E. F. U.; B.; W. A.; J. F.; J. W.; A. E. V.; H. B.; W. H. S.; M. A. M.; E. D.; G. S. R.; J. A. V.; C. C.; H. D. H.; A. V.; W. F.; H. E. T.; E. T.; W. A.; C. L.
MR. AND MRS. KEEP offer their services to evangelize during the hop season in any district where their labours may be required. Address, Mission Rooms, 113, Usher-road, Old Ford, North Bow, London, E.
J. T. S.—Please send us your address.
SOME CHRISTIANS who can help in singing wanted at a mission hall. Address J. Bromley Smith, 2, Lorrimore-square, Newington, S.E.

Donations received by Messrs. Morgan and Scott to Saturday Morning, September 4th, 1875.

Table with 3 columns: Donor/Institution, Amount, Total. Lists numerous donations from missions and individuals, totaling £279 14 6.

The Christian.

THE KINGDOM OF GOD IN "ESTHER."—I.

NOTES OF A BIBLE LECTURE BY R. C. MORGAN.

LET me say, that because the Lord gave me light, as I believe, on this book years ago, that is no reason that you should receive it. It is a reason why you should listen to what I have to say, but none why you should at once respond, "Oh yes, that's quite true," without studying it yourself, and making it your own. No scripture, whether doctrine or prophecy, will ever do anybody any good until they have eaten it. Your food does not nourish you until you have eaten it; then it becomes flesh and blood, bone and muscle, and builds up the body. So you should not go away saying the book of Esther means so and so. You must feed upon it, then it will be strength to you.

Last time we considered the book historically; now we are going to look at it typically. When we say we speak of scripture being typical we mean that one thing stands for another, and one person for another. David was a type of Christ in his warlike character, and Solomon in his reign of peace. And we are all familiar with the paschal lamb as being a type of Christ, because Paul tells us that "Christ our Passover was sacrificed for us."

Just in the same way we have certain persons mentioned in this book—Ahasuerus, Vashti, Esther, Mordecai, and Haman. These are the five principal, leading characters.

First of all, we have Ahasuerus; he is a type of the Great King. Who is the Great King? Psalm xlvii. 2, "For the Lord most high is terrible; He is a Great King over all the earth." Well, but somebody says, "Ahasuerus a type of Jehovah!" Yes: just as Pharaoh was. Indeed, every king is a type of the Great King. Every father, just because he is a father, is a type of the Heavenly Father—not in his character, but in the relation which he sustains. So every king, because he is a king, is a type of the Great King. But some of the kings of Scripture are in a very special way types of "the King eternal, immortal, invisible," just as Abraham, in laying Isaac, his son, his only son, upon the altar, was a type of the Heavenly Father giving his only begotten Son to die for us.

Ahasuerus makes a feast, and gives the people "drink in vessels of gold, the vessels being diverse one from another, and royal wine in abundance according to the state of the king." That is what God is always doing. He gives us the wine of the kingdom in vessels of all manner of shapes and kinds—gold, silver, earthen, wooden. He is a great Giver, a great Feast-maker, and all his creatures are day by day feasting at his table. Sometimes He gives his royal wine in something that is like a golden vessel, something that we think very precious, that we rejoice over; and perhaps to-morrow He gives it in something quite different, some earthen vessel apparently less valuable. So God is always feasting his creatures, and especially his own people.

The second person in the book is Vashti; she is the queen, the king's wife. "Well, what do you make of

* See the paper on "Esther," by Rev. C. H. Waller, in No. 292, which formed the basis of our previous lecture.

that? If Ahasuerus is a type of the Great King, what of her being the wife of the king?" Suppose we turn to Isaiah liv. 5, "For thy Maker is thy husband; the Lord of Hosts is his name." God's people are continually represented as bearing towards Him, and He towards them, the marriage relationship. "Where is the bill of your mother's divorcement?" The whole 16th chapter of Ezekiel is based upon the idea of Jehovah being married to his people. So if Ahasuerus is a type of the Great King, then Vashti is a type of Israel, because Israel is the one of whom the prophet speaks, "Thy Maker is thy husband."

But you say, "How do you know that Vashti is Israel more than the Churoh?" I will tell you why. First of all, the word Vashti signifies "Beauty." Psalm l. 2: "Out of Zion, the perfection of beauty, God hath shined." Ezek. xvi. 14: "And thy renown went forth among the heathen for thy beauty; for it was perfect through my comeliness, which I had put upon thee, saith the Lord God." If you take the Concordance and look up the word "beauty" in connection with Israel, you will see how frequently it occurs. And so I think there is strong presumptive evidence that Vashti, as the bride of the Great King, stands for and represents Israel.

But another proof of it. Jer. xiii. 11: "For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel, and the whole house of Judah, saith the Lord; that they might be unto me for a people, and for a name, and for a praise, and for a glory: but they would not hear." The king, when his heart was merry, sent for Vashti that he might show the princes and people her beauty. In Jeremiah we read that the Lord wanted to do the very same thing with Israel, but "they would not hear," and "the queen Vashti refused to come."

My great desire is to give you some outline of God's great purpose throughout the past 6000 years. God has an "eternal purpose" which He is working out from the beginning, and here, in the leading characters and actors in this kingdom, we have in type an historical and prophetic picture of the kingdom of God.

Deut. xxvi. 18, 19: "And the Lord hath avouched thee this day to be his peculiar people as He hath promised thee, and that thou shouldst keep all his commandments; and to make thee high above all nations which He hath made in praise, and in name, and in honour"—God wanted to show the nations and people the beauty and comeliness of his people Israel which He had put upon them—"and that thou mayest be an holy people unto the Lord thy God as He hath spoken."

A little word of warning here. If you take up some commentaries you will find a disquisition on the impropriety of Ahasuerus's conduct. But the Book is what God has given to us. Commentators have no right to judge of this transaction, at all events in its typical meaning, outside the Bible. And not a word is there said which gives the idea of anything wrong in sending for Vashti to show the people and princes her beauty. We must take it as it is in the Book, and explain it by the Book. I think that is the right way to deal with the Word of God.

The king sends for Vashti and she does not come; he wants to show them her beauty and she does not obey. The Lord wanted to do that with Israel, but they would not hear. They were disobedient as she was, and the consequence was they were put away.

"The king was wroth." Deut. xxxii. 21: "I will

move them to jealousy with stripes which are not to a people; I will provoke them to anger with a foolish nation. For a fire is kindled in mine anger, and shall burn unto the lowest hell." "The king was wroth;" he called his people and counsellors together, and asked them what should be done to Vashti, "according to the law." Notice particularly that the standing of Vashti was according to law, and she was dealt with according to law. Just as Israel's standing was according to law when they were called out of Egypt, made a great nation, given the law from Sinai, and dealt with according to law throughout their history. "What shall be done to her according to law?" "That she come no more before the king Ahasuerus; let the king give her royal estate unto another that is better than she." So it reads, but see the margin "with her companions." There is no idea suggested in the text of the new queen being better than the old. The Gentile Church is no better than the Jewish Church; but her standing is according to grace, and not according to law—and that is a great deal better. Vashti stood according to law; and she lost her position according to law.

The last word we hear about Vashti is in chap. ii. 1, "After these things, when the wrath of king Ahasuerus was appeased he remembered Vashti, and what she had done, and what was decreed against her." The purposes of God towards his rejected people are purposes of mercy and grace. You remember how He speaks about Ephraim and Israel; how all the prophets speak one continual promise that God will bless his ancient people, and that He has not forgotten them. Vashti is left in this position—"he remembered Vashti" and that is exactly where the Jew is left to-day. Through all these ages God has remembered Israel. If this great king remembered Vashti, it was to do her good; and if our blessed God remembers Israel, it is to do them good. I would on no account give up my belief that God will bless and restore his people, for then I should have no confidence that He would save my soul. If God could forget his people—could forget Israel, the people of Abraham, his friend, to whom He made his covenant promise—then I have no standing ground for my soul's salvation. And whenever I see a Jew selling his wares in Houndsditch, or going along the street with his traditional cry, I think how God has his eye on Israel, and is keeping them a distinct people for the land, and keeping the land for them. So I know that the same faithful God who preserves this scattered nation a distinct people, by the greatest and most long-continued of all his miracles; will be faithful to me.

The next thing is, that another queen is brought in. There is a gathering of all the fair young virgins—and the crown is given to a stranger and an alien. There is nothing here about law. First of all let us look at Esther's name. Vashti signifies "beauty," and we have seen that that answers to Israel. Esther had two names. She was first called Hadassah (that means a "myrtle tree"), who was brought up by her kinsman and her redeemer—Mordecai. It puts me in mind of the first of those seven blessednesses—"Blessed are the poor in spirit," &c.; and of Jesus, when He said, "Take my yoke upon you, and learn of me, for I am meek and lowly in heart;" and it reminds me of "the man who stood among the myrtle trees that were in the bottom." (Zech. i. 8). I do not know of any name that is so well suited to the people of God, the redeemed ones of this dispensation; after the putting away of Israel, as that lowly shrub, the

"myrtle tree," growing out of the earth, and yet so beautiful, so fragrant, and so pleasant.

By-and-by Esther is brought to the king; she is chosen, and the king calls her by another name—Esther. That means "a star." The Church is called with a heavenly calling. As we read so often that we belong to the heavens; are raised up and set together in heavenly places in Christ Jesus; made partakers of the heavenly calling; our inheritance is in heaven; our names are enrolled there. And therefore, because Hadassah is to be a type of the Church, she gets a heavenly name—Esther, a star.

Read chap. ii. 15. "Now, when the turn of Esther . . . was come to go in unto the king, she required nothing but what Hogaï, the king's chamberlain, the keeper of the women, appointed." One reason why a great many Christian people never have any joy or comfort of their religion is because they are always choosing for themselves. These other virgins wanted this, that, and the other thing, to make them pleasant and agreeable to the king; but Esther said, "Surely thy king's chamberlain must know more about it than I do." So she committed herself to the one appointed by the king, and she did not ask for anything. She would receive what he gave her. If we want to be happy we must be satisfied with what it pleases the blessed God to give us—what it pleases his Holy Spirit to impart. If we want to be made comely and beautiful, all the Lord asks of us is, that we should not bring anything of our own to Him. "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people and thy father's house. So shall the king greatly desire thy beauty, for He is thy Lord; and worship thou Him." Make a clean forget of all that belongs to nature. We worship Him by receiving from Him. "It is more blessed to give than to receive;" and this, the highest blessedness, belongs to Him, who is the Giver of every good and perfect gift.

THE PARSON'S GREEN HOMES.—I am sure it will be a source of pleasurable satisfaction to every reader of THE CHRISTIAN to know that there is a good prospect now of the above Asylums being secured to the Institution. The difficulties which have hung over the transaction like dark and threatening clouds are gradually dispersing, and, with respect to finances, only £1050 is now required, and it is most important that this sum should be raised before Oct. 12. Messrs. Morgan and Sooty's office of THE CHRISTIAN, will receive donations; and promises to contribute will be thankfully received by Edward W. Thomas, 260, Euston-road, N.W. Reader, your co-operation in prayer for a blessing is earnestly desired.

COATBRIDGE.—The two faithful servants—Messrs. Scroggie and Dunn—who have been labouring here for some weeks past, have departed for England. There has been a great awakening among all classes, and a very blessed work amongst the young men. Numbers have been brought to Jesus from amongst the careless and ungodly. The revival among God's professing people has been great; they have been quickened and revived; they have been aroused from their lethargy, and are pressing on in the cause of Christ, redeeming the time. These services are a fresh proof to us that the Gospel has the same drawing powers as ever, if only be preached with earnestness and simplicity. The crowds that have attended were wonderful. A special farewell service was held in the large United Presbyterian Church, on Sabbath night, Sept. 5, and a farewell service for believers in the same place on Tuesday night. It was a memorable meeting. Inside the communion rails were seated the members of the Coatbridge Young Men's Christian Association, under whose auspices the evangelists were labouring; young men of all denominations—Presbyterian, Methodist, Baptist, &c.; and the sight recalled the words of the Psalmist, "Behold how good and how pleasant a thing it is for brethren to dwell together in unity." The work is still going on: the efforts of the Y.M.C.A. have incited the various denominations to work with more diligence and to display more zeal in this branch of Christian work than heretofore, and if that alone was the result of their labours, they would feel amply repaid.

Coalbridge Y.M.C.A. Broom.

J. WILSON.

NOTES OF A VISIT TO ROME.

I ARRIVED in Rome on April 29 last, and the next day I went to see Mr. and Mrs. Wall at their new Mission-house in San Lorenzo in Lucina. I found Mr. Wall alone, as his family was in the country, and being the day for

THE BEGGARS' MEETING,

he asked me to stay for it. At the appointed hour he and I with some difficulty made our way through the crowd of men to the table at the end of the inner room; and the oppressiveness of the atmosphere from the heat and smells made it, indeed, a work of self-denying love for those who conducted the meeting, so that I was not surprised to read, in a recent letter from Mrs. Wall in THE CHRISTIAN, that she speaks of the absolute necessity of having a separate room in which to carry on this department of their work. A few rather respectably dressed men were evidently workmen out of employment, but the great majority of those present were of the very poorest class. I should say at least 120, perhaps more, were crowded into the two rooms, and all were very quiet, some really attentive, while Mr. Wall and a young Italian brother taught them out of the Scriptures the way of salvation, and also the first verse of an Italian version of the hymn

"Safe in the arms of Jesus."

It was a strange contrast to the last time I had heard it, a few weeks before, in the Agricultural Hall, to hear the well-known air sung by these poor Roman beggars! When the meeting was over, a small loaf was handed to each as he passed out; and who will not pray that many may be led through this work of faith to find in Jesus the true Bread of Life?

The following day I went to see the School in connexion with

THE CHIESA CRISTIANA LIBERA.

(Free Italian Church) in Via Corallo No. 9, which is divided into boys', girls', and infants' classes, with 156 on the rolls, but there being a *fete* near Rome on that day, many were absent. It was one of the three afternoons in the week when the evangelist Sig. Conti gives a Bible-lesson to the boys and girls in the adjoining hall of meeting; and it was indeed a pleasure to hear about sixty children—born in the city of the Pope—reply so well to the questions asked by Sig. Conti on the verses they had learnt by heart, one of which, being Luke iv. 19, afforded an opportunity for explaining what the jubilee year of the Jews meant, and of showing the difference between it and the present year of jubilee in the Roman Catholic Church, which benefits nobody but the Pope, and this the elder children seemed perfectly to understand.

The following day was Sunday. In the morning I attended the services of the English Wesleyans, but conducted by an Italian, in Via della Scrofa No. 62, and the congregation seemed entirely composed of Italians. In the evening I went to the communion service in the hall of the Free Italian Church. On the evening of May 3 the excellent Bible-woman M. Santi, whom I had met years ago in Milan, came to the hotel to accompany me to the

WEEKLY UNION PRAYER-MEETING,

which is held in turn in the various evangelical halls. It happened to be that evening in that of the Free Italian Church in Via Coralla, and as we walked there the Bible-woman gave me some details of her work, which is of a varied description, as, besides selling the Scriptures from house to house, she visits the sick in the hospitals, and even gets Testaments and tracts into the prisons.

To return, however, to the prayer-meeting. The hall was full, and that evening Mr. Wall presided. On his invitation, one woman rose to be prayed for. Several Italians prayed and spoke, and a young Jew, before praying, bore testimony to his faith in the Lord Jesus.

Another day I visited Mrs. Van Meter, and saw

THE GIRLS' SCHOOL,

when I heard them sing very well indeed in English the

song, "Scatter seeds of kindness," as well as an Italian version of several others of Mr. Sankey's collection. Miss Van Meter accompanying them on the piano. I regretted that want of time and strength made it impossible for me to visit their other school near the Vatican, as well as other evangelical schools and meetings in Rome, as I had to leave on May 10.

What, perhaps, interested me most of all I was able to see, was

THE MILITARY CHURCH

in Via Botteghe Oscure No. 24. I attended the meeting there on Sunday, May 9, and though not numerous attended, owing to the various regiments not having leave to go out of barracks all at the same hour, still it was pleasant to see not a few young soldiers joining in the simple service during which the newly-elected deacons were recognized as such by the church. Their duty is to watch over the members scattered through the various regiments which were then shortly about to leave Rome, some for the camp, some for other cities; and they had been chosen by the soldiers themselves for their worth and Christian experience, without any regard to their military rank. The following Sunday twenty-five new members were to be admitted to the Communion. I was much pleased with the evangelist, Sig. Luigi Capellini, who seems to possess great tact, energy, and good sense; and having begun this work on his own responsibility while he was himself serving in the army, he seems peculiarly adapted to deal with soldiers. A small reading-room is open every evening for them, and Dr. Leroy Vernon, on behalf of the Episcopal Methodist Church in America, now supports this interesting work, as also an evangelist and work amongst civilians in Rome, Bologna, and Milan.

That same Sunday afternoon I went to the hall of the Waldensian Church in Via delle Vergini, which is large and attractive, and there was a good congregation to hear the address of Sig. Enrico Bosio.

I cannot help adding, in conclusion, that I never before so thoroughly understood the significance of

THE EASTWARD POSITION

as when I witnessed the grand high mass in San Giovanni in Laterano, performed by an aged cardinal in the Pope's stead, on Ascension-day. It was impossible to tell even whether he and his attendant priests received the consecrated elements or not, as one could see nothing of what they did while standing before the altar with their backs to the people. Nor was there, to my feelings, the slightest devotion in the singing and music. Exquisite though both were, one hymn sung by Mr. Sankey is worth it all for the effect on the heart and conscience. It made me sad on leaving the church to see many penitents laboriously toiling up the Scala Santa on their knees, just as in the days of Luther, and to feel how few as yet of the twenty-five millions who inhabit this beautiful land, notwithstanding the efforts of Christians, know the blessed truth he there learned: "The just shall live by faith." S. H. CARRUTHERS.

MAJOR COLE (assisted in singing Gospel hymns by Mrs. and Miss Cole) will (n.v.) conduct a series of services at Gloucester, commencing Sept. 19. Meeting for Christians at 8 a.m.; Gospel Addresses at 3.30 and 6.30 p.m., Sept. 19, in the theatre. United Prayer-meetings, Monday, Sept. 20, in the Corn Exchange, at 12 a.m. and 7.30 p.m.—Major Cole will preside in the evening. Each day in same week, Noon Prayer-meeting (12 to 1) and Gospel Addresses by Major Cole at 8 p.m., in Corn Exchange.

SWANSEA.—The blessing continues to increase. On Monday, Aug. 30, the tent was removed to another part of the town. There was a crowded meeting on the opening night, and the after-meetings have been very large throughout the week. In addition to the tent, two mission-halls are now open almost every evening, where the work is also carried on with remarkable success. Numbers of souls are being brought to Christ, not only through the evangelistic services, but by individual effort. Will Christian people kindly continue to remember this work specially in public and private devotion, that what the Lord has commenced may in no way be hindered by his own servants who are engaged in it?

THE GOSPEL IN BELGIUM.

MY DEAR BROTHER,—We have come into this prosperous little country during the temporary cessation of our soldiers' meetings on account of the Autumn Manœuvres.

It is time for the people of God to bestir themselves on behalf of Belgium, for one seems to hear the sounds of going in the mulberry-trees. On account of the excitement caused by the Ultramontane processions, multitudes are crying out, "Is there nothing better than the old worn-out rags of the woman in scarlet?" Now is the time for open-air preaching, evangelization in all sorts of ways, and a wide-spread circulation of tracts.

I blessed God as I crossed the frontier that we were breathing the free air of a free country. In many respects this young kingdom of less than half-a-century, with its five millions of people, is a model country, enjoying a constitutional liberty and great material prosperity. The diversity between the flat north and the hilly manufacturing south is emblematic of the characters of the two races which inhabit them—the Flemish and the French. If a line were drawn from Gravelines, on the French coast, proceeding by Courtray and a little to the south of Brussels, to the eastern frontier between Liège and Maestricht, it would divide the Flemish (*i.e.*, Dutch) speaking people of the north from the French-speaking people of the south. Another line from Courtray to Mons divides the Picardy French of the west from the Walloon French of the east.

It was to the latter people that we directed our way, in order to visit the interesting Walloon churches, as well as the Young Men's Christian Associations that have sprung from them. What joy it has given us to witness the progress and prosperity of so many small, but living and flourishing, French-speaking churches in this Roman Catholic country, and to visit some of their sixteen (mostly active and prosperous) Young Men's Associations along the line of railway from Mons to Verviers. But this happy result has been the fruit of long-continued toil, labour, and prayer for thirty-eight years. The British and Foreign Bible Society sowed the seed; their active, zealous, and enterprising agent, Mr. W. P. Tiddy, illustrated the value of an intelligent, timely, and prompt concurrence with the elements which, in the providence of God, were preparing for an evangelistic movement on behalf of Belgium. We must not omit to mention the large and generous aid of the Religious Tract Society of London, and its ready response to every demand made upon it.

As the result of the labours of the Belgian Evangelical Society (or Missionary Church), which during these many years has prosecuted this work amidst incoercible difficulties and opposition, owing to the fanatical character of the people, four Flemish churches and thirteen Walloon churches have been founded, having of course many annexes in connexion with them. It has nine colporteurs and Bible-readers. Sometimes a Bible-reader has held from one to two hundred meetings in the year. There is not so much Bible-burning now, but, on the contrary, in many places a better state of things, which permits of open-air preaching, and the young men of the Associations have afforded valuable aid in facilitating it by their courses of tract-distribution and singing of chants.

Belgium has given its quota of martyrs. The first two martyrs of the Reformation were burnt alive in front of the Town Hall of Brussels. This was followed by a host of others, till the life was stamped out, and it remained one of the most Papal of States.

The Walloons are amongst the most intelligent and industrious of the population. Their churches are mostly composed of working-people. Many of their pastors and evangelists have been foreigners. Switzerland has furnished a large contingent. The English have been the principal contributors of funds for the work. The British and Foreign Bible Society has about ten colporteurs supported by itself.

I have been enabled to visit several of these churches, and have received the warmest welcome. Some of them

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are in the habit of meeting together for the purpose of mutual edification and exhortation on one part of the Sunday. The young men have gathered around me with the most sympathetic interest. It is to these young Belgians that we must look for the future pastors, evangelists, and colporteurs of the country, and as a nucleus for the spread of Divine truth. This is the time for an aggressive work. How desirable it is for the revived Christians of our land to lend a helping hand in order to spread the flame of life and love! I bespeak a warm interest in their prayers. The names of Tiddy, Panchaud, and Anot will be long remembered as the great props of the work in Belgium. Having obtained the consent of the family of the late Cassar Malan, I have proposed to the Belgian Evangelical Society to reproduce many of his tracts—even, if necessary, in an abridged form. I shall be glad of any suggestions from your readers on this subject.

Yours affectionately in Christ,

GEORGE PEARSE.

Poste-Resistante, Brussels, Sept. 7, 1875.

TEXTS MISUNDERSTOOD.—II.

"AS THE TRUTH IS IN JESUS."—Eph. iv. 21.

The popular misunderstanding of these words has expressed itself in the well-known phrase "the truth as it is in Jesus," which is commonly supposed to mean gospel truth, as opposed to error of man's devising; and as a convenient mode of stating this no one can object to the expression.

But it is not the meaning of the text, to understand which we must go back to the verses preceding.

"But ye have not so learned Christ, if so be that ye have heard Him, and have been taught by Him, as the truth is in Jesus, that ye put off, concerning the former conversation, the old man," &c.

It is a practical exhortation to consistent Christian walk, and in stating what that walk should be the Apostle uses language which was probably better understood in those days when the first lesson in the school of Christ (baptism) conveyed it to the eye as well as to the ear. The putting off the old man and the putting on the new are therein set forth not merely as states to which it is desirable to attain, but as facts true of the believer in Christ, his dying having been judicially the death of the old man, and his rising the birth of the new.

This, the grand foundation-truth of all Christian practice, is what seems alluded to in these words, which could not be more literally rendered than by "as is truth in the Jesus,"—as is truth in the person of Jesus,—and though not as yet fully realized in the persons of believers, yet to be aimed at practically in their walk now, and to be fully perfected in the glory hereafter.

Thus we have a motive as well as a power. A motive to put off the old man, and put on the new: because Christ, by his substitutional death to sin, "brought to nought" the old man, and became Himself the life of the new. And his love should constrain us to "live not to ourselves, but to Him who died for us, and rose again."

A power to put off the old man and put on the new, for we are not originating a hopeless task beyond our strength, but following out a course already accomplished in the person of our Head. Well may we claim from Him the power to work in us that which He has already in his own person judicially effected for us.

"As the truth is in Jesus" is, then, a concise way of expressing that the believer's walk rests not upon the uncertain basis of possible attainments, but upon the sure ground of facts which the finished work of Jesus has already effected. We are to put off and put on that which has already been "put off" and "put on." The parallel passage in Colossians iii. 8-12 is very interesting and instructive; we read in verse 8, "put off," and in verse 12, "put on." But between the two come verses 9 and 10, "Seeing that ye have put off the old man with his deeds, . . . and have put on the new man." What is here more fully expressed is that which in our text is so concisely condensed in the words, "as the truth is in Jesus."

H. E. B..

FOR THE YOUNG.

LEE GIM, THE CHINESE CONVERT OF SAN FRANCISCO.

It was but four years ago that he came to San Francisco from his native Canton, and but sixteen months since he became a convert to Christianity, and a member of the Presbyterian Mission Church of this city. It was only on the 18th of last April that he was seen in the Chinese Sunday-school of Trinity Church, bidding farewell to the superintendent and his wife. He was on the eve of starting to Philadelphia, full of energy, buoyant with enthusiasm, and avowing his purpose to do whatever his hands found to do in the service of the Master.

The following Friday Lee Gim was stricken suddenly and fatally in the very dawning of his young manhood's promise. The Chinese physicians had no sooner pronounced his case hopeless, than the poor heathen sought to aid his last struggle with the fearful noises and hideous jugglery peculiar to their Joss worship.

"I don't want to die here. Please take me to the Mission House," pleaded the dying youth. His wish was acceded to, and no sooner did he find himself within the familiar room, surrounded by loving faces, and the tenderest nurses, than he exclaimed, "Home—home—Jesus—home."

"Never," said Mrs. Condit, the missionary's wife, "did I witness a passing away so calm, so conscious, so triumphant. Around him were gathered the members of the Chinese Young Men's Christian Association, to whom his broken exhortations to cling to and follow Christ were continuous. As I stood rubbing his arm, which seemed full of pain, he laid his right hand upon his heart, saying, 'No pain here, full of Jesus. I die, but I am not afraid. I go to heaven.'

"As the last moments approached he bade each one a smiling 'Good-bye,' and, with the words 'Going home to heaven' upon his pale lips, passed into the higher life of the redeemed. It was not death, but transition."

At the funeral the small chapel was crowded with Chinese, while a few—how few—sympathizing friends and teachers were grouped to the one side. An odour of flowers was our first greeting. They wreathed the slender pillars, they drooped from brackets, they lay upon the pages of the Holy Book, while snowy lilies and pink daisies adorned the central front of the desk. Printed slips in Chinese characters, containing two verses of Lee Gim's favourite hymn,—

"There is a happy land,"

were distributed. There was a quiet in the little chapel peculiarly impressive to those who had almost daily witnessed in the streets of San Francisco the meaningless orgies of a heathen funeral.

At a signal from one of their number all arose, as the polished casket, covered with floral emblems, was borne in by four of Lee Gim's associates and set down, almost on the very spot where one week previously his head had bowed as he partook of the Lord's Supper.—*Missionary News.*

MISSION SERVICES AT CAPE TOWN.—We are favoured with an account of special services at Trinity Church, Cape Town, in July last, the mission preacher being Rev. Charles Hole, assistant minister (lately assistant to Rev. W. Haslam at Curzon Chapel, Mayfair). "Every afternoon, at three o'clock," says our correspondent, "Mr. Hole invited any who wished to speak to him to meet him in the vestry. The first afternoon, notwithstanding a pouring rain, six young persons came, five of whom had found the Saviour the previous day. They had been in an anxious state of mind for some time, but on Sunday they came to a decision to be on the Lord's side. The sixth came again on Wednesday, when her countenance was radiant with joy, she having, in the meantime, taken Jesus as her Saviour. The concluding service lasted four hours. The church was crowded, and at the evening communion the number of communicants was increased nearly four-fold. It was a most solemn and blessed season. Many interesting facts might be recorded, and as a fruit of the mission several have been led to offer themselves as Sunday-school teachers and district visitors. I have to request your earnest prayers on behalf of a similar mission to be held (D.V.) before the close of the year, in St. Peter's Church, Mowbray, when Mr. Hole has kindly consented to become the mission preacher."

PERTH CHRISTIAN CONFERENCE.

WEDNESDAY, SEPT. 1.

FIRST HOUR.—"THE CLOSET."

AFTER the singing of Paraphrase 65, commencing at the 6th verse, and a prayer, the Chairman, Dr. ANDREW BONAR, spoke as follows:—

In Mark i. verse 35, we have our Lord showing us in his life what He enjoined in his teaching. Christ was as real a Man as any one now here, but the Man without sin; and so, just as truly as He drank water out of our wells for his bodily thirst, He for his human soul drew water out of the wells of salvation, and that in our own way—by prayer, by meditation, looking up to the Father. So He went a great while before day out from the place where He was staying to be alone, and there continued in prayer.

How interesting it would be in our thoughts to follow Him. I think that night He must have spoken to the keeper of the gate of the town to let Him out early in the morning; and then, sleeping on the housetop, he could rise without disturbing anyone. It was quiet work with Him. He walks down that stair, and then out at the gate, and He goes through the fields; the stars were still shining, for it was "a great while before day." And so, dear friends, we have this lesson: we must be alone, alone with God, meditating, pleading with Him.

Notice the phraseology in the first of the texts indicated on the programme. When I read that verse carefully over, the "Shut thy door" sent me back to the Old Testament; and I think the Master had his eye on this passage, which I wish to bring before you. In 2 Kings iv. 3, 4, you will find my allusion—"Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few. And when thou art come in, thou shalt shut the door upon thee, and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full." And, as we know, it came to pass as the Lord had spoken. I think that Old Testament incident may beautifully teach us closet-dealing with God; and if you read on, you will have another incident of closet-dealing with God in Elisha raising the dead. May I not say that this should be the manner of our dealing with the Lord? and just as in this case the woman was to bring many vessels, all of them empty, so is it with us. We go into our closet, and there we spread before God our wants—our empty vessels; we hold up our empty souls, and the Lord begins to pour in the oil, and He pours on and on as long as we stay with Him, and it is only when there is no other vessel that He stays his hand. Shut to thy door, then, and see if it will not be with you in the same way.

She got all she needed—her debt paid; she got a deal more. "Live on the rest!" But that is not all; for the Lord says, "So do, and your Father which seeth in secret Himself shall reward you openly." There is a present result, and every believing soul here can tell this as his experience; but there is also this future acknowledgment, and we are led on to that passage in Malachi iii., where we are told that "a book of remembrance was written before Him for them that feared the Lord and that thought upon his name; and they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." This will be the open reward.

But let me stand still for a moment, and put it to the consciences of all here—Have you had such a closet-meeting with God to-day? Did you shut to the door, and bring out the empty vessels? Have you such meetings every day? Why are we poor, if we are bringing our empty vessels, and taking away more than suffices to pay our debt? You may be a real Christian man or woman, but do you plead in the closet? You may come to all the prayer-meetings, but you cannot leave out this without irreparable injury. Some time ago, in preaching upon Moses being forty days and nights on the Mount, I said that of course we could not get forty days and nights to ourselves, but that we could get forty minutes. I asked how many communicants took forty minutes a day for communion with God? I found, at any rate, one conscience that was awfully stunned by that inquiry. It seemed to throw a searching light on a lifetime's neglect. Because of so many public meetings and so much Christian fellowship we neglect fellowship with the Father. Oh! come into the closet and shut the door, and speak with Him, and the answer will surely come.

Mr. MACLEOD WYLIE said he thought it was one of the innumerable illustrations of the wisdom of God in his Word, that while we read the exhortation to enter into the closet and

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shut the door, we read also of Christ going not to a closet, but into a solitary place. For there were some soldiers, for instance, and sailors, who had no closet to resort to. Perhaps the fact was related for the sake of such.

Dr. MACKAY, of Hull, remarked that sometimes we ask and receive not, because we ask amiss, and that we do that when we want to consume the blessing on ourselves. Let them ask, seek, or knock as hard as they pleased, but if they asked amiss or selfishly they would not receive. He admired the perfection and all-sidedness of Scripture, for while he was sure that the greatest blessing he ever got came before he even called, yet at other times it did not till he had knocked hard and repeatedly. The point was, not to ask amiss or selfishly. Observe the Lord's Prayer; after a succession of *Thys* we come just to one *us*—"Give us this day our daily bread." He had tried to index all the unanswered prayers of God's people in Scripture. Paul, the great praying one, was unanswered when he prayed for himself about the thorn in the flesh, but the Lord turned the captivity of Job when he prayed for his friends, not for himself. The motives of prayers prayed amiss were not only casual ones; they were motives which puffed up self. Prayers were often answered *upside down*, because presented *wrong-side up*.

The first hour concluded with the singing of Psalm v.

SECOND HOUR.—"OLD DISCIPLES."

Dr. ANDREW THOMSON, of Edinburgh, was Chairman, and gave the opening address, basing his remarks on Acts xxi. 16, and Ps. xcii.

He said he wished specially to speak not to *old men* merely, but to those who had chosen Jesus in early life, and who, therefore, had received the highest benefits of religion, had got the true sweetness out of human life, even in this present world. "My aged brethren," he said, "you have taken the wise part. You have not given the *cheat* to Satan, and reserved the *bras* for God. The consequence is, you have already received, as Jesus promised, a hundredfold."

Old disciples could speak with special authority on many points. They could give powerful testimony of the *pleasantness of the Christians life*; that in the keeping of God's commandments there is great reward. They could testify that the representations given in Scripture respecting the character of the world and of human nature corresponded with the experience of a long life. They could speak of deliverance from trouble and temptations. They could tell of the power of prayer, and bear witness to the fact that God was one who keeps his covenant word. They could corroborate the words of Joshua, "And ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof."

There were many signs in the case of old disciples that the end was approaching, but there was not a single saint who repented the choice he had made, or that he had made it in his early days. Theodore Beza, in his last will and testament, used these words:—"I thank God for early conversion, and next to early conversion I thank God for early communion." It was a remarkable circumstance that worldly men, when at the gate of death, never spoke well of the world they were leaving; while, on the other hand, no Christian, when he was dying, ever spoke ill of Christ or his service. Each dying saint seemed to vie with his brother in praising God's grace and love. The great Polycarp, when at the stake at Smyrna, said to one who asked him to recant, and thus save his life—"Eighty and six years have I served Christ, and He has never done me anything but good all my life; shall I renounce my Master in my old age?" When the holy Herbert was lying on his last bed, he called for his lute. He laid hold of it, and, with feeble hands, he struck its chords, saying that "Every string should have an attribute of Christ to sing." Most striking testimony, too, was given on this point by Philip Henry, the father of the well-known commentator.

Old disciples were sometimes tempted to think that their usefulness was almost gone. They could not make a greater mistake, especially if they were in vigorous possession of their faculties. How much good could old saints do? A vast amount, by simply telling the younger ones the facts of their ripe experience. With what holy ingenuity did Jacob weave spiritual truth into his answer to the simple question of Pharaoh—"How old art thou?" He gave an answer from which any minister might preach half-a-dozen sermons. Aged saints could do good in many ways. As the veteran soldier who has fought in many battles could teach the young soldier how to handle the sword, so the veteran soldier of Christ

could teach the young ones how to use the sword of the Spirit. The aged Jacob, when on his dying bed, could look back on his past experience, and tell perhaps the young Benjamin how there was a time when he had said "All these things are against me"; but he could now say that these very things had been for him. How much an old Christian could do by simply being cheerful, showing that when his sun was setting it was shining the brightest! He can also glorify God by endurance. In the 9th chapter of Acts we find mention of two saints of God. One of them is *Aeneas*, an old saint who had kept his bed for eight years, sick of the palsy. Another was *Doroas*, who, by her nimble needle, made garments for the orphans of Joppa. Suppose an angel had looked down on these two disciples, would he have viewed with the greatest complacency the patient endurance of the palsied *Aeneas*, or the nimble activity of the lovely *Doroas*? Surely it would be impossible to say which. If a little child sending up its prayer from the closet may move the hand that moves the universe, may not the old and feeble saints be *Aarons* and *Hurs* holding up the hands of those who are fighting the battles of the Lord?

Sometimes when one looks at his advancing years and feels his infirmities he is tempted to say, like Barzillai, that he can get little enjoyment out of this world any longer. "Can I hear any more the voice of singing men and singing women?" (2 Sam. xix. 35): Let us look at the brighter side of it. Remember that these indications of failing and decaying strength are the harbingers of home. We are nearing heaven. "Now is your salvation nearer than when ye believed." When Columbus drew near to the new world he looked for some signs of its approach. By-and-by singing-birds began to show themselves and to alight on the ship, and flowers of an unknown kind began to float around the vessel; he interpreted these signs as telling him that he must be almost in sight of land. So these frailties of our bodies, when we advance in life, are just the singing-birds come from the heavenly world to tell us that home is near. They are the sounds of the chariot-wheels of the Great Master who is coming to take us to be with Himself.

Is there an old man here yet not a disciple of Christ? John Foster once said, "How dreary would old age be without the atonement of Christ!" How dreary must be the old age of that man who has never believed in Christ! Think of it! Very near the end, and yet no one to lead you through the dark river; no loving hand to welcome you when you have passed over! Hear the voice of this inviting Saviour, even at the eleventh hour, "Now is the accepted time; behold, now is the day of salvation."

After some remarks by Captain Hull,

Rev. Mr. MACGREGOR (Dundee) said he had been told that the palm-tree bears its finest fruit when it is a hundred years old. So there is a mellowness, a richness, a depth, and sweetness about the graces of old age. Caleb was forty years old when he went west with the others to spy out the land. This same Caleb could say, forty-five years after that, "I am as strong this day as I was in the day that Moses sent me; as my strength was then, so is my strength now for war, both to go out and to come in." Grace is like fine wine, the older the better. It is like a river—*onward* is its great characteristic, onward, onward to the ocean. Last year I was up in the bras of Glenlyon, and saw one of the little streamlets that swell into the Tay. How narrow it was! With the point of his stick the shepherd could almost divert its course, but it gets broader and broader, until at last it can bear navies on its bosom. The young disciple is apt to be narrow, and to think that if a man is of another sect he can hardly have the grace of God. But when he gets old he is like the Christian of whom I heard in the Highlands the other day. He used to keep open house for God's children at the communion season, and he said, "My house will accommodate only thirty-two, but I can embrace the whole brotherhood of faith in my arms."

Then, old grace is deeper, and, like the river, it is calmer too, and by-and-by becomes merged in the ocean. I do not know exactly where the sea, down at Dundee, begins, and where the river ends. So it is with the Christian who lives on the borderland; he is like that aged saint who, when dying, said, "Do not weep, although I am to change my place, I am not going to change my company."

Several "old disciples," at the invitation of the Chairman, gave their testimony to the blessedness of the Christian life, and the interesting and profitable hour was closed by Mr. Balfour, of Edinburgh, and Mr. McGill, of Glasgow, who respectively made some remarks on the temptations peculiar to—

the old Christian, and the necessity of their cultivating the society of younger disciples, giving them the benefit of matured experience.

Before the commencement of the next hour's conference, Major Cole, with his wife and daughter, sang "Come away to Jesus" and "Rock of Ages," thrilling the hearts of all present.

THIRD HOUR.—"YOUNG BELIEVERS."

The Chairman was the Rev. Mr. Wilson, of the Tolbooth Church, Edinburgh, the subject being "Young Believers."

After prayer and some remarks of a preliminary nature, the Chairman introduced the following three points:—1. What we young converts are. 2. What we have to learn. 3. What we have to do.

I. *What we are.*—We are young believers. Let us not forget that. The saddest thing in social life to me is not when I see a childish-old man, but an old-man-ish child. I would not lose the happy days at my mother's knee, or the glad days at my parish school, or the memory of those days, so generous and free from the subtle ills of life. Young believers, let us rejoice in the fact that we are young believers, delighting in milk, delighting in the warm glow of a young love that only a young believer can know. And let us see that we don't go away up to the great white throne without bearing the blossoming as well as the fruit-bearing of the Christian life.

2. *What have we to learn?*—Take care that we learn well our standing in Jesus Christ. I would not have you lay again those elements which the Apostle speaks of in the Hebrews, but take care that your foundation is well laid, so that you may realize that you are not on the outside ledge of the Rock of Ages, but right in the centre, and that the surf of trials cannot touch you. For many a day you will study Bonar's "Way of Peace," and "Marshall on Sanctification," and those books that deal with the elements; but these are only the foundations. Then we have to learn—

I. *To study self.*—The man whose eye is ever on himself the poet says, "doth look on one the least of Nature's work," but the man whose eye is never on himself will never have it on his blessed Saviour.

II. *To study the Saviour.*—Just the old sinful man here and God there, deformity here and beauty there, folly here and wisdom there, nothing at all here and all in all there. But there is another thing—

III. The link between myself and my Saviour—namely, *sanctification.*

3. *What we have to do.*—I have no hard and fast rule for what you ought to do. Is it possible that you Christian ladies and gentlemen, you young men and women, can look on the life of Jesus of Nazareth and say, What have I to do in the world? Can you look at what Jesus has done, and say so? Is it possible that you can go out into the streets and see the need there, and say so? Oh! young believers, let us this day lay ourselves on the altar of consecration.

[At this point Mr. Mudie read the following telegram, just received from Captain Moreton, Noon Prayer-meeting, Mildmay Conference Hall, London: "May the Lord's presence be felt, and the power of the Holy Ghost. We are praying for a blessing on your gathering." At a subsequent stage of the day's proceedings it was stated that a message of fraternal thanks and encouragement had been despatched.]

Dr. Mackay, of Hull, then spoke: The great characteristic spoken of in John's First Epistle in connexion with the fathers is: "I write unto you fathers, because ye have known Him that is from the beginning"; and then, going into detail to the young men and babes, he has nothing further to say to the fathers. I have studied that expression for several years now. What does it mean? It certainly speaks of something to which we younger believers must look forward. This is the crown of our Christianity. I have thought that the same difference exists between young and old believers as between cast-iron and wrought-iron. A wrought-iron Christian is more to be depended upon.

If you read Romans v. you will observe that we all start with peace through our Lord Jesus, and all rejoice in hope of the glory of God; but then we come to the foundry. "We glory in tribulations." It is often said "You must endure what you can't cure." Not so the Christian; *he glories in tribulations.* Tribulation—there goes one of the hammers—worketh patience; and patience—there is another hammer—worketh experience; and experience, hope; and hope maketh not ashamed, because the Son of God is shed abroad in our hearts." At the end they are wrought-iron Christians.

Young believers are very anxious to rise higher, and

higher, and the ambition is a good one if rightly directed; but I have been preaching lately on the lower Christian life: "Learn of Me, for I am meek and"—high & no, "lowly." Major Ross, Aberdeen, mentioned that he had met several young persons who, soon after conversion, expressed doubts as to whether they were really converted at all. To one making this complaint to him he had said: God's truth has come in, and it has brought light and has shown you that you are much more deserving hell than ever you thought you were. Be encouraged, for if you had not that opinion of yourself you would be on the wrong road.

Lord Kintore congratulated young believers on their great and newly-found possession. He directed the attention of the meeting to the fact that our Lord took his disciples straight from the desert to the marriage feast. So, he said, young converts are taken from the desert of conviction to the marriage feast of the Lamb, and of union with Christ. He thanked God that Major Ross alluded to the subject he did, and had pressed the necessity of a sense of sin, though not such a sense of sin as would lead to despair. He said that this was a great time for teaching. Everyone was teaching. The old had a right to teach, and the young thought it was their special mission. The young must learn to be silent, and that it is blessed for them to sit at the feet of Jesus to be taught by Him. They must cultivate the proprieties of the divine life. He counselled young men to go to young men of the same age, and exposed to the same dangers. He concluded by reminding them of Dr. Guthrie on his death-bed. Who was it that cheered and comforted him then? It was his little grandchild.

After a few remarks from Dr. Robertson, of Newington, Major Cole, assisted by Mrs. and Miss Cole, sang the hymn, "The Lord will provide."

FOURTH HOUR.—"PRAYER-MEETINGS."

Rev. W. GRANT, Baptist minister, Edinburgh, in the chair.

Among the requests for prayer read by Mr. Mudie was one for Dundee, in connexion with the strike of millworkers.

The Chairman, in the course of an excellent opening address, said this was an essentially practical subject, and suitably followed up those that had gone before. If it was true, as Dr. Bonar had said, that there was no substitute for the closest to the individual Christian, it was equally true that there was no substitute for the prayer-meeting to the Christian Church. It was the natural instinct of the new man to pray, and the prayer-meeting was the natural outcome of life in the Church. In the days of Malachi, no doubt there was united prayer, as well as the prayer of the closet, and the model prayer was one for the prayer-meeting—"Our Father"; "Give us this day our daily bread," &c. It was well to come together for preaching and the study of the Word, but the meeting for believing, earnest prayer must always have a foremost place. The soul or the family without prayer, and the Church without a prayer-meeting, had got into the condition of the Laodicean Church, which said, "We have need of nothing."

It must be confessed that the prayer-meeting was the least satisfactory part of public worship in the present day. It was comparatively easy to conduct the more public service, but somehow or other the tone of the prayer-meeting was not what it ought to be. He had no fear of the pulpit being superseded by the press and the platform, or of the Church losing its influence if the prayer-meetings could possibly be made what they might, and what they ought to be.

It was difficult (continued the speaker) to say anything fresh on this subject. Most of those present were familiar with the wise and powerful suggestions on this point made by Mr. Moody, but there had been little attention paid to them. Even where there were well-aired places of worship, the prayer-meeting was often relegated to some close, ill-ventilated room, forgetting that foul air was a deadly enemy to living Christianity. More attention, too, should be paid to the service of praise at the prayer-meeting, from which, too often, the precentor and the choir were absent, leaving the singing to anybody or nobody. There ought to be variety in the mode of conducting the meetings, and some definite object always kept before the minds of those who took part. He thought, too, that young or new members received into the churches should be impressed with the duty and privilege of attending the prayer-meetings, as well as the Sundry services. There were numbers of people in the churches whom their friends would be astonished to see at the prayer-meeting, so seldom did they attend. Nothing ought to be allowed to interfere with our weekly gathering together for prayer, but too often Christian people were found going to

lecture or to a party at the very hour when the prayer-meeting was being held. Mr. Grant closed with an exhortation to his brethren in the ministry to be as well prepared for the exercises of the prayer-meeting as for the services of the Lord's-day.

During the observations that followed, Dr. Andrew Thompson, while agreeing with a previous speaker in his deprecation of "preaching to God" in prayer, maintained that it entered into the very essence of prayer, not only to ask but to plead, quoting God's own promises, and appealing to Him as the prayer-hearing God. A great improvement might be effected in prayer-meetings if the simple, common-sense advices of Mr. Moody were universally adopted. He thanked God for them. He gave the following recipe for destroying a prayer-meeting: Let the minister be unpunctual in opening and closing; let the prayers be very long and vague; let the president speak twenty minutes when he has intimated that he will only take five; let the whole character of the address and the prayers be of a sombre kind; let it seem as if they were still under the Old Testament dispensation. Let these rules be carried out, and the prayer-meeting would rapidly decline. Adopt the opposite plan, and a great improvement would at once take place. At the time Messrs. Moody and Sankey visited Edinburgh he was mourning over the failure of his congregational prayer-meeting. He adopted Mr. Moody's rules, and, as the result, the prayer-meeting had increased fourfold, the interest in it showing no signs of abatement.

Rev. D. E. McNAB spoke of the value of daily prayer-meetings, and gave the history of a successful one commenced in Saltcoats by half-a-dozen young men, and now carried on daily at seven o'clock in the evening for the last two years. It was a rallying-place for all the young Christians, and they had experienced many precious answers to prayer.

District prayer-meetings were advocated by a speaker, after which

Dr. MACKAY told of a meeting for prayer *exclusively*, which had been established in connexion with his congregation at Hull on Monday evenings, and which they called a "family meeting." For eight years past it had been sustained most successfully, and was the largest weekly meeting of the congregation. He did not believe in trying to *make* or *keep up* a meeting by any forced means. In Hull they had not succeeded in holding a *daily* noon meeting, but a *weekly* noon meeting had been held for two years. The people came, not to make a meeting, but to get a blessing.

Another speaker having expressed his opinion, formed from experience, that at every prayer-meeting there should be a powerful exposition of some portion of Scripture, the hour closed with the singing of part of the 35th Psalm.

FIFTH HOUR.—"EVANGELISTIC WORK."

The fifth and last hour was allotted to the consideration of *EVANGELISTIC WORK*. Mr. Reginald Radcliffe presided, and gave the address which formed our first article last week. We wish we could communicate to all our readers the deep impression that Mr. Radcliffe's earnest and eloquent words created in the meeting. Most of all, we fervently hope that his appeals for the visitation of Scotland, and also for help in the various foreign mission-fields, may be speedily and largely responded to. If this were to result, the Perth Conference of 1875 would stand out as the brightest and most beneficial of them all. With reference to this question, Mr. Radcliffe writes as follows. We trust our Scottish friends will do all in their power to co-operate with our large-hearted and self-denying brother, and that a great outpouring of the Holy Spirit may accompany their united efforts:—

"There were two points of aggressive effort I pressed at Perth and am urging in Aberdeen for Scotland—viz., (1) The visitation of every house; along with (2) the *united* preaching of earnest ministers of all denominations and laymen in every town of Scotland between now and Christmas.

"I am glad to say the Young Men's Christian Association of York write me that they are hoping to get this second thing done there, assisted by Mr. Varley, and they hope to do the first also, and write for information.

"Such united preaching would be greatly helped by the visitation. The visitation could scarcely go on without it. Either without the other is incomplete if not lame. Thanks very much for your prayers. I now need them more than ever."

Mr. Radcliffe's address was followed by remarks from various speakers, the most noteworthy being those of Mr. McGill, Glasgow, who graphically described the work carried on there among the masses by means of the "Gospel Lurry."

After earnest prayer from Professor Simpson, the five hours' Conference was brought to a close.

THURSDAY, SEPT. 2.

SUBJECT: "COMMUNION OF SAINTS."

Morning meeting; 11 o'clock. Chairman, LORD POLWARTH. A summary of requests for prayer sent in, amounting to upwards of 100, was read by Mr. Mudie, and afterwards presented before the Lord by Rev. Mr. Wilson, Perth.

LORD POLWARTH said: In far-away countries I have sometimes come to a beautiful valley, and at the head of it I have caught sight of a lake. Coming from the hill-top you look down, and as you see the waters below, your first thought is, "How beautiful, how lovely!" You go a little further, and you find that what you saw first was just one little tiny corner of a great expanse of water. I thank God that in my short Christian life I have known something of Christian communion with fellow-Christians at home and abroad, but when called to speak upon this great subject to-day, I feel just as if I had been looking at one little corner of it. When I opened my Bible last night, the more I dwelt on the subject the greater it seemed to be. Oh! what tongue is going to describe this Christian communion? What tongue can tell you all that it implies? I prayed the Lord for light on the subject, and I was directed to this passage—Rev. vii. 9-17.

In these verses God draws aside the veil, and lets us see the perfect communion of the saints. You see that great company gathered together out of all nations, and kindreds, and peoples, and tongues. What diversity; what differences there! Yet we find perfect union and perfect communion. Behold them there, gathered around one great centre—the throne of God and of the Lamb. They have one upon whom their hearts are unitedly set, one upon whom they gaze; there is one theme upon every tongue, one whose love is in every heart, one with whom they are occupied every moment; there is one absorbing centre of interest—Christ!

Observe the harmony there; not one jarring note, nothing to distract. We should try and place ourselves yonder by faith, and through the telescope of faith look at that great company. Think how different they were once; now all drawn together to one focus.

But I was thinking not only of the things in which they differ; but the Word of God brought before me many things which they have in common. The apostle asked, *Who are these?* I don't wonder at the question. What was the answer? "These are they that came out of great tribulation." Yes, *tribulation* is one of the very chief things which are common to all God's people. Looking around this great company here, how little do I know what your trouble is, and how little you know mine; but how sweet and blessed it is, that with all the diversities of our tribulation, and with the differences of our trials, we can all look up and say, "It is one hand that is smiting, one heart that is loving, one Father's heart that is welding us all together in the furnace of affliction." I say "all together," for tribulation is not merely to purify us individually, and apart one from the other, but to bring us closer together, to bind us all together, happy in the communion of Christian fellowship and love.

But there is something else common to the redeemed above. We are told that they all wear *white robes*. When you read the parable of the wedding feast in the New Testament, we are apt to let our thoughts be all absorbed in the man who was *without* a wedding garment; let us think on this, that the rest were all clothed with the same garment. What a wonderful company that must have been! all with a wedding garment on them. There are no exceptions in heaven, no spotted robes there; not one robe yonder having a stain or rent. They are all clad in the perfect righteousness of Christ. And we who have believed have got it here to-day. We are all in the same furnace, and clad in the same unsullied righteousness of Jesus. Will you weigh this garment by its worth, or beauty? Nay, will you not rather weigh it by what it cost?

But we are told of something even more precious than these two last things—the sacrifice of God's Son. On all the houses of Israel, on the night of the Passover, there was the blood. The blood was on every door-post, and on every redeemed soul in glory there is the blood, and on every redeemed soul on earth there is the blood.

What is to be the practical outcome of this? There should be far more love and sympathy amongst Christians. I don't know if you have dwelt much on a passage which is very dear to me—Malachi iii. 16, "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard." That passage brings to me an example in the New Testament—I refer to the two disciples on their way to

Emmaus: two Christians in the common bond of tribulation, both sorrowing, talking together about Jesus. What happened? Jesus drew nigh. Fellow-Christians, when you are talking together about Jesus, God will draw nigh to listen.

The thought that we shall soon be in heaven in the communion of the saints should be an additional stimulus to Christian activity and zeal.

We sometimes speak to the unconverted, telling them they may soon be in hell. But let us Christians remember that we may be in heaven very soon, and could we but place ourselves there now, how ashamed we should be that we have lived as we have lived, and spoken as we have spoken—ay, and that we have thought as we have thought towards one another.

I have only touched the very shore of the great subject of the communion of saints.

Professor SIMMONS, of Edinburgh, said he had in his hand a number of requests for prayer relating to God's work in China. He spoke of the guilt of this country in introducing the opium trade into China, and the impending political difficulty, as special reasons why we should offer prayer on its behalf. He also referred to the labours of Dr. Maxwell in Formosa, whose work had been the very romance of missions, and other missionaries to the Chinese. Earnest prayer was offered up for these special objects.

Rev. Mr. SCOTT MONCRIEFF resumed the subject of Conference. After a brief but comprehensive exposition of the 133rd Psalm, he said that the subject of union and communion among Christians was at the present time exciting the deepest attention throughout the whole Christian world. What efforts were being made by the Papacy to bind together by new links that God-denying and Christ-dishonouring system! The Rationalists, too, were calling on men to relinquish this and that doctrine, and be content to unite themselves together in the most superficial manner. All this showed how necessary it was for Christ's people to be more united than ever, since superstition and infidelity are both against them. We could not be too thankful to God for the union among the various sections of the Christian Church that had accompanied the labours of Messrs. Moody and Sankey. They had done more to unite Christians in this country than anything else. Forty or fifty years ago, the gathering of so many Christians from different churches at the Communion-table of the Lord as would take place that afternoon would not have been dreamed of. We were beginning to discover that it was the Lord's table, and not man's; and surely nothing could be more pernicious than the idea that an ordinance which should especially unite Christians together should be made the cause of discord among them. He was prepared to break bread with anyone with whom he could pray.

After singing "Let us scatter seeds of kindness," Lord Kintore offered fervent prayer, making special reference to the Queen, the Royal Family, Messrs. Moody and Sankey, &c.

The closing address was given by Rev. David Russell, of Glasgow, who pleaded for more communion among Christians as a means of spiritual encouragement and mutual growth in the divine life.

Rev. Dr. Hutton returned public thanksgiving to God for mercies vouchsafed in connexion with the Conference, and besought the Divine blessing to rest on its deliberations. After silent prayer he pronounced the benediction, and the regular sittings of the Conference were brought to a close.

The attendance throughout was very large, the City Hall being well filled at all the day meetings, while the evangelistic services in the evenings were crowded to overflowing. On the first two days the weather was beautifully fine, adding greatly to the comfort of the proceedings; rain fell copiously on the last day, but it did not seem to interfere materially with the attendance, which was sustained to the last. It was truly a time of refreshing from the presence of the Lord, and we feel certain many will look back to the Perth meetings of this year not only as a season of happy fellowship with kindred spirits, but as a time when their faith in God and his Word was strengthened, their love to Him deepened and purified, and when they received an additional stimulus to "work while it is called to-day."

LADIES' MEETINGS.

The first meeting was held on Tuesday, Aug. 31, from three till five. After the requests for prayer had been presented, the subject considered was Jesus as the Finisher of our faith. The meeting was not so full as usual, as more than one meeting was going on during the time, but the Lord's presence was much realized, and Jesus was laid hold of as the Finisher of

faith in our families, work, and districts. Has He begun faith in the souls whom He has laid on our hearts, then results lie with Himself as the Finisher thereof. The individual history will not only come out to the praise of his glorious grace, but also the family history and the history of the whole Church on earth. What a motive to our now taking a fresh start in faith, prayer, and labour for the continuance of his work in the United Kingdom! A lady who had been engaged in the London work read a thrilling little narrative of it, and two others followed on the same subject. A sister from Paris prayed, also one from Canada, and thanksgivings ascended.

The next meeting was on Thursday evening, after the united communion. That communion was like to the watch-night service in Edinburgh at the beginning of the work there. The door of heaven was not only opened upon us, but has remained so since. Not only the body of the church, but the galleries, were crowded with communicants. Several ministers took part. Rev. James Robertson, of Newington, gave the first address. The ladies met under a deep sense of that foretaste of heaven enjoyed at the table. Miss Maitland, of Edinburgh, presided. Two ladies from Paris spoke, with many others.

The last meeting was held on Friday, from 11 till 1.30. By that time many of the friends were scattering over the country, but the place was full, and Mrs. Brown Douglas took charge of the requests, and many passages were brought before us regarding the inheritance to come, and all the prepared goodness that is stored up for us in Christ during the pilgrimage here. Miss Sturrock, from South Africa, showed Scripture and other papers written by the young people who so lately were sunk in heathenism, and specimens of their needlework were handed round. A letter was read from Mrs. Gordon, of Park-hill, who had been with us in our former meetings, and her work on the Continent was remembered in prayer at our opening meeting.

AMERICA.—Our brother R. Pearsall Smith is spending the season quietly by the seaside in America. He is better, but is compelled, under medical orders, to refrain from much mental effort, which produces renewed congestion. The severity of the attack is not, it is hoped, so great as the former ones of a similar kind, twelve and five years since.

REMISSION OF PENALTIES ACT.—The Lord's-Day Observance Society have issued a circular letter, from which we extract the following:—"The passing of the 'Remission of Penalties Act' has been followed at once by the reopening on Sundays of the Brighton Aquarium for money payment, with the accompaniments of drinking-aloon and musical performances. It is to be feared that the directors of the Aquarium have not taken this step without some good reason for trusting that, under the new Act, they will be protected in their contempt of law by the Home Office remitting any and every penalty which may be imposed on them by the law courts in accordance with the statute 21 Geo. III., c. 49. Should the recent judicial decisions be set at nought, or should they be converted into a solemn farce, by all penalties under the Georgian statute being remitted to the offenders, a very severe blow will have been dealt at the supremacy of law, evil-doers will be encouraged to pour contempt both on the law of God and the law of the kingdom, and the floodgates will have been opened to very serious aggression on the sacredness of the Lord's-day. Under the circumstances of the case, and in view of the evils which are sure to follow on a free application of the 'Remission of Penalties Act' to offenders against the Statute 21 Geo. III., c. 49, it becomes necessary that very earnest entreaties should be addressed to the Right Hon. the Home Secretary, not in any way to countenance the directors of aquaria or of other places of amusement in their determination to turn the Sunday into a day for trading purposes, but to meet any such attempts on their part by limiting the application of the Remission Act to cases in which the law may have been broken in ignorance, or in which there is an evident attempt to enforce the law for selfish or vexatious ends. It should be remembered that the statute in question is the only one under which aquaria and all places of amusement are closed against admission for money payments on the Lord's-day, and also that the Lord Chamberlain's prohibition of theatrical performances on that day has no statutory or binding force, except by reason of this statute; so that any action of the Home Office which would tend to weaken it is calculated to expose the Lord's-day to be trampled on by every selfish and grasping person who may be ready to tread down obstacles which he regards as opposed to his personal advantage. Public opinion strongly expressed may suffice to avert the threatened danger. Letters on the subject should therefore be poured in at once from all parts of the country, and from all kinds of persons, to the Right Hon. R. A. Cross, the Home Secretary, and to the Right Hon. B. Disraeli, the Prime Minister; and prayer should be made without ceasing to the Lord of the Sabbath for the preservation among us of all existing defences of his holy day."

"LORD, HOW IS IT?"

(JOHN. XIV. 22.)

Not to the world, Thou blessed Lord,
Dost Thou thy wondrous beauty show;
The fragrant sweetness of thy Word,
Thy saints, and only they, can know.
To us thy love Thou hast revealed,
And raised our thoughts and hopes on high;
To us thy loveliness unveiled;—
Oh! blessed Jesus, tell us why!

What have we done that Thou shouldst thus
Bring heavenly mysteries to our sight?
What hast Thou seen in worms like us,
That Thou shouldst e'er in us delight?
From yonder dazzling throne above
Thou camest down to bleed and die:
To show to us the Father's love!—
Oh! blessed Jesus, tell us why!

Oh! wondrous love, that Thou wilt greet
Us with thy presence here below,
Till, listening to thy converse sweet,
Our burning hearts with love o'erflow!
Yes, Thou our drooping souls dost bless,
And healing streams Thou bringest nigh;
Dost bind our wounds with tenderness;—
Oh! blessed Jesus, tell us why!

Mere wondrous still, that Thou shouldst come
In my poor heart, O Lord, to dwell;
To make with me the constant home,
And in me all thy love reveal!
Thou King of Heaven becomes my guest!
The God, whose glory fills the sky,
Makes his abode within my breast!—
Oh! blessed Jesus, tell me why!

Constrained by love, I love again;
Thy holy will desire to do:
Thine, only Thine, would I remain,
Till, pure in heart, thy face I view.
'Tis to thy love my all I owe—
My bliss on earth, my home on high.
Thy love has made me Thine, I know;—
Oh! blessed Jesus, this is why!

W. F. FIDIAN.

DUNDEE CHRISTIAN CONFERENCE.

It is proposed, in dependence on the Divine blessing, to hold the Annual Christian Conference at Dundee, for the quickening and building up of God's people, and for the salvation of souls, during the week commencing Monday, Sept. 20. The Committee of Management earnestly entreat the co-operation of Christian friends in this good work, and their prayers for an abundant outpouring of the Holy Spirit.

The following is the programme:—

Tuesday, Sept. 21, 11 a.m., Kinnaird Hall.—The Conflict: Rom. vii. 23, 25; Gal. v. 17; Eph. iv. 22-24; 2 Cor. xii. 7; Song vi. 13. Conversational Meeting, open to all, at two o'clock. Subject.—Lessons from the Revival.—Reports of God's Work.

Wednesday, Sept. 22, 11 a.m., Kinnaird Hall.—The Armour: Eph. vi. 11-18; (see Deut. xx. 1-4; Ps. xviii. 2; Pa. cxlv. 1; 1 Thess. v. 8). Conversational Meeting, open to all, at two o'clock. Subject.—Sabbath Schools and Children's Services.—How to graft the Children's Services upon our Church System.

Thursday, Sept. 23, 11 a.m., Kinnaird Hall.—The Victory: Rom. viii. 37; Rom. xvi. 20; 1 Cor. xv. 57; REv. xii. 11; Rev. ii. 7; Rev. xxi. 7. Conversational Meeting, open to all at two o'clock. Subject.—Missions, Home and Foreign.

Evangelistic Services every evening of the Conference Week, in the Kinnaird Hall (Saturday excepted), at half-past seven o'clock, commencing on Monday, Sept. 20.

Meeting for the Young, on Saturday, the 25th, in Kinnaird Hall, at twelve o'clock.

DUBLIN CHRISTIAN CONFERENCE.—The committee in charge of the recent special evangelistic services in Dublin are making arrangements for holding anniversary meetings during the last week of October. There will be a Convention of ministers of the Gospel on Tuesday, the 26th, and a general Christian Conference on Wednesday, 27th. Full particulars will shortly appear.

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DR. CUMMING ON MR. MOODY'S
PREACHING.

SIR,—It may interest your readers to know that Dr. Cumming commenced this evening, in his chapel, from which I have just returned, a course of lectures to be continued on successive Friday evenings on the subject of Mr. Moody's preaching. He read aloud from the first sermon of the newly published collection numerous extracts, dilating, as he went along, upon some of the most striking passages. He (Dr. Cumming) spoke very highly of the character and work of the American evangelist. He had read (he said) with the deepest interest and attention the volume of his sermons which he held in his hand, and commended its style in terms of the very highest approbation, for energy, simplicity, and directness. He believed Mr. Moody to be a divinely-appointed and heaven-sent messenger, and his mission to have an important and intimate bearing on the fulfilment of our Saviour's memorable prediction, uttered from the Mount of Olives, "This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." The eager listening of the vast multitudes to hear the Gospel in this metropolis and elsewhere which has been seen of late, the Dr. holds to be one of the signs that we are near the close of this economy. He considers it as preparatory to the accomplishment of the prophecy already quoted, and the second and glorious appearing of the Son of Man, which, it is his opinion, is now imminent. This explicit testimony of Dr. Cumming to the genuineness of the work and mission of the now-world-famed evangelist is doubtless significant and is worth noticing.

I am, &c.,
GEORGE AUGUSTUS ALOOCK,
Curate of St. Paul's, Clerkenwell.

THE SCRIPTURE-READERS' SOCIETY FOR
IRELAND.

We publish the following extracts from a letter addressed to the Secretary of the Scripture-Readers' Society. It shows the deep need of such agency, as we know, in many localities, and it also shows how highly the services of a godly reader are appreciated by earnest Christians:—

"Sir,—At the request of some friends who, like myself, feel deeply the loss we are about to meet with in the removal of the readers who are about to be taken from us, I beg to acquaint you with the following facts:—

"For many years the readers have proved themselves in every way men worthy of their calling. They were with us at all seasons—in our sickness and our affliction—comforting in trouble and advising in difficulty, and at all times endeavouring to draw the soul into contact with the Saviour.

"They have ever met and confronted the enemies of truth in this country with a bold and unwavering yet humble front, and for the name of our Lord Jesus Christ have they hazarded their lives, and I have myself witnessed some of the mocking insult and danger which they have undergone in their efforts to win souls to Jesus, the only Saviour.

"No clergyman in this place can perform the services which they have performed. No clergyman, sir, ever seeks to do it. The majority of Protestants of all classes, even the clergy included, are indifferent; the Roman Catholics are opposed. We have our Bibles, thank God, but poor unlearned men need someone to help them: sometimes to read it, and I trust, sir, you will consider us in this matter; we shall not consider it a slight favour, and we shall be only too happy to minister carnal things to those who minister to us the spiritual. Cold indifference, or opposition, is everywhere almost, and the Scripture-readers are almost the only men of whom it might be said 'the love of God is shed abroad in their hearts.'

We may add, that the Secretary of the Scripture-Readers' Society, within the last month has received another communication from a clergyman in a large district where the knowledge of the Gospel has been spread to an almost unprecedented extent among the Roman Catholic population, attributing their enlightenment in a great measure to the patient labour of godly and earnest Scripture-readers.—*Irish Church Advocate.*

LIVERPOOL.—Our Park Services are held every Sabbath afternoon, at three o'clock; and I would ask the prayers of all God's praying Israel for a rich and abundant blessing upon our labours there, as we try humbly to scatter the good seed by the wayside. Thousands throng this park every fine Sabbath; nevertheless, many seem arrested and benefited under the preaching of the Word.

E. J.

THE BRITISH ASSOCIATION.

CONFERENCE OF MEMBERS AT VICTORIA CHAPEL, BRISTOL.

A WELL-INFORMED correspondent sends us the following cutting from the *Bristol Daily Press*, and remarks "the present meetings has been throughout, as far as I am aware, in favour of Christianity."

According to the usual custom, a devotional meeting of the members and friends attending the British Association took place yesterday afternoon. The service was held in Victoria Wesleyan Chapel, Queen's-road, and there was a large attendance. Sir W. Elliott presided. Portions of Scripture were read by the Rev. H. Griffith, Professor Balfour, and Sir Henry Verney, and among a number of other scientific men and clergymen who were present and took part in the meeting were Professor Gladstone, Rev. Dr. Ginsburg, Rev. David Thomas, &c.

In the course of the service, Professor Gladstone said that infidel writers and infidel preachers have often maintained not only that science and revelation are opposed to each other, but that the majority of scientific men are unbelievers. So long as such a statement was confined to those he had named it could do no harm, for very little attention was paid to what they said. But when such a statement was repeated by Christian men and Christian women, and even by ministers from the pulpit, he thought it was likely to do much harm, more especially among thoughtful students. There were many indications that the fact was otherwise than many would have them believe; and as an instance he could refer to many of the leading men of the Association which at the present time was holding its meeting in this city. An able and thoughtful book had recently been published, bearing on the subject. It was of a statistical nature, and it gave the characteristics of a large number of the leading scientific men of the day. The author of it had addressed a sort of catechism to about two hundred gentlemen, and the results were given in the work to which he alluded. The answers with regard to what the writer termed "religious bias" were very satisfactory, and showed that scientific men stand as high, even probably higher, than those of most other professions. Their early religious teaching, it was shown, had very rarely impeded their scientific progress, but more generally had a beneficial effect. He wished, therefore, that those who made the statement that science and revelation were opposed to each other would remember this, and not continue to repeat that which had no foundation. Neither truth nor falsehood could be estimated by numbers, and he would have them bear in mind that it was not their profession but their consistent life and character that were most likely to influence those around them for good. The nearer they came to Christ, the sources of all good, the better would they be able to follow his example, and to make their own example a holy one.

Gen. Carrington, of the United States, was glad of the opportunity that had been afforded the members of meeting together that day. He felt it to be a great privilege. He made some remarks on prayer, and said that recently he had visited Westminster Abbey, and had also seen the tombs of Watts and Wesley, and he could not help thinking that the works of such men as these were grander monuments than any of those contained in that abbey, and that while that place would crumble away the works of such men as he had mentioned would live for ever.

"PROMISE MEETINGS."—Now that the days are shortening and the winter evenings are coming on apace, it may be of some interest to your readers to hear of how an evening was spent in Dublin lately in an enjoyable and profitable way. Each guest was asked to bring a written promise from God's Word; and a very agreeable time was passed in searching out the promises, and with the aid of our reference Bibles culling others from the inexhaustible store. As a friend said, it was like what it must be to overhaul the notes and gold at the Bank—treasure without end!—only these are ours, the gold could not be. We had some of the familiar "Sacred Songs" interspersed, and a couple of chapters read, with a prayer for God's blessing on our Promise Meeting; and I think all felt that our time had passed both pleasantly and profitably, and hope it is only the beginning of such gatherings amongst us. I am sure any who may be led by this account to try an evening spent in gleanings God's promises, will reap rich sheaves from "the handfuls of purpose" left for us by the Owner of the field, even Jesus, the true Boaz.

E. T.

* "Nature of Nurture of Scientific Men," by F. Galton.

COMMERCIAL MORALITY.

At the last meeting of the Belfast Presbytery, the Rev. S. D. Burnside moved that the Presbytery request the Moderator of Assembly to issue a letter on his own authority to all the ministers of the Church, calling their attention to the great goodness of Almighty God in connexion with the present harvest, and asking them to set apart an early Sabbath as a day of thanks to God for this great mercy.

The Rev. William Johnston considered that, while it was perfectly right to acknowledge God for his goodness in giving them an abundant harvest, they should at the same time humble themselves under God's hand on account of the depressed state of trade and commerce. It was a time of great commercial depression, and he was sorry to say, a time when there was a fearful development of commercial immorality. In London, Manchester—in fact, wherever they looked, they saw the most gigantic frauds. The commercial world was getting into a state that was really alarming; and the way in which men of high position were trading in bills was equally alarming. Many honest and honourable traders were losers by the gambling transactions of others, with whom they were associated. Wherever they looked, whether on the Continent or America, they saw the same dishonourable dealing on the part of commercial men. It was a fearful fact that the only men who had kept themselves safe were those who had so little faith in commercial dealings that they did no business at all. The words that Christ used in characterizing the last days were realized in the present day—"When the Son of Man cometh, shall He find faith on the earth?" Things had now come to such a pass that one hardly knew whom to trust in the community. Which they thought of the number of innocent and honourable men who had been compromised and humbled in relation to commercial transactions; they should humble themselves before God, and pray that in his providence He might revive the commerce of the country, and put it on a sounder footing. Therefore, while seconding the motion, he thought that the Moderator should be requested to ask their ministers and people to humble themselves in reference to the great commercial depression.

A correspondent of the *Daily News* is giving sketches of French preachers. In its issue of Friday last there is a column devoted to Cardinal Donnet, of Bordeaux, from which we make the following extract as appropriate to the subject of the foregoing:—

"He had also the talent of suiting his sermons to the comprehension of his hearers, so that he could address peasants almost in peasant language; and on one occasion he proved that he could reach the inner consciences of his congregation rather to searchingly. Being at Blais he announced that he would preach a course of sermons on the 'Dishonesties of Trade.' This promise having attracted all the tradespeople of the town, the Abbé Donnet proceeded to expose the tricks of grocers, and that with so much precision, and with the fullness of one so accurately informed, that all the retailers of colonial produce were dismayed. A hint from the Bishop stopped the sermons before M. Donnet could carry out his project of dealing with all the trades one by one; and, indeed, it was perhaps fortunate that the expenses were checked, for they might have had the effect of driving the victims to heresy."

A HAPPY HOLIDAY.—Having just returned from our holiday in Wales, I thought it might interest your readers to hear how such a time may be made much pleasanter and more profitable by working for the Master. Taking with me a good supply of Welsh "fly-leaves" which I had seen advertised in your invaluable paper, and also interesting ones in our own language, we used to carry them with us on all occasions. For instance, if during a drive the hill became steep and rendered walking necessary, often there was some stray man or woman on the road, miles from any large town, who was delighted to receive one, and often I have seen such stop on the road and commence reading. The best places of distribution we found to be small villages, where rarely any good reading could find its way; and thus, going from house to house, we thoroughly visited all the hamlets. We gave to many women who were washing in the open air. Several of these left off in the midst of their work, and stood with the soap-suds still on their arms to read the newly-given tract; others, again, read it aloud to some one else. I can never forget the pleasure which the gift of these little books seemed to give. I did not have one refusal during my month's holiday. If only all dear Christians would adopt this simple plan, I am sure that many weary, way-worn hearts in far-off hamlets would be made glad by the glorious light of the Gospel. The time of rest would be made doubly happy, and all the lovely scenes would look lovelier still if they were scattering the seed, and thus be doing something for our all-loving, all-tender Saviour, who has told us to go and teach all nations.

E. M. W.

CENTRAL NOON PRAYER-MEETING,

MOORGATE-STREET HALL.

On Tuesday, Rev. C. J. Whitmore spoke on "Work while it is Day," and related a case in which a young woman at an hotel had been led to Christ by his speaking to her within a few minutes of his arrival.

Mr. Hodder read the following extract of a letter from Mr. Farwell, of Chicago, who sailed in the *Spain* with Mr. Moody:—"We had a very pleasant and quick voyage. Mr. Moody was sick about half of the time, and only preached once, but had several Bible-readings in the cabin. One young man was converted by hearing the sermon, and was so happy he could not sleep all night, and had to get up and write Mr. Moody a note telling him of his new-found life and joy." Mr. Hodder also read from a letter from one of the stewards, detailing the steps which led to the conversion of a husband and wife, both hard drinkers, and which was but one of a series of instances which had come to his knowledge.

Mr. Paton, referring to some statements to the effect that the services of Messrs. Moody and Sankay had not reached the masses, said: "What is meant by 'the masses'?" If the work-house casuals and the frequenters of the low lodging-houses, then he granted that not many of them had been at the meetings; but of those who do not habitually attend any place of worship, from Belgravia to Ratcliff-highway, he could say from actual observation that the population of London had been fairly represented. He had caused one entire poor street at Camberwell to be visited, and it was found that only one person had not been to Camberwell Hall. He had also made a calculation of the number of meetings held in London, and of the attendance, and he found that if no person had been present more than once, not more than about 2,000,000 could have been accommodated, which would have been a little more than half the population of London. In daily contact with people in the trains and omnibuses, it was evident that a great impression had been made, and nearly every one had come to some conclusion, either for or against the movement.

On Thursday, Rev. H. J. Snell, of Hackney, gave an admirable address on the words "That I may know Him," and in the course of the meeting Mr. Hurditch said that one evidence of the reality of the recent work in London was the greatly increased attendance, as compared with the same period last year, at special evangelistic meetings in halls and tents. A few evenings previously, at a meeting of converts in the tent at Kilburn, many persons had risen to testify to their conversion there, amongst whom was one remarkable case of a father and several members of his family. The tent has now been removed to Gospel Oak Fields, where much good is being done.

Some attempts have been made to cry down this meeting, as well as the whole work with which it has been connected. A similar attack was made on Mr. Hammond, after he left England; but thousands of Christian children, the result of his work and of that of the Children's Special Service Mission, which grew out of it, are a sufficient answer.

DUBLIN.—Open-air evangelistic services have been held on the last three Sabbaths, at the rear of the Custom-house, by the Rev. William G. Campbell, M.A., the general missionary appointed by the Methodist Conference for the south and west of Ireland, with much encouragement and ground of hope. Hundreds of persons attended these services, and listened, apparently with respectful and reverent interest, to the things spoken. Happy day for Ireland when its inhabitants, like the Bereans of old, "search the Scriptures daily whether these things are so." Should not prayer, earnest, constant, believing, be made by the members of all evangelical churches that a great and effectual door of access may be "opened" to the general population of Ireland?

THE REV. W. E. BOARDMAN has been holding union conventions in America, similar to those at Oxford and Brighton in plan. The one at Framingham, near Boston, was held in the woods, in grounds purchased and specially prepared for such meetings. A large wooden tabernacle, open on the sides, in the centre seating two or three thousand persons, is surrounded by numerous small, cheaply-built houses, tents, and simple refectories, in which persons live with great advantage to health from the constant open-air life and lessening of their accustomed luxuries. It is very interesting to see persons gathering thus to a simple "Feast of Tabernacles" in the quiet scenes of nature. One of those present spoke of coming all the way from California, three thousand miles, to the meeting. Another spoke of the lasting blessing received through one of Morgan and Scott's little books, "The way to be holy," received in a meeting in San Francisco, and used with blessing in the Sandwich Islands. The meeting was calm and quiet, but deeply spiritual.

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MAJOR COLE AT CHESTER.

The first meeting was held at 8 a.m. on Sunday, the 5th inst., in the Town Hall, when Major Cole gave an earnest and pathetic address that Christian workers should "that day consecrate themselves to the Lord." There was an afternoon meeting for the young men, and in the evening a Gospel address.

Every day through the week there was a noonday prayer-meeting, and an evangelistic meeting in the evening. The prayer-meetings were not well attended at first, and the evening meetings were crowded with Christians; this only stirred the Lord's servant who had come amongst us to greater earnestness and prayerfulness that the Christians should be spiritually quickened and revived to come to the noon prayer-meeting, and get the lapsed masses to come in the evening to hear of "Jesus and his love."

On Tuesday, the 7th inst., were the autumn sports, which brought many strangers to the city, and caused much drunkenness and iniquity. Like the races in May, they are deadening in their influence even on Christian workers, and most destructive to the morals and the well-being of the inhabitants. The soul of Major Cole was stirred within him when he saw the city given to sports. After this, out-door meetings were held, and many who seldom or never hear the Gospel were brought into the town hall.

The inquirers are but few yet, but we rejoice that Major Cole will stay another week. The first week we were only getting into the work, for the visit of our friend came upon us as an agreeable surprise, through the invitation of Mr. Arthur Potts, one of our city magistrates, who heartily throws his influence and energy into this good work. We hope that Christian ministers and workers will rally round him, and bear him up with their sympathy and prayers.

We are sorry that Mrs. Cole and Miss Cole were not well enough in health, though present in some of the meetings, to sing during the first days of their visit.

We are glad to see members of the Young Men's Christian Association aiding this movement with all their might, and coming to the help of the Lord against the mighty. Arrangements have been made to have the co-operation of the ministers and evangelists until the 18th inst., when Major Cole will be leaving to labour in Gloucester, where we pray "he shall go in the fulness of the blessing of the Gospel of Christ," as he has come to Chester.

J. W.

Chester, Sept. 11.

MILITIA MISSION, CANTERBURY.

In acknowledging the kindness of those who have responded to Col. Kirby's appeal on behalf of Mrs. Bainbridge's Canterbury and Militia Mission, it is thankfully stated that the Lord's work is going on most blessedly in that city. The missionary employed by her preaches occasionally three times on Sundays, and there is abundant proof that the word preached is with power. The open-air services gather from two to three hundred persons, and the Theatre fills well. Sometimes it is quite full. During the week, anxious inquirers of all classes call on the missionary at his house for spiritual conversation or instruction.

A band of Christian young men has been organized for house-to-house visitation in the worst localities of the city, and they enter on this important duty with earnest desire and humble dependence on God. Also a short moon-day prayer-meeting is now carried on three days in the week, at the room of the Young Men's Christian Association, in connexion with the mission work.

A great work is going on among the hop-pickers around Canterbury. Mrs. Bainbridge's missionary, accompanied by two gentlemen from Cambridge University, have gained permission to visit the hop-gardens belonging to the principal hop-growers round the city. Their mission work is greatly blessed. On some occasions men, women, and children, numbering from 300 to 400, gather round them and listen with deep interest to suitable and stirring addresses—many of them in tears; and at the close, after entreating them to come again, some are heard to say—"Bless God you ever came to Canterbury and preached in the theatre."

THE LONDON CORRESPONDENT of the *Scotsman* says that two expeditions from London to New Guinea are now being projected. One of them contemplates the establishment of a settlement on the eastern coast of the island, and it is said that many persons have expressed a desire to take part in the enterprise.

MESSRS. MOODY AND SANKEY.

THE Hon. G. H. Stuart, of Philadelphia, writes to us:—"You will have heard, ere this reaches you, of the safe arrival of our beloved brethren Messrs. Moody and Sankey with their families, after a rapid and pleasant passage of nine days. It was my privilege, with some other brethren, to greet them on the deck of the *Spain* before she reached the dock. Our hearts were too full for utterance, and I simply exclaimed, 'Not by might nor by power, but by my Spirit, saith the Lord.' . . . They are both now resting in Massachusetts and Pennsylvania, preparatory to their entering on their labours in October next, for the success of which much prayer is being offered up."

MR. SANKEY AT HOME.

The Newcastle (Pa.) papers of the 27th ult. contain long and interesting sketches of Mr. Sankey's welcome to his native town. The Opera House was filled to overflowing with an audience of nearly two thousand people. A pretty ode of welcome, composed for the occasion, was sung by Mr. C. C. Sankey (Mr. I. D. Sankey's cousin), and various addresses were given, the principal being one by Mr. Cyrus Clarke, a former Sunday-school teacher of Mr. Sankey's. Mr. Sankey briefly spoke in reply, giving some account of the work in which Mr. Moody and himself had been privileged to engage, and stated that he took the gathering as no expression of honour to himself, but as due to the Saviour. He sang several of his well-known hymns during the afternoon.

The Rev. Alexander Clark writes to us of the reception of Mr. Sankey. He says:—

"The people knew that Mr. Sankey, their neighbour and friend, was coming, and a large concourse met him at the Newcastle depot on Wednesday at twilight. His reception was hearty by all classes. His whole life up to his maturity and marriage had been spent in Newcastle and vicinity. Mr. Sankey is the same unassuming Christian gentleman that he was before his wonderful achievements in the Gospel. Always, from boyhood, an enthusiastic lover of music, a Sunday-school worker, and a sincere man, performing more than he professed, he wielded a gracious influence among all who knew him. We had a two hours' pleasant interview with Mr. Sankey, and heard from his own lips, in modest but very earnest words, the story of the great work in Britain. With tears, at the close of each narration of special incident or account of some marvellous meeting, his exclamation was simply this—'God was in it!' He seemed as much at a loss for explanations of what he had witnessed as any mere spectator, if a natural reason was attempted; but the conclusion, 'God was in it!' fully satisfied both reason and faith. Mr. Sankey is at home for rest."

THE ASSAM AND CACHAR MISSIONARY SOCIETY, which is a fellow-worker with the Anglo-Indian Christian Union, has appointed the Rev. R. T. Atkinson, of Glasgow, to itinerate among the English-speaking residents of the tea districts of North-Eastern India. He will leave for Calcutta about the end of this month.

THE SHROPSHIRE GOSPEL TENT was recently erected at Ludlow for fourteen days. Mr. George Heath, an evangelist from London, conducted the services, in which he was ably assisted by several local lay workers. Notwithstanding the wet weather, the nightly attendance was encouraging; and on the two Sunday evenings the tent was crowded to overflowing. A children's afternoon service was also given, and united prayer-meetings held early on the Sunday mornings and twice a week at noon. It is believed that great good has resulted.

COLCHESTER.—For some time past a number of Christian soldiers in the garrison here have held a prayer-meeting on three mornings of the week. These men, being desirous that many more of their comrades might be brought to the Saviour, invited a considerable number to a tea-meeting, on Friday evening, in the library room of the garrison. After an address by Mr. W. Forbes, several of the soldiers present rose, and urged their companions to come to Christ. Will readers of THE CHRISTIAN remember, in prayer, Miss Daniell's work here, at Aldershot, and elsewhere?

TENT SERVICES AT WEST WELLOW, WILTS.—The Lord has already answered prayer on behalf of the effort put forth here in his name. Large gatherings attend those services nightly, and an evident awakening in several persons by the word spoken. Last evening the whole congregation, with the exception of two, stayed to the after-meeting, which was accompanied with the Lord's presence, the tent being full, many exclaiming, "It is good to be here." These meetings, following on those which were held in Cadnam, Hants, are most cheering to those Christians who have aided in this movement, and are an encouragement to those who would labour in a similar work. The Christians friends who were the promoters of these services take this opportunity of publicly acknowledging the kindness and liberality of the Evangelization Society, 57, Charing-cross, in supplying these dark villages with such men as G. Hefford and C. Edwards, who preach a full, free, and present salvation.

THE GOSPEL FOR "THE COMMON PEOPLE."

MY DEAR FRIEND,—It is a good sign when "the common people" are not only willing to hear the Gospel, but hear it gladly. In the South of London there are many faithful preachers of the Gospel, but none more suited to catch the ear of the people than Ned Wright. I have taken a deep interest in his work, and have been intimately acquainted with it now for some years. As one of his referees, I feel deeply concerned at the present moment with regard to his work in the future. During the summer he has been preaching in a large tent capable of holding about 1200 persons, which at times has not been sufficiently large to accommodate the people who have thronged to hear him. He has been instrumental in reaching multitudes who otherwise might never have been gathered together, and the work of conversion has been most remarkable, especially since the visit of Messrs. Moody and Sankey to the neighbourhood. The cold weather will soon be approaching, and the only available building is one not capable of holding more than a third of his ordinary congregation. It is very desirable, therefore, that a simple structure should be erected that will accommodate about 1000 persons. I know that the liberality of Christians interested in evangelistic work has been severely tested of late; but, notwithstanding what has been said to the contrary, eternity alone will reveal the glorious work which has been accomplished. Among the many lessons which the recent revival has taught us is this—that a tremendous work yet remains to be done, and happy will they be who in any way can help it forward. I shall be exceedingly thankful if those whom God has blessed with the ability to give money should be led to assist liberally towards the erection of a "People's Mission Hall" for South London. I will gladly take charge of any contributions, and will see that great economy is observed in expenditure. Donations will also be thankfully received by my excellent co-referees—Mr. Eneas Dawson, Mr. Robert Paton, and Mr. F. K. Glover.

Yours very sincerely,

27, Paternoster-row, Sept. 11, 1875.

M. H. HONDER.

NOTICES OF BOOKS.

INVITATIONS AND PROMISES: SHORT READINGS, WITH A SELECTION OF HYMNS. By G. S. Macintosh.—One advantage of these well-selected readings is the large-sized type, which renders them available for the sick and aged.

SAMUEL THORNE, PRINTER. By S. L. THORNE. *Stock*.—A second edition of a narrative of devoted life and labour of one of the early preachers of the Bible Christians in Cornwall.

PSALMS OF LIFE. By SARAH DOUDNEY. *Houston*.—Most of these life-poems have already appeared in various periodicals; and those who have been cheered and helped by them will be the first to welcome them in a more permanent form. They are worthy of being thus gathered up, and the book will be a welcome present to many a tried one, and useful to many an untried one.

FOUR YEARS' CAMPAIGN IN INDIA. By WILLIAM TAYLOR. *Hodder and Stoughton*.—Those who have read "Californian Life Illustrated," and "Christian Adventures in South Africa," will hail this new book not only with expectation of interesting and profitable reading, but with assured anticipation of wise counsel, the result of a most remarkable and wide-spread experience. We only notice at present the fact of publication; in our next we shall give some extracts.

SOME SERIALS.

DR. WYLIE'S HISTORY OF PROTESTANTISM (*Cassell*), of which the tenth monthly part is before us, relates, in stirring language, a history never more important to be known than at the present day. We also note that CASSELL'S HISTORY OF THE UNITED STATES is richly illustrated, and will form a handsome and cheap addition to our libraries. GOLDEN WORDS (*Macintosh*), with a superabundance of semi-religious novel, has, besides other useful papers, a good series of articles on Scripture characters, by Rev. J. B. Figgis, of Brighton. WOMAN'S WORK (*Partridge*) is as replete as ever with matter in which precept and narrative, exhortation to work and narrative of work done, are wisely commingled.

THE COMING STRUGGLE.—In the struggle that looms dimly in the future, France appears to have made up her mind to side with Rome, and to share the fortunes of the doomed Apostasy. On every side Rome is gathering strength on the French soil. She already reigns absolutely over the rural populations; her prelates are beginning to exercise influence in the National Assembly; while, assisted by the newly-acquired power of conferring degrees, she is resolutely endeavouring to get also into her grasping hands the education of the upper classes. All this bodes no good for France; but it shows that the struggle has not yet reached its crisis, and that the forces are gathering on either side for a conflict more desperate in its character and more decisive in its results than any that has yet been known in the history of Europe.—*Record*.

BRIEF NOTES OF PASSING EVENTS.

SIGNOR GAVAZZI has purchased, at his own expense, an old monastery, near Florence, Italy, for a Protestant mission.

THE LIVERPOOL MAGISTRATES at the licensing session have refused to grant any new spirit-licences, and also all but one of the applications for sanction to removals.

THE TOTAL NUMBER of adult baptisms in India by the different missions during last year was 5029. By far the largest numbers were amongst the Santhals and in Chota Nagpore.

OVER £2600 has been collected in London for the relief of the 4000 Lealenders who have suffered from the recent volcanic eruptions, and the committee have resolved to purchase a quantity of rye and oats to be despatched as soon as possible.

CANON CUNLIFFE has resigned the living of Wrexham, worth £700 a year, and in so doing has not only declined to take any portion of the income to which he is entitled, but has made over his own mansion at Lhwyais as a parsonage for the parish. — *Bury Post*.

THE FIRST ANNIVERSARY of the coming of Messrs. Moody and Sankey to Belfast was celebrated on Monday week with great success. Large meetings were held. Why should not the coming winter be quite as workful and fruitful as last? Does not "the Lord God of Elijah" still live?

THE REV. J. B. GOOD, who for fifteen years has been a most successful missionary to the Indians of British Columbia, recently delivered an address at Lincoln, of which county he is a native; the Bishop Suffragan of Nottingham in the chair. The speaker gave a graphic account of the success of his mission at Lytton, where he had baptized 300 Indians, now left under the care of a native catechist, whom he hoped soon to see ordained deacon. Mr. Good had reduced their language to writing, and translated much of the Scriptures and of the Litany into it.

BIRMINGHAM CONFERENCE.—The following is the programme of this Conference to be held on Wednesday, Thursday, and Friday, October 27 to 29:—

- Wed. 11 a.m.—"Union with Christ for life and liberty."
- Thurs. 11 a.m.—"Union with Christ for successful work."
- 7 p.m.—"Union with Christ for patient suffering."
- Fri. 11 a.m.—"Union with Christ for continuous growth."
- 7 p.m.—"Union with Christ for perfected glory."

Inquiries to be addressed to Rev. H. G. Thwaites, St. Mark's, Birmingham.

WOOLWICH.—With reference to an article that appeared in our issue of Aug. 19 respecting the need of a Soldiers' Mission Hall at Woolwich, in which it was stated that "no special effort is now made to win souls to Christ except by those whose influence is comparatively very limited," the Rev. E. L. Walsh, Principal Chaplain at the Woolwich-Garrison, writes in terms similar to the Wesleyan Army Chaplain whose letter we inserted last week. Mr. Walsh informs us that a special service is held by him every Sunday evening at eight o'clock, and also that Bible-classes are held during the week, all these services being well attended.

RELIGION AND TEMPERANCE IN THE INDIAN ARMY.—A correspondent of the *Times* says:—"There are now about 6000 totalists—men, women, and children—in the Indian army. There are other respects in which of late years there has been a singular change. Books, newspapers, and schoolmasters have long been within the reach of every soldier. Some of the men preach or hold prayer-meetings; and, as an impression has gradually grown up that they fight none the less resolutely on that account, any sensible man who has anything to say, and can say it without circumlocution, is sure of an audience. One case occurred some time ago in which a chaplain interposed to prevent a man from preaching, but he raised a nest of hornets about his ears, and, whether he was right or wrong in fact, the sense of the men was against him, and I think the preacher remained master of the position. I believe, too, it is a fact that there has grown up among the British troops in India a sense of religion without the outward demonstration of preaching or public prayers."

AFRICAN MISSIONS.—Bishop Steere has written to the Bishop of Lincoln, from Zanzibar, a letter, dated July 1 last, in which he says:—"We are full of hope, but we sadly want men. The Nyassa Mission cannot get on without another clergyman or two and several schoolmasters, nor can these be supported without considerably increased funds. Here at Mombasa we have the offer of a large piece of land for which our dear friend West offered £600, and now the owner will take £350. It adjoins our land, and I think we must have it. No one who has not been on the spot can judge of the value of our central situation. We are under the eye of the British Consul-General; we are open to the criticisms of everybody; and one chief can overlook several distinct establishments. The catechumens' classes and mission preachings among our released slaves are the most valuable training our European students can have. Only this last week sixteen slaves were taken by her Majesty's ship *London*, and Major Smith wished to send them to Mombasa, but could find no good means of sending, so that he was very glad to send them to us instead. The work grows, and must grow; pray for us that we may not fail, and that money and men may come to our need." — *Watchman*.

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THE BIBLE is now printed in no fewer than two hundred and ten languages. In 1851 it was printed in only fifty.

ACCORDING to the *School Board Chronicle* there are 1455 school boards in England and Wales, covering a population of 12,000,000.

A RUSSIAN TRACT SOCIETY has been established this year. A gentleman of the name of Pahskoff, who had been converted under Lord Radstock, is distributing every month one thousand copies of the New Testament among the Monjinks.

MR. VARLEY AND HIS CHURCH.—Mr. Varley has treated the poor of his London congregation to a visit to Brighton. Arriving in the morning, the party dispersed in the town; and in the afternoon were provided with a substantial tea at the Town Hall.

AT CHARLESTON (U.S.A.), a Sunday-school Assembly has been held during a fortnight. Rev. Dr. Newton, of Philadelphia, spoke of a lady teacher in his city who had taught the infant-class for forty years, and in all that time had only been absent from the class on two Sundays. Certainly a remarkable record of faithful, uninterrupted service.

THE POPISH PRIESTS in America are strenuously at work to destroy the public school system in that country. But even a majority of their own flocks do not sympathize with this design, and we have never had any fear as to the result. The State Conventions are beginning to speak out, and most heartily do they denounce the scheme for diverting a portion of the moneys raised by general taxation to the support of sectarian schools.

"THE SMALLEST BIBLE IN THE WORLD" has just been issued by Mr. Henry Frowde, of the Oxford University Press Warehouse, 7, Paternoster-row. Upon taking up the book no one would suppose that it contained more than the New Testament. It is a beautiful little book. It is printed in a most minute though clear type, on tough, unbleached India paper of extreme thinness and opacity, measures 4½ in. by 2½ in. by ¼ in., and weighs, when bound in limp morocco leather, less than 3½ ounces, and can be sent through the post for a penny.

MR. VAN METER writes to *The Baptist* from Geneva, under date September 3:—"Excessive work the past year caused the return of the trouble in my injured spine. The baths here are greatly benefiting me. Next week I leave for the hot baths at Bagai di Lucca, near Pisa. By October 1, I hope to be able to resume my work in Rome. Two days ago my Roman schools were reopened. Our Union Christian Conferences (in English) will be reopened October 17, and continue every Sunday evening until May. 'Brethren pray for us,' and when in Rome come and see us."

ZENANA WORK.—The *Friend of India* thinks the system of house-to-house visitation not the best, perhaps, for Zenana work, so little instruction can be given in an occasional visit. It says,—"We believe it will soon be superseded, to a great degree, by a school system. There are schools already in existence attended by Hindu girls of the class that is reached by house-to-house visitation. One such school we know, conducted by an excellent lady belonging to one of our Zenana Missions, and we believe she has usually an attendance of about fifty." It is believed that no great difficulty would be experienced in getting a sufficient attendance at such schools, if care were taken to locate them in very retired situations."

THE REV. Dr. S. WELLS WILLIAMS, of Peking, has just finished his immense "Syllabic Dictionary of the Chinese Language," upon which he has been engaged nearly forty years. Some idea of the amount of labour he has bestowed, single-handed, upon this work, may be formed when it is stated that the Dictionary contains about 63,000 examples and phrases, comprised under 10,004 articles; the number of separate characters given being 12,977. And not only is the Peking pronunciation of this vast number of characters given, but also the methods of pronouncing them at Shanghai, Amoy, and Canton. This noble work will be of great value to our missionaries.

EVANGELISTIC WORK IN MANCHESTER.—A month's successful evangelistic labours at the tent in Adwick were brought to a termination by Mr. John Hambleton on Sunday, Aug. 29. Every night during that period, with two exceptions, the tent was crowded by a multitude of eager listeners, several of whom sought and found the Saviour. The next meeting at the Religious Institute on Monday, the 30th ult., took a practical turn. The Rev. F. Stedfast presided, and the attendance was numerous. After the requests for prayer had been presented, and a short address by Mr. Stedfast, Mr. John Hambleton, who was present for the last time previous to his departure from Manchester, gave his report of the tent work, and in concluding urged the necessity of providing a substantial building in place of the tent, which, the equinoctial gales would speedily remove if we did not shortly take it down. At St. Helen's and other places wooden buildings had been erected, in the former town at the sole cost of one gentleman, whose example might well be followed in Manchester. A substantial building to accommodate 500 persons could be erected for £200, a trifling sum when placed in the balance against the value of perishing souls! Mr. W. Hand Smith spoke to the same effect. We wanted several such buildings in Manchester, and he had long urged the erection of such; and he commended the suggestion to the serious consideration of the meeting. Dr. Ziemann has at length returned from his continental tour, and has recommenced his labours.

DAILY READINGS.

"LORD AT ANO OTHER WE SHOULD LET THEM BLASPHEM"—HEB. 11, 7.
 "I remember thee, O Lord, thy mercies of thy youth, the loving of thine espousals, when thou wast after me in the wilderness in the land that was not seen? ... While I sought thee, O Lord, thou hast found me, and thou art gone far from Me?"—Rev. ii. 17; Ps. lxxviii. 1-6.
 "I will give thee a crown of life."—Rev. ii. 10; Heb. xii. 7; Acts. xiv. 19.
 "They sacrifice to devils and not to God; and I would not that ye should have fellowship with devils."—Rev. ii. 14; 1 Cor. x. 20.
 "The carnal mind is enmity against God; ... If ye live after the flesh ye shall die."—Rom. vii. 5; 1 Cor. v. 5.
 "Keep thy heart with all diligence, for out of it are the issues of life."—Prov. iv. 23.
 "I would that thou wert cold or hot; so thou because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth!"—Rev. iii. 16, 17; S. Song. viii. 6.
 "KEEP THY HEART WITH ALL DILIGENCE, FOR OUT OF IT ARE THE ISSUES OF LIFE."—Prov. iv. 23.

THE OLDEST, and in many respects the most illustrious, of the American revivalists is dead. Charles C. Finney will be remembered by many of our readers. In 1818 he visited England, and remained in this country three years, doing the work of an evangelist with great power and signal success. While here he was greatly aided by his wife. On his return to America he was elected President of Oberlin College, an office which he held for fourteen years. He was an able theologian, and delivered a series of lectures on Systematic Theology, which he published, with many other popular works. The most widely circulated of these was his "Lectures on Revivals." In the slavery agitation he was prominent, and the temperance cause also strongly took hold of his sympathies. He had reached the ripe age of eighty-three years. He died at heart disease.—*Freeman.*

MR. MOODY AND "THE SUNDAY-SCHOOL TIMES."
 I have been a Sabbath-school teacher for twenty years, and for some time past I have received weekly from Philadelphia the *Sunday-School Times* (which was favourably spoken of by our dear friend Mr. Moody), and I can confidently say that this is the best help to study and teach the Bible which I have ever had. It is invaluable to teachers. Its cost in all is 10s. 6d., viz. first cost 9s., post-office order 1s., and postage 2d. These are many devoted Christians who, though not taking an active part in Sabbath-schools, might promote the work greatly by their means, and that at very small cost. To such might I suggest that they procure copies of this useful paper, and place them in the hands of their local Sabbath-school teachers; or, many of the latter the cost would bear hardly. Let me add that I know neither the editor nor publisher, nor am I in any way interested in the *Sunday-School Times* further than having a desire that Sabbath-school teachers should have at their command a Sunday newspaper, so fitted as it is to help them both in and out of school.
 Scotland. W. D.

NOTICES.

Communications received with thanks:—E. M. A. C.; E. J.; H. G. T.; G. P.; J. T.; J. R.; J. C. S.; A. C.; C. F. W.; J. M. V.; B. S. G.; W. V. M.; J. H. G.; L. B.; J. N. W.; J. B. S.; W. C.; G. K.; H. De M.; E. M. W.; M. W.; W. N.; Miss D.; W. A.; H. M.; A Friend; H. D.; G. A. A.; J. M. V.; D. T.; C. M.; E. L. W.; L. W.; T. E. M.; J. W.; M. F. C.; M. R. P.; J. J. J.

J. M. K.—Yes; but of course at your own risk of loss.
 CAUTION.—The Honorary Secretary of the Young Men's Meetings, Rosslyn Hall, Church-street, Islington, N., writes:—"A young man, calling himself a converted German Jew, and speaking broken English, has succeeded in obtaining money, &c., from several Christian funds in this neighbourhood. He also professes to be an evangelist, but upon inquiry I find him to be an impostor. If you will kindly insert a few lines in your paper, it may prevent him imposing on others."

The Christian TRACT FUND.

APPLICANTS FOR TRACTS.

- F. Bromley Smith, 6, Lorrinore-square, Newington, S.E.
- E. Jones, 4, India-buildings, Liverpool.
- H. Brandreth, 184, Beaufort-street, Toxteth-park, Liverpool.
- R. Lindley, 16, Mob-end, Little Lever, near Bolton.
- Mrs. Abbott, 22, North-gardens, Brighton.
- C. Castle, 35, Argyle-street, King's-cross.
- James Parfeter, 2, Akeley-street, Aston-road, Birmingham.
- Miss Lewis, 78, Lichfield-street, Walsall.
- A. A. Clark, 47, Charenton-street, Kent-street, Borough, S.E.
- Annie Sugden, 11, Dollyell-road, Pullross-road, Brixton, S.E.
- Mrs. Green, 9, Belle Vue-terrace, Marlow-by-Alice-Sea.
- W. Laycock, 23, Great Percy-street, W.C.
- James Skelton, 126, Harvest-lane, Sheffield.
- R. A. Huntley, Market-place, Macclesfield.

CENTRAL NOON PRAYER-MEETING.

MOORSATE-STREET HALL, E.O.

The following are the subjects and speakers for the current week:—

SEPTEMBER.	SUBJECT.	SPEAKERS.
Thurs., 16.	The ministry of angels (Heb. i. 4)	Rev. Jacob Stephenson.
Fri., 17.	"I have called you friends" (John xv. 15)	.. R. T. Thomas.
Sat., 18.	Christ the Door of the Church (John x. 9)	.. Mr. A. J. Brook.
Mon., 20.	"The Lord is good: blessed is the man that trusteth in Him" (Ps. xxxiii. 8)	.. Rev. W. H. Booth.
Tues., 21.	A few words about the new Covenant (Hab. x. 16)	.. Mr. C. De Selincourt.
Wed., 22.	The Father and Jesus one (John x. 30)	.. Rev. J. Hobson.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.—For the conversion of a Baptist, for whom prayer was asked in THE CHRISTIAN a few weeks since.—For the partial recovery of a minister from a long state of nervous debility, and for much spiritual support under crushing trials.
PRAYER.—For a publican, over eighty-six years of age, knowing the Bible in his head, and using his knowledge to carp at it.—For a little fatherless girl, a lamb of Jesus' fold, whose throat became paralyzed from terror last Christmas, and who has been able only to swallow thin fluids ever since; also for her mother, who is in failing health, and under the pressure of heart-breaking trials, that the Lord would guide and strengthen her.—For a minister who is a victim of strong drink, and has been compelled to give up his ministry in consequence; and for me, that I may have grace given me to forgo a besetting sin.
PLACES.—For a blessing on ministerial efforts in an unusually dark and unawakened parish in Surrey.—For prayer-meetings conducted by Geo. Hefford at West Wellow, Wilt.—For a large outpouring of the Spirit upon the village of Mowbray, near Gillingham Town; and for a blessing upon mission services there towards the close of the year.—For special evangelistic services in Worcester being conducted by the Rev. W. B. Cullis, of America.—For a week of special services in Rutherglen, near Glasgow, beginning Sept. 19.—For prayer for a week's united special services by Messrs. T. D. Marshall and Opie Rodway at Towkesbury, to commence Sept. 18.—For Belfast, that the counsel of the "separatists" may be turned to naught, and they themselves led to see beauty in Him whom they now despise; also that the dear young converts (of whom, thank God, there are not a few) may be shielded from this noisome pestilence.—For special services commencing this week at Abbotshire-wally Deyon.—For services held this week at Coatham Convalescent Home, Redcar, where the Rev. W. Bradbury is on a visit, officiating for the chaplain.—For a blessing on the labours of the teachers in the Reading Ragged School.—We are looking forward to a visit of Major, Mrs., and Miss Cole of Gloucester with earnest desire for great blessing. Plead with our faithful God for the conversion of many souls.—For a week's special services at Kidderminster by Mr. Geo. Brienly, of Blackdown Hills, commencing Oct. 7.
CONVERSIONS.—For a dear uncle, aged eighty.—For a young lady, very ill, but unconscious of her danger.—For a man of influence and position in a country place, upon whom the interests of many souls depend, that he may be converted to God.—For a poor orphan girl. I want to love Jesus so much, but I can't pray.—For a young man who seems quite careless and who is gone on a long voyage.—For a young medical man.—Two sisters, on behalf of a brother, whose mind is darkened by false views, which harden him against the Saviour's love.—For a Sunday-school class of factory youths, that all of them may be led to Jesus.—For prayer for a dear and only brother,
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very ill, and ignorant both of his spiritual and bodily condition.—For a lady and gentleman, living without God, and without hope in the world.—For myself, for an aged mother, and for a brother, his wife and five children, two of whom are Romanists.—For an *unhappy brother* in delicate health and much exposed to the temptation of drink.—For a sister threatened with blindness, that it may be averted.—For a brother-in-law in the decline of life.—My little girl, aged eleven, wishes the readers of THE CHRISTIAN would kindly pray, that she may have a new heart.—For my husband, that he may be saved from being a blasphemers, and may come out boldly for Christ.—From a son for the conversion of his parents, brothers, and sisters.

[NOTE.—Many of the Requests for Praise and Prayer that reach us are so indefinite as to be unsuitable for our pages. We must ask friends to send only those requests that are of such specific importance as will secure the prayerful sympathy of our readers. We again remind petitioners that each request should be written on a separate slip of paper. Those requests not inserted will be sent to either of the prayer-meetings.—ED.]

FORTHCOMING SPECIAL MEETINGS.

CLIFTON CONFERENCE, at Victoria Rooms.—Tuesday and Wednesday, October 5 and 6, at 11 and 7. Subject—1. The Rest (*torquatus*) into which God's People do enter (Heb. iv. 3). 2. The Rest (*esabbatare*) that remaineth for them (Heb. iv. 9). Afternoon Meetings of various kinds as usual.

SALISBURY CONFERENCE (Rev. Edgar Thwaites, convener).—Tuesday, Wednesday, Thursday, October 12, 13, 14.

BIRMINGHAM CONFERENCE.—Wednesday, Thursday, Friday, October 27, 28, 29. See page 18.

NOTTINGHAM CONVENTION FOR THE PROMOTION OF HOLINESS, Sept. 27, and continuing four following days.

EVANGELICAL ALLIANCE.—Conference at Belfast, Oct. 19, and following days.

EVANGELICAL MISSION TO ISRAEL, 394, Hackney-road, E.—A Course of Lectures will be delivered (D.V.) by several ministers and Christian gentlemen, on Saturdays, at 7 p.m. Jews and Christians are earnestly invited.

DUNDEE CONFERENCE, Kinnaird Hall, Sept. 21 to 23. See page 14.

DUBLIN CONVENTION.—Tuesday and Wednesday, Oct. 27 and 28. See page 14.

LONDON TAVERN.—Third Anniversary of Lombard-street Daily Prayer-meeting, Monday, Sept. 27, at one o'clock.

AGRICULTURAL HALL, Islington.—Sunday, Sept. 19, Rev. James Legge, LL.D., at 3.30 p.m.; Rev. J. Thain Davidson, D.D., at 8 p.m.

MOORGATE-STREET HALL.—Every Tuesday, at 8, a Gospel Address. Meeting for those interested in Sunday Morning Free Breakfasts to the Poor every Friday evening, 8 to 9. Meeting for Young Women only, every Saturday at 3, in the Upper Room (entrance from London Wall), Bible Reading by Miss Biggs, of Islington. Also, a Gospel Meeting in the Hall, on Monday, the 20th inst., from 8 to 9: address by Mrs. Seymour, of Hackney; singing by London Choir. (These Gospel Meetings are held fortnightly.)

CONFERENCE HALL, Mildmay-park.—Sunday, Sept. 19, Mr. Gawin Kirkham at 3.30; Capt. Moreton at 7 p.m.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Spiers at Eastbourne till Sept. 26. Mr. W. R. Mowll at Assembly Room, Acton, Sept. 19 to 26, each evening except Saturday at 6.45; Sat., Sept. 25, at 3.30.

Open-Air Services. Messrs. Jordan on Blackheath, on Saturdays, at 3; Mr. Russell in Regent's-park, on Mondays, at 6.30 p.m.

City Weekly Prayer-meeting (for business men), every Tuesday, at Weigh House Schoolroom, Fish-street Hill, E.C., from 9 to 9.45 a.m.

HOME OF INDUSTRY, Commercial-street, Spitalfields.—Workers' Meeting, third Wednesday of the month, at 7. Tea at 6.

THE NORTH LONDON YOUNG MEN'S MEETINGS are now held in the Y.M.C.A. Rooms, The Priory, 198, Upper-street, Islington, on Sunday, Tuesday, and Thursday, at 8.30 p.m. precisely.

Y.M.C.A., THE PRIORY, 198, Upper-street, Islington.—An Address to Young Men, by Rev. W. D. Walters, on Thursday evening, Sept. 16, at 8.30.

THE YOUNG MEN'S MEETING for the West District, every evening at 8.45, in the Lecture Hall of the Y.M.C.A. (West Branch), 48, Great Marlborough-street, Regent-street, W.

YOUNG MEN'S MEETING, at the Young Men's Room, Abbey-road Chapel, St. John's-wood, Friday, 9 to 10 p.m.

COW-CROSS MISSION HALL.—J. H. Owen and Wm. Bradlaugh (brother of the infidel lecturer), every Sunday at 7.

LECTURES ON THE REVELATION (Elementary and Practical), by R. C. Morgan, Gospel Hall, Wood-green, Thursdays, at 7.30.

BIBLE-LECTURE TO CHRISTIAN WORKERS, by R. C. Morgan, Drill Hall, Crouch-end, Friday, Sept. 17, at 7.30, "Jonathan and his Armour-bearer."

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CAMBERWELL.—Ned Wright every evening at the Tent, Southampton-street, at 8 o'clock; on Sundays at 3 and 6.30.

MISS R. BRIGGS will re-open the Mission to Young Women, at the Central Christian Institute, 19a, Great Portland-street, Tuesday, Sept. 21, at 7.30 p.m.; also at 18, Compton-terrace, Islington, Thursday, Sept. 16, at 8.

WEEKLY NOON PRAYER-MEETING, St. George's Hall, Langham-place, W.—Every Wednesday, from 12 to 1.

GREENWICH RAILWAY STATION, LARGE HALL.—Prayer-meeting every Thursday at noon for the present. Evangelical Address every Tuesday evening at 7.30.

WOOLWICH, 14, Thomas-street.—Union Prayer-meetings, Mondays, 12 to 1; Saturdays, 3.30 to 4.30.

DAILY PRAYER-MEETINGS.

CENTRAL CITY NOON PRAYER-MEETING, Moorgate-street Hall, corner of London Wall, 12—1. Ladies' meeting, 1 to 1.30.

Y.M.C.A., Stafford Rooms, Titchborne-st., Edgware-rd., 12—1. No. 59, LOMBARD-ST., Mon., Tues., Thurs., Sat., at 1; Wed. and Fri., at 12.30.

No. 19A, GREAT PORTLAND-STREET.—The 3 o'clock daily Prayer meeting will be resumed on Monday, Sept. 6.

MILDMAY CONFERENCE HALL, Mildmay-park, at 12.

EAST-END CONFERENCE HALL, Carlton-sq., Globe-road, at 12.30.

SUSSEX HALL, Leadenhall-street, at 1.

SUNDAY-SCHOOL UNION, 56, Old Bailey, at 1.

PEOPLE'S HALL, 272, Whitechapel-road, at 1, except Saturday.

GREEN LANES WESLEYAN CHAPEL, N., 6.45 a.m.

ONSLow HALL, Neville-street, Fulham-road, Sat. even., at 7.30.

UNION HALL MISSION, Carlisle-street, Edgware-road, 1—2.

Donations received by Messrs. Morgan and Scott to Saturday Morning, Sept. 11th, 1875.

	£	s.	d.
"The Christian" Tract Fund—J.T.S.	...	...	...
Bibles for Switzerland—J.T.S.	...	...	...
Distressed Evangelists Fund—J.T.S.	...	...	...
Dublin Waifs and Strays—J.T.S.	...	...	...
Dublin Lane Ragged School—J.T.S.	...	...	...
Female Aid Society—J.T.S.	...	...	...
Midnight Meeting Movement—J.T.S. 5/-; T.H. 5/-	...	...	...
Spa Gospel Hall Fund—G.S. £5; Miss L. 10/-	...	...	...
British Workmen, Working—E.P.	...	...	...
Whitefield Mission, Warrington—E.P. 5/-; S. Liverpool £2;	...	...	...
J.C. £5; S.A.B. £2/10/-; J.M.K. 5/-; A.M. 10/-; L.B. £1;	...	...	...
J.T.S. £1; E.P. 6/-; P.L. 10/-; F.G. £1; J.B.B. £1; M.R.	...	...	...
£1; L.G. £1; T.E. 2/6; Maria 1/-; J.M.B. £1; S.S. £1/10/-	20	4	6
China Island Mission—E.P.	...	...	...
Mr. Lawrence's Work in Barcelona—E.P. 5/-; N.C. (Orphans) 2/6	...	...	...
East End Training Institute—S.A.	...	...	...
Major Malan's Mission—G.C. £9; M.A.C. £1	...	...	...
Miss Weston's Work in Royal Navy—G.C. £1; Maria (Life-B at	...	...	...
Hall, Devonport) 2/-	...	...	...
Iceland Distress Fund—S. Liverpool £5; C.A.H. £3; M.A. 2/6	8	2	6
Purson's Green Homes—A.M.J. 2/-; A. Roader 2/8; E.H. 2/6;	...	...	...
C.C.S. 5/-; Tinnie 10/-; A.H. £1; J.I. 6/6; L.Q. 2/6	...	...	...
Home of Industry—Mrs. L. £1; A.H. 10/-	...	...	...
Miss Bramwell's Home—Mrs. L.	...	...	...
Expenses of Moody and Sankay's Meetings in London—Mrs. L. 5/-;	...	...	...
A Friend, per M.S.W. £1; A Friend £2	3	5	0
Homes for the Aged Poor, Notting-hill—P.B.	...	...	...
Poor Jews in Whitechapel—P.B.	...	...	...
Paralysed and Epileptic—P.B. £5; A.M.J. (Unsuccessful Candi-	...	...	...
dates) 2/6	5	2	0
The Christian Mission—J.G.	...	...	...
Nestorian Mission—W.T. 10/-; S.J.K. £5; J.P. £1/10/-; C.C.S.	...	...	...
10/-; M.W. 2/-; Tinnie 10/-; E.C.H. £2; A.M. 10/-; A.T.	...	...	...
2/6; F.G. £1; P.L. 10/-; Mrs. J. £1; A.H. 10/-; N.C. 2/6;	...	...	...
S.S. £1/10/-	...	...	...
North-Eastern Hospital for Children—A.H.A.	...	...	...
Spitalfields Gospel Mission—S.A.B. £2/10/-; D.V.S. £1	...	...	...
Cripples' Home—T.E. 5/-; F.D. 10/-	...	...	...
Mission to Hop-pickers—Mr. J. J. Kendon—J.T.S. 6/8; S.S. 10/-	...	...	...
Mission to Hop-pickers—Mr. Bransley—J.T.S.	...	...	...
Mission to Hop-pickers—Mr. S. Chinn—J.T.S. 6/8; S.S. 10/-	...	...	...
Gospel in Paris (M. Monod)—S.L. 6/-; L.S. 5/-	...	...	...
Soldiers' Institute, Chatham—Miss Daniel—H.E.P.	...	...	...
Rev. Van Meter's Work in Rome—F.U.	...	...	...
Homes for Little Boys, Kilburn—M.D.S.P.	...	...	...
Mr. Wilkinson's Work among the Jews—N.M.C.	...	...	...
Bristol Orphan Homes—C.C.	...	...	...
Friendless and Fallen—P.L. 10/-; F.C.M. 5/-	...	...	...
East End Juvenile Mission—A.H.	...	...	...
Work among Navvies, Sharpness—G.J.P.S.	...	...	...
Evangelical Mission to Israel—M.R.	...	...	...
Miss Mitterdorff's Home—M.R.	...	...	...
North-West African Expedition—S.S.	...	...	...
Miss Stride's Home—Meirion	...	...	...
Free Breakfasts—Mr. Jones—L.H.B.	...	...	...
Dinners for Aged Sick and Poor—F.D.	...	...	...
Widow of the late C. F. Perrin, Melbourns—J.S.	...	...	...
Discharged Female Prisoners' Aid Society—P.B.	...	...	...
Home for Waifs and Strays in Dublin—R. Reade, jun. £4; Mrs.	...	...	...
Pearse £2	...	...	...

£109 15 4

The Christian.

HARVEST.

THIS year's harvest calls for much thankfulness. It is a very good one. The crops are plentiful, and the weather has been favourable for gathering them in. Our bountiful God has opened out his hand, and bestowed rich blessings upon us.

And so, also, with our spiritual harvests. Thank God, these do not come only once a year, but are going on in the Lord's vineyard all the year round. But one can hardly help forming a comparison between this year's plentiful harvest of the fruits of the earth, and the rich harvest of precious souls which is going on at the same time. The Lord gives his labourers ploughing-time and sowing-time; but He also gives them a blessed reaping-time. And how much of the reaping there has been of late! "Lift up your eyes, and look on the fields; for they are white already to harvest." It is when we have our eyes down, and are occupied with self and self-interests, that we fail to see souls ready for harvest. Anxiety for others, too, may keep our eyes down when they ought to be looking up. We may be mistaken, but we cannot help thinking that the disciples were more anxious about the day's meal than about the precious souls coming out of Samaria, when they said to Jesus, "Master, eat." There was loving anxiety that He should partake of the food which He needed, and which they had been providing for Him. But when they saw the people coming towards Him, and knew that that meant more work for their Lord, they were too anxious to be able to enjoy the sight. Just as many dear Christians worry themselves so much about the health of the Lord's labourers. They are so sure that they are doing too much, and will shorten their days, that they forget the higher, all-sustaining food which there is in doing the will of God. They cannot see, or at all events enjoy, the blessed work of the harvest; and they lose sight of the greater importance and higher claims of that work.

Harvest is a busy time. Solomon says—"He that sleepeth in harvest is a son that causeth shame." It is no time for sleeping and being idle. People require to be up as soon as it is daylight, and when night is coming on they need the harvest-moon to enable them to prolong their labours.

There is so much to be done. Jesus said, "The harvest truly is plenteous"; and again, "The harvest truly is great." There are numbers of souls in Christian and in heathen countries waiting to be reaped. Think of the 400,000,000 of China alone, if you can; 150,000,000 of whom are said to be unevangelized as yet! Think of London with its thick masses of souls! Think of the numbers around you everywhere ready for the Gospel-scythe! The way in which multitudes flock to hear the Word of God seems to say in itself, "The harvest truly is plenteous." Yes, there is much work to be done. Fellow-Christians, let us be up, and do it. Away with selfishness; away with sloth; away with pride! Let us lift up our eyes, according to the Lord's bidding. There is no need for us to get excited over it. We need not get worried over the Lord's work, however busy we may be. There may be a deep rest of soul in the midst of the

greatest activity. Only let our eyes and our hearts be up, fixed upon the Lord, and doing his blessed will will be our delight. We may get so anxious about the work and its vast extent, that we shall get paralyzed, and unable to do what we might do. Surely the Lord does not want us to make his service a worry, a torture, a drudgery. Has not much of our mental tension and pressure on the brain in the Lord's work been owing to thoughts of self—how we should get on, or to thoughts of unbelief, not leaving the care of the work to the Lord of the harvest? We may and should be busy; but we need not be flighty. We may and should be earnest, but we need not be restless. Hard-working labourers are steady, patient, peaceful, as well as business-like.

Harvest is a busy time, too, when we consider *how few the labourers are* to do this great work. Farmers cannot get enough men to cut down their corn in harvest-time. "The labourers are few." Oh, yes, how few! What a small number, even if all "the little flock" were earnest labourers! But, alas! we know only too well that there are numbers of Christians who are standing idle all the livelong day—looking at the fields, perhaps, but doing nothing; looking at the labourers, perhaps, and admiring them, but not joining them. Many are sick and invalid Christians who have to be nursed and looked after themselves. Some say that their health will not allow them to do anything. But we know that many of the Lord's best and most hard-working labourers are poor weak ones, bed-ridden all the year round. We know of one such, a frail woman who has often been to "the borderland," who holds meetings in her sick-room, and corresponds with people in almost all parts of the world. And yet she has a complication of diseases, and we have heard her doctor say that it was only her great peace of soul which has kept her alive so long. But others say they are not fit—it is their great unworthiness which is the hindrance. Who, then, is fit? Who, then, is worthy? "Not that we are sufficient of ourselves—our sufficiency is of God." Oh, Christians, will ye be sleeping in harvest? Will ye be praying to the Lord of the harvest to send forth labourers into his harvest, and *not go yourselves*? The Lord answer your prayer by sending you forth yourself! Surely, when you ask for others to be sent, you must be ready to say yourself, "Here am I; send me."

And harvest is a busy time when we consider *how short the time is*. The Lord is soon coming. We may be called away by death at any moment. It does not take many minutes for the heart's action to stop, nor for the pulse to cease beating. How soon our little day's work for Jesus here may come to an end! And how short is the time, too, for the perishing souls all around! Christians, it is now or never. Miss your present opportunity, and you will never get another such. There will be no winning of souls in glory. There will be no plucking of brands from the burning in heaven. Oh, let us make the most of our short time. Let harvest be a busy time with us.

Again, harvest is a money-making time. "He that reapeth receiveth wages." But what wages do we need? Is not the Lord's work wages enough in itself? Is it not its own reward? Yes, indeed it is.

"Oh, blessed work for Jesus!
Oh, rest at Jesus' feet!
There toil seems pleasure,
My wants are treasure,
And pain for Him is sweet."

But yet the Lord is pleased to give his labourers wages. They are no ordinary wages, for they are not "of works," but "of grace." They are not deserved—they are not earned as a matter of right. It is only a free gift of his own bountiful love. It is rewarding the work which He himself has wrought through us. But He has a reward for us at his coming, and though we may be saved, yet it is possible for us to "suffer loss," and to lose the reward. "If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." There is not only life—there is "the crown of life." There is not only righteousness—there is "the crown of righteousness." There is not only glory—there is "the crown of glory." Are we not told to "lay up for ourselves treasure in heaven"? Yes, "he that reapeth receiveth wages."

We receive such wages even now. What a reward to have the smile of your Lord's approval! Boaz went to see the reapers, and said to them, "The Lord be with you." How pleased they would be! How it would encourage them, and make them work with the more energy and zeal! Would that farmers went into their harvest-fields now in the same way, and in the same spirit. But our "Lord of the harvest" is always with us, and He never fails to see the smallest service of love done for Him, and to give his gracious smile upon it. And what a reward, too, to have the love and gratitude of those to whom the Lord has made us channels of blessing—to know that they will be our "crown of rejoicing" in the day of Christ. And then think of that "Well done, good and faithful servant," which shall come by-and-by from the Lord's own lips. Yes; the Lord's labourers do receive blessed wages.

Harvest is, lastly, a joyous time. "Thy joy before thee according to the joy in harvest." It is evidently a special joy.

It is joyous because it is a reaping-time. The sowing is very blessed; but it is often done "weeping." But "they that sow in tears shall reap in joy." What joy to gather fruit unto eternal life—to know that precious souls are being saved for eternity, and for eternal felicity! It is great joy to see souls awakened. It is still greater joy to see them happy and resting in the Lord.

It is a joyous time, too, because it is a busy time. We are not made to be idle. We cannot be really happy if we are idle. And there is something very joyous in the busy way in which the corn is cut and the sheaves are bound up. A harvest-field is full of liveliness. God's work is the very joy of our hearts. The more we are permitted to do, the greater is our enjoyment; the busier we are, the happier we are.

Above all, it is a joyous time because it is being "workers together with God." It is to have Christ working through us. It is to be doing *his will*. And to lay our whole selves out for Christ; to "spend and be spent" for Him; to have his own purposes fulfilled in us; to know that we are his ambassadors, fulfilling his will—is indeed great joy. It is not the work—it is Christ in the work that is our joy.

And this joy is an unselfish joy. It is no boasting of self or of self efforts. It is no rejoicing over our own successes, and comparing them with those of others. Oh, no! "He that soweth and he that reapeth rejoice together." The one does not cry, "Ah! you only did the reaping"; the other does not say, "Yes,

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and you only did the sowing." There are no invidious comparisons as to which work was the hardest and which worked longest and best. Nothing of the kind. There is joy "together" amongst the labourers—loving, sympathizing, cordial, unselfish joy. They were glad to be permitted to work together, and now they rejoice that they rest together. They both ascribe all to their Lord, and cast their crowns before Him. The sower and the reaper both say, "Neither is he that soweth anything, nor he that watereth; but God, who giveth the increase." "Not unto us, O Lord, not unto us; but to thy name give the praise."

Cheltenham.

JOHN J. LUCE.

TEXTS MISUNDERSTOOD.—III.

"DEAD TO SIN."—ROM. VI. 2.

THE meaning of the expression, "dead to sin," as it occurs in this verse, and also in the eleventh verse of the same chapter, "Reckon ye also yourselves to be dead indeed unto sin," has of late been much misunderstood. It has been supposed to refer to a high attainment of Christian life, whereas the context treats of the first lesson in the school of Christ—that taught in baptism. It has been explained to mean an inward experience, or state of deadness towards sin, sometimes illustrated by the impassiveness of a corpse as to surrounding objects; whereas the whole language of Rom. vi. 1-11 points to the substitutional death of the Lord Jesus as that in which the death to sin took place; which death to sin, and consequent life to God, the believer is to reckon (or impute) to himself as judicially his own, as truly as if he himself had died upon the cross and had risen from the grave. "In that He died, He died unto sin once; in that He liveth, He liveth unto God: Likewise also reckon ye yourselves to be dead indeed unto sin, but alive unto God through (or in) Jesus Christ our Lord."

We do not ask a person to reckon anything to be what it manifestly is. No one would say of five sovereigns "Reckon that to be five pounds," for it is that; but such language may be appropriately used of a bank-note, or of a cheque, or of anything which represents that amount. So is it with the death to sin spoken of here. The real value is the fact of Christ's substitutional death; the action of faith is to appropriate this, and to account or reckon self to be, what in itself it is not, "dead indeed unto sin, but alive unto God through Christ Jesus our Lord."

One serious result of this misconception of what "dead to sin" means, is that the old nature is sometimes represented as being dead to sin. I once asked Mr. Moody what he thought of this view. His answer was characteristic. "If a man," he said, "be troublesome durin g his life, you must keep your eye upon him; but if he be dead, you need not trouble yourself any more about him; he cannot annoy you again. It would be very dangerous (he added) to think this of the old nature."

And in conformity with this sound view was the caution he gave in his parting address at Liverpool, especially intended for young Christians. "If an angel from heaven were to tell you that the old man is dead, don't believe him."

H. E. B.

BRIGHTON.—Mr. John Wooldridge, evangelist from London, has been labouring with great acceptance and power in Carlton-hill Mission Hall, and in the neighbouring streets. Brighton being very much under the power of the drink interest, these special open-air meetings are watched with a jealous eye by the police, so that our brother has had frequently to curtail these meetings, after the excellent manner suggested in last week's CHRISTIAN by Mr. Varley—viz., "To repeat in a clear, musical voice, two or three passages of Scripture, occasionally singing a few verses of a well-known hymn, and so passing on." As the result of these special efforts, already many poor outcasts have been induced to hear the Word, and many drunkards of both sexes have appended their names to the pledge-book of the local town missionary, Mr. J. J. Jones, who assists Mr. Wooldridge in all these meetings. Frequently the whole audience stay behind to the after-meeting.

GOOD TIDINGS FROM BURMAH.

I THINK your readers will be much interested by the following tidings sent us from Burmah by Mr. Henry Soltau. Mr. Soltau writes on August 2:—

“The Lord by the Holy Spirit is working mightily in Burmah. We have been earnestly praying for a blessing on the country, and our prayers are being answered. At Henthada, a station on the Irrawaddy, and in the surrounding villages, the blessing has come at last. I have been favoured with extracts from a letter written by Mr. George, the American Baptist missionary there, to Mr. Colburn, a fellow-missionary at Rangoon. The letter is dated ‘Henthada, July 25, 1875.’ The tour which he has taken has been on the east side of the River Irrawaddy, at a place on or near the Prome Railroad. Mr. George writes:—

“‘I got home last night about nine o’clock. My wife tells me she forwarded to you the letter I sent from See Kong, so you will know about this trip up to that date.’ [He had baptized eight up to that date. He is a remarkably cautious man in receiving candidates. All whom he admits must have given clear and unmistakable proofs of a change of heart.]

“‘The disciples, real and apparent, came on Monday, and brought me and my goods over; a house had been made ready for me, and I put up for a week. The roads were impassable for me, but the people came in from all quarters to see me. On Wednesday I received a telegram from my wife that Frankie was sick, urging me to come home, but that was out of the question. The telegram had been nine days reaching me, and I had agreed to baptize fifteen on the following Saturday, and more were expected. I had been preaching that “He that loveth wife or child, or father or mother, more than Me is not worthy of Me,” and of course could not leave the work to go home. On Friday, eighteen more were received for baptism, and on Saturday at 10 a.m. thirty-three were baptized just below the railroad bridge, in the sight of an immense crowd of spectators. That evening more arrived, and were examined. Sunday morning ten more were baptized in the same place, making in all during the trip fifty-one, two of whom were women, the wives of the brethren. Those baptized were only two-thirds of the number that applied; over twenty were advised to wait, which, together with the wives of the forty-seven brethren (two of the number were single men), gives a large number of hopeful unconverted. I wish you could have seen what I have. It is a genuine revival; the people are singing, praying, or preaching nearly all the time. Christianity is the theme that all are discussing. No need to look for hearers; almost everyone wants to be taught. It has come, as we have prayed so many years; God has come with power, and the heathen are astonished at what He is doing. I expect to go back as soon as possible, and have no doubt that a good number more will be baptized.

“‘Now, in view of what God is doing, I have decided to move to this place. The path of duty is very plain, and I shall make no preparation for moving further up the river.’ Then follows a list of those baptized, giving their ages, occupations, &c., about whom he writes:— “‘I think you will enjoy seeing a list of those baptized, their ages, occupations, &c. It will give you a better idea of the nature of the work than pages of description would. You doubtless remember the Pleader, Ko Shive Mia; he has left off drinking for six months, and has been preaching the Gospol faithfully. I need tell you nothing of his history; he is an original. Ko At [the evangelist] had told me how he had formerly fought against the truth, and suggested that he, being now convinced after a careful examination of Christianity, would be able to give a good reason for his hope. Well, he came up for examination, and had not a word to say; he appeared to know nothing. He believed, he said, but he could not explain what or why he believed. I told him I would give him books, and he had better apply again the next time I came round. Three others were examined, and gave intelligent reasons for their faith, when

My At spoke up and said, “You are satisfied with these three men, and why not with their teacher!” “Who is their teacher?” I asked. “Why, Ho Shive Go!” he replied. The fact was, that he had taught these three men all they knew of Christ and salvation, and yet had not confidence to answer for himself. We called him up again, and after he gained a little confidence, he spoke very well indeed, and was received for baptism. There are two or three men of great promise among these converts. Two are very prominent men, and, if true Christians, will prove a power for good.

“In order to secure some kind of spiritual oversight for the disciples, we elected church elders, who will look after the weak and hold meetings—in fact, be a sort of pastors.”

Mr. Soltau continues—

“In another part of his letter Mr. George gives a summary of the list of those baptized—

	Years of age.	Men.	Of the men—
Between 21 and 30	18	2 are traders.
“ 30 “ 40	10	1 is a pleader.
“ 40 “ 60	19	1 “ carpenter.
Over 60	1	1 “ sawyer.
Under 21	2	1 “ gardener.
			2 are drovers.
		49	3 “ butchers.
Women	2	28 “ farmers.
Total	51	49

“I am sure this letter, written without formality, and not intended for print, will interest all who read it. Mr. George is a zealous, discreet, hard-working missionary. He is not over-strong in body; the little strength he has, he spends in his Master’s service.

“The missionaries here are greatly cheered at this news. The Burmese, among whom this work has broken out, are a most difficult set of people to reach. These are only droppings of the shower which is about to fall on Burmah and China. Pray much and fervently for this work in Burmah. These, the Lord’s servants here, greatly need encouragement and sympathy.”

I will only add to the above that Messrs. Stevenson and Soltau have been much used of God among the English-speaking residents, and now need our special prayers for guidance as to their movements, it having been announced that the trade route to China *via* Bhamo is being opened up.

J. HUDSON TAYLOR.

6, Pyrland-road, Stoke Newington-green, N.

TENT SERVICES.—A correspondent of the *Brighton Visitor* states that nearly 100 new converts have come forward to declare that they have found Jesus in the tent services held in the Tent, Park-street, Brighton. Mr. Wm. Nobbs, of Gloucester, who conducted these meetings for a month, writes to the same effect. Mr. Nobbs, who has also been labouring at Greenwich and Deptford, has now returned to Gloucester, where he is taking part in open-air and theatre services. He asks for the prayers of our readers, and also requests special prayer for the services held in Gloucester by Major Cole.

CHRISTIAN WORKERS’ MISSION.—This Mission, under the superintendence of Ned Wright, is being carried on in a tent erected in Southampton-street, Camberwell. After all the services, an inquiry-meeting is held, and rarely without some clear evidence of the power of the truth in the salvation of souls or the return of backsliders. Since the services of our brethren Messrs. Moody and Sankey, there has been a marked increase in the attendance and in the number of the workers. A large number of the converts meeting in the tent having expressed their desire to make a public profession of their faith in Jesus before the world by baptism, it was arranged that they should have an opportunity of so doing. In the centre of the tent a baptistry of considerable proportions was ingeniously constructed by Ned Wright and assistants. It is composed of five separate pieces, which can be easily disconnected and removed away with the tent. Wednesday, Sept. 1, was the day appointed, and on that occasion tickets of admission were issued for 1800. The novelty of a baptizing taking place in a tent attracted a large assembly, the greater portion of the tickets being used. Forty men and youths submitted to the ordinance, and were baptized in the name of “The Father, Son, and Holy Ghost” by our brother Ned Wright. They were faithfully and affectionately addressed by Mr. Hodder. After dressing, and before the conclusion of the meeting, upon being requested so to do, twelve of the number stood up and so testified that they were the fruits of the preaching of Mr. Moody.

MR. SPURGEON AND HIS EVANGELISTS.

AMONG the many auxiliary forces at work in connexion with the great Metropolitan Tabernacle congregation is a flourishing Evangelistic Association. This Society had its annual meeting on Friday evening last, when a large company of friends assembled to hear the reports of the various evangelists, and otherwise to testify their sympathy with the good work. After tea in one of the rooms, an adjournment was made to another, where a number of addresses were given by members of the Association, detailing the various phases of the work, and making appeal for recruits to help them to extend their operations.

Mr. Spurgeon presided in his happy, genial fashion, and also gave a short opening address on the subject of Evangelization. After some preliminary remarks, he said:—I understand your main business is to try to preach the Gospel out of doors to such companies as you can get together. It is right good work, and God bless you in it. There have been hundreds of persons converted in the streets, who, if it had not been for street-preaching, humanly speaking, would never have known the Saviour. I remember a Jew, who came from Hamburg to this country, telling me that at first, when he was wishing to learn English, he went to a ragged-school on the Sunday. He was surprised to see the little groups of people along the streets, and, though he could not understand English, he was so interested that he would stand and listen. By-and-by, when he had picked up a little English, he still joined the little companies, and by that means he came to believe in Jesus of Nazareth. He was in my College for some time, and was a very useful minister of the Cross of Christ. He owed his conversion entirely to hearing street-preaching, for, as a Jew, he would never have gone into any Christian church.

But even if there were not a soul converted, that would not prevent our going on with it, because the preaching of the Gospel is for a testimony against them, even if they should reject it. We will have borne our testimony; and the Lord tells us that Jesus Christ preached in a sweet savour to Him, though in some men it is the savour of death unto death, and in others the savour of life unto life. You go on telling sinners the way to heaven, and, whether they reject it or not, you have done your part in the matter; at the same time God has been glorified by the testimony you have borne.

It is a great mercy that the Lord in condescension gives the use of instruments in his Church, not simply to those who lead the way, but to those who have to occupy the hindermost ranks. And it is a blessing that there should be little works to do for Christ, because through them we are qualified to do others. I was about sixteen years old when I was baptized, and the very night I was converted I prayed at the prayer-meeting. It was the first time I opened my mouth in any way for Christ. Then I sought out a district where I could go and distribute tracts. My time was very slender; I was teaching in a school and had only the Saturday afternoon. I went round with the tracts, and very soon I got quite a nice diocese. There was nobody looked after it except me, and I was about sixteen years old. They used to tell me all their troubles, and I very soon found my hands full. I had to do all sorts of things. As soon as you begin to work, you have to work more. Things grow, and one work brings another and another. I was asked to go and teach in the Sunday-school; then I had to address the children. Then they arranged that I should constantly address them every Sunday. By-and-by the adults came in, and I had more people to hear me in the afternoon than the minister had in the morning. So it kept on growing, and on and on and on from one thing to another.

There are some of our young fellows who want to put their legs on the top of the ladder all at once. But, believe me, step by step is the only way to climb. Keep on, day after day, and if you do a little good, then do a little more, and after that a little more and a little more. And then you never know, when once you begin, what God means to do with you; how He may qualify you for something else. And even when you are doing a little you probably never know the amount of good resting on the little you do.

Let me tell you a story. It happened to me, some twenty-four or twenty-five years ago, that I walked to a village from Cambridge to preach. It was rather a long distance—nine or ten miles—and nobody gave me anything to eat or drink. I don't suppose it entered into their heads that I ate anything. Then I walked home again. I did think somebody might have asked me to have something, but nobody did. When I got home, nevertheless, I was thankful to have preached the Gospel. In a day or two I got a note from

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a poor woman saying that if I came back there again, and came a little sooner, she was very poor, but she would be glad to give me a cup of tea. I was glad to know that somebody had thought of me and had noticed me. In a fortnight's time I went back and called on the woman. It was a very little cottage indeed; for I recollect sitting in the chair, and, when she went out, swinging myself back and touching both sides of the room with my hands. There was an old chimney and a long chain with a pot hanging on it, and the kettle standing on some bricks by the side of the wood fire. I had some tea, and very curious tea it was. I was not very luxurious, but it was hardly up to my standard; however, I was very grateful. And I never saw the woman any more. But the other day my good friend Miss Macpherson said, "I wish you would come up to Whitechapel, and see our work there." It was just before some of the children were leaving for Canada. I said I would, and when I went she introduced to me a nice little woman, who said she knew me very well, and that I had been the means of her conversion. "And you know me very well," she said. Well, I said I did not recollect her. "You once had a cup of tea with me." "No," I said, "you must be mistaken, for she was an old woman,"—if a woman can be old. "But it was me; and it is a very curious thing," she said, "everybody says I am looking younger to-day than I was twenty years ago." Then she told what I had said as we sat in the cottage, and how I had tried to lead her to the Saviour. I cannot tell you the joy it brought to my heart to think that there was some of the seed scattered all those years ago, of which I had heard nothing, and that there stood before me the woman, first led to Christ, and afterwards into a sphere of great usefulness under our sister Miss Macpherson. There she was rejoicing in the Saviour, and so I made her young again. She had been for many years in despondency of mind, and the joy brought to her by finding Christ actually seemed to transform her appearance. You will never know, if you do good, all the good that will come of it. Young women, talk about Jesus everywhere; young men, spread abroad the savour of his name; but you must not expect to see everything. There are some things you see quickly—mushrooms, for instance,—but they don't last long. The things that last longest are the longest in coming. Perhaps you will see the result of your work in heaven. You will look down and bless the Lord as you see some soul who heard some words you spoke years before, and that were blessed after you were dead and gone.

Do all you can for Christ, all of you, in all sorts of ways. If you cannot do it in one way try another. If you have got to kill a bear, and if you cannot hit him on the head, hit him anywhere. They say the best way is to shoot him through the centre of the brain, but if the ball misses, hit him on the head with the butt-end of the gun; and if the gun breaks, you can belabour him with the half of it. So in fighting the devil, you must fight with him anyhow—there is nothing unfair in that warfare,—and hit him under the belt if you can. If a sermon won't do it, give him half a sermon, or sing him a hymn. Or if that won't do, give him a tract, or say a word, and then begone.

"But," you say, "I do not know what they may do with the tract if I give it to them." Sometimes things thrown away do more good than if they were kept. There was a man down in Bermondsey who sent out for his tobacco, and he got it wrapped in a leaf of the Bible. I was very glad he did, for the man read part of a chapter that exactly suited his case, and led him to go to the house of God. Years ago I remember reading the story of a man who picked up a piece of paper burnt all round about. A gunner had a tract given him, and he rammed it into his gun for wadding. It flew away, and fell down there in a circle, but there was enough of it left to lead the man who picked it up to find the Saviour. You scatter them about, and perhaps those that are rejected will do more good than those that are accepted. Go out and scatter the truth, and God will bless you.

MIDLAND BAPTIST UNION.—The annual meetings were held at Nottingham on Tuesday week. In the morning there was a conference of the members of the churches in Broad-street Chapel, under the presidency of the Rev. J. C. Pike, of Leicester. The chairman delivered an address on "Earnestness and Christian Work," and a discussion followed. The "Report of the Churches," presented by the Rev. Watson Dyson, secretary, stated that there had been a slight increase in the number of members during the year, and that the general condition of the churches was satisfactory. A lengthy discussion then took place on "The Deficiencies and Wants of the Present Sunday-school System."

A GOOD WEEK'S WORK.*

BAREILLY.

A JOURNEY of fifty miles brought us to this place. Preached to a poor leper on the way while changing horses. His fingers and toes had all dropped off.

I said to him, "Where will your spirit go when it shall leave the body?"

He reflected a moment, and replied, "It will go back where it came from."

We tried to lead him to the cleansing Fountain, that his spirit might be prepared to return to God who gave it.

We found a good and welcome home in the house of Rev. T. J. Scott, the presiding elder of Bareilly district. His residence is a large bungalow built by Dr. Butler, the pioneer of the Mission, but who, some years before, had returned to America.

Bareilly is a large native city, and military station. On the evening of my arrival, at the request of our missionaries, I went with them to a temperance tea-meeting for her Majesty's 25th Regiment, and heard some good temperance talk, and preached a little to the soldiers.

Wednesday, 8th.—I visited a native Christian village under the pastoral care of the chaplain and a native pastor. The chaplain and our own missionaries united in a request that I should try and do something to reform the so-called Christians who live in it, and who scandalize the name of Christ by their gross immorality. I found that they were engaged in a lawsuit with the chaplain about the title to their village lands; and while I was there they severely beat their native pastor; so I could not see my way open, in the midst of such confusion, to do them any good.

Preached in the Orphanage Chapel at noon to the 140 orphans—all old enough to sin, and hence old enough to be saved from sin—and to a few visitors; Bailey interpreted.

Preached in the bungalow used for regular native services at 6 p.m.; Brother Scott interpreted, and did it well. Brother Bailey heard to-day that Justice Walker, whom he knew in Lucknow during the Mutiny, was residing in Bareilly, and was a justice of the peace and treasurer of the city.

"I will take brother Taylor to see Walker," said Bailey; "and we will get him converted to God."

The missionaries laughed at Bailey's new-born zeal, and said, "You can do nothing with Walker. His wife is a Musulmān, and he has a lot of her Mohammedan kindred in his house: he never comes to preaching."

"Oh, I am sure we can get him saved," replied Bailey; and left abruptly, and went to call on his old friend. After reviewing their memories of the Mutiny, he said, "Mr. Walker, I want to introduce Mr. Taylor to you."

"No, Mr. Bailey; if you please, don't bring Mr. Taylor here. He'll be pitching into me about something or other; and I don't want to see him."

"Nay, nay, Mr. Walker; Mr. Taylor is a world-wide traveller, and a kind gentleman. He will interest you on many subjects, and not pitch into you at all."

So Mr. Walker consented, and Bailey came in haste for me to go and get his friend saved.

We went to his office, and, after a long talk on various topics, as I was about to leave, I said, "Mr. Walker, as I am stopping at Mr. Scott's, near by, and have but a few days to spend in your city, if agreeable to you I shall be glad to come some morning and conduct family worship for you."

"Thank you, Mr. Taylor; but I am a man of business, and have to go early to office daily, and cannot possibly command the time."

"How about Sabbath morning?"

"Well, I have no particular engagement Sabbath morning."

"Suppose, then, you invite a few of your friends, and allow me to come to your house, and we will have family worship together?"

"Very well, Mr. Taylor; come next Sabbath, at 8 a.m."

Thursday, 9th.—Preached in the Orphanage Chapel at noon, from Luke vii. 50. Illustrated the narrative by my map, nine feet by twelve. Great seriousness.

A Mohammedan giant who lives with Mr. Walker, whom we called "Goliath of Gath," was present at our meeting in the bungalow. Bailey recognized him as an old friend whom he knew in the Mutiny. He seemed much pleased to see Bailey, and said to him, "You have found God. I wish I could find

Him too!" We had about one hundred hearers, and good attention.

Friday, 10th.—At the Orphanage Chapel, Bailey interpreted well, as usual. The missionaries in different places often expressed surprise at his clear, terse translation of my Scripture quotations—so original and so forcible. Before his conversion to God he had never read but two chapters in the Bible in his life. His wife was ill, and some one told him that if he would read to her out of the Bible she would get better. So he read two chapters to her, and she got better; and he read no more till our meeting at Lucknow.

A grand meeting to-day among the orphans. Sixty-seven of the elder girls came up as seekers, and twenty-six professed; sixteen of them had been professors before, but now got a clearer experience.

At 7 p.m., in the bungalow, twenty-five men and fifteen women, native nominal Christians, came out as seekers, and professed to find Jesus. "Goliath" seems under deep concern.

Saturday, 11th.—Witnessed the distribution of prizes in our native mission school in the city (of one hundred Mohammedan and Hindū boys). I gave them an address; Brother Scott interpreted.

In the evening we had a meeting in Brother Scott's house for his native helpers; and I gave them a talk on personal holiness.

Sabbath, 12th.—Had a service at Mr. Walker's at 8 a.m. Eighteen persons present, including his family. At the close, seeing that a good impression was made, I said, "Now, Mr. Walker, if you like I will come again to-morrow morning at seven o'clock, and conduct your family worship. We can have a family service from seven to eight, and then you can have from eight to nine for breakfast, and get to office in due time—at 10 a.m."

"All right, Mr. Taylor; we shall be glad to see you again to-morrow morning."

At the Orphanage Chapel at noon we had about seventy seekers, and nineteen professed to find Jesus.

Many of these witnesses for Jesus had been picked up in the huts of dead and dying Hindūs during the great famine of 1861. Preached in the bungalow at 6.30 p.m. A dozen seekers, and five professed to find peace.

Monday, 13th.—Preached in Orphanage Chapel on the "babes and sucklings"; and the truth took hold on the smaller orphans. Some of them came forward; but more of the larger ones: thirty-eight professed to find forgiveness of sins. At 6 p.m. I preached in the City Schoolhouse to the English-speaking Hindūs, Mohammedans, and Brāhmos. About one hundred present, crowding the room. I discoursed to them an hour. The Spirit of God was manifestly present to apply the truth. At the close, Judge Bakhtāwar Singh, a Hindū judge receiving a Government salary of 800 rupees per month, arose and tendered his thanks, and the thanks of the hearers, for what they had heard.

Tuesday, 14th.—Preached at Walker's at 7 a.m. About thirty present, and deep awakening. At the close Mr. Walker said, "Mr. Taylor, I hope you will come to-morrow morning, and every morning while you remain in the city."

"Thank you, Mr. Walker; I shall (d.v.) do so with much pleasure."

Preached at the Orphanage Chapel at twelve noon. Fifty seekers, and twenty-seven professed to find Jesus. Many of them, this time, were little girls. The large ones were saved first, and now the little children are coming to Jesus.

Brother Thoburn writes that the work in Lucknow is progressing well: three or four saved each week.

Wednesday, 15th.—At Justice Walker's again at 7 a.m. Great awakening. All of them—about twenty souls—went down on their knees as avowed seekers of salvation.

Good service at twelve o'clock in the Orphanage Chapel. During preaching in the evening in the bungalow, a cry of fire broke up our meeting for half an hour. We soon returned to the bungalow, and about a dozen of the Walker family came out as seekers, and professed to receive Jesus.

Thursday, 16th.—At Justice Walker's at 7 a.m. I preached, through Brother Scott, on the two baptisms—but one, in fact,—the water baptism being but the seal of the soul's indenture to the service of God, and sacrament of initiation into his visible Church, and sign of the inward baptism "by the one Spirit into the body of Christ."

Mrs. Walker, the Musulmān, came forward for Christian baptism. Brother Scott read the baptismal service in Hindūstānī, and we prayed for her and for Mr. Walker till they were filled with the Holy Spirit; and then I baptized her with water.

* Extracted from "Four Years' Campaign in India"—a volume of engrossing interest, by Rev. W. Taylor, just published by Messrs. Hodder and Stoughton. Price 4s.

I then read our "General Rules," and gave them an address on church organization, and organized "a church in the house" of Brother Walker; and appointed him to conduct a public service in his own house every Sabbath morning, assisted by the missionaries when they could command time.

At the noon meeting that day, in the Orphanage Chapel, Mrs. Walker publicly related her experience in her own language: she could not speak English. At the close of the meeting Brother Scott said, "She has great command of the Hindustani language, and is most clear and emphatic in her testimony to the saving power of Christ." I may simply add that Justice Walker kept up the meetings at his own house, and sometimes took meetings at the bungalow. Mrs. Walker was a large, fine-looking woman, apparently in the vigour of life and health; but a few months after her conversion to God she took ill and died. Brother Scott wrote me that she remained true to Jesus, and died in the Lord.

After a year or two Brother Walker also died in the Lord, and the family has moved away I know not whither. The giant passed through all this, deeply awakened, and came to spend the evening with me at Brother Scott's the night of my departure: admitted everything; anxious to be saved, but hesitated. I know not what has become of him.

Four years after I spent one night in Bareilly, and in the afternoon visited the Orphanage. Many of the grown-up girls had married and gone away, and many younger ones had come in; but the majority of them knew me, and jumped for joy when they saw their old friend who helped to lead them to Jesus four years before. A very large proportion of them remained steadfast in Jesus—so said Sister Sparks, who had been with them all the time.

PRAYER-MEETINGS ON THE SANDS.

[We have been greatly gladdened by reading the following brief notice, and could wish that such an excellent example were imitated at all our seaside summer resorts.—Ed.]

I THINK many Christians now enjoying a season of rest will like to hear of a simple plan by which numbers have had an opportunity of hearing the Gospel. A young gentleman from London proposed a daily prayer-meeting upon the sands here, and engaged a few like-minded to join him. Some who had been in Mr. Moody's choir gladly gave their services. Prayers were offered, addresses given, and now our little service is often attended by from sixty to eighty persons. This lasts from eleven to twelve. Any Christians present are then invited to remain for a Bible-reading, and about thirty accept this invitation. The hillock of sand for our seaside church is dug by the willing hands of dear children, who sit in a group in the midst. Aged people and invalids bring camp-stools and chairs, and one veteran lady walks two miles daily to and from the adjoining village of Pakefield, declaring that nothing has been so great a spiritual comfort as these gatherings. Many have been the testimonies given to their value, and it is believed that at least in one case a poor wanderer has been brought back to God. Addresses have been given, or prayers offered, by various Christians, and a spirit of love and union greatly promoted.

Lowestoft.

H. W. E.

HOW TO SPEND AN EVENING—"This," says a correspondent, "is a difficult problem to many Christian hearts; but, like many other difficulties in the Christian life, it arises from indecision." The writer goes on to describe a social evening in a friend's house at Brighton on the occasion of two girls, daughters of different families, leaving home for school for a year:—"The friends were asked to be present at a religious service, and to take tea. It was not a tea-party to be concluded with worship, but a religious service with tea as an adjunct, and those were asked who might be expected to sympathize with the arrangements. The host began by stating briefly the objects of the meeting; and, after 'The Lord will provide,' and 'O God of Bethel' had been sung, and suitable Scriptures read, short and appropriate prayers were offered by two friends continuously. These were followed by 'Safe in the arms of Jesus' and 'Consider the lilies' being sung as solos. Tea was then served, and social conversation enjoyed for an hour, after which a service similar to the foregoing, and lasting about forty minutes, was engaged in, the solos sung being 'The Ninety-and-nine,' and 'Nazareth,' the company singing, 'The Lord is my Shepherd,' and 'Sweet by-and-bye' as a concluding hymn. It can be said with truth that all present felt that the evening was not only well spent, but spent most enjoyably, and many wishes were expressed that it might be followed by similar gatherings in other Christian homes."

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FOR THE YOUNG.

A GLIMPSE OF THE LITTLE WILD FLOWERS.

Picture to yourselves a wet day in the East-end of London! Splash-splash sounds the rain, cold and chill as it trickles down the umbrellas on our necks; splash-splash go our feet into pools of muddy water. Not a pleasant experience, is it? And as we turn up this narrow passage out of Whitechapel High-street, and elbow our way through a little knot of ill-favoured women outside the door of a gin-shop bearing the misnomer of the "Angel," into a dark close alley, whose high houses on either side, with their tumble-down roofs and rickety windows, present an anything-but inviting appearance, still less so when we look into the faces of their inhabitants. There does not seem to be an outlet, only the passage appears to narrow, and we feel inclined to turn back and get out of the queer-looking place as fast as possible.

But stay! On the left hand is a house better than the rest, and over the door we notice a board with the words—"Flowers of the Forest—Day-nursery for twenty little ones. 'Whosoever shall receive one of such children in my name receiveth Me,' Mark ix. 36. 'Thou, O God, of thy goodness hast prepared for the poor,' Ps. lxxviii. 10." Shall we knock and ask admission? This gloomy day there is nothing outside to inspire, everything to depress; but this looks more hopeful.

While waiting, we have time to observe that the windows have each a white blind, and a Scripture text in large blue letters upon it. Presently a young girl opens the door, and begs us to come upstairs and see the nursery. Climbing the steep stair, at the very top of the house we find two rooms; and the sun is shining very brightly now. No, the rain still beats against the windows, and without all is dull as ever. What could make us think of the sun? Not so far wrong though; the rooms seem illumined with sunshine. Brightest pictures of birds, flowers, and children in gilded frames adorn the walls; brilliant scarlet geraniums and yellow crocuses are in the windows; twenty of the snuggest little cribs ranged round, above each the name of some sweet flower; and then all kinds of pretty toys; but, best of all, some of the dearest little *real* flowers. Yes, sweet buds that can talk and laugh, and twine themselves very lovingly round your heart, and within those tiny buds such a precious treasure is enwrapped,—the rich jewel of a never-dying soul, which it cost the blood of Jesus to redeem.

Peep into this cot. Tucked in the soft blankets lies little Jamie, wan and pinched, and with an old man's face. He is an orphan, his only friend a poor old "granny." The name of the cot, "Heather Bell," meaning solitude, and the beautiful promise, "I will not forsake thee" (Isa. xlii. 16), seems just to fit into his sad case.

Another, of fifteen months old, lying in nurse's arms, is a living skeleton, and though the good care and food have done much to prolong its life, yet we feel the little "Star of Bethlehem" will soon be taken from all her suffering to live above the stars. Still, it is sweet to minister to the needs of the little one while on earth for his sake, who lay in poverty and want among the beasts of the stall that we, through his poverty, might be made rich.

Little "Violet" toddles up to us, bringing all the dolls she can find, and holding out her arms to be nursed. She has a good mother, but her father is in penal servitude for fifteen years. When a few months old, "Violet" was stolen from her mother, and after many weeks restored.

And now what is this nursery? Little more than a year ago it was like the surrounding houses—an abode of thieves and desperate characters. Now it has been transformed by Mr. George Holland into a shelter where poor mothers may leave their little ones during the day while they are out at work. The children are washed, dressed in nice clean clothes, and fed with good nourishing food for a few pence a day. Their homes are generally very cold and miserable, and the babies sometimes cry very much when taken back. A coster's baby, after leaving the nursery, used to be out many hours in the night, sleeping in a basket under her mother's stall in the street. What wonder that the exposure killed the little "Primrose," as the chill frosts nip many a flower!

But is it not delightful to hear of such cases as these? "May-blossom," though only two years old, used to *scur* when first brought in; the young nurse checked her by putting her hand over her lips; gradually the habit was broken, and little "May" would place her tiny hand over father's mouth when he used bad words. If asked, "Who loves you?" she would say, "Father and mother." "But who loves you most?" "Jesus," was her reply. After a

very short time she was called away to bloom in the Eden above. So just in time the little swearer was taught to lip the Name which is above every name. Another being asked, "Why do you love Jesus?" answered, "Because He first loved me." Thus baby lips are being taught to tell of Jesus and his love, and infant voices sing of the "little children who are the precious jewels, his loved and his own." Mothers, too, are learning to bring their infants cleaner, and the texts often speak to them.

Many dear children have helped by their gathered pennies to furnish the soft, warm beds where the tired little heads now rest so snugly, and made the pretty clothes to cover the tiny limbs which own little else but dirty rags, and sent the toys which make the children's voices fill the house with their merry laughter. The rocking-horse was given by forty little girls, and "Ragged Robin" has been entirely paid for by the little readers of THE CHRISTIAN.

We wish we could give you a glimpse into the sad homes where these little wild flowers grow, in the great forest of wretched houses, and let you know some of the sorrowful tales about them. It would make you so happy that for a few hours at least you have the privilege of letting some sunbeams into the dreary lives of these little ones, whose "angels do always behold the face of our Father in heaven."

In addition to the twenty cots there is one waiting to shelter a little homeless child when the Lord shall send it. A play-room is now being added for the younger children in George-yard Ragged School, who are too old for the day nursery in Angel-alley.

E. A. H.

YOUNG MEN.

LIVERPOOL YOUNG MEN'S THANKSGIVING MEETING.

A young men's meeting for united praise and thanksgiving to Almighty God for the wonderful measure of success and blessing with which the work amongst the young men of Liverpool and neighbourhood has been attended was held in the Circus, Whitechapel, on Monday evening, the 6th inst., and was very largely attended by young men. Mr. Alexander Pitt, jun. (one of the young men), presided. The meeting, which was much enlivened by singing, was addressed by the Chairman, by the Revs. Dr. Harrison (St. Silas's), Patrick White, R. H. Lundie, M.A.; Messrs. B. Radcliffe, Bigland, A. West-Watson, Walker, and others. Many ministers and other well-known friends of young men were also present. The work amongst the young men and boys of Liverpool still goes on, meetings being held every night from 8.30 to 9.30 in the Circus, besides very many others all over the town. The churches are beginning more than ever to see the importance of having for themselves good young men's meetings; many have had these for some time past, while others are springing up into existence. Prayer is again desired that this work may not only be sustained, but that it may increase, extending itself on every side for the dear Master's sake.

FORMATION OF Y.M.C.A. AT RUNCORN.

A Young Men's Christian Association has been successfully started here. On Thursday evening last a meeting was held, attended by considerably over 200 young men. Mr. Robert Shaw occupied the chair. Mr. Samuel Nash (Secretary of the Liverpool Association) attended, and having fully explained the objects and work of Young Men's Christian Associations, it was unanimously resolved to forthwith form one for Runcorn. Rules were adopted which embrace what is termed the "Paris basis," and "conversion to God" the test of active membership; also the officers for the year were elected. The Chairman (who was also elected President) announced his intention to contribute £10 towards their yearly expenses; also to give £100 towards new premises for the Association. The prayers of God's people are desired that this new Association may prove a means of much blessing to the young men of this populous town and district.

Mr. T. SHULDHAM HENRY has removed to La Basse Floride, St. Servan, France.

A LADY CORRESPONDENT appeals to us on behalf of a small congregation of evangelical Christians in the town of Clermont Ferrand, Puy-de-Dôme, France. "With the exception of one family it is entirely composed of converts from Romanism. The people are so poor they are unable to provide a Protestant instructor for their children, and have to send them for education to the Roman Catholic schools, running the risk of having them drawn back into that church." Any of our readers interested in this case may communicate with the pastor, Oscar de Robert, Rue St. Genès 23, Clermont Ferrand, Puy-de-Dôme, France.

MAJOR COLE ON INTEMPERANCE.

ON the evening of the last day of the Perth Conference addresses were given to a crowded audience in the City Hall by Mr. R. Radcliffe and Major Cole. Mr. Radcliffe's address was mainly an amplification of the one he delivered at the Conference the day before, and the substance of it has already appeared in our columns. He pleaded most eloquently for a vigorous prosecution of renewed and extensive evangelistic effort, not only in Scotland, but in many parts of the world where God seems to be opening the way in a very marvellous and unmistakable manner, as, for instance, in China, India, Africa, and the land of the Nestorians. Would that all the Lord's servants had the same burning zeal and unquestioning faith as Mr. Radcliffe; there would be multitudes laying themselves on the altar for service in all the lands, and the Lord would visit us of a truth.

Major Cole's memorable address was, if less palatable perhaps to many Christians, all the more needful, and fitted in well with Mr. Radcliffe's appeal. It came, too, with singular force from Major Cole, seeing that he could speak from sad experience; his graphic, though painful recital of personal deliverance from the power of strong drink produced a deep impression on the audience. From the facts stated by Major Cole, and those within our own cognizance, we are strongly convinced of the necessity of very plain speaking on this question, and we believe our brother's address was productive of good effect in more cases than one. But we must let him speak for himself.

He said:—While our dear friend Mr. Radcliffe has been speaking, my heart has been drawn very much towards a subject that is sinking thousands and tens of thousands of souls every year. I have never dared to speak upon it before to so many men of God, and were it not that God saw me in my sins, reached down and lifted me up, I probably would not be here to-night to tell of his love. What I want to say will not be very popular with some of you. I know I could say pleasant things to you, but I must meet you before God; and this sin is one that is sweeping many of our friends away. I pray God that I may say nothing that will not be for the honour and glory of his name.

Jesus said (John ii. 39), "Take ye away the stone." There is a stone in the way, and the moment you mention it, it brings a wet blanket on the meeting. It takes Daniel's God to make a man talk about intemperance now-a-days; you want grace from on high to say anything against this sin. But I thank God for the privilege to-night of telling dying souls in Perth, who are slaves to this sin, that God is ready to save every drunkard in the land, whether he be a Christian or not. Every time I think of it a cold sweat comes over me. A very dear friend of mine was once in a railway collision in America, and the moment he hears of a disaster or any accident on a railway, he nearly faints away, and sometimes is thrown into spasms. And when this demon of intemperance comes before me, I shiver all over. I know what it is, I have been through it, but thank God I am safe to-night.

Major Cole proceeded to set forth an appalling array of facts within his own knowledge, showing the ravages of strong drink. We cannot quote them all in detail, but give the purport of some of them. He had that day, he said, received a letter from a friend in America, making mention of two cases. One was that of a young man of good position, who had fallen through drink, and was ultimately lodged in the United States Prison. He had heard the Major speak to about 1500 prisoners there, and now he was endeavouring to undo the past and serve Christ. Another instance was that of a minister of the Gospel, who was seized with *delirium tremens* while reading God's Word, and had to be taken out of the pulpit. These were samples, he said, among many others, of what drink was doing in America. Major Cole described a statue he had seen in the Crystal Palace—that of a man with two serpents coiled about his body, and holding him fast. "I tell you, my friends, I would rather have 10,000 snakes round me, crushing this body, than to have the snake I once had in my body—the snake of intemperance."

A British soldier in India was, for some misdemeanour, put into a hole in the ground. There is there a very poisonous snake, from whose bite thousands die every year. During the night that this poor man spent in his underground prison, he heard a hissing noise, and he recognized it as coming from one of these poisonous reptiles. It came and crawled into his bosom, and lay against his heart all night. When he was released in the morning they found that the terror of that

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night had made every hair on his head white. Many men and women were passing through more terrible scenes than that.

A friend in Liverpool lately called on a man who was an invalid, and pointed him to Christ; he believed he accepted the Saviour. One day shortly afterwards he went upstairs into the room, and found the man dying. His wife's arms were about his neck; and as she was in this position, while the death-rattle was in her husband's throat, the visitor discovered that she was dead drunk on his breast.

That is what drink is doing, said the Major; it is carrying away not only those of the lower classes, but some of the very gems of society. He did not know whether it was so here, but in America it was taking some of the best men in the country. He had been told only that day, on good authority, that very recently a minister had died in the North of Scotland of *delirium tremens*, and had required several men to hold him. He believed, too, that spirit-flasks had been brought into that Convention. They might talk hardly of him for saying these things, but if they had suffered what he had done, they could not help saying them. He could not be silent. A dear friend of his had told him the other day of a certain evangelist going to a place. He asked for, and insisted upon having, some stimulants before he could do God's work. People said it was necessary to health. He did not know how it was here, but in America none of the prisoners were allowed intoxicating drinks, and he had never heard a single instance of a man dying because he was deprived of it.

To show the hold the drinking customs of society have on many, Major Cole told how, the other day, he had said to a friend—"Won't you, for Christ's sake, throw aside the drink? You are in a position to influence others for good if you will give it up, and yet you go on." His friend replied—"You stick to your text, and I'll stick to my drink."

After some further testimony of a similar character as to the social and spiritual devastation caused by intoxicating drinks, Major Cole gave his personal experiences in a way that very sensibly thrilled the meeting. He told how he had been induced to take intoxicants at first by medical advice; how by-and-by they gained the mastery over him, until he was a hopeless slave to the power of the cup; how he struggled in his own strength time after time to give it up, but invariably failed; and, last of all, of the dreadful struggle through which he passed, lasting for long hours, before he was able, through God's grace, to dash the deadly thing away for ever. He took the bottle that had been his master so long, and, breaking it in pieces, in the name of Jesus Christ, he was able to declare himself for ever free. From that day to this God had kept him; and the God who had saved him would save every drunkard in Scotland if they would only take Him at his word. In concluding, he said he hoped the statement of what God had done for him would be sufficient apology for having said so much on this subject to so many of his fellow-Christians. Rather than set an evil example before one brother, he would ask the Lord to take him away to-night.

We do not think any apology was needed on Major Cole's part. It is patent to every thoughtful and observant Christian that this subject demands the plainest and most honest treatment, in view of the terrible havoc that drink is playing all about us, in the Church as well as outside it; and we hope Major Cole's earnest words, wherever he goes, will have a beneficial effect in arousing a strong Christian sentiment against the prevailing customs of the day. Before the close of the meeting, the Major, with Mr. and Miss Cole, most sweetly sang the hymn, "Yield not to temptation." We purpose giving this beautiful Gospel hymn in an early issue.

A SERMON TO SERVANTS.—On Sunday week Mr. Gawin Kirkham delivered the Annual Address to Servants in the Conference Hall, Mildmay-park, on "The Servants of the Bible." The following characters were dwelt upon and illustrated by Scripture examples:—An honoured servant, Eliezer, Abraham's steward, Gen. xxiv.; a selfish servant, Jacob, Gen. xxix.; a faithful servant, Deborah, Rebekah's nurse, Gen. xxxv. 8; a God-fearing servant, Joseph, Gen. xxxix. 9; patient servants, Naaman's, 2 Kings v.; a dishonest and lying servant, Gehazi, 2 Kings 5; a sick servant, the Centurion's, Luke vii. 1; an active servant, Rhoda, Acts xii. 13, 14; a converted servant, Onesimus, Philemon; and the only model servant, the Lord Jesus Christ, Matt. xx. 28. The words servant, serve, &c., occurred 782 times in the Bible, while the word master occurred only 155 times. The number of female servants in London was computed at more than 100,000, of whom 15,000 were always in search of places. There was a large attendance, and very considerable interest was manifested in the meeting.

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MAJOR COLE AT CHESTER.

THE meetings have grown in interest and number. On Friday evening, the 17th, there were two meetings—the first in the Town Hall, and an overflow meeting in the Music Hall. The best wine came last. It was evident that prayers were answered that evening, when a good number in both halls rose to be prayed for, and to express their willingness to receive the Saviour.

The testimonies of some were very precious. One who had been a prodigal had been convinced of sin on Sunday evening in listening to the discourse on the Prodigal Son, and was led to believe his Heavenly Father would give him a welcome home. He is a widower, and has five children. "My sin," said he, "has scattered them." He rejoices now that he has been led to Chester to hear of God's love towards him in Christ.

Another was induced to come to one of the meetings by a backslider who had been blessed. "I came to chaff; I am sorry now, sir, that I came for such a purpose. What will I do?" God's Word was read to him. Wondering at the simplicity of the way of salvation, he professed to accept Christ, to receive Christ's pure wheat instead of Satan's empty "chaff."

Two or three young men brought their companions to the meeting, and they were brought to take God at his word, and accept his great salvation, so that there are now seven of them in the same shop decided for Christ, and looking for Him. Major Cole mentioned another case of a lady in years who had not come to Christ because she was unworthy and felt herself unfit to come to the Saviour.

A soffer came to the meeting, and was impressed, and became so miserable that he had to seek pardon after going to his house. Many were blessed. God's people were greatly refreshed and revived. That this good work may be carried on is the desire of many in Chester.

The work was materially aided by the singing of Mrs. and Miss Cole, who are better in health.

The Christian workers have been amply rewarded in the joy that they have experienced and the good they have received during the meetings. The children were not forgotten. There was a special service for them on Friday afternoon.

J. W.

KINGSLAND GOSPEL MISSION.—The tenth year of our labour for the Lord Jesus in this neighbourhood in the North-East of London is now completed, and we thankfully chronicle the goodness of the Lord towards us. How true have we proved his promise, "As thy day, so shall thy strength be." We have now taken for a term a large new school-building near, belonging to the London School Board, at a considerable rental, for earnest work on Lord's-days, and more especially on Lord's-day evenings. The neighbourhood enjoys quite a juvenile notoriety from the great numbers of its youthful population, and it is our purpose (p.v.) to take these poor waifs—which, unless saved therefrom, will rise up to swell our records of crime and pollute our streets—and bring them under the sound of good words and Christian example and influence during the hours of ordinary church service, providing for them a "special children's service" in the largest room of this noble building, the first of which was held last Lord's-day evening with much success. The services of Christian workers suitable for the young would be very acceptable. Our annual report sent free on application.

79, Norfolk-road, Essex-road, N.

WM. CHORLEY.

LINCOLN.—A correspondent writes:—In the City of Lincoln during the last fortnight special religious services have been conducted by Mr. Taylor, of the East-end Training Institute, London, in a large hall kindly granted by Mr. Maltby, Mayor of the city. Very large and attentive congregations, especially of the young and of the working-classes, have been gathered together night after night in increased numbers until the large hall has been crowded, and many have been compelled to go away not able to gain sitting or standing room. Each evening there have been many earnest inquirers, and numbers have publicly professed that the glorious Gospel of the Lord and Saviour Jesus Christ has proved the wisdom and power of God unto their personal salvation. Mr. Taylor introduced quite a new feature in the city of Lincoln in connexion with these services by gathering together the Christian workers at eight o'clock in the morning. At an experience-meeting on Sunday afternoon many rose to bear testimony to the saving power of the Gospel of Christ; but as there was not time for all to speak, Mr. Taylor, at the close of the meeting, requested those present who had got good during the week to stand up, and many, both male and female, rose to their feet. By the kind permission of the Mayor, Mr. Taylor will continue his labours during this week, and while we thank God for the mighty work of grace already accomplished, we earnestly trust that all hearts will be opened to the work of grace which is to follow.

COMMERCIAL MORALITY.

IN THE CHRISTIAN of Sept. 16, the Rev. Wm. Johnston is reported to have said, at a meeting of the Belfast Presbytery,—

"It was a time of great commercial depression, and, he was sorry to say, a time when there was a fearful development of commercial immorality. In London, Manchester—in fact, wherever they looked—they saw the most gigantic frauds. The commercial world was getting into a state that was really alarming. Wherever they looked, whether on the Continent or America, they saw the same dishonourable dealing on the part of commercial men. It was a fearful fact that the only men who had kept themselves safe were those who had so little faith in commercial dealings that they did no business at all. Things had now come to such a pass that one hardly knew whom to trust in the community," &c.

As a business man of thirty-five years' standing, I protest most indignantly against the above sweeping assertions as to the integrity of the commercial community at large. Because a few dishonourable men have concocted huge frauds, and involved many honest men in the consequences of their evil deeds, that is no reason why the whole commercial world is to be slandered. Take the highest estimated amount of the liabilities of the firms who have failed (as summarized in the public prints), and look also at the immense sums in bills and cheques passing daily through the London Bankers' Clearing House alone, and it is quite evident that the fraudulent transactions recently exposed form a very small portion indeed of the ordinary business transactions of this country—not one-thousandth part of it.

Facts, on a smaller scale, within my own knowledge, also tend to disprove some of the assertions of the reverend gentleman. I am principal in three separate business concerns (different trades), employing 600 to 700 persons, and having transactions in buying or selling with 400 to 500 business firms in this country, in America, and on the Continent. For the past three years to the present time I have done my average amount of business, with the usual profit; and I have not made more than the average amount of bad debts. I have of course a somewhat wide circle of acquaintances amongst business men, and I am obliged emphatically to deny the assertion that "one hardly knows whom to trust in the community; and that the only men who have kept themselves safe are those who have done no business at all."

A READER OF "THE CHRISTIAN"
FROM ITS EARLIEST DAYS.

AMONG THE HOP-PICKERS.—Having spent a recent Sabbath amongst the hop-pickers, I must urge Christian workers to consider the vast field of usefulness now open to them in the various hop-gardens. I was working in the neighbourhood of Goudhurst and Marden, accompanied by some of the boys of Mr. Kendon's school, who formed a most efficient choir. We were engaged all day, and in every case met with marked attention and gratitude. The field is a very large one, and the labourers very few comparatively. Will not those who have tasted of the River of Life go down to these districts and, with the aid of the Holy Spirit, become channels of life to these poor neglected creatures? Portions of Scripture, tracts, and Gospel leaflets are thankfully accepted by all who can read.

B.
NEW MISSION HALL, NOTTINGHAM.—On Saturday, Aug. 14, a new Mission Hall was opened here by a meeting for praise and prayer. Although the busiest evening in the week, in a neighbourhood noted for its ungodliness, the ground floor of the hall was filled with a deeply interested and sympathetic congregation, who evidently felt that that building was their building, and that they were assembled to give expression to their gratitude to God for his goodness, and to dedicate their hall to his service and to the honour of his name. Mr. Hodgson and Mr. Cutts conducted the opening service; the Rev. Thomas Herbert, of Cheadle, gave an address; and the Revs. F. Smith, of Fainswick, and R. Dawson, of Nottingham, also took part. The opening services were continued throughout the following week. The building will hold about 600 people. It is a most valuable addition to the means of evangelistic operations in Nottingham, and we are sure that, under the charge of Messrs. Hodgson and Cutts, and with the co-operation of their church, numbering upwards of 130 members, a most successful work will, with the blessing of God, be accomplished from week to week, and from year to year, in the densely populated district of Sneinton Market. The whole undertaking has been from first to last a disinterested effort for the glory of God, and we hope that many will be glad to have a share in the work.

THE TWO ROYAL VOLUMES.

I WAS sitting in my little garden this evening, enjoying a cup of tea under my clematis-covered arbour, while glancing over the pages of the new CHRISTIAN, when I saw an announcement that a lecture on "The Two Royal Volumes" was to be given at the monthly meeting of the South London Auxiliary of the Open-Air Mission at the School-room in Melior-street, near London-bridge. My curiosity was excited, and having no strong home-claims or office duties requiring attention, I immediately started for the old familiar spot, where, once a month for many years, open-air preachers have taken sweet counsel together, and stored up many lessons of wisdom and knowledge.

The lecturer, Mr. James Crowther, of Deptford, was a stranger to me, but, once heard, there is no fear of forgetting him soon. He first read from our Open-Air Mission Report some of the "qualifications for open-air preachers," and took for his text two—viz., "a knowledge of common things," and "good illustrative powers." Some of these common things he was going to talk about, and probably we might use them as illustrations. His two volumes were *Revelation* and *Creation*. Both had God for their author, and both contained difficulties. That men should reject the Bible because of its difficulties was absurd, when so common an object as the field daisy presented difficulties which no one could master. Volume 2 was full of illustrations for Volume 1.

In the 1st of Romans, Paul states that "the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made." In the 1st of Genesis, Moses tells us that—"In the beginning God created the heavens and the earth." Therefore matter was not eternal. There were six stages in connexion with creation which were beautifully illustrative of the new creation—1. Chaos or darkness. 2. The brooding of the Spirit. 3. Light. 4. Life. 5. Growth. 6. Fruit. Man did not see creation as to its process, but he saw it in its completion. So man did not see the process of conversion, but he saw it in its results. Thus the invisible things of God were clearly seen, being understood by the things that were made; and Moses' record threw light upon Paul's writings. Our lot was cast in a day of privilege and of peril. The writings of men like Darwin and Tyndal, if they meant anything, meant the utter subverting of the first principles of revelation. We were here warned against Clodd's "Childhood of our World," as being a dangerous book for children, on account of its fascinating style; and in another part of the lecture we were recommended to read Wood's "Common Objects of the Microscope," and the Sunday School Union's "Bible Illustrator," as helpful in studying these "Two Royal Volumes."

Touching on geology, the lecturer said it was clear we were living over the remains of another world. And it was a singular fact that the fossils discovered were in the exact order of the days of creation as described in Genesis. Man was there stated to be the last act of creation, and we were specially requested to notice that no fossil man had ever been found. Regarding the Book of Job as being over 3000 years old, it was remarkable how scientific discoveries had been anticipated therein. What did science know of the gravitation of the earth till the time of Sir Isaac Newton? yet Job had declared, 3000 years before, "He hangeth the earth upon nothing" (Job xxvi. 7). Again, it was a modern discovery that the centre of the earth was liquid fire, but Job said in his day, "As for the earth, out of it cometh bread, and under it is turned up as it were fire" (Job xxviii. 5), the Hebrew being a strong and more accurate expression.

I will not attempt to reproduce the astronomical illustrations; for when we are told that, though light travels at the rate of 192,000 miles in a second—i.e., eight times round the earth in the tick of a clock—yet it requires 330,000 years to travel from the Milky Way to the earth, the magnitude of the figures forbids the mind to grasp the stupendous fact. Yet the Book of Job speaks of "the sweet influences of the Pleiades," &c. (Job xxxviii. 31), as of things which were then well known.

Passing on to entomology—i.e., the natural history and description of insects—he maintained that the nucleus of all modern discovery was found in the Bible. But his first illustration was new, and probably failed to carry conviction of its accuracy to all minds. He asserted that the hornet mentioned in Deut. vii. 20 as threatened to drive the people out of Palestine, was the Roman General Vespasian, who commanded the Roman army when Jerusalem was taken, A.D. 70. He based this assertion on the fact that the Latin for hornet was

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"vespa," a contraction of *Vespasian*. Coming more directly to the design-argument (by the way recommending Paley's "Natural Philosophy" very strongly), he gave a fine illustration in the spider, described in Prov. xxx. 28 as taking hold with her hands, and his diagrams—one showing a magnified spider's foot—enabled us to see its wonderful comb-like construction. We were again lost in wonder while considering that the house-fly has 4000 eyes in one, the yellow butterfly 17,000, and the cockchafer 300,820.

When speaking of light in connexion with the eye, some suggestive lessons were pointed out. Light was the prime element of Deity. "God is light"—light itself, not like it. Light ran in lines. How was David so accurately informed of this when he spake (Ps. xix. 4) of lines of light going out through all the earth? Light was composed of three royal colours—blue, red, and yellow, an illustration of the Trinity. Light could not be adulterated. Light and darkness could never dwell together. We could only see the sun by the light the sun gives, as we could only see Christ by the light Christ gives. What the sun was in the natural world, that Christ was in the spiritual world. Both Old and New Testaments began and ended with light. Genesis opens with "Let there be light," and Malachi closes with "the Sun of Righteousness." Matthew opens with Christ as the rising Day Star, and the Revelation closes with the Lamb as the Light of the New Jerusalem.

Design was still further seen in the vegetable kingdom. Instead of "a fortuitous concourse of atoms" and "development," theories of would-be philosophers, the language of the Mosaic record is that God made everything "after his kind." Imagine the marvellous power of the great Creator when one leaf, only the tenth of an inch long and the eighth of an inch broad, contains 6800 cells, and these cells contain 315,000 moving globular bodies! This was under the head of the circulation of plants, as the blood circulates in the human body. Facts like these were dwelt upon in rapid succession, and we felt in separating that we ought to set a higher estimate on these two "Royal Volumes," and by more diligent search and comparison be able to put the truth of God more intelligently before the people in our public ministry. Truly God "doeth great things and unsearchable; marvellous things without number" (Job v. 9).

Sept. 8, 1875.

G. KIRKHAM.

BIBLE FLOWER-MISSION.—In consequence of the scarcity of flowers, during the autumn and winter months, the depôts of this Mission at the Conference Hall, Mildmay, and Home of Industry, Spitalfields, will only be opened once a week for the reception of flowers after Michaelmas—viz., Wednesday at Spitalfields, and Thursday at Mildmay,—when any gifts of flowers and fruits (fresh or preserved) will be thankfully received. The records of the Flower Mission will be ready about Michaelmas, and will be sent post-free for three ld. stamps, on application to the Secretary at either depot. A sale of useful and fancy work will be held shortly at Kew in aid of this Mission.

CONVERSION OF A BRAHMIN.—The following encouraging extract from a letter from the Rev. Mr. Cooper, dated Nagpore, Aug. 12, received by the Rev. A. N. Somerville, was read at the noonday prayer-meeting lately, in Ewing-place Church, Glasgow:—"Let me state one fact in connexion with a native gentleman who attended our meetings here, and to whom Mrs. Cooper introduced you. He had been very deeply impressed by your addresses, and was on the point of coming out there and then to confess Christ, but lacked the courage to do so. On Sabbath, July 18, he came to our house in a very weak and exhausted state of body, but imploring to be admitted into the Church of Christ. He was a Brahmin, and had suppressed the truth for thirty years. He would not leave us, but broke his caste in our verandah, and threw away his sacred string. Most earnestly and urgently did he entreat me to make him a child of God. I told him I could not do so; but if he believed with all his heart on Jesus as the Son of God and the Saviour, God himself would take him into His family. 'I believe with all my heart; I have perfect confidence in Him; Christian me at once, now, before I leave this *pakki*' (in which he had come carried by six men), were the words he cried out. After prayer and some more conversation, we unhesitatingly took him into our house. Then came his Brahmin friends entreating him to go home with them, but he very firmly refused—confessed he was now a Christian. He remained with us, nursed day and night by Mrs. Cooper and some of our native Christians, till the following Friday, when he died a most happy and peaceful death. Our friend, no doubt, was late in coming, but if ever a man was in earnest to be numbered among the children of God, he was. He often spoke of your visit and the impressions made upon his mind by the truth then. Let us hope that he is now in glory; indeed, we have every reason to believe that he is."

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THE SOCIAL UPLIFTING OF CABMEN.

I HAD the pleasure last December of saying a few words in THE CHRISTIAN on the movement (then confined to the provinces) for providing cabmen with shelters on the ranks. I have some reasons for believing that my paper was of some use in promoting the movement. To-day, my desire is briefly to refer to its present state and future prospects, as also incidentally to touch upon the welfare of cab-drivers in general.

Since I last wrote, the London Cabmen's Shelter Fund, headed by Lord Shaftesbury, has commenced operations, and has done some noble work in a comparatively brief space of time. The result of the London operations will probably be to make the movement a national one, and to lay it on a solid and lasting foundation. As you are aware, there are now upwards of a dozen shelters in London, with more to follow doubtless. The Alexandra Palace Company are also assisting by offering (in addition to the exhibition they intend to open of cabs and cab-horses on the 1st prox.) various prizes in reference to cabs. Some of the prizes are as follows:—To the cab-driver who has retained his badge and has been exempt for the longest period from any charge of cruelty to animals, reckless driving, drunkenness, insolence, or other offence; also to the cab-driver who has been for the longest period a member of the Temperance League, or of a temperance association; also to the exhibitors of the best designs for a cabmen's shelter, to secure comfort both in summer and winter. Later, no doubt, THE CHRISTIAN will have something to say as to the merits of this case. Perhaps it may be enough to state now that Lord Shaftesbury, the Lord Mayor, Colonel Henderson, and other distinguished persons are patrons.

Up to the present, cabmen have been unfortunately held up (perhaps in most cases by those who have heartlessly left them to their fate) as examples of warning, and sneered at as extortioners; but I think that the class in general (especially its provincial members) has been grossly calumniated. However, I think, judging from the evidence now available, that cabmen's worst days are almost over, and that the various means employed for their restoration to a proper level in the social scale have already so satisfactorily succeeded as to give much hope of future moral and social development. At the same time I would not be supposed to hold out any extraordinary hopes. All that reasonably can be expected is a fair average of improvement.

I can sincerely repeat my former statement as to the encouragement—not without disappointments—to be expected from labours amongst them. My slight efforts for their temporal and spiritual good have been abundantly rewarded by the unvarying civility and gratitude which I have received from every one of them without an exception. Of course in no case have I gone in any other capacity than as a friend, well-wisher, and honorary missionary. It seems to me that if we went among such men more like fellow-pilgrims to the Eternal City, and less like incorruptible Pharisees, we should often come away refreshed, feeling satisfied that love is better than law, and that sympathy is the golden coin that will always fetch its proper value over more pretensions, but commoner metal. May I, in conclusion, ask promoters of good deeds among cabmen to be kind enough to forward me information? By so doing they will help forward the movement.

HENRY DE MOULPIED, of the Leeds Cabmen's Shelter Committee.

2, Carr-road, Leeds, Sept. 8, 1875.

MR. SCROGGIE AT HARTLEPOOL.—By invitation on the part of the Hartlepool Young Men's Christian Association, Mr. J. M. Scroggie, the Scotch evangelist, has been engaged in conducting a series of religious services at Hartlepool, with results of the most pleasing description. He held two services on Sunday at the Theatre Royal, which were very largely attended, not only by the members and adherents of the various denominations in the town, but by the careless and unthinking portion of the community; and on every evening during this week he has preached and conducted revival meetings at the Temperance Hall, aided by several Christian ministers and most of the young men belonging to the Association. A cordial invitation was extended to all the Church clergy and Dissenting ministers, and thus far those who have sustained an important part in the meetings are the Rev. Robert Harworth, Wesleyan minister; the Rev. C. Rhodes, Independent minister; the Rev. M. Cotton, Methodist New Connexion minister; the Rev. J. B. Whyte, Presbyterian minister; and the Rev. Mr. Morey, of West Hartlepool. The results of these services are seen in a considerable accession to the different churches, and we are informed are fully equal to expectations.—*South Durham Mercury*.

THE LITTLE WHILE.

On for the peace which floweth as a river,
 Making life's desert places bloom and smile!
 Oh for the faith to grasp Heaven's bright "for ever,"
 Amid the shadows of earth's "little while"!

"A little while," for patient vigil-keeping,
 To face the stern, to wrestle with the strong;
 "A little while," to sow the seed with weeping,
 Then bind the sheaves, and sing the harvest song.

"A little while," to wear the weeds of sadness,
 To pace, with weary step, through miry ways;
 Then—to pour forth the fragrant oil of gladness,
 And clasp the girdle round the robe of praise.

"A little while," midst shadow and illusion,
 To strive, by faith, love's mysteries to spell;
 Then—read each dark enigma's bright solution;
 Then—hail aught's verdict, "He doth all things well."

"A little while," the earthen pitcher taking
 To wayside brooks, from far-off fountains fed,
 Then the cool lip its thirst for ever slaking
 Beside the fulness of the Fountain-head.

"A little while," to keep the oil from failing;
 "A little while," faith's flickering lamp to trim;
 And then, the Bridegroom's coming footsteps hailing,
 To haste to meet Him with the bridal hymn.

And He, who is Himself the Gift and Giver,
 The future glory and the present smile,
 With the bright promise of the glad "for ever,"
 Will light the shadows of the "little while."

Mrs. Crewdon.

GREAT SUNDAY-SCHOOL CONVENTION IN AMERICA.

Recent American papers bring accounts of a monster gathering of those interested in Sunday-schools at Chautauqua Lake in the State of New York. The Convention lasted from the 3rd to the 16th ult., and was attended throughout by 4000 or 5000 persons. The proceedings were all carried on outside, and were very heartily entered into, despite a storm of rain. One of the incidents of the gathering was a visit from the President of the United States and party, when the attendance was more than trebled. An address of welcome was delivered, and the President was subsequently presented with two copies of the Bible for himself and his partner in life. The attractions of the Convention were almost unlimited, and of a more varied character than is customary with us at such meetings.

Dr. Cuyler, in writing to a New York paper, says—"My visit to the Chautauqua assembly impressed me with the fact that the teaching of Sunday-school teachers is one of the most essential steps in evangelizing the nation. Such a course of instruction as is afforded in two weeks at that assembly will be a valuable help for a life-time. In addition to the lectures and normal class exercises, there were large models of the Jewish tabernacle, the pyramids of Egypt, and the city of Jerusalem, &c. An oriental house, as large as life, stood in one part of the grounds. In another part was an extensive plan of Palestine, done in earth and stone, with a Mount Hermon ten feet high, and all the chief headlands, cities, and rivers in miniature. I observed that the storm had so swollen the 'Dead Sea' that a forcing-pump was drawing out the surplus water through a pipe spouting from a tree-trunk. The 'Jordan,' too, had overflowed its banks in time of harvest. This promises to become a permanent and powerful school of practical instruction. A germ has been planted on the Chautauqua Lake which will yet grow into a great and fruitful tree."

REV. W. HAY M. H. AITKEN writes:—"My address for the future will be Holmeside, Duffield, Derby. My plans of work, so far as they are yet fixed, are as follows:—Sept. 26 to Oct. 2, St. Philomena's, Liverpool; Oct. 3-10, Victoria Hall; Oct. 11-16, Burton-in-Lonsdale; Oct. 17-30, Huddersfield; Nov. 7-14, Ratcliffe, near Nottingham; Nov. 14-21, St. Mary's, Nottingham. During the remainder of the year I am a little uncertain as to which of two or three different places I shall finally decide to visit. Jan. 9 I go to All Saints, Brighton; and on the 16th I hope to commence work there at the Dome, and to continue for another fortnight. Feb. 5-11, Worcester Mission; Feb. 12 to March 3, Bradford; March 11-27, Sowerby-Bridge; April 2 to 9, Southgate."

UNITED EVANGELISTIC SERVICES AT DOVER.

We have now come to the close of the fortnight of special services which commenced on Monday, Sept. 6, and have been held daily until Friday, the 17th. The services are closed, but not the quickened service that must result. Day by day at noon a goodly number have assembled in the Wellington Hall for prayer, and most invigorating have been these precious hours when the breath of the Lord has been felt. Day by day, again, in the afternoon, a much larger number—latterly a hall full of people—have met to hear the Bible-readings. And in the evening of each day the blessed words of the Gospel of the living Christ have been the "seed sown in good ground, which brought forth fruit," both in the Wellington and the Town Halls. And God only knows how much of the seed which did not yield its fruit at the hour of sowing is even now taking root, firm and lasting root, in the hearts of a multitude in this town.

The evangelists who have been helping us in this work are all well known to your readers. Mr. H. Varley has worked throughout the whole fortnight. During the first week, Mr. H. Moorhouse and Rev. W. Haslam were here also; and during the second week, Mr. Macnutt and Lord Radstock have added their labours.

Of the character of the addresses we have heard I need say very little. Your readers know something of the power with which the Holy Spirit clothes these evangelists for their work and calling, and words are but feeble to tell the stirring motions of the redeeming power of God. Mr. Varley's evening addresses in the Town Hall have drawn together crowded audiences, and at no time has the word been barren.

To many of us who have marked with gratefulness the growing interest evinced in the services, it is a matter of sorrow that they have ceased. Every day of this latter week there have been fresh tokens of increasing interest, coupled with daily increasing fruitfulness, and on the last evening of the services the acknowledged conversions were about threefold any previous evening.

Oh, how many a heart in this town has felt a hand it never felt before; how many an ear has heard a voice coming down from the infinite glories of the eternal Christ, like music touched with thunder; how many a lip that, long sealed in the simple cowardice of an unconfessing faith, never won a soul to tearful yearning by its utterance of Christ's saving grace, has broken the silence, and whilst breaking it has found a new sunshine come to its inmost soul, not only breaking the silence, but driving off the darkness of its needless night? Blessed be God, who has surrounded us with children of the second birth! Blessed be God, who has turned the wilderness into a fruitful field, and filled the solitary places with songs of salvation! Blessed be God, for there be many, very many, old and young, from all classes, of various trainings—many who a fortnight since were walking in unconcern after the world's poor shams alone, but are to-day treading, in the power of Christ, their first steps after the abiding riches in glory.

But whilst we know of much result, I am convinced, by constant and careful observation, that had there been double the number of Christians "watching for souls," we should have known of double the fruits. Those Christians who have so watched have gathered night after night; and, oh! my heart almost saddens as I think of the anxious faces I have seen rise from their seats by the side of Christians and leave the halls without one whispered word of encouragement or promise. I am more than ever convinced how largely the number of those who are gathered to the inquiry-meetings is dependent upon the fidelity of God's stewards. I could give you several instances of conversion brought about only in part by the addresses of the evangelists, in much greater part by the perseverance of Christians who would not let them go until the Lord had blessed them. The power truly is alone with God. But how strenuously He bids us be faithful and courageous! Never, never does he use his power to foster our supineness, our half-heartedness, our selfish unconcern for the souls of others. How should we tremble lest, through our faithlessness, the soul whose body pressed against ours in these meetings should be passing headlong to a frightful hell, whilst we lifted not so much as a finger to arrest its terrible damnation! May the Lord God have mercy towards us.

However, let me close in a thankful strain, for God has mightily visited us. Abundantly has he answered the prayers of his believing ones. "I will pour water upon him that is

thirsty, and floods upon the dry ground," He said, and it has come to pass. I believe the fruits of these meetings are already filling hundreds of souls: that Day shall reveal it. But this is certain, that many have been aroused, many enriched, many enlightened, many born again. This is certain, that God has been with us. This is certain, that the grand old Gospel of his love in Jesus has received fresh illustration of its saving power amongst us. And this also is certain, that we leave off, standing on a higher platform of power for service than we started from. And now we step forth to our ordinary methods of work, not to see this great shower of blessing cease, but to see greater things. Unto God be glory, for our sufficiency is of God. And let those who have been praying for our town not cease their prayers, but quicken them with joyful praise. A praise-meeting will be held on Friday evening next in the Wellington Hall.

J. EDWARD GIBBERD.

Dover.

EVANGELISTIC WORK IN MANCHESTER.

AFTER a successful campaign of eleven weeks the tent has been removed from Ardwick to Gould-street, Pendleton. During the period above named, scores (we refrain from stating numbers) have been brought to the Saviour, and are now following Him in loving discipleship. Many who have never attended any place of worship have been attracted to the services, and have been the most regular in their attendance. Some who came for awhile out of curiosity, and openly scoffed at the preaching, the prayers, and the personal efforts of those who spoke to them, have left the "seat of the scornful," and have turned away from the "counsel of the ungodly," and are amongst the most eager listeners to the Word. The Bible and New Testament classes have been thronged by young people and some aged ones.

During the last week in Ardwick the tent was crowded—the entrances thronged. The want of Christian workers has often been felt. Opportunities for outside services have frequently been lost from this cause. Thursday night (16th) was the last night of the tent services. Dr. Ziemann spoke, with unusual power, on the Marriage Feast (Matt. xxii.). At the close there were numerous inquirers.

The classes will be continued in a large room adjacent, and as there is a probability of a more substantial structure being erected as a substitute for the tent, many who have been instructed in the first principles of the doctrine of Christ will be provided with a place wherein they may be built up in their most holy faith.

The Circus meetings are still crowded, and made a blessing to many who are led to attend. The Bible-classes are attended by an average of about 150 young men, and are a powerful auxiliary in strengthening their resolutions, and in supplying them with spiritual nourishment.

At the Noon Prayer-meeting in the Religious Institute, on Monday, the 13th inst., it was stated that tent services had been commenced by the Rev. Mr. West, of St. Philip's Church, which had been crowded every night, and it was believed that much good had been done. On Friday, the 17th inst., Mr. Henry Moorhouse attended, and gave a practical address.

J. R.

CONFERENCE HALL, MILDMAY PARK, N.—The following are the subjects for prayer that have been fixed for the daily noon prayer-meetings here:—

Monday: "The Word of God."—2 Thess. iii. 1.

Tuesday: "Children and Relatives."—Ps. cii. 28.

Wednesday: "Foreign Missions."—Ps. lxxii. 17, 19.

Thursday: "Home Missions and the Jews."—Matt. ix. 36; Isa. lxii. 6, 7.

Friday: "Our Own Neighbourhood."—Ps. lxxxv. 6.

Saturday: "Ministers of the Gospel."—Acts iv. 29.

REV. SHOLTO DOUGLAS IN CHINA.—Mr. Edmund Wheatley, writing from Ningpo on July 23, states that Mr. Douglas had just paid a flying visit of three days to that port. The small foreign community mustered in the little church daily at nine o'clock to hear the earnest evangelist, who also addressed a union meeting of Chinese Christians, an assembly of native preachers, and a gathering of foreign Christian workers. It is believed that much good has been done by these meetings. Mr. Douglas spent over a week in Shanghai, preaching twice or thrice a day in the Cathedral, the Union Chapel, and the Theatre. The results have been most encouraging. Christians of every name have united in the work, souls have been converted, believers have been revived, and classes have been formed for Bible study and Christian fellowship. Mr. Douglas has been pressed to visit Peking and the North of China previous to his trip to Japan and return to Europe.

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THE PORTSMOUTH SOLDIERS' INSTITUTE.

WE had glorious meetings on the 9th inst., in the new Lecture-Hall connected with the above Institute, on the occasion of the opening of the hall, which has been accomplished notwithstanding the opposition which Miss Robinson and her co-workers have had to bear.

The great question as to the place being exclusive, and only opened for teetotalers and religious men, &c., was solved very completely at the evening meeting, when a smart, intelligent sergeant of one of the regiments quartered here asked to be allowed to speak, and said—"Since I have been at this part I have almost daily visited the Institute, and, as a Roman Catholic, I can say that I have not been in any way molested as to my religion, neither has anyone tried to get me to sign the pledge," &c. When we remember that the piece of ground which had been granted to Miss Robinson by the Government was taken away from her again upon the representation that it was to be a kind of conventional affair, and that the greater part of the soldiers, especially the Roman Catholics, would be excluded, this testimony was conclusive.

As the son of a veteran soldier, who has served three years in a large troopship, and altogether over ten years in a man-of-war, in addition to five years in the dockyard, and who has thus had ample opportunity of judging in these matters, all I can say is, "Thank God for such a place to which a soldier or sailor with their friends can go and find suitable accommodation."

I remember a few years since, when we brought home to this port a regiment from a trying campaign, and on going to the barracks the night after they landed I saw them lying in heaps dead drunk, while the low beershops were full of the poor fellows. During the first few days three died through drink, and no such place as this Institute was then in existence for them to go to. And, sir, those who thought fit to oppose the work when our dear friend Miss Robinson took it up have not attempted, as far as I can learn, to do anything to meet the wants of those they professed to be so much interested in. However, thank God, the building is open, and is a great success.

Yours sincerely,

G. D. D.

H.M.'s Dockyard.

GLASGOW CHRISTIAN CONVENTION.

A CHRISTIAN CONVENTION OF MINISTERS, OFFICE-BEARERS, AND CHRISTIAN WORKERS will be held in the Crystal Palace Botanic Gardens, on Thursday, Oct. 14, from 11 a.m. till 4 p.m.

Thankfully remembering the great blessing vouchsafed at the Christian Convention last year, presided over by our honoured American brethren Messrs. Moody and Sankey, and earnestly desiring fresh power, the United Evangelistic Committee have arranged this Convention, to which they cordially invite all interested in the present religious awakening.

PROGRAMME.

11 till 12.—Subject: "Daily Union Prayer-meetings; their importance to the movement; practical suggestions as to their formation and efficiency."

12 till 1.—Noon Prayer-meeting. Subject of Address—"The Power of the Spirit." Subject of Prayer—"Confession, Thanksgiving, Special Supplication for Power from on High."

1 till 3.—"Advance." (1) What more can be done unitedly to carry the Gospel to the destitute at home? (2) Can any united effort be made to advance the Kingdom of Christ in other lands?

3 till 4.—Lecture.

7 till 9.—Evangelistic Addresses.

In addition to the choir, who will conduct the service of song, the Jubilee Singers have kindly consented to be present and take part.

Ministers, Office-Bearers, and Christian Workers will be supplied with admission tickets on application to Mr. James Scott, at the Christian Union Rooms, 81, Gordon-street, Glasgow, till Monday, Oct. 4, after which the general public will be supplied. Through the kindness of the curators, ticket-holders will have free admission to the gardens.

Readers of THE CHRISTIAN are requested to remember this meeting daily in their prayers.

MR. MOODY'S SUNDAY-SCHOOL AT CHICAGO.—Miss Cotton having just returned, after an absence from home of some weeks, begs to acknowledge the receipt of a few presents for Mr. Moody's Sunday-school from different friends. As, however, very few contributions have as yet been forwarded, and 450 presents at least are needed to complete the whole, Miss Cotton will be very glad to receive further contributions from any who feel disposed to help in the work. Parcels may be forwarded to her, with name and address of giver marked outside, at Tower-hill, Dorking.

BRIEF NOTES OF PASSING EVENTS.

Mrs. SPURGEON is giving copies of her husband's "Lectures to my Students" to poor Baptist ministers who apply.

IT IS ESTIMATED that 68 per cent. of the membership of American evangelical churches is the fruit of Sunday-school work.

GREAT INDIGNATION has been caused in Cardiff owing to the magistrates having instructed the police to prevent street-preaching.

Mr. GLADSTONE recently wrote to a German author that "Germany now holds the first place on behalf of the world in asserting the necessity of limiting spiritual powers to spiritual things."

THE REVIVAL of religion in Moonta, Australia, has continued. In about six weeks no less than 260 persons professed to be converted, and there is good reason to believe that the results will be permanently beneficial.

PROTESTANT THEOLOGICAL FACULTY IN PARIS.—Notwithstanding great difficulties, the organization of a Protestant Theological Faculty in Paris has been nearly completed, under the patronage of three members of the National Assembly.

A POWERFUL REVIVAL IN MINNEAPOLIS, in which the different Churches have shared, has given a decided check to the infidelity, spiritualism, and scientific scepticism that prevailed in that city. Between 600 and 600 have joined the different Churches.

A SMALL IRON STEAMER, specially built for the use of Mr. Saker, the apostle of Western Africa, has been despatched from the Clyde. By its aid, Mr. Saker will be able to proceed up the river to visit the inland tribes, instead of having to walk over the mountains. The steamer is mainly the gift of Mr. Thomas Coats, of Paisley, who has named her the *Helen Saker*, after the devoted wife of the missionary.

"UNION IS STRENGTH."—A large meeting of missionaries and evangelists from different parts of Scotland was held in Glasgow on the 13th inst., at which it was resolved to "form themselves into a Union, as a means of promoting mutual co-operation and spiritual stimulus." It is proposed to have annual Conferences, and the first is to be held in Glasgow in May next. The secretaries are Mr. J. Johnston, 23, Maxwell-street, Partick; and Mr. John Pollock, 125, Greenhead-street, Glasgow.

CONSUMPTION OF SPIRITS.—During the first half of the present year the quantity of homo-trade spirits on which duty was paid for consumption in England as beverage was 7,987,435 gallons, which is 155,115 gallons more than in the corresponding half of the preceding year; in Scotland the quantity was 3,118,029 gallons, a decrease of 13,568 gallons; in Ireland 2,908,438 gallons, a decrease of 15,568 gallons. The total for the United Kingdom, therefore, was 14,013,912 gallons, showing an increase of 125,979 over the corresponding half of the preceding year.

THE Baptist denomination has to mourn the loss of another great and good man—the late Rev. Dr. Prichard, Llangollen, one of the most familiar and revered throughout the Principality, as well as to many English congregations and families. His death is a loss to all but himself, but his influence will long remain to carry on the work he loved so well, and for which he did so much. He entered his rest after little more than a week's illness, in his seventy-ninth year, and his honoured remains lie in front of the building where he laboured so long and so successfully.

SIMLA ZENANA MISSION.—A good work in India requires help. From information received direct from the field of labour, progress is certainly being made in reaching the homes of the women of India through the efforts of Zenana teachers. The time has now come for establishing a resident missionary lady at Simla, and it is necessary to purchase a house for her, and to enable her to make it a sanitarium for other Zenana workers when incapacitated by sickness—particularly as the Mission is not attached to any society. Further information may be obtained from A. F., 7, Onalow-crescent, S.W.

THE *London City Mission Magazine* for the present month contains a very interesting report of work carried on by one of their missionaries amongst the East African liberated slaves in London, who number no less than 1440. The article contains much information, and affords a sad picture of the state in which the poor creatures are found, not only in London, but also in the various ports and countries at which they are delayed in transit from their native land to that of their bondage. Altogether, the sketch is well worthy of perusal. It also contains the first part of a deeply stirring article by a missionary, entitled, "Twenty-seven Years' Mission-work amongst Working Men."

MONTREAL.—We were favoured by a visit from Mr. Jos. Weatherley, of London, England, who has been prominently connected with the revival work in that city. The cheering words which he spoke to us about the mighty work which God has been doing in that great city through his humble servants—Messrs. Moody and Sankey—were very refreshing, and we are looking for the time when it will be said of those in this city that "multitudes are in the valley of decision." He spoke at our meeting on Sabbath evening, and also at a special one on Monday evening, and the most pleasing results followed both meetings.—*Christian Worker, Montreal.*

THE REV. G. WARNER has held successful revival services at Netherton, Dudley Circuit, and the good work is advancing.

IT APPEARS that the sales of Church lands in Italy have reached, in less than eight years, a total of 493,798,230 lire, or close upon twenty millions sterling.

THE PROTESTANT MISSIONARIES IN CANTON, sixteen in number, have sent a communication to the Anglo-Oriental Society for the suppression of the opium trade.

J. MORETON, of the Brickfields Mission Hall, Sutton, Surrey, has, until-Christmas next, taken a chapel at Carshalton, situate in the midst of a large and necessitous population.

LAUSANNE, SWITZERLAND.—Meetings for the promotion of holiness will be held at Lausanne on the 23rd, and three following days. M. Theodore Monod will attend. The impetus given to religious life on the Continent is spreading far and wide. Next month a similar conference will be held at Yverdon.

A CORRESPONDENT of the *Glasgow Herald* calls attention to the fact that Romish lottery tickets are again being showered through the Post Office, and that a lottery was to take place in Dublin, and asks what is the present Government about to allow this state of things, which Mr. Gladstone's Government put down.

BEASTON HILL, LEEDS.—A series of evangelistic services have recently been held at this place by the Rev. R. Stainton, of Sheffield, which have been prolific of much good. Three meetings were held daily, each being attended with manifest tokens of the Divine presence and blessing.

SIGNS FOLLOWING.—Some of the Bow-road Hall converts have transformed a public-house in the Burdett-road into a preaching-hall, and have, by their own desire, become a branch of the Tower Hamlets Mission. The name given to the meeting-place is "The Pioneer Gospel Hall," and a distinctive feature at present amongst them is their frequent and happy Bible-readings, which are held in addition to the Gospel and other meetings.

"RUSSIAN POWER," by Mr. Ashton Dilke, the new editor of the *Weekly Dispatch*, will supply authenticated information regarding the condition, progress, and probable aims of that great State which overshadows our Indian Empire, presses hard on Turkey, and imperils the peace of the world by its astute diplomacy, and its uneasy energy in seeking enlargement instead of development.

ONE OF THE MISSIONARIES of the London Society, while on a preaching tour in Eastern Bengal, came upon a community of people, who, all unknown to the outside world, have been under Christian teaching. It appears that some years ago a Brahmin pundit obtained a copy of the Bible and Church of England Prayer-book, which he studied in private. After some time he began to read and expound portions of the Bible to the people; and when the missionary visited the village he found that some forty people had for some years been in the habit of meeting for prayer and reading the Scriptures.

EVANGELIZATION OF ITALY.—The eloquent and energetic Signor Gavazzi is at present on a lecturing tour in the North of Scotland, advocating the claims of his favourite "Free Christian Church of Italy." Speaking lately at Aberdeen, he said that since 1860 forty or fifty colporteurs had been going about through Italy, and had disposed of over half-a-million copies of the Bible and New Testament. In referring to the progress made, he stated that they had in existence twelve Italian-speaking churches, with the prospect of opening four new places of worship at no distant date, and what must be considered as a triumph was their new Theological College, which would be made the centre and depot of the Evangelical Church, and which was situated in close proximity to the Vatican.

UNION HALL MISSION.—We have been holding special services in a tent at Kensal New Town during the past five weeks, and I rejoice to be able to speak of much blessing to many souls. We have not witnessed such an awakening amongst the people for the desire to hear the glad tidings since we had the privilege to labour in this locality. There are very evident and remarkable cases of real conversion to God, both of men, women, and children. We are now holding the meetings in the iron room, which is full of attentive listeners every night. We ask the readers of THE CHRISTIAN to give thanks to God, and to ask that it may yet further deepen and extend, both amongst the parents and children of the thousands around us. ROBERT BLAKE.

44, Elgin-road, St. Peter's-park, W.

GOSPEL TRIUMPHS AMONG THE INDIANS.—A little over seven years ago the Indians at Oka—the Lake of Two Mountains—were brought away from Popery and under the Gospel of the grace of God. They have been, and still are, severely tried by both persecutions and poverty; yet so sanctified have their trials been to them that they have not only held their ground, but have manifestly grown in grace and in the knowledge of our Lord and Saviour Jesus Christ. Besides the regular services of the Sabbath, when the Gospel is preached to them, they have the Sabbath-school, and the class and prayer-meeting services. These last are to them times of great spiritual abandon, if we may use such an expression; for they spend three, and even four, hours in them, not only without any show of weariness, but in the greatest zest and spiritual enjoyment and animation. They assuredly are "a city set on a hill," as they are "a light shining in a dark place."

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PROFESSOR SCHIFF, of Florence, the notorious vivisectionist, has had voted to him by the Royal Academy of Turin the Riberti prize of 20,000 lire (£300) in reward for the excellence and originality of the investigations made by him and recorded in his "Contributions to the Pathological Physiology of the Spinal Cord."—*Daily Review*.

REV. WM. BOOTH has been, as our readers are aware, laid aside for many weeks by a serious injury to his knee. It is hoped that another week may find him again at work in London. Meanwhile the finances of his Mission are at a low ebb, and it will be a very opportune kindness if friends would at this juncture render needed assistance. Mrs. Booth is also in very feeble health.

IRELAND.—We have seen a private letter in which a very remarkable work by Mr. Stephen Burrows, of the Highland Evangelistic Association, and a fellow-labourer (Mr. H. M.) is spoken of as having taken place at Derry, Fentona, Omagh, and in several districts round Donaghmore. We shall be much obliged by information of this work from our readers in the localities named.

SUDRLEY, KENT.—We have been much encouraged lately by a visit from a lady evangelist, Miss Louisa Wales, of London, who has held a month's services in the chapel connected with the Wesleyans at this place. On the Sabbath evenings large numbers could not gain admission to the chapel, and the services had to be removed to an east-house in the locality, which was taxed to its utmost, some then standing outside for want of room. During the month about eighty came forward as seekers of the Lord. At the closing service, many stood up and spoke of the change wrought by grace in their hearts. T. E. W.

GARIOCH, ABERDEENSHIRE.—The readers of *THE CHRISTIAN* are requested to pray for great blessing on the expected visit of Reginald Radcliffe, Esq., to this place from the 21st to 28th inst., and especially on the meetings proposed on Sabbath, 26th. Mr. Radcliffe was much honoured of God in the revival of religion in this district sixteen years ago, many of the fruits of which blessed work are now safe in the heavenly home, and many still serving the Lord faithfully here. But a fresh shower of blessing is very needful, and much desired. "Ask of the Lord rain in the time of the latter rain."

SWANSEA.—The tent has been removed to one of the worst districts in our town, a very densely populated neighbourhood, and the meetings have been exceedingly well attended. On Sunday (12th) it is estimated that 2500 people assembled to hear the Gospel, and large numbers remained to the inquiry meeting. A very large number have professed their acceptance of the Saviour. In some of the large manufactories in the town there has been a most marked change for the better in the conduct of the men, and we trust that, with God's blessing, the influence of this glorious revival will manifest itself throughout the whole community. Mr. Cleworth still conducts the tent services, and John Waite (late a working man) has taken charge of the meetings at the Greenhill Mission Hall. All Christians who read this report are earnestly requested to pray for God's blessing on this great work.

Mr. HENRY HOLLOWAY.—This evangelist leaves Derby for Liverpool the first Lord's-day in October, and prayer is requested from the readers of *THE CHRISTIAN* that the Lord may very specially bless his labours in that town. The congregations at the Derby Theatre Gospel Hall have been well maintained up to the present, and our great hope is that our brother's labours will yield permanent blessing in the addition of many faithful helpers to our mission work. The fact that this evangelist was for over five years a convict (and thus personally intimate with the details of convict life) has been a great help in his gathering crowds to hear him tell of the hardness of the ways of transgressors. It will also interest your readers to know that the Lord used Mr. Thomas Wright (the eminent prison philanthropist) to the conversion of our brother while under the sentence of penal servitude. A farewell tea-meeting on Monday next, the 27th, is being arranged, upon which occasion, it is hoped, some little testimonial may be presented to the departing evangelist. G. W.

SPECIAL PRAYER FOR OUR CHILDREN AND SUNDAY-SCHOOLS.—The Wesleyan Methodist Sunday-school Union has sent out a circular calling on their Sunday-school officials to join with other Sunday-school organizations at home and abroad in the observance of Sunday, Oct. 17, 1875, and Monday, Oct. 18, as days for special prayer on behalf of our great work. They suggest that the following order should, as far as practicable, be observed:—That on Sunday and Monday mornings, Oct. 17 and 18, between seven and eight o'clock, all teachers should engage in private prayer for God's blessing on their labours, and for each of their scholars by name; that before the Sunday morning school, and after the evening service, special prayer-meetings should be held; that on Sunday afternoon, instead of the ordinary school exercises, the teachers, scholars, and parents should be assembled at a special service for singing, prayer, and address; that on Monday evening general Sunday-school meetings should be held for the purpose of uniting school workers and other members of the Church in sympathy and prayer, to be conducted in such a way as local circumstances may indicate to be best. They further hope that ministers will be good enough to assist in this important work by preaching at least once on the Sunday with particular reference to Sunday-school work and the conversion of children.

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AMSTERDAM.—Since the visit of Messrs. Bishop and Tyler to Amsterdam a regular Sunday evening service for children has been commenced at one of the schools.

HANLEY.—The Hon. Secretary of the Children's Special Service Mission writes us that "Mr. H. S. Lidstone held special services for children in this town from Sept. 5 to 10, and was used of the Lord for a great and precious work among the children and adults present. No attempt was made to take any account of the numbers who received a blessing through this dear brother's ministrations, 'the Day' only will reveal how many found peace in believing. The large hall at the Mechanics' Institution was filled almost every night, sometimes densely packed. Much joy and thankfulness pervaded the hearts of the Christians, old and young, connected with this Mission for the confirmation and encouragement received to continue in the faith, and in this work for the Master among the little ones. The Service for Children continues to be held in the same hall every evening, and is well attended. Brethren, pray for us."

WE ARE VERY GLAD to hear that the good work commenced in Calcutta during the week of united services still goes forward. During last week the Free Church and Methodist congregations united in holding evening meetings, and the results were even more encouraging than during the large meetings of the preceding week. The last meeting was held in the Methodist Chapel, Dhurrantolla, on Saturday evening, and was an occasion of unusual interest. No less than eighteen persons rose to ask the prayers of the congregation, and many others appeared deeply impressed. Special services were also held during the week in the Wesleyan Chapel, but we have not heard what result. Similar meetings are in progress during the present week in the Circular-road Baptist Chapel, and we believe other churches intend to follow in like manner from week to week for some time to come. Truly a wonderful change for the better has come over the Calcutta Churches.—*Lucknow Witness*.

FRUITS OF THE REVIVAL IN SCOTLAND.—The Scotch correspondent of a contemporary writes:—"Though the revival had issued in nothing more than an increased attention to the spiritual welfare of the young, it would not have been in vain. We are now in a position to say with some confidence what the general effect of that remarkable movement has been. So far as I can judge, partly from observation, and partly from official reports presented to church courts, the effects of the movement have been almost exclusively confined to church-going people. No hold has been got over the masses, who must still be reached in the old way of persevering toil. At the same time the movement has left a greater earnestness in the hearts of true Christians, increased liberality, and a spirit of hopefulness for the future. It has also taught many to put greater faith in the power of a simple gospel, and the truth of the promises of God. These are effects which will have effect in their turn; and, on the whole, Scotland has reason to be grateful for the revival."

COCKERMOUTH, CUMBERLAND.—Special evangelistic services were held during five nights last week in this town by the Rev. R. Stainton, of Sheffield, with remarkable success. The meetings were so densely crowded during the first two evenings that on the third it was found necessary to remove to a larger building, which became likewise crowded, though pouring with rain, one evening. The presence of God was powerfully felt at all the meetings, but on the third it was almost overwhelming, and there is abundant reason to believe that many have been led to make a full decision for the Lord Jesus Christ, whilst numbers have been deeply impressed with their need of a Saviour. It might be interesting to mention that several racing men were observed to be present, although the meetings were held in a place of worship; some of these were led there by mere curiosity, but evidently became concerned about their condition. On Thursday afternoon a meeting was held for women only, and was attended with great blessing. Will Christian people pray that this gracious work may continue and increasingly abound?

DUBLIN SOLDIERS' INSTITUTE.—On the 10th of June last, a meeting was held at 10, D'Olier-street, Dublin, which was well attended by officers and civilians who are interested in the present and eternal welfare of our soldiers. It was then decided that a Soldiers' Institute should be established in some central situation in Dublin, to be conducted on similar principles to those in Aldershot, &c., which were founded for the purpose of providing religious instruction, combined with moral and social recreation, and also for improving the condition of soldiers, their wives and families. Dublin is one of the largest garrison towns in the Queen's dominions. Besides having a large depot of the Royal Irish Constabulary (a semi-military force), its population in 1871 was 333,000; and, as may be imagined, it presents to the soldier as many temptations as most large towns. Though there has been much done of late years by the authorities in providing reading-rooms and amusements for the men in the barracks, and God has raised up outside many earnest Christians who are deeply concerned for the spiritual welfare of the men, yet there is a very great need for a general home, where the soldier may go on leaving barracks, feeling he is welcome, and spend his evening in at least a harmless way, but with the probability of hearing what may prove for his eternal good. Friends interested in this praiseworthy effort may communicate with the Hon. Secretary, Captain R. W. Thompson, 46, Dawson-street, Dublin.

DAILY TEXTS.

"WHOM SHALL I SEND, AND WHO WILL GO FOR US?"—
ISA. VI. 8.

Thurs., Sept. 23.—"Jonathan told not his father." "The people knew not that Jonathan was gone." "When it pleased God... to reveal his Son in me that I might preach Him among the heathen, immediately I conferred not with flesh and blood."—1 Sam. xiv. 1, 3; Gal. i. 16, 18.

Fri., 24.—"Between the passages... there was a sharp rock on the one side, and a sharp rock on the other side." "Troubled on every side, yet not distressed; perplexed, but not in despair." "Without were fightings, within were fears." "But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead."—1 Sam. xiv. 4; 2 Cor. iv. 8; vii. 5; i. 9.

Sat., 25.—"Come and let us go over unto the garrison of these uncircumcised." "This is my covenant, which ye shall keep, between me and you, and thy seed after thee: every man child among you shall be circumcised." "Uncircumcision... aliens from the commonwealth of Israel, and strangers from the covenants of promise." "Their rock is not as our rock."—1 Sam. xiv. 6; Gen. xvii. 10; Eph. ii. 11, 12; Deut. xxxii. 31.

Sun., 26.—"It may be that the LORD will work for us, for there is no restraint with the LORD to save by many or by few." "Very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun, and they said among themselves, 'Who shall roll us away the stone from the door of the sepulchre.' And when they looked, they saw that the stone was rolled away: for it was very great."—1 Sam. xiv. 6; Mark xvi. 2-4.

Mon., 27.—"Do all that is in thine heart; turn thee; behold, I am with thee according to thy heart." "I will go also." "I will go with you; for we have heard that God is with you." "Only Luke is with me." "True yoke-fellow." "Our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ."—1 Sam. xiv. 7; Zech. viii. 21; 23; 2 Tim. iv. 11; Phil. iv. 3; Acts xv. 25, 26.

Tues., 28.—"We will discover ourselves... And both of them discovered themselves unto the garrison of the Philistines." "Ye are the light of the world. A city that is set on a hill cannot be hid." "Whosoever shall confess Me before men, him shall the Son of Man also confess before the angels of God."—1 Sam. xiv. 8, 11; Matt. v. 16; Luke xii. 8.

Wed., 29.—"If they say, Tarry until we come to you; then we will stand still in our place, and will not go up unto them. But if they say thus, Come up unto us; then we will go up: for the LORD hath delivered them into our hand; and this shall be a sign unto us." "The Jews require a sign... But we have the mind of Christ." "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." "And a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, Come over unto Macedonia, and help us. And after he had seen the vision, we endeavoured to go into Macedonia, assuredly gathering that the LORD had called us to preach the Gospel unto them."—1 Sam. xiv. 9, 10; 1 Cor. i. 22—ii. 16; 1 Cor. ii. 12; Acts xvi. 9, 10.

"THEN SAID I, HERE AM I; SEND ME."—ISA. VI. 8.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.—For a former prayer answered.—For the great blessing which has been realized during the last fortnight at the special services which have been held at Dover.—For a great blessing received at Shuckford's-loke School, Lowestoft, in answer to request in THE CHRISTIAN of September 2.—For a distinct blessing following evangelistic work and consecration meetings held during the month of August in Aberystwith.—For the removal of doubts which for many long years have troubled me.

PRAYER.—For a Bible-class, and that souls may be awakened at its meetings.—For a young soldier at Portsmouth, who is "almost persuaded," that he may be able to say, "I am saved."—For boldness to speak for Jesus.—For one fallen into bad health, that God may restore him, and give him wisdom and grace to commend Christ in his affliction.—For my sons, sorely tempted to form ungodly marriages.—A Christian mother asks the prayers of the Lord's people for her fatherless and friendless boy, just entered the army, that he may be kept from the many temptations of youth, and converted to his Saviour.—For a beloved sister who is out of Christ, satisfied with the riches of this world.—That it would please the Lord to open a door for a converted medical young man to get employment in a Christian home, or an appointment as a medical missionary.—For a godless young man, soon likely to be placed in a responsible situation; and for an invalid girl, whose life at present seems almost a burden to her.—For a beloved sister, that she may be restored to health and usefulness.—For the conversion of two gentlemen, drunkards; and of two others who are unbelievers.—For a mother, paralyzed, that the love for strong drink may be overcome, and her soul saved; for her daughter, also paralyzed, that she may glorify God on her bed of affliction, and, if it be His will, be restored to work for Him.—For one about to undergo a frightful

operation.—For a devoted Christian brother dangerously ill near Montreux, Switzerland.—For the recovery of an only son of a widowed mother in one of the hospitals, and that the affliction may be sanctified to both mother and son.—That a very dear relative of mine, at present living in open rebellion against God, may be, by the Holy Spirit, mercifully brought to the Saviour.—For a wife and mother, that she may recover from an illness, if it be God's will.

PLACES.—For the outpouring of the Holy Spirit, and blessing upon the Lord's work at Crathie.—For a missionary and mission in the east-end of Glasgow.—For Mattock Bank, that there may be a great awakening in all the institutions and amongst the inhabitants, and thousands saved.—For an outpouring of the Spirit on the Tent-services to be held in Erith this week.—For a blessing on services by Mr. W. Forbes this week at Sharnbrook, Bedfordshire.—For special meetings in Lossiemouth, N.B.—For conversion of souls and quickening of believers at meetings held in the parish of Rowstone, Herefordshire.—For a great blessing on a prayer-meeting to be held on the 28th inst. in the City (Mining-lane).

CONVERSIONS.—For the conversion of a father and three brothers.—For three children, under peculiar and distressing circumstances, that the blessed Lord Jesus would bless them with early conversion.—For the conversion of a young lady possessed of a considerable property.—For a brother, also an aged mother, that they may at once be brought to Jesus.—For the conversion of two young Russian noble ladies and their brother.—For the conversion of the eldest son of a widow, who is about to leave home for school.—For the conversion of the father of a large family, who is in his seventy-second year, and for whom prayer has been offered for more than fifteen years.—For the conversion of a father and mother, sister, brother, and his wife; also for increase of faith in self and brother lately converted.—That God would arrest my eldest brother in his present sinful course, and make him a new creature in Christ Jesus.—For the conversion of my brother, for whom I have been praying for years, who has lately been led to see the hollowness of the world.

FORTHCOMING SPECIAL MEETINGS.

- CLIFTON CONFERENCE, at Victoria Rooms.—Tuesday and Wednesday, Oct. 5 and 6, at 11 and 7. Subject—1. The Rest (*κατάπαυσις*) into which God's People do enter (Heb. iv. 3). 2. The Rest (*αὐθαρμεία*) that remaineth for them (Heb. iv. 9). Afternoon Meetings of various kinds as usual.
- SALISBURY CONFERENCE (Rev. Edgar Thwaites, convener).—Tuesday, Wednesday, Thursday, Oct. 12, 13, 14.
- BIRMINGHAM CONFERENCE.—Wednesday, Thursday, Friday, Oct. 27, 28, 29.
- NOTTINGHAM CONVENTION FOR THE PROMOTION OF HOLINESS, Sept. 27, and continuing four following days.
- EVANGELICAL ALLIANCE.—Conference at Belfast, Oct. 19, and following days.
- EVANGELICAL MISSION TO ISRAEL, 394, Hackney-road, E.—A Course of Lectures will be delivered (d. v.) by several ministers and Christian gentlemen, on Saturdays, at 7 p.m. Jews and Christians are earnestly invited.
- DUBLIN CONVENTION.—Tuesday and Wednesday, Oct. 27 and 28.
- LONDON TAVERN.—Third Anniversary of Lombard-street Daily Prayer-meeting, Monday, Sept. 27, at one o'clock. Address by Rev. Gordon Calthrop.
- AGRICULTURAL HALL, Islington.—Sunday, Sept. 26, Rev. Wm. Brock, D.D., at 3.30 p.m.; Signor Gavazzi, at 8 p.m.
- MOORGATE-STREET HALL.—Every Tuesday, at 8, a Gospel Address. Meeting for those interested in Sunday Morning Free Breakfasts to the Poor every Friday evening, 8 to 9. Meeting for Young Women only, every Saturday at 3, in the Upper Room (entrance from London Wall).
- HOME OF INDUSTRY, Commercial-street, Spitalfields.—Workers' Meeting, third Wednesday of the month, at 7. Tea at 6.
- THE NORTH LONDON YOUNG MEN'S MEETINGS are now held in the Y.M.C.A. Rooms, The Priory, 198, Upper-street, Islington, on Sunday, Tuesday, and Thursday, at 8.30 p.m. precisely.
- THE YOUNG MEN'S MEETING for the West District, every evening at 8.45, in the Lecture Hall of the Y.M.C.A. (West Branch), 48, Great Marlborough-street, Regent-street, W.
- YOUNG MEN'S MEETING, at the Young Men's Room, Abbey-road Chapel, St. John's-wood, Friday, 9 to 10 p.m.
- COW-CROSS MISSION HALL.—J. H. Owen and Wm. Bradlaugh (brother of the infidel lecturer), every Sunday at 7.
- LECTURES ON THE REVELATION (Elementary and Practical), by R. C. Morgan, Gospel Hall, Wood-green, Thursdays, at 7.30.
- CAMPELWELL.—Ned Wright every evening at the Tent, Southampton-street, at 8 o'clock; on Sundays at 3 and 6.30.
- UNION HALL MISSION, Carlisle-street, Edgware-road.—Quarterly meeting on Thursday, Sept. 30; tea at 6.30. Meeting for praise, prayer, and addresses at 7.45. Christians are specially invited.
- EASTBOURNE.—House of Rest, 21, Hyde-gardens. Prayer-meeting, 12 to 12.15.

St. GEORGE'S HALL, Langham-place, W.—The fourth Convention will be held (God-willing) on Tuesday and Wednesday, Oct. 26 and 27. Further particulars will be duly announced.

GOLDENINGTON-CRESSENT PRESBYTERIAN CHURCH, Pancras-road.—A week of important Special Services, from Sunday, 26th inst., to Saturday, Oct. 2. Addresses by various well-known ministers and evangelists. Sankey's hymns used.

THE SOUTH LONDON YOUNG MEN'S MEETINGS are held every Wednesday evening, at 9 p.m., in the Camberwell Hall, Grove-lane.

GOVERNESSES' PRAYER-MEETING at 321, Fulham-road, last Saturday in the month, at 3.30.

CONFERENCE HALL, Mildmay-park, N.—Sunday, Sept. 26, 1875, Rev. J. Thain Davidson, D.D., at 8 a.m. (Monthly Meeting of Christian Workers). Mr. Gawin Kirkham at 3.30 and 7 (Harvest Thanksgiving Services). Mr. Herbert Wilbraham Taylor, every Sunday evening in October.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Spiers at Eastbourne till Sept. 25. Mr. W. R. Mowll at Assembly Rooms, Acton, Sept. 23, 24, 26, at 6.45; Sept. 25, at 3.30.

Open-Air Services. Messrs. Jordan on Blackheath, on Saturdays, at 3.30; Mr. Russell in Regent's-park, on Mondays, at 6.30 p.m.

City Weekly Prayer-meeting (for business men), every Tuesday, at Weigh House Schoolroom, Fish-street Hill, E.C., from 9 to 9.45 a.m.

Mr. Wigner is holding Services in Guernsey, and Mr. Rickards in the Isle of Wight.

St. GEORGE'S HALL, STONEHOUSE.—Christian Conference, on Tuesday and Wednesday, Sept. 28 and 29, 11 to 7 each day. Subjects:—"The Faithfulness of Jehovah," and "The Faithfulness of Jehovah's People." Inquiries answered by Rev. P. Johnson, 9, Stoke-terrace, Devonport.

OPEN-AIR MISSION.—Tuesday 28th inst., tea at 6; lecture by Mr. W. R. Cooper at 7 p.m., in Drill Hall, Crouch End, N.

Y.M.C.A., THE PRIORY, 198, Upper-street, Islington.—An Address to Young Men, on Thursday evening, Sept. 23, at 8.30, by the Rev. F. M. Harke, M.A.

COW-CROSS MISSION.—Special protracted Services on Clerkenwell-green, Sunday, Sept. 26, 1875. (last of the season). Continuous meetings from 6 to 10 p.m.

WEEKLY NOON PRAYER-MEETING, St. George's Hall, Langham-place, W.—Every Wednesday, from 12 to 1.

GREENWICH RAILWAY STATION, LARGE HALL.—Prayer-meeting every Thursday at noon for the present. Evangelical Address every Tuesday evening at 7.30.

WOOLWICH, 14, Thomas-street.—Union Prayer-meetings, Mondays, 12 to 1; Saturdays, 3.30 to 4.30.

DAILY PRAYER-MEETINGS.

CENTRAL CITY NOON PRAYER-MEETING, Moorgate-street Hall, corner of London Wall, 12—1. Ladies' meeting, 1 to 1.30.

Y.M.C.A., STAFFORD ROOMS, Titchborne-st., Edgware-rd., 12—1. No. 59, LOMBARD-ST., Mon., Tues, Thurs, Sat., at 1; Wed. and Fri., at 12.30.

No. 19A, GREAT PORTLAND-STREET.—Daily Prayer-meeting at 3 p.m.

MILDMAI CONFERENCE HALL, Mildmay-park, at 12.

EAST-END CONFERENCE HALL, Carlton-sq., Globe-road, at 12.30.

SUSSEX HALL, Leadenhall-street, at 1.

SUNDAY-SCHOOL UNION, 56, Old Bailey, at 1.

PEOPLE'S HALL, 272, Whitechapel-road, at 1, except Saturday.

GREEN LANES WESLEYAN CHAPEL, N., 6.45 a.m.

ONSLOW HALL, Neville-street, Fulham-road, Sat. even., at 7.30.

UNION HALL MISSION, Carlisle-street, Edgware-road, 1—2.

NOTICES.

Communications received with thanks:—J.C.; F.R.S.; R.H.; T.S.; J.L.L.; A.F.; C.H.; F.A.; G.K.; D.B.; G.W.H.; D.M.; W.B.S.M.; R.C.; H.J.G.; C.L.; F.G.; D.W.; J.S.; G.E.; J.P.; A Lady; J.S.K.; W.J.; H.E.F.; J.M.; A.F.; W.H.B.; I.L.L.; J.E.; E.H.; E.C.; E.B.; H.W.E.; E.A.H.; J.H.T.; Subscriber; T.E.W.; J.A.; A.J.M.; F.M.H.; W.T.; H.D.; R.D.; A.V.; F.C.; L.A.R.; F.S.; J.A.; J.M.V.; M.G.; W.F.; S.G.W.; G.H.; P.J.; J.W.; W.C.; J.E.G.; J.S.; S.N.; S.L.; W.T.; G.D.D.; J.M.

M. A. B.—Your stamps were not received. Donations should be sent by Post-office order, as postage-stamps are very unsafe.

L. V. W.—At Messrs. Chappell's, New Bond-street; and at Cramer's, Regent-street.

MR. RICHARD WEAVER has removed from Manchester to Moss-lane, Alderley-edge, near Manchester, on account of his health, which is in a very precarious condition.

MR. GEORGE HEATH, evangelist, who left London on June 1 for a preaching tour with Gospel tent through Shropshire and Wales, will (D.V.) return early in October for work in Fulham parish. Tracts may be sent to his residence—27, Barclay-road, Waltham-green, S.W.

CENTRAL NOON PRAYER-MEETING,

MOORGATE-STREET HALL, E.C.

The following are the subjects and speakers for the current week:—

Table with 3 columns: SEPTEMBER, SUBJECT, SPEAKER. Includes entries for Sept 23, 24, 25, 27, 28, 29.

The Christian TRACT FUND.

To Donations received to Sept. 18 .. £0 5 0 | By Grants to Distributors .. £0 5 0

APPLICANTS FOR TRACTS.

- List of applicants for tracts including T. Boulton, A. Stephens, F. Harris, Rev. F. Anderson, J. Armishaw, W. Nimbrow, H. W. Knight, H. Wrigglesworth, Sarah H Offord.

Donations received by Messrs. Morgan and Scott to Saturday Morning, Sept. 18th, 1875.

Large table listing various donations with columns for donor name and amount in £ s. d.

The Christian.

THE KINGDOM OF GOD IN "ESTHER."—II.

NOTES OF A BIBLE LECTURE BY R. C. MORGAN.

"If any have not yet discovered *all* the things which *they* think are wanting, in Esther, to stamp this book with the impress of Divinity, that is a proof rather of their ignorance, than of the deficiency, much less of the apocryphasy, of the book itself. . . . The author, for one, not only *does see*, but has long seen, that in this very book, calumniated by some and little read by others, the Gospel of Christ is, if not in *words*, yet by *events* and *facts*, not only foreshadowed and foreshown, but made to stand out in bold relief; and the way of salvation is emblazoned, as it were, on these handposts in the road to Heaven, in characters so vivid, that 'he that runs may read.' And the Lord Jesus Christ,—his Person and work, his glory and grace—so far from not being even alluded to—is, in a *figure*, made its Sum and Substance, its End and Aim, its Alpha and Omega, its All in All. . . . In fact, the whole scheme of redemption—the whole economy of mercy, from the earliest revelation of God's will to his fallen creature, man, down to the final destruction, not only of the wicked but of the wicked *One*; and going on to that great consummation—of all others the 'most devoutly to be wished'—the everlasting happiness of all the people of God in the beatific vision of Christ and his Spirit, and in the bosom of God, are all, *figuratively* indeed, but yet most strikingly, displayed; extorting from the heretofore unobserving (if candid) reader, the confession, 'Surely the Lord is in this [book], and I knew it not.'—"Mordecai and Esther; or, The Saviour and His Church." By Rev. J. W. Niblock.—[We are sorry to find that this little book is now out of print.]

THE most obvious character in the book is Mordecai. Perhaps no name in Scripture suggests so many of the numerous relationships which our Lord Jesus bears to us. Mordecai foreshadows Christ as the Kinsman-Redeemer; as the Man of sorrows and acquainted with grief; as the Faithful Witness; the First-begotten from the dead, and the Prince of the kings of the earth; as the Man whom the King delighteth to honour; as the One who must increase, while the greatest prophet must decrease,—for this man Mordecai waxed greater and greater. He is the One for whose sake his people were hated, and who bore all the brunt of the oppressor's malice and delivered them; the One in whose name his redeemed ones ask for what they will, and it is done unto them; and, lastly, in that he is "accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed," he is a forerunner of Him, of whom David prophesied—"Men shall be blessed in Him; all nations shall call Him blessed."

Considering the minuteness with which other details of the Lord's life and ministry are foretold in prophecy and foreshadowed in type, we should, perhaps, expect some indication in Old Testament Scripture of the conflict between the Holy One and him who is spoken of in the Psalms as "the enemy and the avenger." And certainly this Book of Esther contains the history of a conflict wondrously similar.

One of the mysteries of the government of God is the place which Satan, the adversary, holds in it. His access to God in the case of Job; his resistance of Joshua the high priest; and the delivery by the apostle of some who had acted wrongly, to Satan, for the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus, may be adduced as instances of this. In the book before us we have a man remarkably elevated, who becomes the adversary, the accuser, the oppressor, the enemy of the people of Mordecai, and the avenger of the law which he alleged that they did not keep. He is of the seed of Agag, the royal family of Amalek—that accursed race who came and fought with Israel as

soon as they had passed through the Red Sea of redemption, and concerning whom "Jehovah hath sworn that Jehovah will have war with Amalek, from generation to generation." "For I will utterly put out the remembrance of Amalek from under heaven."

Haman is exalted to the highest place among the princes of the kingdom. We are taught in Scripture that angels have dominion over various portions of the earth. There is a prince of Græcia and one of Persia, whose names are not recorded. Michael is the prince of Israel (Dan. x. 13, 21), and Satan is the prince, the god, of this world* (John xiv. 30, xvi. 11; 2 Cor. iv. 4).

Mordecai refused to bow down and do Haman reverence. The first thing after the baptism of the Lord Jesus and his entrance upon his ministry was his refusal to do homage to the prince of this world. Satan left Him for a season, only to plot his destruction, and with Him that of all his people. "The prince of this world cometh, and hath nothing in Me." "If the world hate you, ye know that it hated Me before it hated you" (John xvi.).

Haman's charge against the people is that they do not keep the king's laws, and therefore it is not equal (or meet) (chap. iii. 8 *mar.*) for the king to suffer them. This is exactly Satan in the capacity of the accuser, and of the avenger of the broken law. When he accused men before God, prior to the atonement having been made by the blood of Christ, the accusation could not be met, and from the throne went forth the sentence, "The soul that sinneth, it shall die." The condemnation of the second death lies already upon every soul of man that doeth evil.

Haman, having planned the death of all the race of Mordecai, takes counsel and prepares a gallows whereon Mordecai shall be hanged. But it is discovered that this faithful servant is the man in whose honour the king delighteth. So it is said of Jesus in the Old Testament, "Behold my Servant whom I uphold; mine Elect in whom my soul delighteth," and in the New, "This is my beloved Son, in whom I am well pleased." Haman, ambitious of still greater power, on being asked, "What shall be done to the man in whose honour the king delighteth?" covets for himself the royal robes and crown, and to be heralded through the city on the king's own horse. Is there no counterpart to this in those words of the prophet, "How art thou fallen from heaven, O Lucifer, son of the morning. . . for thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High." But this glory is for God's Faithful Servant, just as the honour proposed by Haman for himself is awarded to Mordecai.

While the "decree" lies against the people of Mordecai, Esther is exhorted to go in and make supplication to the king. But she shrinks from this, upon the plea that this is not *according to law*. But, as we have shown before, Esther was called in *grace*, and (although no law is abrogated) she must walk according to the grace in which she stands. "Let us come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time

* Whether this "estate" (Jude 6) dates from before the creation of Adam, and whether the pre-Adamite chaos was the disastrous result of his government, or whether he only gained the principedom of the world by fraud from Adam, Scripture does not tell us, and we do not speculate.

of need." There is the Galatian folly, to which we are all too much addicted, in Esther thus thinking of herself as under law, instead of standing fast in the liberty where-with she had been made free.

But Esther mortified herself by a three days' fast; for there are deliverances which come by nothing but by prayer and fasting; and when she went in, the golden sceptre was immediately held out to her, and she *drew near* and touched it. Does not the question come with great emphasis to every one of us—"How knowest thou whether thou art come to the kingdom for such a time as this?" Therefore, having boldness to enter into the Holiest by the blood of Jesus, . . . let us *drew near* with a true heart in full assurance of faith.

The king promises Esther her request to the half of the kingdom; and when the day of the second banquet arrives, and she tells her petition (which she might as well have told at first), the doom of Haman is fixed; and as soon as the tree is mentioned the edict is uttered, "Hang him thereon." Thus Haman perished on the tree he had prepared for Mordecai. Could any type more vividly foreshow that wondrous counsel of God—that through death the Mediator might destroy him that had the power of death, and deliver them who through *fear of death* were all their lifetime subject to bondage? This was the wisdom of God in a mystery—the hidden wisdom, which none of the princes of this world knew, for had they known it they would not have crucified the Lord of Glory.

Dr. Adam Clarke—who, however, sees no typical significance in this book, has the following note, which is full of interest:—"In former times the Jews were accustomed to burn Haman in effigy, and with him a *wooden cross*, which they pretended to be in memory of that which he had erected for the suspension of Mordecai; but which was, in fact, to deride the Christian religion." The Jews, at all events, were not so blind as not to discern the substance through the shadow, though their hatred of Christ made them see his death, but not the destruction, through his death, of him that had the power of death—that is, the devil.

WIGTON, CUMBERLAND.—Will your readers give praise to the Lord for what He has done here this past week or so, and ask for more blessings on Wigton and surrounding villages? Souls have been made happy in Jesus here lately during some special services, conducted by Mr. Finch, of 4, South-street, Northampton, whom the Lord is using to the saving of precious souls, as many as 140 staying to the after-meetings. Much interest has been manifest amongst the very class we wish to reach. We are visiting the villages with much blessing, and mean to carry the glad tidings to many of them. It is very encouraging to see the young converts testifying for their Master in giving out tracts and inviting others to the meetings.

J. M.

CHRISTIAN COMMUNITY.—At Thrawl-street, Spitalfields, a mission hall has been open for several years, where every agency is employed likely to benefit the poor outcasts who swarm in the low lodging-houses so numerous in the locality. The children are gathered into the hall every Sabbath-day, and compose as true a ragged school as it is possible to get together. There is also a special evening service for them prior to the regular service in the hall. An evening school is also conducted three nights weekly for such as are employed during the day and those "Arabs" who escape the School Board on account of their rags and dirty condition. These are taught to read, write, &c., and great good has been done amongst them. The hall is open every night in the week, including Sunday, for religious services. The lodging-houses are also visited, and open-air services held all about the neighbourhood. The people are also visited in their houses, and much good has been done amongst them. Although the work is done unostentatiously, and the religious world hears little of it, yet its record is on high, and that is enough for the humble workers. The expense of rent and other things is considerable, whilst the poverty abounding is most appalling. Will the stewards of the Lord's bounty help the work by contributing, and thus save the workers responsible from a good deal of anxiety?

71, Mortimer-road, N.

J. ATKINSON, Secretary.

[1892]

THE EXPECTED REVIVAL IN AMERICA.

THE EVANGELISTS AT WORK.

As we anticipated, our brethren Messrs. Moody and Sankey, whose labours have been so abundant in this land during the past two years, have not been content to remain long idle, despite their need of rest. The American papers bring us advices of the commencement of the evangelistic services from which the Christians, and even the non-professing Christians, of the great Republic, expect such blessed results.

Messrs. Moody and Sankey have opened their campaign at Northfield, Mr. Moody's native place. The *New York Herald* (like other leading papers, we presume) has sent a special reporter to chronicle the proceedings of the evangelists, and he sends long and entertaining accounts of the opening meetings. The reports seem to be written in a half-serious, half-sarcastic style which will at all events insure their being read. Seeing that full notes of Mr. Moody's address are given, the Gospel tidings as delivered by him will reach an almost countless congregation.

According to the *Herald*, the preliminary service was held by Mr. Moody alone in the little church of the village of Northfield on Sunday, the 5th inst.

"Nearly the whole community turned out, and many came from long distances in carriages and business vehicles to participate in the services. The crowd was so large, in fact, that it was necessary to abandon the church, and Mr. Moody was obliged to preach in the open air. He wore a stylish straw hat during the greater part of his exhortations, and his striking and general world-like appearance was not such as to indicate him to be the great champion of religion that he really is. He read a few passages from Holy Writ, and then announced as his text from Acts. xi. 14—'Who shall tell thee words whereby thou and all thy house shall be saved.'

"He commenced at once to encourage his hearers to realize their danger in living an indifferent life, and cited the example of Cornelius as a fitting one for them to consider. He talked in very plain language, and intimated that there were many people in Northfield and the surrounding towns who were very wicked and profane, and that, unlike God, they failed to keep their word, or to always pay 100 cents on the dollar. As the expounder of the great religious truth proceeded in his remarks he became strikingly eloquent, and his gestures and movements indicated that he had a genuine and enthusiastic interest in his choice work of rescuing mankind from sin and perdition. His hearers were involuntarily charmed and interested from the beginning, and on several occasions there were exclamations which indicated that his words were proving quite effectual. His anecdotes and illustrations were very pointed and at times amusing, and he all the time kept the idea prominent that he was talking to people who needed enlightening on the matter of salvation.

"Toward the close of his remarks Mr. Moody became very affecting and eloquent, and during the final prayer which he offered there was a reverent silence and attention which it is impossible to describe."

Mr. Sankey reached Northfield on Tuesday, the 7th inst., and on the following forenoon Mr. Moody and he were joined by Messrs. Whittle and Bliss, whose evangelistic labours in America have been owned of the Lord to the conversion of great numbers. After a description of "the evangelical quartet," which he sums up by saying that "it is doubtful if in the whole country four finer-looking men could be collected," the *Herald* representative proceeds to report the "first meeting of the series," which took place in the church already mentioned, on Friday evening, the 10th inst. The little building was crowded, many of the people coming fifteen and twenty miles from the adjacent country. "The four evangelists occupied seats on the platform in front of the pulpit, Mr. Sankey perching himself behind a little melodeon, which supplied the place of a pretentious organ."

Mr. Moody's opening prayer is given in full, and the perusal of it carries us back to the past months during which we so often heard him pray with such childlike simplicity and directness—as one that talketh with his friend. "May there be a revival of religion sweeping through this valley until hundreds and thousands shall have been brought to Christ Jesus."

During the meeting, Mr. Sankey sang four of the hymns in his well-known collection, and these are all printed *in extenso* in the pages of the *Herald*. With respect to "Jesus of Nazareth passeth by," the writer

says, "The clear and sweet tone, the charming melody, and the impressive words, held his hearers almost spell-bound."

Professor Bliss sang one of his own songs with fine effect. The first address was by Major Whittle, who, says the reporter, "urged prayer and faith as the chief means of salvation."

Then Mr. Moody spoke from John vii. 7, 8. It seems to have been in substance the address on "prayer" he used to give at the noon meetings, in which he described the asking, the seeking, the knocking Christians. "The best class of Christians is the knocking kind. We want more of those who, if the answer doesn't come at once, continue knocking until the blessing comes." We quote the concluding part of his earnest and stirring address:—

"If we ask God and don't expect an answer, don't let us turn round and say, 'God does not answer prayer.' We must expect and accept such a failure in the Church, if we don't believe. Now, there is a young man in Scotland that I would like to hold up here as a model man. He is a young man of high position, great wealth, liberal culture, and an only son. He and his young wife attended our meetings, and sat through, watching the people, and when anyone was brought under conviction they said they could tell it by their faces. They would go right to them and talk and plead with them, and in this way fifty or 100 people were converted through their influence. If we had fifty such people in the churches throughout this valley we would see a wonderful work for Christ.

"You have got as good preachers as you ever had in America. It is not sermons that you want, it is the power of God. Why should we not believe that a great work shall commence here to-night and sweep through the whole land?—and when we ask great things we must expect great things, and then we will not be disappointed. I learn a great deal from little children. A little orphan child who was taken into a strange family, when being put to bed the first night, after she was undressed, knelt down to say her evening prayer, and repeated the words which her mother had taught her. Then she added a prayer of her own:—'O God, make these people just as good to me as my dear father and mother were. Please do it, Jesus;' and then, after pausing a moment, she exclaimed, 'Of course you will!' That's the way—Of course you will! If we ask God to give us bread to-night, will He give us a stone? Let us have faith, and He will grant our request. Let that sink down deep into your hearts to-night.

"Have you any faith, my brother, to believe that God is willing to revive his work? (A voice, 'Yes.') Thank God for that; let us have faith to-night; let us have strong faith. Let us ask, let us seek, let us knock, until his blessing comes down upon us like the rain from heaven. I would rather pray like Daniel than preach like Gabriel. The great trouble is, we have got our eye on this man and that man instead of God. Let us lift up our eyes to the Master. Who has ever heard of God disappointing man? I have trusted in man and have been disappointed, but I never have waited on God and been disappointed. Let us learn the lesson from that woman that lost her child, and when she saw Elisha he sent his servant to meet her and see what was wanted. She swept by the servant and threw herself at his feet and told her story. He bade the servant take his staff and go and lay it on the dead child, but she would not be satisfied with any but the master himself. That is what we want—the Master Himself. Believe and ye shall be saved."

The writer proceeds to say that "the evidences of an early and general religious awakening throughout the land are very numerous, if one can judge from the multitude of applications which these evangelists are daily receiving from all quarters. Every mail brings a score of letters, and committees and individuals are constantly arriving, with the view of securing the early presence in their midst of Mr. Moody and his co-workers."

In a leading article of the same issue, the *Herald* says:—

"Messrs. Moody and Sankey have begun their great revival work in this country. We cannot doubt that the success which attended their efforts in England also awaits them here, and we are equally certain that Christian people of every denomination will wish them 'God-speed' in their undertaking. Strictly speaking, there is nothing sectarian in their endeavours, and if we considered only the moral advantages to be derived from their teachings we would be compelled to encourage them in their work.

"There never was a time when a higher sense of the value of moral and Christian obligations was so necessary as it is now. Our politics are sordid and corrupt, and even business principles are wanting in business men. The teachings of religion and the chidings of conscience seem to have lost their hold upon the hearts of the people. This downward tendency of public and private morality is not only to be deprecated, but, if possible, to be remedied. Only a great awakening can show the people the dangers of their situation or make them earnestly strive against the evils which

surround and threaten to destroy them. A religious revival, come in whatever form it may, will prove a blessing.

"In a few weeks we may expect one or other of the great cities to become the chief field of their operations, and it is to be anticipated that their evangelizing influence will spread all over the country. In any event their labours will be watched with great interest by all classes, and become as much the theme of public and private comment here as they were in England."

"HOW TO SPEND AN EVENING."

Your paragraph with this heading suggested to me that it might be interesting to some of your readers if I were to tell of the way in which we spent many pleasant and profitable evenings during the last two winters. A number of the members of our church and congregation met by invitation at the house of one of our friends and had a social tea, after which we took our Bibles, and two or three hours passed with astonishing rapidity. A minister, to whom this work was a labour of love, and who was singularly fitted for it, presided, and always commenced by asking that the same Holy Spirit who inspired the Sacred Word would open to us its meaning. We never argued. Our first invitation stated our purpose to be "the devotional study of God's Word," and the purpose was well carried out. Exposition carefully prepared, illustrations from Church history, &c., application (practical and spiritual), and conversation free and open to all—these, with frequent singing of hymns bearing on our subject, were some of the chief features of our pleasant gatherings. We went through the First Epistle of St. John, and I can indeed say that the treasures of blessing opened to us in its chapters have often filled us with wonder and gratitude to our Father in heaven. Have your readers noticed the threefold purpose for which this epistle was written? "These things write we unto you, that your joy may be full" (chap. i. 4), "These things write I unto you that ye sin not" (chap. ii. 1), and "That ye may know that ye have eternal life" (chap. v. 13). Surely nobler purposes never moved a pen, and we, studying what was thus written with an earnest desire that all these purposes might be fulfilled in our experiences, have not been altogether disappointed. We have been brought nearer to each other, and this for members of Christ's Church is an incalculable blessing; and we have been brought nearer to Jesus, and in some humble measure we share in the confidence of the beloved apostle when he said, "We know Him that is true, and we are in Him that is true, even in his Son Jesus Christ." In conclusion, let me say that all ages were alike interested, many Christian homes gladly opened, and a kindly, social feeling greatly promoted. B.

Grimsby, Sept. 24, 1875.

THE *Friend* for September contains a lengthy and appreciative sketch of the labours of Messrs. Moody and Sankey in London, written by Mr. John Taylor. It is a significant testimony to the worth of these labours, coming, as it does, from a member of that excellent, but conservative, body of Christians, the Society of Friends. Mr. Taylor says, in closing:—"It does not follow that the mode of conducting these meetings is to serve as a model for all religious meetings; but it must be admitted that the success attending them claims the serious attention of all Churches, especially as regards the working for and expecting results. I am not going to enter into any controversy as to the 'manner of Friends' in the ordering of religious meetings, or to propose a change; but it is well that, in the various points which are contrary to our traditions—in the arrangements made both for preaching and for vocal prayer, in the use of the Scriptures and the use of song—we should note that God has signally owned and blessed the means adopted by the conversion of many souls, and a widespread religious awakening."

PROGRESS OF POPERY.—Step by step Rome has pushed on her aggressions; she has got a million from the national exchequer one year, and a million another; she has made our national organization a channel for her own action; she has planted a little Rome in the bosom of our Parliament; she has set up a second Peter's chair at Westminster; she has her *Legate-a-latere* in Ireland, who decides causes in the Pope's name; she is blotting out the laws of our making, and writing in our statute-books the edicts of the canon law; she plants chaplains in our army and in our navy, in our galleys and our poor-houses. She sets down a convent here; a monastery there—prisons—of which the priest carries the key and administers the government, overrides the authority of British law and the protection of British justice. Steadily persisting, she is changing our laws, religion, and morals. Papists commit a third of our crime, but they form only a twelfth part of our population. What will our morals and taxes be when Papists shall form a third of our population?—Dr. Hylie, quoted in last Monthly Paper of the Protestant Alliance.

THE FREEDMEN AND THEIR WANTS.

WHILE making the tour preparatory to the work in the South, the following facts will be interesting to the friends of the Jubilee Singers, who go out under the guidance of the American Missionary Association. This Association has had to withdraw fifty of its agents for want of more pecuniary help to carry the Gospel and the spelling-book to the negro, the Indian (and American), and the Chinese. They say to fellow-Christians—

"We now submit the question: Must we begin to dismantle our fortifications, and withdraw our forces in the thickest of the fight, just when we are doing such effective service, and when the struggle most needs the filling up of our ranks and the extension of our works? This was not done in the war of arms in the South; shall it be done only in the warfare of light and love? The answer must come from those who control the base of supplies, and not from the officers of this Association. But we believe the Captain of Salvation is sending the word along the whole line, 'Go forward!' We are ready. Shall we be sustained?"

Concerning the work for the freedmen alone, the Association says truly:—

"It would be altogether a narrow view to lay before the friends of the coloured race that the interests of the country demand their enlightenment and elevation. The great point is to save their souls for their own sake and for Christ's sake. And in order to do this they must have more light and knowledge than they are getting by their own endeavours and through their ministers. The American Missionary Association comes before them with a title to entire trust. It is made up of friends to their highest welfare. It has no ends to secure which are not equally valuable to them. It is sustained and conducted by self-sacrificing exertions of religious men. If it can plant the Gospel among them—a gospel built on intelligent faith in the Lord Jesus,—it will be of little importance afterwards what sect of Christians they connect themselves with. On this point of intelligent Christianity everything turns—their temporal advantages, their deliverance from old sins that cleaved to them in their ignorance, their capacity to rise, their exercise of political rights, their friendly relations with the white race. To them, more than to almost any class of men, the Gospel brings the promise of the life that now is, and of that which is to come.

"But the conviction is a growing one, that the evangelization of Africa is to be chiefly hoped for through the agency of her own people. Indeed, it would almost seem as if through these long and weary years God had, in a manner, been holding back the work, in order that, through the emancipation and Christianization of the coloured people of the South, the children of Ethiopia might themselves become the apostles of her redemption. They best appreciate the prejudices, superstitions, and spiritual needs of their countrymen. They alone can brave with safety the perils which have lined the coast with the graves of devoted servants of Christ. Let us hope, therefore, that through this great work now being wrought in our own land God is solving this hard problem of the ages, and that the day draws on apace when the Gospel of Him who hath made of one blood all the nations of the earth, shall make this mighty empire of heathenism bud and blossom as the rose."

Let the readers of THE CHRISTIAN read the following item, clipped from the *Montgomery (Ala.) Advertiser*, a leading democratic journal in that city:—

"The Catholic Church is making a determined effort, so it is stated, to extend the educational work in the South. The head-quarters of this effort are in Baltimore, where the priests, nuns, and sisters from abroad report, and are detailed to various parts of the South. New schools for coloured children are to be immediately opened as follows: Ten in Georgia, fifteen in Alabama, fifteen in Mississippi, and twenty-five in Louisiana. These schools will offer board and tuition free to coloured young men and women, so the statement before us says."

Canada, Sept., 1875.

J. SABINE KNIGHT.

SAILOR'S MISSION, HAMBURG.—A correspondent puts in a strong plea for this institution, which, he says, has been formed not only for the mutual improvement of the British seamen visiting Hamburg, and as a place of safety against the many temptations with which they are brought into contact when visiting continental cities, but also for their instruction in those things which make for their eternal peace. The present premises are inadequate for the carrying on of so important a work, and efforts are being made for the erection of a suitable building. Friends may communicate with Mr. Fieldwick, Secretary of the British and Foreign Sailors' Society, Mercer-street, Shadwell, E.

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THE GOSPEL IN BELGIUM.

MY DEAR BROTHER,—Dr. Davis, of the Religious Tract Society, urged with good reason the other day at Charleroi, at the Synod of the Belgian Missionary Church, "that the time had come when Evangelical Christians should widely disseminate their tracts, and let their fellow-countrymen understand at this juncture what were their principles; and recommended every Christian to give away at least two every day." We have been into the four quarters of Brussels, and salted it well with tracts; and never in my life was I in a place where they were so well received. One breathes here the air of religious liberty; one never gets a refusal from men of any class; they all appear so thankful for the promise of something better than Popery. If we give to working-men, gentlemen will put in their claim; both old and young are anxious to get a tract. Old men on farms are the most grateful recipients; it is such a joy to see how they apply themselves to reading in the park.

We have had the Congress of Schoolmasters here—nearly 2000. They have been *fêted* by the town, and we thought it would be a good thing at the present moment to let them see our admirable tracts of the "*Publications Populaires*"; so on issuing from one of their meetings at the Philharmonic we encountered some 1000 of them, and distributed amongst them. We heard that those who were not present were much disappointed in not getting them; but their comrades would not give any up for love or money. One hunted through the town and found the tract dépôt, 7, Rue Duquesnoy, where he could buy them. On receiving the tract entitled "*Le Salut ne s'achète pas*," one exclaimed, "Is it possible that there is a religion like that in the world? that is a new thing!" One remarked to a friend of ours, "The Anglais little knew what a commotion it has made among us." All these men are nominally Roman Catholics, and teach the Roman Catechism. One made many inquiries about their contents, and begged for others. I speak of this, as one cannot overrate the importance of tract distribution under similar circumstances. I beg that your readers will pray for a blessing on tract circulation in Roman Catholic countries, and it can be done by those who do not speak the language.

The soldiers here have been remembered, also the market women and the women and girls coming out of their factories, as well as working-men. In like manner, coal and barge men, masons and carpenters, all put in their plea for a tract. It is a little fatiguing, as it is necessary to put in a word or give an explanation. Poor women come out of their doors or send their children, and we are in danger of being mobbed. We have had such interesting cases providentially put in our way, and have been able to give a word in season to many a weary one. In shops amongst the humbler classes they will listen for ten or fifteen minutes, sometimes with tears in their eyes, to this "old," yet to them "new," Gospel—most have never seen a Bible. Truly the fields are white to harvest in Belgium. Our chief object in coming was to see if we could get up some soldiers' meetings, but this is a work of time, and we have handed over the project to Christian brethren on the spot, trusting that God will enable them to bring it to pass.

We wished to go to Charleroi, but it is such a centre of Christian activity that we thought it better to leave it and go to Mons, where nothing is being done, and there is no public testimony for the Gospel. We scoured the streets, looked up the soldiers, entered four or five cafés, and never were our tracts better received by anybody, high and low, rich and poor. It is hoped that regular preaching may be commenced this autumn. Mr. J. G. Alexander and Mr. H. Kruger hired a music saloon recently, and held a service in Mons which was fairly attended. It was a sign that the people are prepared for hearing the Gospel.

Yours ever sincerely,

JANE B. PEARSE.

MY DEAR BROTHER,—I will add a few lines to my wife's letter. In 1862 a breath of the Spirit of God came upon Brussels, and some dozen Catholic families came under the power of the truth. Without concert or organization, they began to spread the Gospel around them by means of tract distribution and personal intercourse, till, unhappily, discord arose about the settling of pastors, and life and activity vanished amidst strife and discord. A great blessing was experienced by the pastors during the Consecration meetings in May, and subsequently at those in Brighton. I earnestly trust that it may be the means of a renewal of spiritual energy and zeal for Christ. There is much that is hopeful in Belgium, and though public preaching in the streets in Brussels is not pro-

tacted by the police, and a few stones are sometimes thrown at the speaker, yet we have been accustomed to that in free England, and it is now an institution with us.

The truth of God progresses here (Paris), in spite of clerical opposition; but then the latter is of the most formidable kind, for they have under their power nobles and peasants, most of the establishments of education of first and second class, and the right of inspection of the communal schools, and nearly every young lady is brought up in a convent. During the last twenty years there has been an increase of conventual establishments to the number of 535. The clergy rule the elections in all rural districts, and for this purpose visit from house to house. By the confessional they exercise an enormous influence in families, and they even employ the confessional to compel judges to decide questions in their favour.

Are Protestant English people aware that the Encyclical and Syllabus, since the proclamation of the Pope's infallibility, have acquired intense significance? *It is a drawn sword against all liberty, civil or religious.* Toleration is impossible to Rome; it is not necessary that people should sanction it; it is quite enough that they charitably look on and submit to have the chain fastened upon their hands. If we tolerate its claims, we shall soon find ourselves to be slaves. These soldiers of the Pope mean to do something this jubilee year; but the safety of the Christian is to keep in his stronghold, which is Christ.

Paris, Sept. 14.

Yours in Christ,

GEO. PEARSE.

A "BRITISH WORKMAN" FOR DOVER.

A CORRESPONDENT writes:—How greatly have we cause to thank God for the evangelistic work that is going on throughout the country. From every town—nay, from every village—we hear reports of souls being brought to a definite acceptance of salvation through Christ, and yet the experience of all who take a leading part in such services is, that those for whose benefit principally these special means of grace are set on foot are only brought into the meetings in small numbers. Thank God that some are brought in; but the great mass of those who never attend any place of public worship, and whose leisure hours are principally spent in the public-houses, are still not reached. These must, as it were, be educated up to a state of mind in which they will allow themselves to be brought within the sound of the Gospel.

Attractive working men's *cafés*, made as bright and cheerful as a public-house, will do something in this way, and we join with the well-known evangelists Mr. Varley, Mr. Haalam, and Mr. Moorhouse in recommending such a *café* and club, which it is intended to open in the important town of Dover. Local help has been forthcoming to some extent, but a further sum of £150 is urgently needed; and, when we consider that soldiers and sailors from different parts of England will largely participate in the benefits of such an establishment, we have no hesitation in recommending this effort to Christian friends everywhere.

BEAULIEU RAILS.—The harvest tea-meeting was held here on Sept. 15. Rev. J. B. Burt presided. This was the conclusion of a series of special Gospel-meetings held here by Rev. J. Hunt Cooke, of Richmond, at which several persons profess to have found Christ.

NOON PRAYER-MEETING.—Some cheering particulars were given at Moorgate-street Hall last week of the progress of the work of evangelization in Norway, and the steady increase of the distribution of the Scriptures. A letter was also read from Kikorai, Otago, N.Z., dated July 3, 1875, which gives the following facts:—"This being chiefly a Scotch colony, the tidings of a work of grace in Scotland a year ago aroused Christian people here, and a permanent feature of a revived state of religion is the work that goes on in the Queen's Theatre every Sunday night. It holds about 1200. Ministers and laymen take part; Sankey's hymns are sung; and an inquiry-meeting is conducted at the close in the Temperance Hall. In our little congregation here the Lord has been working. The results are: Seven joined our last quarterly communion for the first time; Bible-class increased; young people's prayer-meeting started on Sabbath morning, and also on Wednesday evening; Thursday prayer-meeting improved; Friday evening evangelistic meeting for young people; and special evangelistic service on Sunday evening. We have just had an encouraging case this week. A young lady attending the High School in Dunedin found her way to a meeting in the suburbs where I was speaking on Sunday night; she was awakened, and wished to speak; remained to an inquiry-meeting in my own church, to which she accompanied me. Her parents are much opposed. She came yesterday with a young friend of ours recently brought in, and was very thankful for guidance, instruction, and prayer.—ALEX. BLAKE."

SPECIAL SERVICES IN GUERNSEY.

THE services which have been conducted for the last month by Mr. James Goodchild, of the Open-Air Mission, London, were brought to a close on Monday evening by an overflowing meeting in the St. Peter Pont Parochial School-room. The blessing which has been vouchsafed to the efforts made, it is impossible to estimate. Great preparations had previously been made by holding services twice a week at the Albert status for several weeks previously, and by special prayer at the weekly prayer-meeting held in Eldad School-room, in addition to much private prayer for a great outpouring of the Holy Spirit. These prayers have been answered far beyond our expectations. From the first, souls have been won to Christ at every meeting, and the names of those who profess to have found peace amount to about 200. It must not, however, be supposed that this represents the whole number, for many have been heard of whose names are not recorded. Many are there also who are yet to be numbered among the anxious.

Important as this part of the work undoubtedly is, it is by no means all that has been accomplished. The work, so far as ability went, has been of the most searching character. Many who could scarcely give an answer if asked the reason of the hope within them, have found that they have long trusted in Jesus, but their faith was so weak that they were afraid to speak with confidence; while others who have long been "going about to establish their own righteousness, but had not submitted themselves unto the righteousness of God," have been led to see their error. Many of both these classes have now, we trust, taken their right position as true believers in the one Saviour.

Much prayer was offered for the conversion of the many unconverted teachers in our Sabbath-schools; several have come forward and acknowledged their culpability in taking a position they were wholly unfit for, and are now enabled to rejoice that they are no longer blind leaders of the blind, but can tell from their own personal experience the old, old story of Jesus and his love.

The young men's meetings, which commenced with about forty, rapidly rose to about 200, and these have been signally blessed, the testimony of many being of the most interesting character. The average attendance at the open-air services has been estimated at about 500, while it is supposed there could not have been less than 2000 at each of the evening meetings the last two Sabbaths. The large school-room was densely packed on Monday, when, it is thought, about 1800 were present, many hundreds being unable to obtain admission, and many standing the whole time. The service was of the most impressive character, under the direction of that truly excellent Christian, General Huyths, who has defrayed the entire expenses. Many remained to be dealt with at the after-meeting.

Praise resounds on every side for God's signal blessing, and while all speak in the highest terms of the messenger sent, all acknowledge that it is the Lord's work, and to Him all praise is due. We ought not to omit that Mr. Sankey's hymns have been sung, led by a very efficient choir.

Guernsey.

J. C. THORP.

MISSIONS IN JAPAN.—In a review of the general progress of missions in Japan, the *American Missionary Herald* says:—"The year past has been one of great prosperity to all the Protestant missions in Japan. Three churches, and possibly more, have been organized, and the church membership must have reached nearly 400. There are not less than ten places in Yokohama, twenty-five in Yeddo, and others elsewhere, making in all fifty places in Japan where regular services are held as often as once a week, with audiences varying from twenty to two hundred. The people are rapidly losing all fear of Government interference in religious matters, while their interest in the truths of Christianity seems to be increasing."

THE DUKE OF SUTHERLAND AND HIS TENANTS.—This place (Lairg, N.B.) is now well known in connexion with the works carried on by his Grace the Duke of Sutherland in reclaiming waste land, at which upwards of 500 men are employed. It is gratifying to find that the noble Duke, who is foremost in every good work, takes also a deep interest in the spiritual welfare of the working classes. He has provided a handsome and commodious church for the workmen, and has now given a dwelling-house for the missionary. This house has been comfortably furnished by the Rev. James Grant Mackintosh, Edinburgh, who was the originator of the mission, and who has been unremitting in his efforts in this good cause. Mr. Mackintosh has also provided a large library of valuable books for the benefit of the workmen. It is proper to mention that the men feel deeply indebted to his Grace for establishing the mission, and to Mr. Mackintosh for carrying it on.—*Daily Review*.

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DUNDEE CONFERENCE.

FIRST DAY.

The annual Conference began on Tuesday, Sept. 21, at 11 a.m. Dr. Wilson (Dundee) opened the meeting by giving out Psalm lvi. 8.

After singing and prayer he briefly introduced the subjects of the three days' conference, "The Conflict," "The Armour," "The Victory," and said—"I do not mean to speak of the subject of this day's conference, as that will be better done by others, but you will bear with me while I refer to the *enemies* which we have to fight with, and these are classed in three hosts, 'the world,' 'the flesh,' and 'the devil'; or, in other words to the same effect, 'the lust of the flesh,' 'the lust of the eyes,' and 'the pride of life.' These were the great enemies that assailed our first parent—she saw the fruit of the tree that it was good for food, and she ate of it—that was the lust of the flesh; then she saw it was beautiful to look upon—that was the lust of the eyes; and the devil said if she ate of it she would know good and evil—that was the pride of life. The same three temptations were presented to our Lord Jesus Christ when He was led into the wilderness by the Spirit; when, after fasting forty days, the devil presented the temptation of 'the lust of the flesh'—'Command that this stone be made bread'; but Jesus answered, 'It is written that man shall not live by bread alone, but by every word of God.' Again, Satan presented another temptation, 'the lust of the eyes,' when he carried Him up to an exceeding high mountain, and 'showed Him all the kingdoms of the world'—things very beautiful to look upon; but Jesus again resisted. The third temptation 'on the pinnacle of the Temple' was directed to the 'pride of life'—tempting God, and urging to act independently of his Father."

The meeting was addressed by Rev. George Wilson, of the Tolbooth Church, Edinburgh, who in the course of a very earnest address brought out some striking remarks. He said:—"The 'Conflict' is that of a believer, not that of the transgressor, whose way is hard; it is a consequence, not a cause, of the new birth. Many here will remember, as I do, a day when we knew no devil in the world. The Cross of Christ reveals not only the power of Him who obtained the victory, but also the malignity of the devil. Again, when we enjoy the moments of nearest fellowship, it is then we have the sense of a watchful adversary being near, and the centre force of evil meets us. Satan is too wise not to adapt himself to the varying moods of the mind; he is looking down now on us, and knows well the point of the harness where to make his attack." He then proceeded to refer to the loneliness of Christ in prayer, and said, "We delight in fellowship one with another, but the moment when we lay ourselves before God we are shut out from the world, and alone with God." In closing, he enumerated some of the sins and enemies we have to contend against—lusts of the flesh, attempting to make the best of both worlds, temper, &c., self-approving; and, lastly, the limitation of our nature to comprehend the dealings of God with us. "In a word, if you have no 'conflict,' you may have a delusion; but these conflicts are just as 'high' as I hope to be."

After an interval for prayer, when Mr. McLeod, of St. Mark's, Dundee, presented the request for prayer, Hymn 62 was sung. The Chairman then, in a few words, introduced and welcomed Mr. George Müller, who at once addressed himself to the subject for the day. He closed an excellent and practical address as follows:—

"We have but one brief life here on earth, and the great point is that that brief life be out and out given for God—spent for God. And if this is the one single aim of our hearts; if we have not six objects, nor five, nor four, but one, and that one object the business of life to live for God, to glorify God, to seek to spend and be spent for Him; then, when you and I are brought to the end of our course, we will be able to say, 'I have fought the good fight; I have finished my course; I have kept the faith.'

"Before I sit down I have a word of encouragement to give to the young. I remember distinctly, when as a young minister I began preaching in this country for the first time in January, 1835—though I had been a believer for five years—an aged minister of the church where I preached said,—'Let this young minister go on a few years, and he won't be as happy as he is now; he will be dull, and cold, and lifeless.' Many may have the same thought, and it is for this reason I refer to the circumstance. There is no reason whatever that this should be. But if it should be so, if we get cold and lifeless, don't ascribe it to our holy faith, but to our own carelessness, our worldly-mindedness, our own neglect of God's

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Word. Well nigh forty-five years have elapsed since I believed, and by the grace of God I am at least ten times happier than I was forty-five years ago. The happiness I have in God has driven me from home to preach here and there the truth as it is in Jesus. Though myself the pastor of a church with about 1100 communicants, and though the founder of an institution the expense of which is £44,000 a year, I can now manage to leave home, and I am delighted to go forth and tell how happy I am, if by any means I might lend a helping-hand to my younger brethren. Be encouraged by the elder brother you see before you, yet happy after forty-five years in the service of God. Seek to walk honestly and uprightly before God, and you will realize the fulfilment of the promise—'Whoever hath, to him shall be given, and he shall have more abundantly.' Thus may it be with every one of you is the hearty desire of your friend speaking to you."

In the afternoon a conversational meeting took place, when the chair was occupied by Mr. Wilson, of Edinburgh, who, after prayer, opened the subject "Lessons from the Revival." In the course of his remarks he dwelt much on the work of Messrs. Moody and Sankey in Edinburgh. "I cannot tell you all the lessons that I have learned during that wonderful work. I would rather go back to my own parish and seek to work them out there, but there are a few on the surface I might just touch on, and, first, we may learn to have faith in the Gospel, that it will save souls. Mr. Moody had such faith in the preaching of the simple truth that if he did not see 'fruit' he would say 'There is something wrong,' and go at once and lay himself before God. Secondly, we learn to value our Bibles more, and this can be proved by the booksellers, who tell us more Bibles have been sold these two years than for twenty years before. Thirdly, we may learn to have more faith in prayer."

Various others referred to many things that have already been pointed out in our pages from time to time.

In the evening the hall was packed by a very attentive audience, when the Gospel addresses were given by Mr. Stalker, Free Church Minister, Kirkcaldy, and Mr. Müller, from Bristol. The former took his text from Isaiah i.: "Come now and let us reason together; though your sins be as scarlet, they shall be as snow." Mr. Müller spoke from the first three verses of 1 John iii.

SECOND DAY.

The second day's Conference commenced at the same hour, when Mr. Cowan, of Breeland, presided.

After devotional exercises, the Chairman offered a few remarks as to the "Armour," and referred to the death-bed of Hewitson, who, in reply to a question put as to what portion of the Word of God he felt precious to him, or which supported him most, said after a pause, "I feel no verse of Scripture to be specially dear to me, but I feel Jesus is very precious, for during the last year I have studied his life very closely, and now I feel Him near."

Mr. Stalker, of Kirkcaldy, then spoke, and referred to the various pieces of armour as narrated in Ephes. vi. 13-17, specially referring to the *girdle* of truth as being distinct from aggressive truth, indicated by the sword of the Spirit. While all truth was the sword of the Spirit, yet it was "evangelistic truth" very specially that he was to employ in aggressive warfare.

Dr. Asa Mahan, from America, followed on the same subject. He referred to the sandals, as worn in eastern countries only when going out. So the idea was that we go forth fully shod with the Gospel of peace.

Mr. Müller closed with a few remarks, and said the armour was all provided by God, but we were to use it, noticing specially that, having done all, we were to stand, not to put off the armour, not to fancy we were to rest now, but not to be discouraged, for the victory would be ours.

The afternoon meeting was also presided over by Mr. Cowan, and the subject, "Children's Meetings and Sabbath Schools," was introduced by Mr. McGregor, of Free St. Peter's, Dundee, when several ministers took part in the conversational discussion; but this meeting had rather a local than a general interest.

Dr. Wilson threw out the suggestion that the regular hours for the churches meeting on the Lord's day might be changed to 10 a.m. and 3.30 p.m., so as to allow a longer interval for children's services, and permit ministers and elders to superintend them, and thus allow parents to have their families all gathered around the family hearth by 5.30 p.m. on the Lord's day.

Gospel addresses were given to a crowded audience in the

evening by Mr. Chalmers of Arbroath, and Mr. McNab of Saltcoats.

THIRD DAY.

The third and closing Conference took place on the 23rd inst., when Mr. Ferguson occupied the chair, and shortly spoke on the three topics leading to "Victory."

The first speaker was Mr. Müller, who spoke most cheerfully of the victory at last, when the fight was finished. Then

Rev. A. N. Somerville, Glasgow, dwelt on victory as obtained in the moment of trial. Taking the illustration of the three Hebrew youths, he pointed out wherein the trial consisted. They had to yield up all their prospects in life, and life itself, at the time that life had most attractions, if they would not bow down to this image. Yet they were not required to bow their heads three times a day, nor to worship the idols in their heart; but all required of them might only occupy ten minutes; and all the time they bowed the head they might have said, "Thou art a devil," "Thou art a devil." When did they obtain the victory? Was it when they came out of the furnace without the smell of fire upon them? Was it when a fourth was seen with them like unto the Son of God? No, it was when they were thrown into the furnace by the strong men, bound and helpless; then they obtained the victory, before they had any sign that God would interfere on their behalf. The speaker also illustrated his subject by the history of Demosthenes, and closed a very brilliant peroration with the final song of triumph,—“when death shall be swallowed up in victory, which shall be echoed from one company of the redeemed to the other, and from host to host; when the victory will be proclaimed from every open grave, and from the swelling top of jubilant waves, as the desert yields up her prey, and the sea gives up her dead.”

Dr. Mahan closed with some very practical remarks as to victory in the individual, and said victory was not to be obtained in Babylon, nor in Jerusalem, but in your own selves, in the circumstances in which you are placed; at the same time he gave some homely illustrations from daily life.

The evening meetings were continued on Thursday and Friday, when the speakers were Mr. Somerville, Mr. Müller, Mr. Robertson, of Edinburgh, and Mr. Robert Wilson, also of Edinburgh.

Last Lord's-day evening the meeting in the same hall was to be addressed by Mr. Müller and Mr. Wilson.

MISSIONS IN MADEIRA.

SIR,—Until this spring there have been no Protestant services in the native tongue, since the persecution thirty years since, when so many of the Portuguese gave up their homes, their liberties, and, in some cases, even life itself, for the cause of Christ. This spring, through the instrumentality of a Scotch Presbyterian minister, who was spending the winter here—a missionary from Lisbon, a native of Madeira, but who had to leave twenty years since on account of his religious opinions—came here, and the services were resumed, and in the main were well attended.

There has again been a break in these services, owing to the missionary's presence being required again at Lisbon, but it is trusted that they will be recommenced ere long, and that they may be maintained constantly. It is thought that there is a real interest in the things of God being awakened in the island, though, of course, all is yet in its infancy, and there is much timidity yet to be shaken off by the inhabitants in a strength superior to their own, as there is still much of *body and soul* subjection to the priests here, and the work has in some respects been pronounced to be one of greater difficulty than if it were among savages. So long as it is confined to the town, and not carried into the mountains—where it is, if possible, more needed—the risk of persecution, both for hearers and workers, will be much less; but I trust that you and other Christians will kindly give your prayers, that *all*, even life itself, may be counted as *nothing* in comparison with following the Lord fully and striving to lead others to the true knowledge of Him.

Trusting that you may be induced to make this cause known amongst your readers, and that their hearts may be greatly opened to assist in it,

I remain, yours faithfully,
Quinta dos Saltoes, Funchal, Madeira. L. A. ROBERTS.

FROM JANUARY 1 the Egyptian Government will adopt the metric system, and will compel its universal use after Jan. 1, 1878.

MAJOR COLE AT GLOUCESTER.

LAST Saturday Major Cole came to us. At 8 a.m. on Sunday, the 19th, his first meeting for Christian workers was held in the Theatre. About 300 were present, and it was good to be there. Exhortation to personal effort, illustrated by examples of blessing attending such labour, was his theme, and the hearts of many felt the power and force of the words uttered. At the close, one who had been anxious for some time was spoken to by Major Cole, and was led by the word spoken to her to rest in Christ.

In the afternoon the Theatre was crowded before the time to commence. "Christ the Rock" was the subject of our brother, and sinners were led to trust in the Rock of Ages. A working-man, in his dirty working dress, was seen by a young Christian man sitting on the market steps, and asked to the meeting, where he was led to Christ. There was also an overflow meeting in the Wellington Hall. This hall was full; fifteen rose to be prayed for, and some, we hope, found rest in Christ. In the evening, although wet, the Theatre was crowded.

On the Monday there was our united monthly prayer-meeting, that has now been held, I think, over three years. A good number came out at noonday, but at night the Corn Exchange was very crowded. Major Cole presided, and the Holy Ghost very clearly led him in conducting the meeting. At the close, numbers of anxious souls remained to be conversed with, and again we trust there was faith given to many to rest in the Saviour. The meetings since then have been held in the large Shire Hall, and each night it has been full. Last night the place was very crowded, and numbers were standing. There has been blessing each night. Great blessing accompanies the singing by Major Cole, his wife, and daughter, of the sweet Gospel hymns. We expect Major Cole will stay with us for at least another week. We have been encouraged to hear of one getting peace in the street, and another at her own home. Our sowing-time has been long here, but the Lord is now, we believe, about to give in this city an abundant harvest. "Thou hast turned for me my mourning into dancing. Thou hast put off my sackcloth and girded me with gladness."

WM. NORRS.

Another correspondent writes:—Ask the readers of THE CHRISTIAN to praise God for the blessed work of his Holy Spirit in Gloucester. We do thank Him for the visit of Major, Mrs., and Miss Cole, for God is working mightily through them to the conversion of many precious souls. Gloucester has always been considered a very difficult city to move, but the happy experience of the past few days shows that "with God all things are possible," and "all things are possible to him that believeth."

Though the weather has been continuously wet, the largest hall in Gloucester has been filled night after night with eager and attentive audiences, and on Friday several hundreds could not gain admission. The powerful presence of God was manifest, and in the quiet hush of silent prayer many desired the prayers of Christians for themselves, and remained to accept Jesus as their loving Saviour. The ministers and Christian friends stayed also to direct them to Him. From the very first the Lord graciously set his seal of approval and blessing on the work in the conversion of sceptics, scoffers, drunkards, the careless, and moralists. There have been most touching instances which we have not time to mention now, but hope to give in some future issue of THE CHRISTIAN.

Prayer is still asked that the Lord will continue to save souls. It is much to be regretted that Major Cole is unable to remain longer in our midst, but he leaves for York on Saturday, Oct. 2, where we hope that the ministers and Christians will rally round God's dear and faithful servant as he lifts up Jesus, who will draw sinners to Himself.

This work is of far more than ordinary interest, or it would not occupy so much space in the columns of our secular press.

M. M.

THE ATTENDANCE at the National Temperance Camp meeting at Old Orchard Beach, Maine, reached 10,000 on Sunday, Aug. 29.

TEMPERANCE IN IRELAND.—The progress of the cause of temperance in Ireland during the last few years has resulted in much good to all classes of the population. Statistical reports and the observations of careful travellers and of other writers show that intemperance has greatly diminished, and that far less whiskey is consumed in proportion to the number of people than in England and Scotland.

THE DANGERS OF THE DEEP.

THE Rev. W. H. Burton, who sailed for Canada last month, with fifty boys from the Home of Industry, on board the *Moravian*, writes to Miss Macpherson from Knowlton as follows respecting the voyage:—

"You will be pleased to know that we have arrived safely with our fifty Canadians. The dear little fellows were glad enough to reach their new home, and though it was dark and they were very tired, they did not fail to give a real long English cheer as they drove up to the house. It has been quite a pleasure to be with them. On board the ship they were quite an acquisition to the company. Steerage and cabin passengers, with the crew, alike seemed to take the deepest interest in them, and were full of inquiries about them and your good work in sending them out. They were also a great help to us in our work on board the ship. They were always pleased to be set singing, and their songs, of course, drew together the passengers and crew. This gave us daily, and sometimes more frequent, opportunities of speaking for the Master. On Sunday the boys formed the choir in the saloon, when we preached to nearly 300 people. The place was crowded from all parts of the ship.

"You will have heard of the awful accident which happened to us in the matter of the collision with the iceberg. It was indeed a solemn and critical time. For some time none of us expected to get any more to land, and not a few had deliberately made up their minds that in a very few moments they would be with their Lord. But our time was not yet come. In his wisdom and love the dear Lord has thought proper to spare us a little longer. But that night can never be forgotten by any who were there, and by not a few it will be remembered as the time when the Lord met them indeed!

"Little dreaming what was to happen in the interval, I had on Thursday evening announced a service in the steerage for Friday morning, at ten o'clock. What a gathering it was! How eagerly the people pressed to hear the Word of God. We were still in the midst of fogs and icebergs, and the sound of the pumping to keep the vessel free was plainly heard where we met; so that everybody knew our position was still critical. All this, however, under God, assisted our work. We felt that we were within a step of death—that at any moment, without giving us time to reach the deck, we might find a common sepulchre in that steerage, and we spoke and listened as for eternity; and the Lord was there. The sobs of the women, and the tears of the strong, stout men, told how intense the feeling in the meeting was, and subsequently received testimony proved to us that our narrow escape had been sanctified to the quickening of believers and the conversion of sinners. I cannot speak positively as to numbers, but the Great Day will show that the voyage of the *Moravian* was one rich in results for our blessed Master. The testimony received was of the most sincere and simple sort—a kind of testimony which carried with it its own best credentials."

The following, from the *Toronto Globe*, describes the accident referred to in the foregoing:—

"At midnight, on the 2nd inst., when one hundred miles east of the Straits of Belle Isle, the *Moravian*, in a fog, came in contact with a large iceberg, but was immediately got clear with the loss of her bowsprit and some damage to a few plates in her bows above the water line. The extent of injury could not at once be ascertained, and preparations were instantly made for every contingency. The crew quickly took their prescribed posts in moments of danger, the boats were cleared for launching, and the passengers summoned from their berths.

"In less than an hour the full extent of the damage was ascertained, and steps taken to repair it. Meanwhile perfect discipline and composure were maintained throughout the ship."

THE WORK AT WOOLWICH.—Meetings are still being held at St. Andrew's Church without any apparent abatement of interest. Mr. S. Golding has just concluded another week of special services, and again not a few have been brought to the Lord. One evening was devoted to the children. It is cheering to see the staff of Christian workers and the choir of young singers—all of them professedly the Lord's—weekly increasing. Classes for weekly instruction in Bible-reading for those converted have been formed, and are largely attended. Next week Dr. Thain Davidson preaches on Thursday; and on Monday, Oct. 4, Mr. Henry Varley, at the urgent request of many of his spiritual children here, comes to address young converts, and open another week of soul-winning. Will Christians remember us in prayer?

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MRS. HILTON'S CRÈCHE.

THIS earnest servant of God has issued the fourth yearly report of her work among the lambs at Stepney, and a most cheering little volume it is. Mrs. Hilton says:—

"We still have to report that the Crèche is progressing: we have over one hundred children daily, besides twenty-two in the Home, and nine or ten little lodgers who come by the week. The progress of the dear children is encouraging. They are often the means of doing much good in their homes, as I have before recorded, which, indeed, is the experience of all those who have had the privilege of working among the little ones. The benefit to the dear children directly cannot be estimated; the simple songs learned in childhood may come back to them in the strife of life, and breathe blessedness and peace.

"Some of the mothers are widows, others are deserted by their husbands, and some have husbands who are invalids. I think the saddest part of our labour is to receive the particulars of the cases, one or two of which I will give. A poor old woman came in with a very delicate baby in her arms; she shall state her own case. She said, 'This is my daughter's baby; she was one of the best girls that ever lived. I have had a large family of boys; three of them were lost at sea. I have had a good deal of trouble, and my daughter would not get married till she was thirty, because she would take care of me. She died fifteen months after she was married. Her husband was a good man, and would have taken care of me and the baby, but the first voyage he went after his wife died the ship went down, and all hands perished.' The poor old creature was so overwhelmed by the recital of her sorrows, that it was difficult to comfort her.

"A young widow comes in with a beautiful baby in her arms; her husband was lost at sea. Her face bears the grieved and bewildered look of one stricken by a mighty sorrow. We take baby in, and she is thus enabled to go to work.

"Then comes an old woman, who seems very poor, leading a little girl of between three and four years of age, named Lucy. She wears a little black hat trimmed with crape, and her face is very wistful. The old woman tells us that Lucy's mother died of consumption, and her father died quite recently, after three days' illness, and since that the aunt, who was going to take care of her, died also. The old woman said, 'I am a sort of aunt of her mother's, and I would not put little Lucy in the workhouse, but if I can leave her here I can do my work happier, and will take her home on my return from my day's work.' The poor old creature is not less than sixty-five or seventy years of age."

After a number of delightfully written sketches of the children who have been the objects of her care, Mrs. Hilton concludes:—

"Having given you some idea of the work which you by your liberality have enabled us to accomplish, we most earnestly plead for your continued interest and sympathy. This mission to babies has indeed opened a wide field of labour with the parents. Many a weary and desolate one has been enabled to realize that God is still the Husband of the widow and the Father of the fatherless, also that his children not only recognize the fatherhood of God, but the brotherhood of man; that their sorrows, which are so heavy, are shared by loving-hearted mothers and fathers in all parts of the kingdom; and that the children of the rich, whose homes are flooded with brightness, labour for and love those children on whose homes the shadows of poverty and sorrow rest; thus re-echoing the blessed song of 'Peace on earth and goodwill to men.' We have also, with the aid of our Heavenly Father, been enabled to gather some sweet blossoms of joy and hope, and by grace to bear all our discouragements, and found it blessed to labour and suffer for his name's sake; but our souls long for a larger share of the higher gifts of the Spirit, that we may bring many of those desolate ones into the Heavenly Fold."

The printed report contains, in addition, some well-written descriptions of the work that have appeared in various papers and periodicals. We advise friends to procure a copy, price 6d., from the Crèche, 12, Stepney-causeway, E.

MILDMAY CONFERENCE, 1875.—The official report of this year's Conference has now been issued, and will be welcomed by those who were present, as a profitable reminder of the many gracious words spoken on the subjects under consideration. Those who had not the privilege of attending the meetings will find in it much instructive teaching and exhortation, as well as interesting reports of the Lord's work in many of its departments. The volume may be had of Mr. Skinner, 88, Mildmay-park, N., and of Messrs. Shaw, Paternoster-row, price 2s.

SUNDAY MUSINGS.

'Tis happy Sunday evening—swiftly the time has sped.
The singing hour is at an end, the children must to bed.
A shadow of regret o'erclouds each little face so bright.
"Just one more hymn!" "No, darlings, no; 'tis bed-time now,
good night."

And now the little ones are gone to childhood's sweet repose;
The autumn sun has long been set, the shades of evening close.
We will not have the lamp just yet, it is the day of rest,
There's light enough to talk about the things we all love best.

The hues of day may fade in gloom; earth's radiance may depart;

But a brighter than an earthly light is shining in our heart,
Gladdening our spirit's inmost depths with an eternal day,
Shining in brighter glory yet on the land that's far away.

"Far, far away!" the children's hymn still lingers on our tongue.

Is it indeed so far away, the land of which we sung?
As on the mountain-height we stand, above the mist and haze,
Faith's telescope brings very near its glories while we gaze.

And yet, full many a weary step our feet perchance must tread,

Before we reach the narrow stream (the stream we used to dread)

Which parts us from that happy land, where we shall see His face,

And know, as here we cannot know, the fulness of His grace.

Some of our friends have crossed the stream, and even now they stand

With Jesus, on the other side, within the happy land.

While full and sweet the harmony their tuneful voices raise,
We join, in feebler, fainter notes, the self-same hymn of praise,

To Him who shed his precious blood to wash away our sin,
Who opened wide the eternal gates that we might enter in;
Our ever-living, loving God, triumphant o'er the grave,
Who holds all power in heaven and earth, omnipotent to save.

The Son of Man, who once on earth did all our sorrows share,
The Son of God, who reigns on high and listens to our prayer:
With such a Friend to sympathize, with such a God to bless,
Can Satan and his hosts alarm, can earthly cares depress?

Had we to oppose the mighty foe, well might our courage shrink;

Had we to bear the heavy load, well might our spirits sink.

It is not so, thank God. Since He, the Almighty God, is ours;
Assured of victory, we defy Satan and all his powers.

What though we see not far ahead, nor know what shall befall,
We look to Jesus all the way, and simply trust for all.

Through this dark world our path lies bright in the sunshine of his love,

No other light makes glad the saints in his other world above.

The light He sheds we may reflect, and shine for Jesus here,
Some wandering soul to hasten back, some fainting heart to cheer,

Till, when the dear Lord calls, we go to join the ransomed band

Who serve our God, and see his face, in the sinless, happy land.
F. C.

REST FOR THE WEARY.—Mr. Frederick Smith, of Leeston, Weston-super-Mare, writes to the *Weston Mercury*, proposing the adoption of a measure in that town for the benefit of female *employés* in shops, whereby recesses should be formed in the shops where they might be allowed occasionally to sit down. We add our sincerest wishes for the success of the proposed plan.

EVANGELISTIC WORK IN MANCHESTER.—The removal of the tent from Ardwick to Pendleton, to which we alluded in last week's number of THE CHRISTIAN, has been owned by our Lord in the awakening of sinners. The first public service was held on Sunday afternoon, the 19th inst., when the tent was filled to overflowing. At the noon prayer-meeting at the Religious Institute on Monday, the 20th inst., Dr. Ziemann gave a short account of the tent services. Mr. W. Hind Smith spoke in grateful terms of the work in Ardwick, and urged the erection (by those on whom God had conferred the blessing of wealth) of more substantial structures—wooden buildings, which could be erected in the midst of the homes of those classes who would not attend other places of worship. At the Circus meetings conversions have been numerous, and the homes of those who have given themselves to the Lord have been visited, their names having been entered in a book kept for the purpose. Many mothers have blessed the day on which their sons were led to attend the services in the Circus.

AN INDIAN FEMALE CHIEF CONVERTED.

THE Rev. E. P. Hammond, writing to the New York *Christian at Work* says:—"I have just returned from an Indian Sunday-school here at Victoria, in British Columbia, and in it I found a noble chieftess who spoke in my meeting yesterday. I am sure you will be interested in learning something of her history.

"Her people live about 600 miles north of here. She was their born chief. About seven years ago she came here to live where she saw large churches in which she was told the people were taught how to love God and get fitted for a better world. For seven long years she went to an Episcopal church, all the time anxious about her soul; but no one ever invited her to come to Jesus. One day she was passing by a Sunday-school, and through the open door she saw the children at their lessons, and asked a child at the door if she could go in. She did so, and there heard of how Jesus had died on the cross for sinners. Her heart was touched; and before long she learned to trust Him.

"Her soul was then so filled with holy joy that she wanted all her friends to come to Jesus. She therefore went among them and urged them to attend the Sunday-school conducted by Mr. McKay. Little by little they came in, till scores of them also began to love the Saviour. At the same time she felt a great burden for the conversion of her son, who lived 600 miles north, at Fort Simpson, with his tribe of 1000 or 1500. Whole nights she spent in prayer that the Lord would send him down here, that he might hear Amos, the converted Indian, pray in the Sabbath-school, as she had, and so find his heart moved as hers had been. This son was no better than a cannibal,—a terror to all about when he was here twenty years ago. She had not seen him for years, and had lost all influence over him.

"But God could influence him in answer to her prayer; and He did so. And what do you think was the result? Just this: he took his wife and uncle and started in a little canoe on a journey of 600 miles; all in answer to prayer. He knew not what he was taking that long journey for; but the Lord did, and so did his mother, the chieftess. As soon as he reached here she began to tell him all about Jesus, and got him to go with her to the Indian Sunday-school. He went, but did not like it at first; but her faith failed not. Again he went, and heard the same converted Indian, Amos, pray. He then began to tremble with astonishment to hear a hated, flat-headed, degraded Indian pray. When a boy he had been taught to read, but his mother had not then learned to read. She said to him: 'You know how to read, and you must read for me the fourteenth chapter of John.' He did so. His heart melted; and as she explained to him about the way of salvation through the finished work of Christ, he could not resist such love; and so this wicked man, who had helped to eat other men, and had scalped many a one, came as a lost, guilty sinner to the Saviour's open arms. His sins were all forgiven, his heart changed, and his soul filled with a new love. He then begged some one to go back with him to his tribe. As soon as a missionary was promised him, he started back to tell his people of the sufferings of Christ on the cross for them. I am told that he led about 500 of those wild, bloodthirsty Indians to the foot of the Cross.

"When the missionary (Mr. Pollard) some time after went among them, they met him twelve miles below the landing, and took him off the steamboat on board their war canoe, and it was hours before he was through shaking hands with them, for every one of them would have a shake of his hand. This was more than a year ago. The good work is still going on, and many more are being led to Christ."

CRAYFORD.—We have had Tent services in this village, conducted by James Nech, one of the Evangelization Society's men, and assisted in the singing by a choir of about forty Christian men and women. The interest in the services has been very great, and the results most blessed. Many Christians have been cheered, and their love to the Master warmed, and many poor sinners have accepted Jesus as their own Saviour. The Christian workers in connexion with this movement most urgently plead for the prayers of your readers.
G. W. H.

RICHARD WEAVER.—Dr. Cranage writes:—"Many hundreds, if not thousands, owe to Richard Weaver, as the instrument in God's hands, their life in Jesus. He was much blessed in Wellington many times. Are there not many of these and others who will gladly week by week add to your generosity column, to minister to him in his precarious health and real need of the things of this life? I am sorry I cannot afford more than the trifles I enclose."

Old Hall, Wellington, Salop.

A REQUEST FROM BASUTO-LAND.

THE CHRISTIAN, thanks to the kindness of a very dear friend, has found its way to our distant home. We hail with joy and deep emotion its refreshing tidings of the wonders which the Lord is working in England. Will a little voice from a remote and unknown corner of South Africa be heard in your midst? I trust you will give it room in your columns, and that it shall be heeded by every praying child of God who may read these lines.

The annual meeting of our Mission and the Synod of our native churches are to be held here, if God wills, early in March, 1876. Such gatherings are a source of great anxieties to us, and the object of earnest prayers. With these important meetings will probably coincide the departure of the first native missionaries whom our Basuto churches send beyond the Limpopo, in the regions of the Zambesi. Will you, beloved brethren, pray that those meetings in the darkest district of Basuto-land may be a season of great blessings? The Lord has already favoured us with a few large heavy drops, but we want more than that: we watch for the appearance of the "little cloud"; we expect the windows of heaven to be opened, and the outpouring of such torrents of blessings, that we shall have no room to receive them. Brethren, if you plead for us, when you remember our meetings in March, ask no less.

I request also your prayers in behalf of the chief of this tribe where we labour. Converted in his youth in the early days of our Mission, he walked consistently for many years. His zeal then made him the right hand of those who were first to break up the ground in this field. Alas! he fell away and became an apostate many years ago. His conscience is not asleep, and at times speaks loudly. Nevertheless, this apostate being a powerful and influential chief, is one of the greatest obstacles to the progress of the Gospel here. Though doing Satan's work, he is, I have reason to believe, a child of God gone astray. I have prayed for him for many years. I beseech you, my brethren, remember him in your prayers also. When I so urgently request your prayers, it may be interesting for you to have some idea of our position in this tribe. Lately the census taken by Government shows in the district of Leribe (one of the four of Basuto-land) a population of over 31,000 souls scattered over an extensive mountainous district. With a few native helpers we labour alone, my dear wife and myself, in this wide field. We are overwhelmed. I need say no more to justify the request I send for the help of your prayers. May the Lord accompany these lines with his blessing, and dispose many hearts to pour out before the throne of grace their applications for the twofold object which I lay before you. "And he that watereth shall be watered also."

Yours in the Lord,
Leribe, British Basuto-land, South Africa. F. WILLEARD.

YORK.—Just as we are going to press a report reaches us of special services here, conducted by Mr. H. Varley, which have been a source of spiritual blessing to many. We regret it has come too late for insertion this week.

PROVIDENCE CHAPEL CHRISTIAN MISSION, HACKNEY-ROAD.—In the spring of this year a meeting was convened by our pastor, Mr. Cuff, to consider what we could do in the neighbourhood during the summer to bring the Gospel before the people. A society was forthwith commenced, under the above title (now numbering over eighty members, male and female), and a regular plan arranged for preaching in the courts and back streets around the chapel. Companies have gone out every evening but Saturday, and have held services of an hour in length, and at about twenty different stations. Nearly 100 services in all have been conducted, at which we have sung Mr. Sankey's hymns. By this plan (which we would commend to many brethren who find it difficult to secure the attention of a number of people in the public streets) we have had an audience prepared for us. Jesus and his salvation have been faithfully proclaimed to willing hearers, who often bring out their chairs during the services and beg us to come again. During an experience of fourteen years' open-air preaching I can testify to never having seen such eager and rapt attention as has, in almost every instance, been given to us. We are now making arrangements for indoor work, and hope to occupy three or four mission-rooms during the winter. Brethren, pray for us; for in this neighbourhood (behind Shoreditch Church) darkness still reigns supreme; and remember, as was stated at the open-air conference in Providence Chapel, that only about one in 100 people in Bethnal Green ever enters a chapel or church. We shall be happy to send preachers and helpers for occasional evangelistic services to any brethren who would wish to hold such in school-rooms where no adult services are now held, within a reasonable radius from Shoreditch.

WILLIAM JARVIS, Hon. Sec.
93, Nicholls-square, Hackney-road.
[700]

"SHE HATH DONE WHAT SHE COULD."

SOME weeks ago I read in THE CHRISTIAN (Young Women's Number) a letter from a nurse. Being a nurse myself, I was naturally very much interested in it, and I thought I would see what work I could do for the Lord. Having been a Christian myself for nine years, and never tried to win a soul for Christ, I at once bought a shilling packet of tracts, and in my walks stuck them in hedges, and, when out alone, gave them away. I cannot say with what eagerness they were received. Each leaflet had been prayed over, and I believe there will be some souls won to Christ through them. I have, since that, spoken personally to the under-nurse, and God has richly blessed my efforts by making me the means of leading her to Christ. I go on giving away tracts and seeking in various other ways to win others to Jesus, and I can speak of the blessedness of living to serve Him. Let each one of us, in whatever position we are, be up and doing, for "the night cometh when no man can work." A FRIEND.

BARROW-IN-FURNESS.

MANY of your readers will be glad to hear that a good work is being carried on by some earnest Christians in this populous town.

It was my privilege to preach Christ there last Sunday, Monday, and Tuesday, in a large wooden tent, capable of holding 500 persons; being erected in an excellent position, it seems well adapted for getting under the sound of the Gospel those who attend no regular place of ministry.

At each of the three services held we have good reason to believe that souls were awakened or brought to peace through a believing reception of Christ as their Saviour. One dear woman, who stayed behind on Sunday night, who said, "she had been carrying a burden of sin for years, until the load had become intolerable," was on Tuesday set at liberty, by the Holy Spirit revealing Christ in the fulness of his love at the meeting; and she went away with a bright, beaming face, saying, "My burden is now gone, and I am quite happy."

One very solemn thing occurred during this brief visit. A man, who remained behind on Sunday night, died suddenly in the street the next day; but as he confessed to a simple trust in the Lord Jesus for salvation to the one who conversed with him, we have a humble hope that "he is not dead, but sleepeth."

Among the many eager, anxious faces one evening, was that of a young woman, scarcely out of her teens, who, by her exceedingly gay attire and jaunty smiling manner on entering, indicated the class to which she belonged. She had not been in long before the arrow of conviction appeared to enter her heart; her face during the whole evening wore an expression of the deepest anxiety, and she seemed to drink in the truth as for her very life. She left during the singing of the last hymn, so we had no opportunity of conversing with her.

We have no doubt that many such persons, attracted by the singing, attend the meetings; and who can tell how many a faithful vassal Satan loses through the simple, earnest services so frequently held under this unpretentious yet admirable structure? JAMES SHOWELL.

Ross, Herefordshire.

POSTAGE TO FRANCE.—Will your readers allow me to remind them of Mr. Theodore Monod's remark in THE CHRISTIAN of Aug. 26 last concerning postage to France, for as an almost daily occurrence we have to pay 9d. uselessly, for thick paper and envelopes; whereas a little thoughtfulness on the part of Christians would prevent this. It would be a general benefit to the several workers in France who have a large correspondence with England if the dear Christians would use thinner materials.

A PARIS WORKER.

[For the information of correspondents we may here state that the letter postage to France is 8d. for each one-third of an ounce.—ED.]

THE NETHERLANDS.—The Rev. Dr. Faure informs us of meetings for the promotion of Scriptural holiness at Neerbosch, on Aug. 18 to 20. Speaking of the result, he says:—"The great blessing to our country is that the partition-walls have been thrown down between the parties and sects and different branches of Christ's Church that have kept aloof from each other. This was also beautifully proved at the ancient university town of Leiden last week, where a similar conference was held, and all the believing ministers of the various Protestant churches in the town took part—in fact, convened the meetings. The last evening, one of the largest churches was literally crammed to overflowing. The tide of living waters is rising over our low lands."

CONGREGATIONAL CLASSES.

THE *Leeds Congregationalist* says:—"We doubt whether the study of the Bible is pursued in as interesting and thorough a way as it might be, and whether sufficient opportunity is afforded in our congregations for the friction of mind with mind in the realm of highest thought,—the nature and destiny of man as revealed in Scripture. On the Sunday, sermons are elaborated from special texts; in the week-night services, practical exhortations are given; but the breadth and scope of Scripture—the correlation of the Old and New Testaments; the system of types,—the mission of the prophets,—the doctrinal scheme of the apostles; the deep things of the Word,—when does all this come before our people with that width of vision, that rapid alteration of stand-point, that opportunity for question and answer and correction of erroneous views, that surely are needed?"

"We want Congregational Bible Classes and Congregational Letter-box Classes,—opportunities for perplexities of mind and heart to meet with the skilled and friendly hand that can unravel them. We Protestants make our boast of the Bible; what percentage of our congregations could give an intelligible account of the teaching of the 8th of Romans, or anything more than a meagre outline of the Christology of the Old Testament? Our suggestion is that some of our week-night services, and Monday evening 'literary' meetings should be vivified by the solemn purpose to dive more deeply this winter into God's Word. There is treasure hid in it, which yields itself to none but the diligent seeker. And it is disgraceful in anyone to shrink from the full and frank investigation of the whole message from God."

"WITHHOLD NOT THINE HAND."

SIR,—Your article under this heading in Aug. 19, by "E. H.," has much interested me, as distributing God's Word in portions has been the only little service which I have been able to render to my Master during an enforced two years' sojourn in Switzerland in search of health, and I hope in it I have had an earnest desire that those around me might be partakers of blessings of Gospel light, for they are very dark, and living without God and without hope in the world.

At each hotel where I stop I give a portion in either French or German to each servant with the usual gratuity, and the little book is always received with pleasure. It may be well to say that the portions are easily obtained abroad. There are dépôts at Baale, Geneva, Lucerne, and Lausanne. The man and his wife who keep the dépôt at Lucerne are Germans. He was converted from Romanism by reading the Bible, and he now devotes his life to sowing the Word everywhere through the Roman Catholic German cantons, visiting fairs and markets through the country. He tried to open a little Sunday-school for Protestant children at his house; but this was at once put a stop to by the priests, who reign supreme in Lucerne.

The dépôt at Lucerne is in connexion with the Bible Society of Baale, and not with the British and Foreign Bible Society of London, as is supposed by some who visit Lucerne. It is maintained here with much difficulty, and is a little light shining in a very dark priest-ridden canton. M. S.

BOARDING-OUT PAUPER CHILDREN.—Miss Prouser, the presiding spirit in this movement, has issued a report of its progress, which seems in every way encouraging. It is, no doubt, a more troublesome method than that generally adopted by the guardians of the poor, but the ascertained results are more than sufficient compensation. Miss Prouser well remarks: "As the want of good servants is so seriously felt, it would be well if the attention of ladies were directed more to the boarding-out of orphans, as a measure to attain, by-and-by, good and useful servants, in the most simple, natural, and inexpensive way."

HOPE HOUSE, IPSWICH, was opened in January last, with this one object in view—*prevention* from wrong-doing. The friends who originated this work continually meet with little children left without one or both parents, growing up under bad influences both at home as well as in their surroundings, who, but for timely assistance, are in danger of being brought up in ignorance and vice. The little ones thus rescued are received into Hope House, educated, and carefully trained under the motherly Christian influence of a qualified matron. At present only girls have been admitted. The House will accommodate about twenty-five children; sixteen have already entered, some of whom are supported by different ladies interested in them individually. For others a weekly payment is received from the relatives able to pay. Funds are greatly needed to sustain and extend this work, as applications for the admission of fresh children constantly occur. Gifts and donations will be thankfully received and acknowledged by Miss Grimwade, Norton House, Ipswich.

THOROUGHNESS IN CHRISTIAN WORK.

AT one of the ladies' meetings at the Perth Conference, Mrs. Gibson, of Abbotshall, Kirkoaldy, who carries on a successful work among the mill-girls in her neighbourhood, made some very practical remarks about the great importance of thoroughness in Christian work—thoroughness in our own consecration to the work, and in our dealing with souls. "If we would have success," she said, "we must be out-and-out for Christ; not doing work for Him one day, and mingling with the world the next. Young women are quick enough to notice any flaws in the daily walk of those of us who are working amongst them, and if we are not thoroughly consecrated to our work, our influence over them is greatly lessened. 'Whosoever ye do, do it heartily, as unto the Lord, and not unto men.' There is also great need of thoroughness in our dealing with souls. I fear there is much of what might be called slipshod work in these days, when it has become fashionable to work for Christ, if I may use such an expression.

"We cannot be too faithful in our dealing with souls, either when speaking to them in our classes, or in private. It is a terrible thing to say 'peace, peace, when there is no peace,' and thus to lull souls over to spiritual slumber. The two essential things to insure success in our teaching are, presenting the Word of God faithfully, and believing prayer. God will give unlimited blessing, if we only plead believingly the promises He has given us. The more we honour God's word in our teaching, the more blessing we will have; and those who read mere story-books in their meetings or classes need not expect to see many souls won to Jesus. I believe that much of the success of my class is owing to the prayers of my young women themselves, meeting as they do every Thursday evening half-an-hour before the class, for prayer.

"Another important thing is that we should deal with them tenderly and lovingly, seeking to win them by love, and making them feel that in their teacher they have a real friend. Many, in the upper walks of life, look upon our mill and factory young women as a low class of rude and rough beings. I can assure you that, as a class, it is not so. Just lately, a girl who was awakened, and brought to know Jesus as her Saviour, slipped her hand within my arm while I was speaking to her about her soul, and looking up into my face said, 'Mrs. Gibson, will you love me?' I replied 'I do love you, but you have got One better than me to love you now!' 'Oh yes, but I want you to love me too.'

"They yearn for the sympathy of those above them, and have many snares and temptations to face, and are too often led astray. The need is great for pure, earnest-hearted Christian ladies to deal plainly, lovingly, and patiently with them, and many may be won who shall shine as jewels in the Saviour's crown."

MORE HOLIDAY WORK.

A LONDON City missionary, who has been seeking rest and recreation at a kind Christian sister's house near Wickham Market, writes to us as follows:—

"The blessed Lord has made use of me since I have been here. I have visited the homes of some. One young man in the town near here, who was dying, I went to see; he had come down from London to die at home; and, what seemed strange, he had been living in the very house of business that was the first I entered on going to London, more than twenty years ago. He was in two days led into peace, and sent word to some of his friends in the town that he was so happy.

"On Sunday was my harvest; the week-days the people are all busy with their harvest, and they are making the most of the fine weather. On Sunday I was constrained to do the same. In the first place, I conducted an open-air meeting on Saxtead-green, at 10.30 in the morning, with the help of friends; about forty present. Then, in the afternoon, conducted one at Flemingham, in a meadow lent for the occasion; about 400 present, all most attentive. A man and his wife were anxious; I have seen them since. In the evening we held another meeting on Saxtead-green; nearly 200 present. We had a little disturbance from the devil in the person of two drunken men; but they were prayed for, and the Lord gave the victory. One went away; the other I got into a room, where he remained and wept like a child, and acknowledged his fault. We had an after-meeting, at which I trust souls were brought into peace. The two servants in this house were greatly broken down, and yesterday morning they both were enjoying peace to their souls. Will you praise the Lord for this?"

HOLIDAY SERVICE IN NORWAY.

It may interest the readers of *THE CHRISTIAN* to hear something of evangelistic work accomplished in Norway during a few weeks' holiday in July and August. I went with a dear brother in the Gospel, the Rev. James Watney, and it was our earnest wish and prayer to leave behind us a witness for Christ. I trust the Lord helped us in doing this; and the encouragement given to us may stimulate others to work in holiday seasons for the Master who is so ready to open a door for his servants.

Crossing by the *Argo*, we had an interesting open-air service on deck on a Friday afternoon, and this led to other work. The sailors and deck passengers were invited to the service; and before leaving the ship at Bergen, early on the Sunday morning, one of the sailors invited us to come and speak in his house in the evening, and promised to collect his neighbours and friends if we would do so. Not knowing anything of the language, we scarcely knew of what use it could be, but we went, and found some sixty Norwegians closely packed together in two rooms. By aid of one who knew both English and Norwegian, I spoke to them for half-an-hour on the brotherhood of Christ's people, and their dependence on Him. I think there were very plain tokens that the message was not in vain.

The following day we visited the two leper hospitals, and here, too, we had an opportunity of speaking of the Saviour and giving tracts to many of the inmates. By a very providential guidance, we met a Christian man by the wayside, who accompanied us, and, from his residence in England, had learnt the language, and was able to interpret the few words we spoke to one and another in passing through the various wards. The sad condition of many of these poor lepers, and the terrible havoc disease had made, led us to feel doubly grateful for the opportunity given to us of telling them of the Saviour's love.

On our journey, passing through some of the most remote parts of Thelemark, the Norwegian Gospels, tracts, and copies of the *British Workman* were everywhere most gratefully received. "Tousin tok" ("A thousand thanks") was not seldom heard, accompanied by a hearty shake of the hand, which we found to be one invariable way by which the little children as well as older persons expressed their thankfulness.

A most interesting service was held one Sunday afternoon amidst the wildest mountain scenes of this part of Norway. An excellent and devoted man, Pastor Storjohann, was with us, and he sent far and near to gather together the road makers and the few scattered herdsmen to be found in the neighbourhood. About fifty met in a spot where no service had ever before been held, and it was most interesting to see these strange, rough men seated on their snow-sledge and the mountain side. Pastor Storjohann first gave them papers with translations from some of Mr. Sankey's hymns, and then taught them the tunes for "There is a gate that stands ajar" and "Come to the Saviour; make no delay." After this he addressed them most earnestly, and then gave to myself and my dear brother, and also to a Presbyterian minister present, an opportunity of speaking to them, translating sentence by sentence as we spoke to them.

Never shall I forget that afternoon. In one heart at least a deep impression was left, which I trust may abide to life eternal.

At a little place called Ulefos I had an interesting Bible-class with a few poor women. I was heartily welcomed into a cottage where at the door I had read a verse out of a Norwegian Gospel of St. John (John iii. 16), which I had learnt to pronounce with tolerable accuracy. From the Bible which I found within I pointed out various texts in connexion. On the living water—Isa. lv. 1; John iv. 10, 13, 14; John vii. 37, 38; Rev. xxi. 6, xxii. 17. And similarly on the Saviour's blood and on loving Him. They entered into the subjects with the greatest interest, and loaded me as I left with some delicious currants, which I had not seen since leaving England.

In Christiania we had an opportunity of seeing and sharing Pastor Storjohann's evangelistic work in that city. We spoke in a crowded room in the Sailors' Home, and also in a Gospel Tent holding six hundred persons, which he has lately opened, and where he hopes to hold several services weekly during the summer months.

We also were able to say a few words in three of the factories near the city, and several hundred workmen were thus addressed. One of the workmen said to me in English, "Give my love to England; I found my Saviour there, and I have many Christian friends there, and I love England dearly." Another shook me by the hand, and said, "Thank you,

minister." Another said in Norwegian, "I have been seeking the Lord lately, and your words have helped me."

I have not time to write of work in Sweden. My last evening, after not a few open doors, was spent at a Bible-reading with about twenty English-speaking Swedes, on the subject of letting our light shine. At the English service at Stockholm on the previous Sunday the American minister for Denmark was present, and also the sister of the President of the United States of America, and it seemed a great delight to them to hear a plain address on the Friend who is always near, always kind, and always able to help us.

On the homeward voyage from Gottenberg many Swedish emigrants to America flocked around, and here, too, a door was opened for telling of Christ. Thanks be to God for his gracious answers to the prayers of his children. May I ask the prayers of Christians for Norway, and especially for Pastor Storjohann and his work at Christiania? He is now building a large mission house, costing about £3000, and I should be most thankful to forward to him any contributions of English Christians towards his work.

GEORGE EVERARD.

St. Mark's Vicarage, Wolverhampton.

"PREPARE TO MEET THY GOD."

MY DEAR SIR,—I was so pleased to read the account which appeared in *THE CHRISTIAN* of the 9th inst., given by one of the Jubilee Singers, respecting the above, that I thought fit to see our brother (an aged blacksmith in the Dockyard) over whose house the text is affixed, and ascertained from him the following history connected with it:—

Some fifteen years or so ago, he and some more used to go about of an evening after work, and having furnished themselves with some large Scripture texts, would place them up in conspicuous positions on trees and walls, etc. Subsequently the thought occurred to have one over his own house, but being only a tenant, and that in a back street, he contrived to get the house where he now lives on mortgage, and, as he said, he was then able to do as he pleased. He first had a swing-board (like the sign-board of an inn), with a text on either side, but thinking the railway passengers in passing by would be better able to see one if placed right along the top of the house, he got the present one put up. Several cases of good resulting from the reading of the text have come to his notice during the past ten or twelve years it has been there. One came under my observation a few months ago, when visiting a lad belonging to the Dockyard who was dying. He told me that when passing in the train for a "change of air," he was seriously impressed by the text; and he died, trusting in Jesus.

I was so much struck by it myself some months ago that I got a large text, "The blood of Jesus Christ, his Son, cleanseth from all sin," placed on the side of my house, which is a corner one, at Kingston.

One cannot help thinking how often the text appears to us, if not in words, yet in things and events. As we go home at night the fire-escape meets our eye; what does it say but "Prepare to meet thy God"? We are going along the street, and we meet a funeral—the same text. We go on board ship, and there we see large, round rings hanging about—life-buoys—same text.

In how very many ways may it thus be seen, if people would but read it. I may say the Rev. F. Baldey, of Southsea, has over his door: "When I see the blood I will pass over you."

H.M.'s Dockyard. Yours sincerely, G. D. D.

P.S.—It occurs to my mind that perhaps some friends would like to see it on their way to or from Portsmouth. It is on the left-hand side on leaving here by rail, and is just midway between the first two arches under which the train passes.

HIGHER EDUCATION.—A scheme for extending to the best scholars in board schools the advantages of higher education has been adopted by the Manchester School Board. It is proposed to establish exhibitions tenable at public schools, and a voluntary fund is to be instituted for the purpose. A special grant in addition will be made to pupils willing to qualify for pupil teachers.

HARLINGTON.—At the recent anniversary of the Baptist chapel here, the Rev. J. P. Chown preached from Isa. lxvi. 13. He ventured an opinion that if each child of God obeyed the exhortation to invite all men to "Come," the world would be girdled with the Gospel in a fortnight, and he also thought the Church of Christ would never fulfil her mission until every member was, in some degree or form, a preacher.

RACE-CARD SELLERS AT DONCASTER.

FOLLOWING the good example set last year by the members of the Young Men's Christian Association, the ladies and gentlemen who contributed to the feast gave a supper of coffee, bread-and-butter, and pork-pies at the Ragged School on the evenings of Tuesday and Thursday in the race week to sixty-five card sellers on each evening. Though a rough-looking company, they were orderly, quiet, and attentive, and appeared to enter fully into the religious part of the proceedings, and to enjoy the provision liberally supplied to them. Prayers were offered, portions of Scripture read, and hymns (Sankey's) were sung by them from sheets supplied to all. Small Gospel books were given to all each evening.

On Friday evening Mrs. Brock, the wife of the Rev. H. F. Brock, Vicar of Christ Church, gave a similar supper to twenty-seven of these card-sellers, who could not be accommodated on the previous evening, though pleading for admission.

After an address by Mr. Yelland, Mrs. Brock read the pretty story in verse of Mrs. Sewell's, entitled, "Mother's Last Words," which was listened to with marked attention and thrilling interest—a proof that these wandering and neglected ones have better feelings which can be reached by Christian sympathy. At the conclusion of the evening each person had two meat-pies given.

Before they separated, each was presented with a copy of the Psalms, having the recipient's name and date written in. Six of them, after ten o'clock, set off for a moonlight walk to Sheffield.

A Manchester card-seller, who had, with six companions, attended race-meetings all over the country, became so impressed that he resolved to give up the calling and his old companions, and seek work in which the several friends who had spoken to him at the meetings are assisting him. The following day he attended prayer-meetings, and he was seen on Sunday both at the open-air preaching and at the Ragged School Service. W. S.

NOTICES OF BOOKS.

DEPARTED FRIENDS. *Hodder and Stoughton*.—This is a book making provision for the entry of names and dates of decease of departed friends, in the same way as a birthday text-book, the passages of Scripture and verses of hymns being selected with special reference to life, death, and immortality.

SCRIPTURE HISTORY FOR FAMILIES AND SCHOOLS. Old Testament and New Testament. By ANDREW THOMSON. Edited by C. M. MONEY. *Bagster*.—Two elegant volumes, each complete in itself, which are highly valued by those who have used them. A mother writes:—"My children from seven to seventeen sit round me half-an-hour daily for instruction in Scripture through these books, and the time goes so fast that it is common for the younger boy, when we rise, to say, 'Oh, mamma, please, a little longer.'" We heartily commend them as books of reference as well as lesson-books. The notes are full of information and illustrative facts.

THE PSALMS. A New Version. By LORD CONGLETON. A new edition, revised, with notes suggestive of interpretation. London: *J. E. Hawkins*.—This is a new edition of a carefully prepared version of the Psalms which appeared some years ago. It has now appended to it notes suggestive of interpretation, but belonging to a school of interpretation with which we have little sympathy. Why should a portion of Scripture so eminently "profitable for doctrine, for reproof, for correction, for instruction in righteousness" as the Book of Psalms, be interpreted as if it were chiefly concerned with the experiences of "the godly remnant in Israel after the Church has been caught up"? That many of the Psalms are prophetic we cannot doubt; and that many such still await their fulfillment is clear. But a Psalm like the 32nd, describing, as the apostle Paul tells us, "the blessedness of the man to whom the Lord imputeth righteousness without works," has surely a far more direct personal bearing upon our times than Lord Congleton finds in it when he says, "By this Psalm we gather assuredly not only that the godly remnant of Israel of the last days are forgiven of Jehovah, and acknowledged as such, but also that they know themselves to be forgiven." It is difficult to see how we can "gather assuredly" an idea of which the Psalm itself does not contain the remotest hint, nor yet the passage in which it is quoted in the New Testament. We own we cannot sympathize with such a mode of treating, as if they were prophetic, Psalms that are eminently didactic and practical, and which we have the authority of the New Testament for considering applicable to the Church of God of the present dispensation.

A NEW TEMPERANCE HALL and Coffee Palace was opened last week in Dublin, and is likely to be successful.

BRIEF NOTES OF PASSING EVENTS.

THE JAPANESE GOVERNMENT has abolished torture as a means of extorting evidence, and of punishment.

THE ROMAN CATHOLICS show, by latest statistics, 25 bishops, 1735 priests, 1,476,186 converts, 1134 schools, and 48,014 pupils in India.

THE EVANGELISTIC COMMITTEE of the English Presbytery of London are arranging for a series of evangelistic services to be held in the churches throughout the metropolis, extending over a week in each case.

A REVIVAL under Young Men's Christian Association work at Aurora, Ill., has resulted in more than 100 hopeful conversions. Similar efforts were more than filling the largest church at Brownstown, so that resort had to be had to the Court-house.

DR. BLISS writes that the Turkish Government has at last granted the long-delayed permission to print the Turkish Bible in Arabic, "and also the insertion upon the title-page of a statement to the effect that this authorization has been given, so that nobody can stop its sale in the empire."

MR. GEORGE SMITH has been directed by the trustees of the British Museum to resume his excavations at Nineveh, and he expects to start for the East early next month. His new book on the "Chaldean Account of Genesis," which contains his recent discoveries, is now in the press, and will shortly be published.

JACOB HISHMEK, on behalf of the Friends, sold recently, within sixty days, 5036 copies of Russian, Bulgarian, Greek, Armenian, and Arabic tracts at Jerusalem. The Coptic pilgrims, who last year would not take one, have freely bought copies of the Sermon on the Mount, of the twenty-fifth chapter of Matthew, &c.

REV. THEOPHILUS WOOLMER, the newly appointed secretary of the special fund for the extension of Methodism in Great Britain, has issued a stirring appeal in behalf of the scheme. It is proposed that a thousand chapels should be built in country villages and market towns, by the aid of this Fund, within the next ten years.

A WESLEYAN TEMPERANCE COMMITTEE has been formed, consisting of ministers and laymen, both abstainers and non-abstainers, to take such moral and legal action as may seem desirable and practicable in order to lessen the evils of intemperance; and the Conference also gives its sanction to the formation of Sunday-school Bands of Hope.

AT LLANELLY, a few days ago, the parochial clergyman, the Rev. R. Williams, baptized three men by immersion in the River Fferws; and in a sermon which he preached afterwards he pointed out that the Church left it optional whether baptism should be by immersion or by sprinkling, and remarked that it was not to be supposed that in using the former method the Church was imitating the Baptists, immersion having been used some 1500 years before the Baptists had been heard of.

MR. MOODY'S MEETINGS FOR YOUNG MEN in the West of London have, since his departure, been continued at the Young Men's Christian Association, 43, Great Marlborough-street. A series of special addresses, having for their subject "Christ in contact with Men," has been arranged for the following evenings:—Sunday, Oct. 3; Tuesdays, 5, 12, 19, 26; Thursdays, 7, 14, 21, 28. Some leading ministers and other gentlemen are among the lecturers. The meetings are to commence at 3.15 on Sunday, on other evenings at 8.30.

EGYPT IS OPENING in a most remarkable manner to the Gospel. Calls for missionary labour come from all directions, and the missionaries are greatly overworked. The Coptic converts are exceedingly active and successful. Eight candidates from the Theological Seminary were recently licensed, and one native pastor has been appointed. A new and more literal version of the Psalms is passing through the press. The schools are doing a great work. They have, in all, 1170 pupils, of whom 642 are males, and 528 females. It is expected that these successful labours among the Copts will produce a powerful effect on the Mohammedans, who are not altogether inaccessible, and some of whom are already feeling the influence of the Gospel. Egypt will be redeemed.

THE HOSPITAL AT BARCELONA.—Our last issue contained a sketch of the hospital which, in answer to prayer, God has given to George Lawrence at Barcelona. On Thursday morning, this brother, with Dr. Warren, a young man who goes out as a medical missionary, left London on his return to Spain, after a visit of a few months, rendered absolutely necessary to recruit his health. They were accompanied as far as Paris by the venerable Robert Chapman, of Barnstaple, who has for half-a-century been deeply and practically interested in the evangelization of Spain. On Wednesday evening, the last of a series of valedictory meetings in various places was held at Paragon-road Chapel, Hackney, where a number of Christian friends met to commend these brethren to the care of God previously to their departure on the morrow. The addresses of Dr. Warren and Mr. Lawrence were of deep interest. Mr. Faithful, another evangelist, also purposes to return to Spain in a few weeks.

SINCE THE COMPULSORY BURNING OF BIBLES and religious books at Osiout, Upper Egypt, in 1867, 16,731 Bibles and religious and educational works have been sold in that territory.

THE REV. S. R. BUTLER and MISS BRODIE, labourers among the Esquimaux of Labrador, earnestly appeal for additional helpers—a lady, if not a gentleman; “or, better still, a gentleman and his wife.”

THEATRE SERVICES.—At the request of Mr. Samuel Morley, the Special Religious Services Committee, of which the Earl of Shaftesbury is chairman, has undertaken the responsibilities and arrangements of the afternoon and evening services at St. James's Hall. The opening services will be on Oct. 3, when the Rev. J. P. Clow will preach at 3.30, and the Rev. J. W. Bardley, M.A., at 7 o'clock. (See “Forthcoming Meetings.”)

THE ONLY SON of Mr. WILLIAM GRAHAM, ex-Member of Glasgow, has died very suddenly at the Perthshire home of his father. Deceased was the young Scotian who took an active part in the invitation given by some of the boys to Messrs. Moody and Sankey. Both in Glasgow and Manchester, as well as in the metropolis much sympathy will be felt for the bereaved father, whom many of our readers will remember as having frequently read the requests for prayer at the Noon Meetings at the Haymarket Opera-house.

LIBERTY IN SPAIN.—A decree of Don Carlos has been published, showing what might be expected if this tool of the Pope ever reached the throne of Spain. This document enacts that any attempt to abolish or change the Roman Catholic religion in Spain shall be punished by temporary imprisonment or perpetual banishment. “Any person celebrating public worship not of the Roman Catholic Apostolic religion shall be punished by temporary banishment.” Those who profane images would receive a long term of imprisonment.

COW-CROSS MISSION.—Last Sunday saw the closing of the open-air services for the season on Clorkenwell-green. The weather was tolerably fine, and the audiences were immense. God gave the word, and great was the company of the preachers. The services were under the direction of Mr. William Catlin. At ten at night a great crowd marched from the Green to the Mission Hall, where a prayer-meeting was held, which lasted till near midnight. There was quite a number of anxious inquirers, and some very remarkable cases among them. Mr. William Bradlaugh, brother of the secularist and Republican lecturer, is preaching in the Mission Hall every Sunday evening in September and October, and it does appear as if the work of God is indeed reviving in the actual centre of London.

WIDNES.—Last week we reported the formation of a Young Men's Christian Association at Runcorn; this week we have pleasure in announcing that another similar association has been started in Widnes. On Friday evening last a well-attended meeting of young men was held in the large room of Williams's Temperance Hotel, Victoria-road, Mr. B. Brown presiding. Addresses were delivered by the chairman, by Mr. Robert Shaw, President of the newly established Runcorn Association, also by Mr. Archd. Ferguson, chairman, and Mr. Samuel Nash, the Secretary of the Liverpool Association. The two latter gentlemen attended to explain the objects and work of such societies, and to aid in the formation of one for Widnes. The Society was formed, rules (the right sort) adopted, and officers elected. Mr. Brown was elected president, Mr. John Shuttleworth treasurer, and Messrs. W. B. Jones and J. Williamson hon. secs. Would Christians remember in their prayers this further effort for the extension of Christ's Kingdom amongst young men?

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.—Will the readers of THE CHRISTIAN join in offering praise to God for the lives of the fifty dear boys from the Home of Industry and all who sailed with them in the *Moravian* being preserved amid great dangers?—For blessing received in answer to prayer at special services at Rutherglen, near Glasgow; also pray for a continuance of the work.

PRAYER.—For my dear father (for some years a professed Christian), that he may become a bright, happy working Christian; that he and I may joyfully work together in the salvation of souls; also that God may show me the right path to take.—You who have peace with God, pray for me; I have professed to be a Christian, but am now in darkness through sin.—For one in deep distress, that God would grant her petition.—For my son's success at an approaching examination.—That a Christian worker may be guided and helped with means to establish a Crèche and Working Men's Club, and that there may be an awakening.—For a young lady who has fallen away to Popery, causing great distress in her family.—For my brother's wife, in a most precarious state of health.—For one who has for many years laboured as an evangelist, now in ill-health.—For an afflicted one, that he may receive grace to cast all his care on God.—That a blessing may attend prayer-meetings held on board one of her Majesty's ships.—For an aged mother and a sister, that God would clear all obstacles away and enable them to close with Christ for ever.

PLACES.—For two weeks' special services in St. Kollox district, Glasgow, beginning Sept. 20, to be conducted by young

men.—For a mighty outpouring of God's Holy Spirit on the garrison at Malta.—For the parish of Maiden Brady, that the Lord will bless the clergyman and people.—Prayer is asked for Bray, Ireland.—For Liverpool and Burton, where Mr. Henry Holloway is about to hold services.—For a village in Northamptonshire.—For blessing upon Edendale, New Zealand.—For rich blessing upon a day of meetings at Brandon to commemorate the opening of the “British Workman.”—For a special outpouring of the Holy Spirit on tract distributors in the village of Sutton.—For all who dwell in or attend to the Night Refuge in St. Petersburg.—For a blessing upon services by Mr. W. Forbes next week, at Aldershot.—For the continuance of the work of revival at Woolwich.

CONVERSIONS.—For my mistress and the dear children; also for my fellow-servants.—For a young woman in deep distress about her soul.—For an aged father, mother, and uncle, and an only brother.—For myself, that God will be pleased to make Himself known to me.—For a father and three brothers, who love the world more than the Saviour.—For a gentleman, a native of Dublin, who is the victim of strong drink.—A school girl desires earnest prayer for two of her companions, that they may be converted at the Clifton Conference.—For an aged father and four sisters.—For a brother and a friend; for their reclamation from vice.—For a youth who has just entered a house of business at Cirencester.—For two beloved brothers advancing in years.—For an aged gentleman expecting this week to undergo a dangerous operation, and who is unprepared for eternity. He was prayed for at the Opera House, and has been the subject of prayer for years.—For my husband and self.—For my mother, who has long been prayed for, that she may be converted; also for my two young brothers, that they may be converted.—For two young noble Russian ladies and their brother, who are placed in very responsible positions.

[NOTE.—One anonymous correspondent sends us this week no less than twenty-one separate Requests for Praise and Prayer, many of them being exceedingly general in their character, and unsuited for our columns. We take this opportunity of again specially requesting friends to send their name and address, not, of course, for publicity in any way, but for our own protection.]

CENTRAL NOON PRAYER-MEETING,

MOORGATE-STREET HALL, &c.

THE following are the subjects and speakers for the current week:—

SEPTEMBER.	SUBJECT.	SPEAKER.
Thurs., 30.	“Worthy of the Kingdom of God” (2 Thess. i. 5)	Rev. R. S. Ashton.
OCTOBER.		
Fri., 1.	“The hour of prayer” ..	T. J. E. Temple.
Sat., 2.	“Waiting on the Lord” ..	S. Shoobridge.
Mon., 4.	“Yield yourselves unto God” (Rom. vi. 13) ..	C. Graham.
Tues., 5.	“Self-denial” ..	Dr. McAulane.
Wed., 6.	“Guided by his counsel” (Ps. lxxiii. 24) ..	Dr. J. Thain Davidson.

The Christian TRACT FUND.

To Donations received to Sept. 25 .. £2 12 0 | By Grants to Distributors, Societies, &c. £2 12 0

APPLICANTS FOR TRACTS.

- W. Johnson, Missionary, Sailors' Home, Lowestoft.
- C. J. Whitfield, 4, Turkey-vale, Little Lever, Bolton.
- Geo. Buchanan, Ottery, Devon.
- J. Watson, Town Missionary, Lymington, Hants.
- W. W. Linsell, 42, Essex-street, St. Peter's-street, Islington, N.
- J. Fraser, 10, York-street, Carlton-road, E.
- W. Jones, 86, Waddon New-road, West Croydon, S.
- G. A. Ward, 15, Prospect-place, Upper Barnsbury-street, Islington, N.
- A. Lamb, Cecil-street, Parkfields, Stockton-on-Tees.
- H. W. Knight, Amelia Cottage, Dean-street, Field Road, Forest Gate, Essex.

NOTICES.

Communications received with thanks:—M.S.; M.W.R.; A.M.M.; E.L.W.; J.E.S.; W.G.; S.McA.; T.H.P.; A.C.; J.E.A.; C.J.W.; H.J.; J.H.C.; C.G.; E.J.; J.C.C.; W.S.; M.M.; H.T.; Constant Reader; a Worker; M.G.; J.H.; J.S.; W.J.; E.T.; J.C.T.; H.R.; T.H.; Mrs. B.; M.E.P.; J.C.S.; G.P.; T.S.; T.B.B.; W.N.; J.W.; J.J.K.; J.L.H.; R.H.L.; S.N.; J.C.S.; W.A.; J.R.; W.F.; R.B.; S.C.; E.H.; J.S.S.; J.E.C.

CORRECTION.—In the paragraph in our issue of last week (p. 18) respecting children's services at Hanley, it was stated that the meetings continue to be held every evening. It should have been every Sunday evening.

SPA GOSPEL HALL.—In our issue of the 9th inst. a short paragraph appeared, stating that a friend of the late Miss Percival had written, offering £100 towards the above object, on certain conditions. The address of the writer has unfortunately been mislaid; would he (or she) kindly communicate with us?

DAILY TEXTS.

"NOW THESE THINGS WERE OUR EXAMPLES" [TYPES].—1 COR. X. 6.

Thurs., Sept. 30.—"Behold the Hebrews come forth out of the holes where they had hid themselves." "Is a candle brought to be put under a bushel, or under a bed, and not to be set on a candlestick?" "We... have renounced the hidden things of dishonesty [shame]... by manifestation of the truth, commending ourselves to every man's conscience in the sight of God."—1 Sam. xiv. 11; Mark iv. 21; 2 Cor. iv. 1, 2.

Fri., Oct. 1.—"Come up after me; for the Lord hath delivered them into the hand of ISRAEL." "We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake." "The messengers of THE CHURCHES, and the glory of Christ." "That no one of you be puffed up for one against another."—1 Sam. xiv. 12; Acts xxvi. 17; 2 Cor. iv. 5; viii. 23; 1 Cor. iv. 6.

Sat., 2.—"And they fell before Jonathan, and his armour-bearer slew after him." "Christ also suffered for us, leaving us an example that we should follow his steps." "Now when they saw the boldness of Peter and John... they took knowledge of them that they had been with Jesus." "In my name shall they cast out devils."—1 Sam. xiv. 13; 1 Pet. ii. 21; Acts iv. 13; Mark xvi. 17.

Sun., 3.—"And the earth quaked, so it was a very great trembling." "Paul and Silas prayed and sang praises to God... and suddenly there was a great earthquake.... And the keeper of the prison called for a light, and sprang in and came trembling." "Felix trembled."—1 Sam. xiv. 15; Acts xvi. 25, 30; xxiv. 25.

Mon., 4.—"And behold the multitude melted away, and they went on beating down one another.... And behold every man's sword was against his fellow, and there was a very great discomfiture." "He that persecuted us in times past now preacheth the faith which once he destroyed."—1 Sam. xiv. 16, 20; Gal. i. 23.

Tues., 5.—"See, I pray you, how my eyes have been enlightened, because I tasted a little of this honey." "The commandment of the Lord is pure, enlightening the eyes.... Sweeter also than honey and the honeycomb." "My son, eat thou honey because it is good; and the honeycomb which is sweet to thy taste; so shall the knowledge of wisdom be unto thy soul."—1 Sam. xiv. 29; Ps. xix. 8, 10; Prov. xxiv. 12, 14.

Wed., 6.—"How much more if haply the people had eaten freely to day of the spoil of their enemies which they found, for had there not been now a much greater slaughter among the Philistines?" "I rejoice at thy word as one that findeth great spoil." "Thou through thy commandments hast made me wiser than mine enemies."—1 Sam. xiv. 30; Ps. cxix. 162; 98.

"AND THEY ARE WRITTEN FOR OUR ADMONITION."—1 COR. X. 11.

THE CHINESE MISSION SCHOOL at Portland, Oregon, U.S.A., begins its second year prosperously. The Chinese preacher in charge has a night school numbering thirty-five, of whom fourteen are hopeful converts.

A GOOD EXAMPLE.—The Hull stipendiary magistrate, replying on Tuesday to a deputation from the Band of Hope League, announced his intention of refusing any extension of the hours of keeping open public-houses on the occasion of the Hull annual fair. He also said that he should refuse licences to any booths at the fair.

Look and Live.

P. P. BLISS

Tenderly.

1. Look to Je-sus, wea-ry one, Look and live, look and live; Look at what the Lord has done, Look and live; See Him lift-ed on the tree, Look and live, look and live, Hear Him say, "Look un-to Me," Look and live.

CHORUS.

Look! the Lord is lift-ed high, Look to Him, He's e-ver night, Look and live, why will ye die? Look and live.

2. Though unworthy, vile, unclean, Look and live, look and live; Look away from self and sin, Look and live; Long by Satan's power enslaved, Look and live, look and live; Look to Me, ye shall be saved, Look and live. *Chorus.*

3. Though you've wandered far away, Look and live, look and live; Harden not your heart to-day, Look and live; 'Tis thy Father calls thee home, Look and live, look and live; Whosoever will may come, Look and live. *Chorus.*

MEMPHIS, TENNESSEE.—A most wonderful blessing has fallen on Le Moyné Institute in Memphis, one of the schools of the American Missionary Association. A letter says:—"Since last Monday over 120 conversions have taken place in our students' meetings. Full 100 of these are our own students; the remainder are those brought in by the pupils with the express hope of their conversion. After the meetings of the first four days of the week, not more than fifteen of our pupils of age to feel the need of a Saviour were unconverted. The question arose, What is there now to do? 'Go out into the highway,' was suggested. Our students did so, and, working earnestly, the entire city became interested. Our meetings, for a time two and three a day, were thronged with anxious inquirers; extra meetings were started in many of the churches, and the fire spread. You may be sure we have a happy school now: all our students are brought to Jesus. Our hearts have waited, and ached, and expected this time of blessing the whole year, yet we had hardly dared hope for such a wonderful baptism. The interest in the city is increasing. Last night, in one of the several churches where meetings are being held, over 130 arose for prayers. Our students are working nobly."

FORTHCOMING SPECIAL MEETINGS.

SALISBURY CONFERENCE (Rev. Edgar Thwaites, convener).—Tuesday, Wednesday, Thursday, Oct. 12, 13, 14.

BIRMINGHAM CONFERENCE.—Wed., Thurs., Fri., Oct. 27, 28, 29.

EVANGELICAL ALLIANCE.—Conference at Belfast, Oct. 19, and following days.

DUBLIN CONVENTION has been postponed to Nov. 23 and 24.

EVANGELICAL MISSION TO ISRAEL, 394, Hackney-road, E.—A Course of Lectures will be delivered (d.v.) by several ministers and Christian gentlemen, on Saturdays, at 7 p.m. Jews and Christians are earnestly invited.

AGRICULTURAL HALL, Islington.—Sunday, Oct. 3, Rev. R. C. Billing, at 3.30 p.m. and at 8 p.m. The evening service will be chiefly devoted to Sacred Song.

MOORGATE-STREET HALL.—Every Tuesday, at 8, a Gospel Address. Meeting for those interested in Sunday Morning Free Breakfasts to the Poor every Friday evening, 8 to 9. Young Women's Meetings:—Bible Readings every Saturday afternoon from 3 to 4, Upper Room (entrance from London Wall). Also, Gospel Meeting in the Hall on Monday, the 4th prox., from 7 to 8.30: Short Addresses by young friends, and Singing by London Choir. (These Gospel Meetings are fortnightly.)

HOME OF INDUSTRY, Commercial-street, Spitalfields.—Workers' Meeting, third Wednesday of the month, at 7. Tea at 6.

THE NORTH LONDON YOUNG MEN'S MEETINGS are now held in the Y.M.C.A. Rooms, The Priory, 198, Upper-street, Islington, on Sunday, Tuesday, and Thursday, at 8.30 p.m. precisely.

THE YOUNG MEN'S MEETING for the West District, every evening at 8.45, in the Lecture Hall of the Y.M.C.A. (West Branch), 48, Great Marlborough-street, Regent-street, W.

—Special Addresses to Young Men:—Sunday, Oct. 3, J. W. Lydall, Esq., at 3.15 p.m.; Tuesday, Oct. 5, Rev. T. W. Aveling, at 8.30 p.m.

YOUNG MEN'S MEETING, at the Young Men's Room, Abbey-road Chapel, St. John's-wood, Friday, 9 to 10 p.m.

COW-CROSS MISSION HALL.—J. H. Owen and Wm. Bradlaugh (brother of the infidel lecturer), every Sunday at 7.

LECTURES ON THE REVELATION (Elementary and Practical), by R. C. Morgan, Gospel Hall, Wood-green, Thursdays, at 7.30.

BIBLE LECTURE at Drill Hall, Crouch-end, by R. C. Morgan, Friday, Oct. 1, at 7.30 p.m.

CAMBERWELL.—Ned Wright every evening at the Tent, Southampton-street, at 8 o'clock; on Sundays at 3 and 6.30.

ST. GEORGE'S HALL, Langham-place, W.—The fourth Convention will be held (God willing) on Tuesday and Wednesday, Oct. 26 and 27. Further particulars will be duly announced.

THE SOUTH LONDON YOUNG MEN'S MEETINGS, every Wednesday, at 9 p.m., in the Camberwell Hall, Grove-lane.

CONFERENCE HALL, Mildmay-park, N.—Saturday, Oct. 2, Service of Song, at 7 p.m., by the North London Evangelistic Choir. Sunday, Oct. 3, Mr. Gawin Kirkham at 3.30. Mr. Herbert Wilbraham Taylor at 7 p.m., and each Sunday evening in the month; also on the 6th, 6th, 7th, and 8th, at 7.30.

CHILDREN'S SPECIAL SERVICE MISSION.—Annual Meeting at Conference Hall, Mildmay-park, Monday, Oct. 25, at 3.30 and 7 p.m.

—Children's Evangelistic Band. Mr. Russell at Gospel Hall, 41, Tottenham-court-road, Sept. 29, 30, at 7 p.m. Mr. Rickards at St. Benet's, Stepney, Oct. 4, 5, 6, at 7. Mr. Lidstone at Albion Hall, Grove-place, Lisson-grove, Oct. 4, 5, 6, at 7. Mr. Arrowsmith at Kilburn Hall, Kilburn, Oct. 3, at 3, and Oct. 6, 7, 8, at 7. Messrs. J. W. and G. S. Jordan at St. Andrew's Church, Anglesea-hill, Woolwich, Oct. 6, 7, 8, at 7. Mr. G. S. Jordan at Town Hall, Stone, Staff., Oct. 9 to 12. Mr. J. W. Jordan at Public Hall, Guildford, Oct. 13, 14, 15. Mr. Rickards at Victoria Baptist Chapel, Wandsworth-road, Oct. 12, 13, 15, at 7.

—Open-Air Services. Messrs. Jordan on Blackheath, on Saturdays, at 3; Mr. Russell in Regent's-park, on Mondays, at 5.30 p.m.

—City Weekly Prayer-meeting (for business men), every Tuesday, at Weigh House School-room, Fish-street Hill, E.C., from 9 to 9.45 a.m.

THREE SPECIAL SERVICES for Children and Young People will be held (d.v.) by members of the Children's Evangelistic Band, at St. Benet's, Mile End-road, on Monday, Tuesday, and Wednesday, Oct. 4 to 6, each evening at 7.

Y.M.C.A., THE PRIORY, 198, Upper-street, Islington.—An Address to Young Men, on Thursday evening, Sept. 30, at 8.30, by the Rev. John Jones.

YOUNG MEN'S MEETINGS at Stafford Rooms, Titchborne-street, Edgware-road.—Sunday, Oct. 3, at 8.15. Address by George Williams, Esq. Oct. 6, at 8 p.m., Social Meeting by invitation of Professor Gladstone. Addresses by T. J. Croggon, Esq., A. Gliddon, Esq., and S. Gurney Sheppard, Esq.

SPECIAL SERVICES IN THEATRES AND HALLS, Sunday, Oct. 3:—Britannia Theatre, High-street, Hoxton, Rev. J. Gritton, at 7. Pavilion Theatre, Whitechapel-road, Rev. R. R. Couzens, M.A., at 7.

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SPECIAL SERVICES—Continued.
 Philharmonic Theatre, High-street, Islington, Rev. A. F. Muir M.A., at 7.
 Royal Amphitheatre, High Holborn, Rev. H. E. Stone, a 3.30; A. F. Gurney, Esq., at 7.
 Royal Alexandra Theatre, Park-street, Camden-town, — at 3.30; T. Barnes, Esq., at 7.
 Town Hall, Shoreditch, Rev. J. Ellis, at 3.30.
 Burdett Hall, Limehouse, — at 7.
 South London Palace, London-road, Borough, T. J. Croggon, Esq., at 7.
 St. James's Hall, Rev. J. P. Chown, at 3.30; Rev. J. W. Bardale, M.A., at 7.

WEEKLY NOON PRAYER-MEETING, St. George's Hall, Langham-place, W.—Every Wednesday, from 12 to 1.
GREENWICH RAILWAY STATION, LARGE HALL.—Prayer-meeting every Thursday at noon for the present. Evangelical Address every Tuesday evening at 7.30.
WOOLWICH, 14, Thomas-street.—Union Prayer-meetings, Mondays, 12 to 1; Saturdays, 3.30 to 4.30.

DAILY PRAYER-MEETINGS.
CENTRAL CITY NOON PRAYER-MEETING, Moorgate-street Hall, corner of London Wall, 12—1. Ladies' meeting, 1 to 1.30.
Y.M.C.A., Stafford Rooms, Titchborne-st., Edgware-rd., 12—1.
NO. 59, LOMBARD-ST., Mon., Tues., Thurs., Sat., at 1; Wed. and Fri., at 12.30.
NO. 19A, GREAT PORTLAND-ST.—Daily Prayer-meeting at 3 p.m.
MILDMAY CONFERENCE HALL, Mildmay-park, at 12.
EAST-END CONFERENCE HALL, Carlton-sq., Globe-road, at 12.30.
RUSSEX HALL, Leadenhall-street, at 1.
SUNDAY-SCHOOL UNION, 56, Old Bailey, at 1.
PEOPLE'S HALL, 272, Whitechapel-road, at 1, except Saturday.
GREEN LANE WESLEYAN CHAPEL, N., 6.45 a.m.
ONSLow HALL, Neville-street, Fulham-road, Sat. even., at 7.30.
UNION HALL MISSION, Carlisle-street, Edgware-road, 1—2.

Donations received by Messrs. Morgan and Scott in Saturday Morning, Sept. 25th, 1875.

	£	s.	d.
Gratuitous Circulation of "The Christian"—M.M. 1/-; E.L. 2/1	0	3	1
"The Christian" Tract Fund—C.F.F. 7/-; T.W. 5/-; Rom. vi. 7 and 8 2/2	2	12	0
East End Juvenile Mission—J.M. 10/-; T.R. 2/-; J.R. 2/-; M.L. 5/-	2	15	0
North-Eastern Hospital for Children—S.S. 2/5; G.P.M. 5/-; H.A.A. 2/6	5	7	6
Rev. Van Meter's Work in Rome—Rev. W. (per R.L.) 2/5; E.G. 10/-	5	10	0
Free Breakfasts—Mr. Jones—C.F.F. 10/-; G.P.M. 5/-	0	15	0
Evangelical Mission to Israel—C.F.F. ...	1	0	0
Christian Workers' Mission—E.E. (Hospital) ...	0	10	0
Mr. Lawrence's Work in Spain—T.E. (Hospital) ...	2	0	0
Nestorian Mission—Anon. 2/-; M.R.W. 10/-; Meirion 10/-; H.M. 10/-; E.L. 10/-; Miss S. 2/2; S.A.B. 2/1; C.P. 10/-; C.P.P. 1/-; E.M. 10/-; R.M. 5/-; C.D. 2/6	6	10	8
Major Malan's Mission—G.P.M. 2/1; J.L.T. 2/5	6	0	0
Gospel in Paris (M. Monod)—G.P.M. ...	0	5	0
Parson's Green Homes—G.P.M. 10/-; W.T.L.M.H. 2/6; E.G. 2/1; M.M.S. 5/-; S.A.B. 2/1; Unknown 2/6; M.L. 5/-	3	5	0
Homes for the Aged Poor, Notting-hill—G.P.M. ...	0	10	0
Field-lane Ragged Schools—G.P.M. ...	0	5	0
Midnight Meeting Movement—G.P.M. 5/-; S.A.B. 2/1	1	5	0
Paralysed and Epileptic—G.P.M. 5/-; M.L. 5/-	0	10	0
Cripples' Home—G.P.M. 5/-; E.G. 10/-	0	15	0
Kilburn Home for Little Boys—G.P.M. ...	0	5	0
Bristol Orphan Houses—G.P.M. 5/-; V.B.C. 6d.	0	5	6
Diners for Aged Sick and Poor—G.P.M. 5/-; C.M. 4/-	0	9	6
China Inland Mission—G.P.M. 5/-; L.T. 2/2	2	5	0
Poor Jews in Whitechapel—G.P.M. ...	0	5	0
Bibles for Switzerland—C.M. ...	0	4	0
Day in the Country Fund—J.G. ...	1	5	0
Mission to Hop-pickers—Mr. S. China—Mrs. B. 10/6; M.M.S. 5/-	0	15	6
Mission to Hop-pickers, Canterbury—S.C.D. ...	1	0	0
Iceland Distress Fund—M.R.W. 5/-; H.M. 10/-; F.M.E. 10/-	1	5	0
Whitefield Mission—M.R.W. 5/-; M.J. and G.L.S. 7/6	0	12	6
Working Mission Hall—M.R.W. ...	0	5	0
Expenses of Messrs. Moody and Sankey's Meetings in London—J.H. 4/-; A Few Friends 10/-; H.H. 2/1; M.L. 5/-	1	19	0
French Inundation Fund—H.M. ...	1	0	0
British Syrian Schools—E.L. ...	0	10	0
Mr. J. Scott's Work, Ewing-place Church, Glasgow—W.L.T. ...	10	0	0
Mission to Police, Cabmen, etc.—S.D. 2/1/1/-; E.G. 10/-	1	11	0
Rev. J. Wilkinson's Work among Jews—E.G. ...	0	10	0
St. Giles' Christian Mission—E.G. ...	0	10	0
Protestant Orphanage, Nazareth—E.G. ...	1	0	0
Miss Leigh's Home in Paris—E.G. ...	0	10	0
Gospel-Hall at Spa—E.A.C. ...	0	5	0
Metropolitan Tabernacle College—G.D. ...	0	6	0
Stockwell Orphanage—G.D. ...	0	3	0
Home of Industry—M.L. ...	0	5	0
Miss Lee's Home, Plaistow—M.L. ...	0	5	0
267	8	9	
Asiatic Home for the Nestorians—Received per J. Salter:—W. Shaw 5/-; J.P. (Clapton) 10/-; John Cory 2/5; Mrs. A. Thomas 2/2; T. Wheeler 2/5; M. Forester 2/5; E. Unwin 2/1; Mrs. and Miss Maxwell 2/1; "God's Tenth" (stamps) 2/1; A Railway Porter 1/-; A.M.S. 2/9; N.A. 1/-; "Edinburgh" 2/-; Miss G. "Lewes" 2/6	21	4	3
Homes for Waifs and Strays in Dublin—A Thank Offering 2/5; Anon. 2/5	55	0	0
East End Juvenile Mission—E. Alexander ...	1	0	0
Home of Industry—M.F.G. ...	2	0	0

The Christian.

READ THE BIBLE—READ IT ALL.

DR. PARKER, the well-known pastor of the City Temple, Holborn Viaduct, London, has recently returned from his annual vacation, which he spent this year on the Continent. Giving his impressions and the lessons he had derived from a temporary absence from home, he stated that he was more than ever convinced of the necessity for purely Biblical preaching,—the exposition of God's Word in all its scope and simplicity. The following Sunday morning, accordingly, his theme of discourse was the Bible. Having quoted the passages—"Search the Scriptures," "Let the Word of Christ dwell in you richly," "The sword of the Spirit, which is the Word of God," and remarked on the unity, cohesion, and entirety conveyed by the phrasology of these texts, he proceeded:—

THE BIBLE ought to be read right through. It is only then you can know the music, the swell, the cadence, the rapture and sorrow, the triumph and the tears, of God's Word. What would you know of your boy's letter, if you were to read the superscription on Monday, to look at the signature on Friday, and read a little in the middle of it three months afterwards? I get tired towards the end of July and I go away to the mountains. I take the Bible with me; I read it *through*, and I feel as if I had never seen the book before. I have spent most of my life in reading and expounding it, yet it seems as if I had never seen it. It is so new, so rich, so varied, the truth flashing from a thousand unexpected and undiscovered points, with a light above the brightness of the sun. And that summer reading of the Bible is what I call tuning the instrument.

If anybody does not believe the Bible, he has never read it through; he may have read a little here and there, with general commentaries and criticisms between, but he has not read the whole. Once two men said, "We will disprove the conversion of Paul." They read it through—and wrote a book in proof of it. So will God deal with all destructive critics who really make themselves masters of the situation they intended to overthrow.

It is wonderful, if you read the whole, how it gets hold of you somewhere. I have tried it; and I appeal to you who know it best, whether you will willingly let it drop out of your fingers, when it has once got into the movement and necessity of your being.

Suppose you should ask a man to read this Book clean through at one sitting. What would his notions be? I do not ask him the memory of particular texts, but I would say, "What are your general notions?" I should not be surprised to hear him say:—"It is a *very solemn Book*. There were deep soundings in it that made me shudder with a chill the like of which I never felt before."

What more? "The infinite reluctance with which God gives up man; that struck me in reading the Book from end to end. The pain, the yearning of God, the moan of a mother, the cry of a broken heart—it was very wonderful. I felt in reading it as if God were putting out both his arms, straining his eyes after me, and crying out to me 'Come back!' I cried at some parts of it myself; I forget just now where they were, but I think you will find the tears on the pages here and there even yet. It seemed as if God was saying, 'Image of my countenance, upright like myself, susceptible of immortality, companion of my life, wrecked and shattered, wounded and dying, yet how

can I give thee up? Ye were not made for death; Why will ye die?'"

What more? "I remember it was a *righteous Book*. There were pages in it when the wicked man had his own way; but presently God searched him out and brought him to judgment. It made me glad, and in the middle of my reading I thought—Would that the Book were at the basis of all political legislation, at the heart of all commercial enterprise; would that it were the secret of all civilization, and the inspiration of all domestic and national life.

"And I remember this about it, that *it seems to be all other books*. I have read a great many books, and I feel now that I need not have read them; they are all here. Novels—it is all there in the prodigal son. Two men, the runaway son, the scapegrace, the far country, the riotous living, the harlot, the evil companionships, the bad treatment, and the coming home again. Joy! I never heard such silver bells ringing in my life as the chimes in this Book. Sorrow! None like it. Its woes swallow up all other grief. Its cross, like the rod of Moses, swallows up all other crosses in its great tragic sorrow."

"But are there not some terrible things in that Book of yours?" "Yes, there are. There are stories in the Book that no minister dare read in the congregation. There are chapters that no publisher could take out separately and put in his shop window. Yes; but blessed are the pure in heart, for they shall see God even in that shame. These stories are in their right place in the Bible, surrounded by the lightnings and thunders of judgment in the Old Testament, and by the tears and tenderness, and touching death on the cross, in the New—all that is unfolded in the word Redemption."

Do not vindicate the Bible, if you please; let it alone. It needs no vindication; it is there. It has been assailed; still it is there. It has been assailed from points from which it does not start. It does not contemplate the things which have been turned into means of assault against it. Suppose a man should say, "An alkali neutralizes an acid, therefore the New Testament is not inspired." What would you think of it? Suppose a man should say, "Two and two are four, therefore there can be no resurrection from the dead." Why, there is no link of connexion—nothing to bring them together. So it is: the Bible has its own work; it starts from its own point; delivers its own message. It is not a book that comes within the region of logic, but of feeling, sorrow, want, imagination.

But does not the Apostle Paul reason? Not as if he wished to prove the existence of the thing, but in the sense that a man turns a diamond round and shows all its angles and sides and beautiful proportions—not as if he would prove that it is a diamond,—so Paul turns the truth round, that every phase of it may catch the sun; he never lays it down as a thesis or proposition, that there is a God. So with this Book. It does not say, "I am inspired, and I will prove it;" it simply says, "Read me, and read me all."

I want to remind you that it is possible to read a part as if it were the whole; to make too much of certain texts, and forget their bearing upon others, and so miss the proportion and analogy of faith. The man who takes out a solitary text and founds a denomination on it, is not Biblical, but only textual. He is not a statesman, only a politician. He takes out a single line, exaggerates it, and does not consider its relationship

to the manifold infiniteness of the remaining revelation.

I can prove by geography that the world is not round—that is to say, by taking a partial and local view of the surface of the earth, I can defy any man to prove that it is round. There are great rocky points, great crags and rocks shooting up into the air, some ten thousand feet high, others fifteen thousand and more. Then there are great valleys, sinking as deeply into the ribs and heart of the earth. Looked at in this light, no proposition can be more monstrous than that the earth is round. But you must not look at the part, but at the whole. You must look at astronomy. The greater includes the less, and thus you proceed to establish the rotundity of the earth. So you must not look at one parable or text; “let the word of Christ dwell in you *richly*.”

“I have not time to read the Bible through.” I will not grant it in reality, but suppose I admit it argumentarily. Every man has time to read the Bible through, as a matter of fact. But take one book, and read it through. Let me tell you what I did the other night, and let me invite you to do the same. I took the Book of the Revelation of St. John the Divine, and read it through at once, right away. I never stopped from the first verse to the last. And it was a grand lesson. I used to look over the book, and pick out bits here and there, and I could make nothing of it. It is the story of to-day and to-morrow and the third day, written, in great, grim, wonderful types and symbols. And every now and then there was a great green place, with fountains and trees, and I lingered there, and said, “I know that bit.” When he was showing the locusts out of the smoke, “and the sound of their wings was like the sound of chariots,” I said, “I cannot follow him there.” But when I came to “Unto Him that loved us, and washed us in his own blood,” I said, “Wait there; I know that part.” When he spoke of the woman “clothed with the sun,” and “a time, and times, and half a time,” and six, and six, and six again, and all these figures piled up before me, I could not understand it; but when he said “I saw One, and on his vesture and on his thigh was written ‘King of kings and Lord of lords,’” I said, “Wait there; that is familiar.” When I read of the trumpets and the vials and the horns and the woes, I could make but little of them; but when the writer said, “I saw an angel flying through the midst of heaven, having the everlasting Gospel,” I looked with the eyes of my heart, and I hailed that messenger as a friend.

So, if you will read through this great Book, I do not promise you will understand it all, and give a clear logical statement and proposition about every part of it. Nothing of the kind. You will come out dazed, bewildered, stunned, as if the thunder of heaven had struck you. And yet when you have time to recover your breath, and cleanse your vision, you will say to your friend, “Do go! Be where I have been, and go at once. There is nothing like it.”

REDDITCH, WORCESTERSHIRE.—Special evangelistic services are being held here by John Waite, from the Evangelization Society, London, the invitation for his services having been given by the Committee of the Young Men's Christian Association. Much interest is being manifested in the town, and a spirit of union being fostered among the various denominations. One evening, thirty-three persons entered the anteroom for inquiry, whilst the large room was occupied by Christian friends holding a prayer-meeting. The wish of all interested is that this work may still go on, and many precious souls be saved through the instrumentality now put forth. E. A. H.

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MESSRS. MOODY AND SANKEY'S EXPENSES.

TO THE EDITOR OF THE CHRISTIAN.

DEAR SIR,—I ask your permission to make a statement on the subject of Messrs. Moody and Sankey's expenses, and especially regarding the disposition which I have made of the amount produced by the royalty on the hymn-books sold from January 1 last to the close of the London mission.

When Mr. Moody was invited to come to England to engage in the evangelistic work which has been so signally blessed, his expenses and those of Mr. Sankey were guaranteed. But, in the providence of God, the honoured friends who had addressed to him the invitation had been removed by death before his arrival, and Mr. Moody unexpectedly found himself entirely without resources. As, however, it soon became necessary to print a volume of the solos and other hymns sung at the meetings, an arrangement was made with the publishers to allow him a royalty on the proceeds, as a fund to provide for the expenses of the evangelists and their families.

This arrangement continued all through the mission in Scotland and in Ireland, but when Mr. Moody came to London last January, and met the ministers of all denominations at Freemasons' Hall, to prepare the way for the mission here, he voluntarily announced in public that he did not mean to take another shilling of this royalty, as sufficient for the expenses of the whole visit had already been received. He added that the amount of royalty from the 1st January would be paid over by the publishers to me, to be disposed of afterwards for any object of Christian work that I might determine. This was just at the time when the sales were about to be enormously increased, and while this renunciation undoubtedly removed out of the way the only possible ground upon which any could have alleged that Mr. Moody had a pecuniary interest in the success of the work, I feel assured there can only be one opinion—that it was on his part an act of noble disinterestedness.

The royalty between 1st January and 30th June, the virtual close of the London work, has amounted, with a small sum of bank interest, to £5667 17s. 6d. In considering how to dispose of this money, it appeared to me and others that if it were possible to devote it to some object near to Mr. Moody's heart, it would not only be legitimate to do so, but that it would be a graceful recognition of the value of the eminent service he has rendered, for which, beyond the spontaneous offerings of grateful affection, he consistently declined to receive remuneration. I accordingly made inquiries of one or two friends from the United States, and having ascertained that a serious deficiency in the amount contributed for the rebuilding of Mr. Moody's church at Chicago had unexpectedly arisen while he was in Europe, owing to a decline in value of the securities which were subscribed, and that that deficiency might amount to \$25,000 or \$30,000, I decided to devote the royalty fund to its liquidation, and have just remitted to a well-known and greatly esteemed friend, Mr. George H. Stuart, of Philadelphia, a bill on demand for \$27,092, being the exact equivalent of the sterling amount at the exchange of the day, requesting him to appropriate it to the object I have indicated.

My apology for this long letter must be that the many friends of Mr. Moody will be glad to know the facts, which could not well be communicated earlier.

Yours faithfully,
HUGH M. MATHESON.

Hampstead, Sept. 30, 1875.

EVANGELISTIC CAR.—A great impetus to the Gospel, Peace, and Temperance enterprises is contemplated by the erection of an evangelizing car, or carriage, prettily decorated, and fitted up with seats and appurtenances, with movable stands, &c., for the use of friends united in the movement known as the “Fairlop Friday, Bank, and other Holiday Open-air Services.” We commend this to the notice and co-operation of our readers. Mr. Knight, whose address is Albion College, South Hackney, gives every information to inquirers. Three special services are now arranged for the friends in this movement for Friday, Saturday, and Sunday, Oct. 8, 9, and 10 (p.v.). Tickets for tea, conference, &c., sent free to workers.

TEXTS MISUNDERSTOOD—IV.

"BY GRACE YE ARE SAVED."—EPH. II. 5.

THE great doctrine of salvation by grace is too clearly stated in this and similar passages of Scripture to admit of its being openly denied; but the great enemy of souls has long been busy sowing broadcast misconceptions of its meaning, whereby he has caused the truth, if it cannot be withstood, to be at least misunderstood.

First comes the misunderstanding of sacerdotalism—whether Roman, Greek, or Anglican, it matters not. They admit "salvation by grace" in words, but if asked what they mean by it, they say, sacramental grace—a kind of supposed spiritual power emanating from the sacraments when administered by episcopally ordained hands.

Some years ago an excellent Evangelical clergyman wrote to Archdeacon Manning, before his secession to Rome, and asked him whether the sacramental views which characterized his teaching did not virtually involve the thought that grace was a kind of physical substance or essence which distilled from the tips of the bishop's fingers in ordination and confirmation, and from the priest's hands in the administration of the sacraments. Dr. Manning's answer was to this effect:—"You have put the matter strongly, but I cannot deny that such is our view. We do believe that grace is a sort of spiritual essence flowing from or through the bishop's hands."

How many thousands upon thousands of professing Christians are misled by this gross delusion, and have no higher conception of salvation by grace than salvation by sacraments.

But it is not only sacerdotalists who misunderstand "By grace ye are saved." Many Protestants who reject with horror priestcraft of every kind, are no less misled by the notion that grace means infused goodness; and whilst they fully own that it must come from God, and whilst they seek it in prayer rather than expect it through sacraments, still are waiting for a salvation to be wrought within them by the Holy Spirit, rather than accept that which has already been wrought, and fully wrought, in the finished work of the Lord Jesus Christ.

The best antidote to both these errors is to be found in a careful examination of the Scripture usage of the word "grace." There it will be found that favour—the free, undeserved favour of God—is the primary and most frequent meaning of the word. Occasionally we find it used in the secondary sense of gifts and graces resulting from this favour (analogous to the distinction between favour and favours); but for the most part it means not the inward work of the Spirit, but the grace or free favour of God as seen in the gift of the person and work of the Lord Jesus.

No clearer proof of this could be afforded than that given by the text quoted above—"By grace ye are saved."

These words occur in the midst of a description of what God wrought in Christ when He raised Him from the dead, and set Him at his own right hand. He then and there, we are taught, "quicken together," "raised together," and "seated together" with Him in heavenly places, all who are saved. It is in the midst of recounting what thus took place 1800 years ago, that this parenthetical exclamation is abruptly thrown in—"By grace ye are saved."

Now, how strikingly appropriate is its otherwise abrupt introduction, when the real meaning of "grace" is seen. If grace only meant the Spirit's work within, it would be out of place to refer to it here. But if it be the free and gratuitous favour which provided such a salvation, where could it be more pertinently spoken of? Here is a work in which believers could have had no hand, wrought out for them hundreds of years before most of them had any being, and so fully wrought out that the Spirit of God, in contemplating what was then done, sees in it the salvation of all that ever had been or ever should be saved. Truly we must come to God's Word to learn what "grace" means.

A few verses further on we have a repetition of this text—"By grace are ye saved,"—and now is added "through faith, and that not of yourselves; it is the gift of God,"—for it is of importance to show, that in the appropriation by individual souls of this great salvation,

wrought out for them so long ago, there is but one channel through which the blessing flows—viz., "faith." Sacraments, works, inward graces, &c., follow in their place, but none of them share the honour of being God's channel of salvation to the soul: that is reserved for "faith"; and lest this should lead vain man to overrate his power, it is added—"and that not of yourselves; it is the gift of God." As old George Herbert beautifully expresses it—

"O most gracious Lord,
If all the hope and comfort that I gather
Were from myself, I had not half a word,
Not half a letter, to oppose
What is objected by my foes.

"But Thou art my desert;
And in this league, which now my foes invade,
Thou art not only to perform thy part,
But also mine! as when the league was made
Thou didst at once thyself invite,
And hold my hand while I did write."

H. E. B.

EVANGELICAL ALLIANCE, BELFAST, OCT. 19-22—

The attention of members of the Alliance, and other friends of Christian union not formally united with it, is earnestly called to the approaching assembly of the children of God, attracted from various evangelical denominations of the Christian Church, and from various lands. A cordial invitation is given by the members of the Belfast committee to their Christian brethren of the United Kingdom and other lands. As much valuable information will be supplied on the state and progress of evangelical religion in different countries, and subjects of great importance will be considered bearing on the spiritual life of the believer, the defence of religious liberty, and the welfare and increase of the Christian Church at large, it is hoped that many will assemble, and that a large blessing will follow the communion and deliberations of Christians, one, notwithstanding national and ecclesiastical diversities, in the faith and hope of the Gospel. The following is the programme at present arranged. [At present the names only of those who have signified their intention to be present and take part in the proceedings are inserted. A complete programme will shortly appear.]—Tuesday, Oct. 19.—At three, a public meeting for united prayer. At seven, a social meeting of members of the Alliance and other friends of Christian union, for mutual introduction and conference, to be held in the Ulster Hall; the Right Hon. Lord Waveney to preside. Addresses of welcome by the Rev. the President of Queen's College, to be responded to by visitors from Great Britain, France, Switzerland, Italy, Germany, Belgium, Holland, the United States of America, and other lands. Wednesday, Oct. 20.—Morning: At ten, opening devotional meeting; chairman, the Rev. J. L. Porter, D.D., LL.D., Moderator of the General Assembly. The annual address. At eleven, business meeting; chairman, Lord Alfred S. Churchill. Speakers at this and following meetings are requested to avoid reading their papers, and to limit their addresses to twenty minutes, so as to allow time for discussion and conference. 1. Appointment of secretaries for Conference. 2. Resolution on the order of business. 3. The practical resolutions, to be read and enforced by the Rev. T. W. Aveling, D.D. 4. Brief abstract of the acts of the Evangelical Alliance since last Conference, to be read by the secretary. 5. Address by the Dean of Canterbury. Subject: "The Communion and Co-operation of Christians in all lands an increasing obligation on the Universal Church." To be followed by a brief discussion. Evening: Public meeting; chairman, the Mayor of Belfast. Addresses from British and foreign members of the Alliance and others. Subjects: 1. "Infidel and Superstitious Tendencies of the present age, and how best to meet them." 2. "The Life of the Church, and how to quicken it." The Rev. J. P. Chown, of London. Thursday, Oct. 21.—Morning: At ten, devotional meeting. At eleven, business; chairman, Sir Francis B. Outram, Bart. Subjects: 1. "Religious Revival in various countries." (Reports to be received.) 2. "Religious Liberty, and the means of guarding it." The Rev. William Wright, from Damascus. 3. "Resolution of Italian Committee on the subject of holding a Conference of Christian delegates from various countries in the city of Rome," to be introduced by Signor Nophilo Gay, delegate for the Italian Branch of the Evangelical Alliance. Evening: Public meeting. Addresses on the following subjects: 1. "The Revealed Will of Christ that his people should be manifestly one, for a testimony to doctrine, as well as for united action in evangelizing the world." The Rev. Donald Fraser, D.D., London. 2. "The Headship of Christ in his Church the true bond of union among its members." The Rev. Cannon Battersby. 3. "The Signs of the Times as regards the position and progress of Evangelical Religion throughout the world." Friday, Oct. 22.—Morning: A public breakfast at nine. Addresses and resolutions. At eleven, business meeting. At three, devotional meeting. Evening: Public meeting. Hospitality, as far as possible, will be provided by residents to Christian friends, whether members or not, intending to be present, who are requested to signify their intention to the secretaries in London or Belfast, from whom a card of admission to the meetings and other papers will be forwarded.

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FOR THE YOUNG.

GATHERED HOME.

MR. GEORGE LAWRENCE, of Barcelona, who has just returned to his labours there, sends the following touching story, communicated to him by a friend, relating the death of a youth in one of their schools:—

On the 30th of last July, whilst we were celebrating the examination in our college, the burial of my young disciple took place—Luis Francésch, who fell asleep in Jesus the day previous. This youth, who scarcely counted fifteen years, has died rejoicing in the Lord Jesus.

In the last visit that Luis paid me, the following conversation took place:—

- “Luis, do you find yourself better?”
 “No, sir, I am getting worse.”
 “And in case that death should surprise you, do you find yourself prepared to present yourself before God?”
 “Yes, sir.”
 “And how have you prepared yourself?”
 “By means of our Lord Jesus Christ.”
 “Do you believe that Jesus Christ is your Saviour?”
 “With all my heart.”
 “And have you no fear of death?”
 “No, sir, because to die in Christ is to live.”

A few days after this conversation Luis grew worse, and took to his bed, suffering for two months and a half the most intense pain. The reading of the sacred Scriptures was calming and consolatory to the poor sick one in the midst of his sufferings.

Though he suffered so much, often he might be heard calling to his mother in order that she might read to him some portions of the Bible, such as the Psalms (of which he recited several by heart) or the second chapter of Matthew and eighth of the Epistle to the Romans. He likewise asked his mother two or three times a day to sing to him some of the favourite hymns.

If at any time his mother wished to do something, he besought her to let his little sister do it, because he desired to have her as much as possible by his side. But when the hour of worship arrived, he besought her to leave him, so that she might be able on return to tell him what the preacher said about Jesus.

One day his mother asked him if she might send for the two gentlemen who came sometimes to read the Scriptures. He replied, “No, mother, I don’t think we should trouble them so much; you read so well, and I love so much to hear your voice.”

When he was almost choked by the strength of his cough, which at intervals attacked him, he indicated to his mother with his finger that she might take his Bible, which was never for a moment far from his pillow, and as soon as he recovered his strength, heard with gladness the portions of the Word.

But the most interesting part of this history of our faithful Luis was his last moments. He had lost his strength to speak. His mother going near to him said, “My little Luis, raise your arms and embrace our sweet Jesus.” Moved as by a spring, his face put on a peculiar brightness, and with a sweet smile he gave her to understand that his soul was rejoicing in the presence of his Saviour. This he repeated several times until his happy and joyful spirit separated itself from the mortal body, and was translated to the celestial dwelling-place prepared by Jesus for all those who, like the young Luis, die confessing his holy name.

Many things the good mother related to me about the departed, among which is the following:—“According as I see,” said Luis three months before the celebration of the examinations, “I shall not take part this year unless God restores my life, but I am sure that day will be the best prize in my life.” And truly on the eve of that day, at ten o’clock at night, my beloved disciple received the prize of glory from the hands of his Lord. Whilst the mother bestowed upon her son the utmost care, God gave her many occasions of announcing the Gospel to the persons who visited her.

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MESSRS. MOODY AND SANKEY IN AMERICA.

WHILE the American religious papers are content with brief notices, the secular press continue to report fully the initial meetings of the evangelistic campaign on which Messrs. Moody and Sankey have entered, as announced by us last week. The correspondent of the *New York Tribune*, writing from Northfield, on Sept. 15, states that the minister of the Unitarian Church there had opened his pulpit to Mr. Moody. “Mr. Moody, however, could not reconcile himself to the belief that Unitarianism was anything akin to the religion of Christ which he preaches, and felt that he could not allow himself to stand in a pulpit from which its doctrines were promulgated. He is reported to have said—‘Those who believe in Unitarianism insult Christ, and whoever insults Christ, insults me.’ This attitude towards those of another belief has not conduced to his popularity among them. Yet all see in Mr. Moody a man of strong abilities as a preacher, and one possessed of a noble idea, which he urges always and everywhere with conscientiousness and power. He commands the respect of those who are the most displeased with his method.”

According to this writer, “the general report is that the evangelists are making no impression upon the substantial people of Northfield at all. As friends, they love and admire both of them, but they are not in the least excited by their preaching.” This opinion is not shared, however, by the reporter for the *New York Herald*, who, writing two days later, says—

“Mr. Moody is a whole Christian team in himself, and he still continues to preach salvation to crowds of hearers, who flock in from all the surrounding country. That his persistent and energetic efforts are turning the minds of many people from worldly to spiritual things is indicated in a most unmistakable manner by the increased interest and feeling which is manifested at each and every one of the meetings. This fact has not only been overlooked and ridiculed, but in some instances wilfully denied, by some journalists who were tardy in their arrival at the scene of the commencement of the evangelical meetings which it is proposed to hold throughout the country.”

After the above reference to Mr. Moody, the *Tribune* representative has something to say about Mr. Sankey and his singing; and in this case he makes no reservation:—

“Mr. Sankey is threatened with no such loss of popularity. His singing delights everybody. ‘Oh,’ said a good old deacon, putting his hand on my shoulder, the very first hour I arrived here, ‘you must stay over one day and hear Mr. Sankey sing; I never knew the meaning of the Scripture, “Sing with the spirit”—that is, the soul—and “with the understanding”—that is, good sense—until I heard Mr. Sankey. Why, he rises away up, and then sinks away low again, like a bird!’ It is not so much Mr. Sankey’s voice or his musical knowledge, or even the great flexibility of his tones, as the perfect expression which is given to every note, and to which his face keeps company, so that it is almost as much pleasure to watch his broad features light up with the glory in a Hallelujah, or grow sad and sympathetic under the influence of some gentle and plaintive melody, as it is to hear the music itself. In pathetic music, rather than in exultant song, is his manner most impressive.”

Further on, in his account of the meeting on Sept. 14, he speaks thus of the singing of “Jesus of Nazareth passeth by”:—

“Oh the sadness of that song! And when Mr. Sankey brought out, with an intensity one would think impossible, the agony of the lost soul’s cry, ‘Too late, too late; Jesus of Nazareth has passed by,’ there were those who did not force back the tears, lest they should overflow. There is an immense dramatic force in the way these songs are rendered, as, indeed, there is in the whole conduct of the meetings, and it struck me that the real object of the singing was obscured by the admiration and delight aroused. But Mr. Sankey says that this hymn, and ‘The Ninety-and-Nine,’ have done more good than all other songs in the collection. They are little sermons which go straight to the heart.”

This meeting was the last previous to the departure from Northfield of Messrs. Sankey, Whittle, and Bliss. The two latter evangelists, it appears, are to resume their labours together in the Western States. The well-known Mr. George H. Stuart, of Philadelphia, who takes a very deep interest in the labours of our evangelist brethren, was present at this meeting, and the general attendance was so great that an adjournment was performed made from the church to the open air. “Out doors was big enough. The preacher stood on the church steps, whither the organ had been brought.” Mr. Sankey and Mr. Bliss sang, both singly and together. Major Whittle was called on by Mr. Moody to speak, “and responded in words of testimony for Christ.” Mr. G. H. Stuart also

"made an eloquent appeal for the acceptance of Christ by those present, which was listened to with the closest attention."

Last of all came Mr. Moody, "whose presence," says the reporter, "is a great deal, but his words are more. The will of this man suddenly animates the whole congregation." He spoke from Isa. liii. 2-7. The address contains several of the illustrations with which we were made familiar. We give one extract, which most of our readers may have read before, but which they will be glad to read again. It used to strike us as being one of the most touching and effective paragraphs we heard Mr. Moody deliver; in this instance it suffers from condensation. Speaking of Christ's parting commission to his disciples to "preach the Gospel to every creature, beginning at Jerusalem," he said:—

"But I can fancy Peter saying, 'Lord, you don't mean to those murderous men in Jerusalem, who maltreated you all your life, and crucified you at last? You don't believe the power of this salvation is great enough for them?' 'Yes, Peter,' Christ answers, 'go to Jerusalem. Go hunt up that man that made the crown of thorns and pressed it into my brow, and tell him that a starry crown, which has not one thorn, awaits him if he will believe on me. Go hunt up that man that spat in my face, and tell him I freely forgive; go hunt up that Roman soldier who drove the spear into my side, and tell him there is a nearer way to my heart than that; go find the men who pierced my hands and feet with nails, and tell them that in the fountain of blood they opened they can wash away their sins.'"

The following evening Mr. Sankey, Mr. Whittle, and Mr. Bliss conducted a service at Holyoke, in the largest church of that city. Major Whittle presided, and, during his exposition, related the incident on which the hymn, "Hold the Fort," was founded. Then Mr. Bliss, the author of the hymn as well as the music, sang it. Says the reporter, "With new meaning we listened to that spirited hymn, sung as no one but Mr. Bliss sings it, and the whole congregation lent their strength to the chorus 'By thy grace we will.'" Mr. Sankey followed with "The Ninety-and-Nine." "I saw not a few weeping while he sang, but all was joy again when he came to the last, and pictured in ringing tones the joy of the angels over the restoration of the lost one to the fold." Before singing Mr. Sankey said:—

"I am glad to say that I have good news for you—news that God is already preparing for the work in the hearts of the people; and my hope and prayer is that you may not look to man, but may pray that all God's instrumentalities may be blessed. And we ask your prayers for us, and for brothers Whittle and Bliss, as they go to their work in the West; we hope Christian friends will pray God to use everybody to build up the Church of Christ."

After an effective address by Mr. Whittle, on "a crucified, risen, and coming Saviour," he "made an earnest appeal to any who wished Christians to pray for them, to rise, and set apart a few moments for silent prayer to give such applicants an opportunity. Three arose and sat down again, and after a few more songs and prayer the meeting slowly dispersed."

On Sept. 16, Mr. Moody favoured his fellow-townsmen, and many others who came from a distance of fifteen to twenty-five miles, with his lecture on "Heaven."

"Mr. Moody prayed that all the Christians in the town might be made of one mind, that there might be no division, and that the names of all might be written in the Lamb's book of life. Miss Field and Miss Mary Thurston—the latter a blind lady visiting in town from Boston—sang 'Shall we meet beyond the river, where the surges cease to roll?' Silent prayer followed; and the usual invitation to all to rise who wished to be prayed for was responded to by twenty-five or thirty persons, principally adults. Mr. Moody offered prayer again, and then the services were closed by the singing of 'In the Christian's home in glory.'"

The evangelists continue to receive pressing invitations from many parts of the States; but, according to the latest advices, no definite plan of work had been settled.

The *New York Christian Union* of 22nd ult. says:—"Mr. Moody continues his Northfield services, and will probably remain in that vicinity for a time. Committees from several places, among them George H. Stuart and L. P. Rowland, of Philadelphia; William E. Dodge, jun., and R. R. McBurney, of New York; and D. W. McWilliams, T. H. Mervin, and W. W. Wicks, of Brooklyn, have been consulting with him in regard to revival services in those and other cities, but no definite arrangements have yet been made. It is likely that, of the large places, he will begin with Philadelphia. Messrs. Whittle and Bliss are expecting to carry on their services next in Minnesota. At Northfield Mr. Moody meets large audiences

nearly every evening in the Congregational Church, and speaks to them plainly and with great earnestness. Among his subjects so far have been, the necessity of conversion, 'Except a man be born again,' Heaven as a permanent home, and similar topics, all of which he invests with a new importance and reality."

The *Springfield Daily Union* has full reports of the services at Northfield; they are, however, substantially the same as those we have quoted from the *New York papers*.

NORTH-WEST AFRICAN EXPEDITION.

We have already referred to the importance of the objects which the North-West African Expedition seeks to accomplish—namely, the evangelization and the opening-up of a large tract of Africa hitherto unvisited by the missionary, and from a point within about seven days' journey of our own shores. Nothing can be more deplorable than the condition of these people, sunk in gross ignorance and darkness, and subject to the most cruel oppression.

The part of Africa which they inhabit is exceedingly healthy and well suited for Europeans, and the wonder is that such a place should be neglected so long when missionaries try to penetrate Africa from every unhealthy point. Here is a field of missionary labour within a short distance of England, the people intelligent and not hostile to Christianity, and the climate salubrious, many of the natives living to a great age.

It is now proposed to establish a missionary and commercial station on their coast at a convenient part, and from this point explore the interior regions for the purpose of establishing a highway into the heart of Africa. What may we not expect from such a plan? The evangelization of Africa will surely follow its accomplishment. We ask Christians to pray for its success, and help with their means so good a work. It has already received the sanction and support of great men, and a fund is now being raised at the Mansion-house for the work. Sir Arthur Cotton and Mr. Mackenzie are vigorously promoting it. We shall be happy to forward any contributions entrusted to us for this good cause.

A despatch has been received at the Foreign Office from Mr. Edwards, the Acting Consul at Teneriffe, stating that he will render every assistance to the proposed expedition, and that he has instructed the Vice-Consuls in his district to do the same. The Governor and other officials of the province have also testified their desire to help in every way. The preliminary expedition under the direction of Mr. Donald Mackenzie is expected to leave England for the coast of Africa early in November. General Sir Arthur Cotton has promised to accompany the expedition, and several other celebrated scientific gentlemen. Mr. Mackenzie expects to get the friendly support of the most powerful chief of the tribes on the north-west coast of Africa. Mr. Mackenzie receives large numbers of letters from all parts of the world expressing the greatest interest in this survey.

AUCKLAND, N.Z.—It will be interesting to Christian young men who purpose emigrating to New Zealand that at Auckland there is a Young Men's Christian Association, whose visiting agent regularly boards all ships on arrival, and offers advice and assistance to all who may desire it. According to a prospectus of the Association sent to us, it offers many advantages to strangers, and it may be a source of encouragement to those emigrating to know they will be sure of a hearty welcome and a helping hand on their arrival.

CONFERENCE OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS.—A Conference of Young Men's Christian Associations, extending over several days, has been held at Greenock. About 100 delegates were present from the various associations in Scotland; and Mr. Shipton, of London, took a leading part in the proceedings, which were of a deeply interesting character. Mr. Henry Drummond read a paper, the subject being, "What can be done by Young Men's Christian Associations to conserve and extend the results of the recent evangelistic movement, in connexion with the present revival of religion in our land, especially in reference to the young men of the upper and lower classes of the community?" The paper and the discussion which subsequently followed created a most solemn impression upon all. Mr. Drummond recommended the young men's Bible-class and young men's meetings; and, to reach all classes, he mentioned theatre and circus, suburban, and drawing-room meetings. The paper contained many striking incidents which had come under Mr. Drummond's notice in Liverpool and other places. Many of the delegates took part in this discussion. Mr. Shipton thought the best thing to do was to say "Amen" to Mr. Drummond's paper, and to go and do it.

CENTRAL NOON PRAYER-MEETING,

MOORGATE-STREET HALL.

As a valuable testimony to the visible results of the recent special evangelistic services in London, we give the following letter written by Rev. R. H. Lovell, of Victoria-park Congregational Church, and read by Mr. Paton at the noon prayer-meeting here:—

"I think we have received in all about fifty-three persons who testify to the good of Mr. Moody's service; several were *bona fide* artisans, who now work capitally amongst their fellows in fields we never could reach; two were ministers' sons; several young men—some very interesting cases of answer to prayer. The work is not over. Only on Sunday week a most intelligent young man sought me, and gave an account of his conversion, clear, decided, and most interesting. I mentioned to him a field of labour in a Sunday-school a mile and a half from us, which is finding great difficulty in getting teachers. 'Sir,' said he, 'I have gone there, and induced already one young man to join the church.' We had one case where a lad became converted at Bow-road, and joined the church, and then led *his teacher* to join. I could say much more.

"The hymns have a wonderful hold on the people. If no more had been done, these three great things have been, which are of immense value:—

"1. The great enemy of the Gospel, *indifferentism*, has been overcome, and all classes and papers were made to talk, and write, and think about the Gospel—a grand help to the preacher and visitor.

"2. In hundreds of factories and workshops Gospel hymns are sung instead of music-hall trash.

"3. We now have our hymns wedded to popular tunes, which have *only* hallowed associations. Formerly many revival hymns had to be wedded to tunes which had been first heard in association with some low and vulgar words, if not worse.

"These three permanent general results are to me of great value. If no more had been done, I should be quite satisfied. We know much more *has been* done, and I believe will be. We have been shown *how* to do it; with God's help we hope to try."

LOMBARD-STREET PRAYER-MEETING.

The third anniversary of the establishment of a daily prayer-meeting in Lombard-street was marked by a special thanksgiving meeting, held at the London Tavern on Monday week. Sir F. Lyoett presided, and the meeting was opened with prayer by Mr. G. A. Skinner, of Blackheath. An address was delivered by the Rev. Gordon Calthrop, who said they were all thankful to Mr. Forbes, the originator of this movement, who rather more than three years ago spent several months in trying to find a suitable room in the heart of the City. For a long time he was without success, but, Scotchman like, he was not daunted by any difficulties he encountered, and, after a time, his perseverance was rewarded. The Rector of St. Edmund the King and Martyr was kind enough to grant the use of a small room behind his church in Lombard-street, and at this place a noon-day prayer-meeting had been held for three years. It was a ground for thanksgiving to Almighty God that in the heart of this busy, bustling metropolis there should be one little room in which Christian people might meet to join their prayers and praises to God for themselves, for that great City, and for the Church of Christ. This agency for good had, as he truly believed, been attended by a great amount of success—calculated from a Christian point of view. Such things were especially needed in that great metropolis. All there would know something of the hurry and bustle of London life. The clergy and ministers of the Gospel partook in this hurry in their degree as much as other people. They, too, had so many occupations on their hands that they found they had no leisure for quiet thought, for the study of God's Holy Word, and for that solitary, earnest communion with God which seemed to be the especial privilege of our forefathers. Our religion in these days was full of activity; the barriers which at one time divided Christians were now being broken down—thank God for it,—but our great difficulty now was that we found so little time and leisure for Christian communion, especially for quiet communion with God. They ought, therefore, to be exceedingly thankful to God that He had put it into the hearts of men to provide places for spiritual retirement. Much encouragement as to the power of prayer was to be drawn, Mr. Calthrop thought, from the marvellous movement connected with the visit of the two American evangelists to London.—*Rock.*

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MR. FAITHFULL'S RETURN TO SPAIN.

DEAR FELLOW-HELPERS,—We have now been over eight months in England, and separated from all active service in poor Spain's behalf; and after six months of rest, rendered absolutely necessary by severe suffering in the head, we are again seeking to interest God's people in that land that calls loudly to us to go over and help them; anticipating a speedy return with our three children and a Christian nurse for whom we have been and are still looking to the Lord. We trust that during this long season of *bodily* separation from our work we have been learning some of those precious "desert" lessons that are to furnish us and gird up our loins afresh for more faithful and successful labours in Spain. Amongst these lessons we believe God has been teaching one above all of no little importance to God's people in these days of hurry, viz., that "the body is the Lord's," and that He has redeemed it as well as the soul and spirit, so that we would add the exhortation to us and you, "Ye are not your own, &c.," therefore "glorify God in your body and in your spirit, which are his." And now, to conclude this brief note, we write to ask you three things: firstly, that it may please God speedily to send us the suitable person as nurse mentioned above, and should any of you know any such, I need scarcely add that you would be serving the Lord and us by communicating with us as soon as possible; secondly, that we may go forth in the fulness of the blessing of the Gospel of peace; and, lastly, that we may be kept, in an evil day indeed, very near to Jesus, and so free from the assaults from without, and victorious over those from within. Thus you will help us indeed; and, may we add, remember the Lord's word to the woman of old—"She hath done what she could," not *would*; so that, can you help in no other way,—Pray, pray, pray!—Epaphras' service, blessed, and blessing to the server as well as to the served. I ought perhaps to have added that the work formerly in our hands, but, in our absence, so lovingly and assiduously carried on by our dear brother and sister, Mr. and Mrs. Fenn, has been this year greatly extended, and much owned of God in every way; but of this more another time. With love in Christ, believe me yours in Gospel bonds,

CHAS. E. FAITHFULL.

Our address for letters, care of Mr. H. Clapton, 8, Horton-road, Hackney.

REV. THEO. MONOD.—Madam Monod writes as follows. We are sure our readers will sympathise with them in this trial. "Mr. Monod is now in Lausanne, and from there he will go to the Ban de la Roche (Oberlin's churches) in Alsace. I expect him next week. The whole two months of Mr. Monod's holiday have been devoted to letter-writing, and he finished the last on the morning of his departure. It is a great joy for us both. Now he will be able to do many things he was obliged to leave for want of time. You will be sorry to hear that his health is somewhat impaired by his constant speaking. His throat especially is bad, and his voice breaks down now and then. He has begun a medical treatment, which he will have to take up again when he comes home. The doctor speaks of 'long rest.' I know you will pray for us, and wish us, in this unexpected trial."

CURRAGH CAMP.—It is proposed to build a Wesleyan church at the Curragh Camp. The promoters say:—"This erection is most urgently required. The Iron Church, situated about a mile from the Camp, where our soldiers worshipped for several years, having become unsafe, was taken down and disposed of. Since then our services have been held in the Soldiers' Home. This temporary arrangement is, of course, quite inadequate, and the accommodation afforded is altogether insufficient for the increased number of soldiers on the Camp during several months of the year. It is now contemplated to erect a building in the centre of the Camp itself, which shall be available for church and reading-rooms, at an estimated cost of from £1200 to £1600. About £500 has been already promised, and the Committee now earnestly seek to obtain the balance required. The Treasurer is Mr. Wm. Brown, Dalkey, Dublin."

ABERGAVENTNY YOUNG WOMEN'S CHRISTIAN ASSOCIATION.—On Sunday week this town was visited by Miss Nisbet, a lady-evangelist, who delivered two addresses to young women in the Corn Exchange. Both meetings were very well attended, and great attention and interest were manifested. At the afternoon service Miss Nisbet spoke with much earnestness and power for about three-quarters of an hour, and urged upon all present, who up to that moment had been closing their eyes against the light, to receive the light and love of Christ into their hearts. There is reason to believe that many of the audience were deeply impressed by the lady's earnest, loving words. At the evening meeting there were more than 200 persons present. After each service a short prayer-meeting was held. A Bible-class is held at the Association-rooms, 12, Neville-street, every Thursday evening and Sunday afternoon. At a quarter-past eight on Sunday evenings a prayer-meeting is held, and is generally well attended.

AARON'S BREASTPLATE.

(EX. XXVIII. 29; HEB. IX. 24.)

In the wondrous breastplate golden,
Safely on his bosom holden,

See the jewels from the mine!
Amethyst and onyx, wearing
Mystic marks, and each one bearing
Traces of the Hand Divine.

Sapphires 'mid the gorgeous cluster
Sparkle with celestial lustre,

Like the crystal dome above;
Ruby rare and topaz blending
In that glory never-ending,
Safe upon the breast of Love.

Emerald and beryl throwing
Chaetened hues, the fairer growing

As the jasper blends the rays;
Chrysopras, like king's attire,
Glowing like a star of fire,
Or a soul that loves to praise.

Who the love and pain can measure
Ere revealed this hidden treasure?

One by one, in dazzling light,
On his breast our High Priest wears them,
On his shoulder, see, He bears them,
Ever in our Father's sight.

Can one jewel lack its station?
Nay, for through much tribulation
Christ hath won them for his own.
Veiled on earth, by sorrow faded,
Clouds of care their beauty shaded,—
But behold them near the Throne!

They in Christ. How fair! how glorious!
Feeble ones in Him victorious,—

Who that bond of love can sever?
All so fair—not one is fairer,
All so dear—not one is dearer,
All in Christ,—all Christ's for ever.

A. S.

WEST WELLOW, WILTS.—Mr. George Heford, of the Evangelisation Society, has been the instrument in God's hands of stirring up the Christian people here, and of gathering numbers into the Saviour's fold. A correspondent describes his closing meeting in the tent as a time never to be forgotten by all who were present. Mr. Heford is now in Wales, but they hope for his return to West Wellow.

OLD CASTLE-STREET JUVENILE MISSION, BETHNAL-GREEN.—Three years and a half since, in broken health, disappointed in the results of our efforts, weighed down by a debt on the building I was unable to remove, I was compelled to relinquish a work that had for five years and a half endeavoured to raise a standard for the Lord in the midst of terrible sin. After vainly striving for more than twelve months to get other Christians to carry on the work, the ground was sold by the landlord, and the building by the holders of the mortgage, to the London School Board. May I add here my solemn conviction, compelled by a sad experience, that for Christians contemplating an extended sphere of usefulness to go deliberately into debt, in the hope of making it up at a future time, is the death-blow to all spiritual blessings? Had I waited the Lord's time, and gone on only as far as present funds justified, the Mission would have continued to the present time. The new Board School in Old Castle-street was opened in January; and, having received promises of help, after prayerfully seeking the Lord's guidance, I engaged a portion of the premises for a Sunday-school and children's evening service. After nine months' efforts, with fluctuation in the attendance during the hot weeks in summer, we have now an afternoon school of over 250, and an evening service of over 300, which in a few weeks we hope will reach 500—about the number we can accommodate. Nearly thirty teachers, mostly members of Providence Chapel, assist in the work. From the commencement we have had tokens of God's favour; at times quite a wave of blessing has passed over us. We have quite forty hopeful cases of conversion, more than thirty being in membership in a "Young Christians' Band," who meet every Thursday evening for Bible study. I am thankful to add further that all expenses have been met, and we are free from debt—having always to pay rent (£44 a year) quarterly, in advance. Believing we are doing God's work, I should like to ask a remembrance in prayer from believers who feel it laid upon them to plead for the various objects which are laid before them in THE CHRISTIAN.—Yours faithfully, WILLIAM JARVIS, Supt.

93, Nicholls-square, Hackney-road.

P.S.—Any books suitable for a juvenile library would be very acceptable.

GOSPEL MISSION, OXFORD.

DURING the summer months, assisted by a few devoted helpers, I have been preaching in the open air in "The Friars"—a densely populated and very poor neighbourhood. On the Lord's-day evenings the congregations have been very large, and great interest has been awakened. Some have been blessed, and, did your space permit, I could give some interesting cases proving the power of the Word.

As the longer evenings came on, I began to be greatly concerned about the future of the work. But the Lord was moving in the matter for me. I received a communication from a Christian friend to the effect that he was moved to offer me the use of a room accommodating nearly 300 people, rent-free, that the Mission work, in which he had become deeply interested, might not be stopped by the approaching winter. This offer we have joyfully accepted, not doubting but that the Lord, who has thus opened for us this door of service, will provide the means for carrying on the work.

Freewill offerings towards the general objects of the Mission or towards the expenses of free breakfasts and teas, which we propose to give, will be gratefully received.

Chapel House, Commercial-road, Oxford. ALFRED BIRD.

PRAYER FOR MEDICAL MEN.—It is suggested that Oct. 18—the day on which many remember "Luke, the beloved physician"—should be fixed for united prayer on behalf of all medical men, including all branches of their useful profession.

THE CHRISTIAN SOCIETY OF OPERATIVE SILK WEAVERS, who are the descendants of the Protestant French refugees, appeal for £400 to build class-rooms as an appendage to their new chapel. The Rev. David Blow, 103, Finchley New-road, St. John's-wood, N.W., is Treasurer.

REV. W. H. M. H. AITKEN requests to make the following correction in the programme of his proposed labours for the next six months:—His visit to Burton-in-Lonsdale is postponed till Dec. 5; his meetings in Brighton in January will be held at All Souls, not All Saints. Mr. Aitken also states that his correct address is Holmestide, Haastwood, Derby. (See CHRISTIAN of Sept. 23, p. 15, for full list of services.)

MISSIONS AT GOSPORT.—Lt.-Col. Urmston, of Southsea, writes to us enclosing a report of Mr. Henry Cook's multifarious mission-labours at Gosport and the adjoining ports, and adds:—"I may truly say the half is not told of all this faithful servant's various efforts. We are most deeply interested in all his undertakings, and if you could draw the attention of the Christian public to it you would be helping a really blessed work. His motto is JESUS ONLY. It deserves to be widely known and liberally supported."

THE HOP-PICKERS.—Reports have reached us from Mr. Kendon and Mr. Chinn of successful evangelistic services among the hop-pickers. They have been visited from bin to bin, and open-air services have been held, as well as free teas; all these opportunities have been used to preach Christ, and some have given evidence of "receiving with meekness the engrafted Word." Thousands of tracts, leaflets, gospels, &c., have been distributed. These efforts will be continued for a short time yet, and those labouring among this class ask an interest in the prayers of their fellow-Christians.

GREAT BRITAIN AND CHINA.—The Times of Wednesday last week, in a leading article, says:—"It would be useless to hide the gravity of the news from China. One cause of the disagreement is said to be the demand of our Minister, Mr. Wade, that the Yunnan officials shall be punished on account of the murder of Mr. Margary, and another is the refusal of the Chinese Government to publish its treaties with us in the Peking Gazette. We have yet to learn whether it is resolved to fight rather than yield. There has, at least, been no open rupture, for our Minister has not yet left the Court of Peking; but he seems to have sent an ultimatum, and to have intimated that he would quit his post on Oct. 13 unless the Chinese Government should comply with his demands. Such an announcement is sufficiently grave." We need hardly ask our readers to be much in prayer that these difficulties may be removed and war averted. [We are glad to notice that later telegrams point to a peaceful settlement of the difficulty.]

PRAYER FOR THE JEWS.—I read with much interest, in the admirable closing address to the General Assembly of the Free Church of Scotland for this year, by the Moderator, Dr. A. Moody Stuart, an earnest appeal for intercession to be made on behalf of the Jews, on the Day of Atonement, Saturday, Oct. 9; that whilst they are confessing their sins, and seeking pardon "without shedding of blood," we may be pleading on their behalf the precious blood of the Great High Priest, who "by his own blood" entered in once into the holy place, having obtained eternal redemption for us. The notice is short, but if you will kindly insert this note in next week's issue, surely many of your readers will remember the children of Abraham on that day, and ask that the Holy Ghost may reveal to them Jesus of Nazareth as their own Messiah, who ever pleads for them and us at the right hand of the Father.

A LOVER OF ISRAEL.

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MAJOR COLE AT GLOUCESTER.

"God is faithful," is still our happy song of praise, as with hearts brimming over with thankfulness we record his grace. Unitedly we cried to Him to fill the Shire Hall with eager listeners and with the power of the Holy Ghost. He has indeed done both.

On Sunday morning (Sept. 26) there was a large attendance at the meeting for Christians. "Jesus himself" was in the midst, and the Holy Spirit revealed Him to some present as their precious Saviour for the first time, while others who knew Him as such were brought into closer fellowship with Him, and resolved in his name and power to "rescue the perishing."

In the afternoon by 2.15 the hearers began to assemble for 3.30, and, as at all the services, hymns were sung till the service commenced. Efficient help was rendered by Mr. James Fielding, who leads the choir. Numbers stood as closely as possible down the aisles and outside the door, and hundreds were unable to find entrance. Many, many hearts were melted as Major Cole uplifted the crucified Saviour. His description of his sufferings for us made us ashamed of our cold-heartedness. The trio "Look and live" was then sung by Major, Mrs., and Miss Cole, and was most appropriate. Again in the evening our hearts were deeply moved, and our eyes filled with tears of joy as we saw the multitude under the power of God, which kept them all intent upon his message of love, whether preached or sung. Again hundreds had to turn away disappointed of getting in. Major Cole spoke of "The Prodigal Son" with great reality and power.

Many were blessed; amongst them a poor man, who said he had been just like that prodigal. Overflowing meetings were held both afternoon and evening, and some who had been awakened in the Shire Hall were enabled to rest in Jesus at the Theatre services. One such left the next morning for her home in Cornwall, rejoicing. A young man who was about to leave for the West Indies was asked to come in by a lady in the street, and was enabled to take Christ as his Saviour. He then resolved to go home to New York, and be a comfort to his mother, instead of pursuing his journey to the West Indies.

All the week there have been large audiences, and most precious results at every meeting. One evening Major Cole asked a man—"Are you a Christian?" "No, sir." "But Jesus bore our sins in his own body on the tree. He that believeth on Him hath everlasting life." "Is it as easy as that?" He accepted Christ. His son was sitting near, and accepted Him also, and, just as Major Cole was leaving them, he saw this man's little daughter, and said—"My little girl, do you believe that you are saved?" "No, sir, but I wish I was." "Isn't it real good that Jesus came to earth to bear your sins? Do you believe it?" "I do, sir, now." The three were brought together for prayer—father, son, and daughter,—and said they would trust Jesus and raise the family altar. They prayed for the mother's conversion.

It has been so sweet to see those who were blessed at the first of the meetings bringing their friends and getting Christians to lead them to Jesus, and speaking to them themselves, looking so radiantly happy all the while. Amongst these was one who had derided the movement, but was afterwards awakened at the first meeting.

Many prayers have been answered. A lady asked prayer for her husband, who for months had not come home sober, that that night he might do so; and prayer was answered. She believes that he is deeply convinced of sin, if not fully decided for Christ.

Two evenings the ministers and committee met Major and Mrs. Cole at tea, when much important testimony was given, and fervent thanksgiving offered the Lord for their visit. Every denomination was represented. The ministers said how much Major Cole had endeared himself to them, and how thankful they were, from the depths of their hearts, for his visit, which would have a lasting influence upon their ministry. One said that he rejoiced over a letter of welcome which he had written to Major Cole more than over any he had written in his life, and told how some of the very worst people in the city had been rescued. Others had much to tell of the grace and love of Jesus in reaching those who were afar off, and very happy fellowship was enjoyed.

Many were unable to get inside the Shire Hall at the farewell service on Friday. It was densely packed in every part and outside the doors. After prayer, Major, Mrs., and Miss Cole sang "I think when I read that sweet story of old" most sweetly, and many hearts were touched. Then Major Cole

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read Isa. liii., and said that as the Spirit of God wrote the Bible we must go to its Author for the explanation. With the utmost earnestness he entreated his hearers, as he expected to meet them in Eternity, to rest in that word—God "hath laid on Him the iniquity of us all." "Believe it, and break loose from the devil." The devil is a liar, and I hate him, and I hope God will make you hate him. I like to call him the devil better than Satan; I like to call him by the meanest name I can think of. I'm on the Rock Christ Jesus to-night. You will never find rest till you find it in Christ. Don't go to insure your house when it is burnt down. Now, say, 'I will rest my eternal interest in Christ.' I praise God I have the privilege of going to any man in the world, and telling him that Jesus "bore our sins in His own body on the tree." Silent prayer followed, and then the sweet, gentle strains of "Come away, come away to Jesus" fell on the ear, and entered many hearts. All remained with bowed heads during the last loving appeal to decision that they would ever hear from the beloved friends from whom they were sadly parting.

The Rev. J. Bloomfield then asked all who were thankful for Major Cole's meetings to raise their hands. All were raised immediately. The devoted family was then commended in prayer to God. Many anxious souls remained, and numbers lingered for a parting word with those who had become to them dear friends in Christ Jesus.

Many went at an early hour to part with them at the station, perhaps till we meet "at the beautiful gate." Prayer was offered by Major Cole, and the hymns "The Lord will provide," "Rock of Ages," and "Shall we gather at the river?" were sung, while several could not restrain their tears at parting with those in whom so much of Jesus Christ shines forth. M. M.

A Noon Prayer-meeting is established in Gloucester, at Wellington Hall, Longsmith-street, from twelve to one (daily, except Saturday).

ACTON.—The Children's Services held in the Assembly Rooms here during the past week by W. Mowll, Esq., of Cambridge, have been greatly blessed. The room has been filled to overflowing night after night, and the presence of the Master has been realized in a very marked degree; many, both children and adults, have been brought to the Saviour, and are now rejoicing in Him. A permanent service for children at 6.30 on Sunday evening, and a boys' class at seven on Tuesday (both in the Assembly Room) have resulted from these services; and prayer is asked that the Lord's work amongst the young in this place may be greatly owned of Him. A service has also been held daily amongst the navvies employed on the Great Western Railway, during their dinner-hour, when Mr. Sankey's hymns have been sung by lady helpers and others, and an address given by Mr. Mowll. On Wednesday last a supper was given to 120 of these men, when a powerful address was delivered by Mr. Somerset Gardiner. Many of them have been converted to God, are now leading consistent Christian lives and trying to win others to Jesus.

LADIES' BOARDING-SCHOOLS.—Two teachers or principals of ladies' boarding-schools, in Bath and Exeter respectively, having received spiritual blessing through this year's services on Weston-super-Mare sands, has resulted in my being invited to visit these schools in the two cities. Should this meet the eye of other teachers who are anxious for the souls of their young charge, and wish for a similar visit, they might make known their wishes to Rev. W. and Mrs. Bradbury, Mildmay Lodge, Weston-super-Mare. We believe the promise may be claimed by teachers as well as parents, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." This year, after the Brighton Convention, Dr. Winslow, Mr. Varley, and myself addressed nearly 1000 pupils and teachers belonging to the first-class schools of that town, in the Corn Exchange, and, as Dr. Winslow observed, it was one of the most interesting and beautiful of all those famous gatherings. For about a year Mrs. Bradbury has addressed a large class of such pupils in our drawing-room on Sunday afternoons. Several of the pupils were from Ireland. An occasional tea was given for their encouragement.—WALTER BRADBURY.

WALTER PENROSE'S MISSION.—Few are aware, who pass up and down City-road, of the good work carried on among the costers and the inhabitants of the Vinegar-ground. Nearly four years ago Walter Penrose was led to take a house in this ground, which very soon became too small for the work. Another was therefore taken, which again, in time, became too crowded. Now, by the kind permission of Lady Charlotte P. Stur', the school-room of the Vinegar-ground is placed at his disposal. There are preaching services out of doors as well as indoors on Lord's-day evenings; also children's service on Wednesday evenings, as well as mothers' meetings on Tuesdays. The work is entirely unsectarian; any Christian brother is cordially welcome to help in the good work. In various ways assistance is earnestly requested.

JOSEPH HADDOCK, Hon. Sec.
115, Britannic-street, City-road, N.

MR. NEEDHAM IN NORTH AMERICA.

It is some time since you heard in a direct way from me, and I take the opportunity this morning to send you a brief report of the work in St. John, N.B., whilst waiting at the Truro railway station for my train to Picton, N.S.

On my arrival at St. John, on Sept. 1, I found the Young Men's Christian Association had made arrangements for three daily services, and from the very beginning we had a realization of God's power and presence in a very marked degree. The eight o'clock morning prayer-meetings were largely attended, and it soon became apparent that the Christians were beginning to apprehend the possibilities of faith. Previously, according to their confession, there had been no marked or special work for years, and the few who walked with God were lamenting over the great deadness and barrenness of spiritual life. There was, however, an immediate response amongst Christians to the truth of their position, privileges, responsibilities, &c., as children of God. The Bible-reading meetings increased in numbers daily until there was an attendance of at least seven hundred. The evening services had to be removed from the large hall of the Young Men's Christian Association to the largest public building available, and even then the anxious crowds could not be accommodated, an overflow meeting on one occasion more than filling a large neighbouring Presbyterian church.

In the seven days of my stay there I was enabled to have twenty-three services in all, and I do not know of one at which we had not signal blessing given us. Both the number of the services and the largeness of the congregations were very encouraging, but better things remain to be told. At some of our inquiry-meetings hundreds remained behind, and the scenes witnessed were very affecting. There were several interesting cases of conversion and restoration of backsliders. One is that of a young man who had been converted in Dublin, but for four years had wandered far astray. At the first evening service he was arrested and restored, and is now actively engaged in the work. Many who were heads of families confessed Christ, and in some instances whole families were led to the Saviour.

Before leaving St. John a daily prayer-meeting was organized, also a children's weekly service. I left the dear people last night, and am now on my way to the Convention of the Young Men's Christian Association of the provinces, where I expect to meet with the leading workers of Nova Scotia, New Brunswick, Prince Edward's Island, &c. There is a deep desire at such conferences for an increase of Bible knowledge and opportunities given to meet with earnest brethren and confer with them regarding evangelistic work generally.

My route at the present is from Picton to Charlotteville, P.E.I.; Halifax, N.S.; and other towns in Nova Scotia and New Brunswick; returning to my home in Philadelphia about Oct. 1. I am hoping soon after to bring my family to England for six or eight months, joyfully anticipating the pleasure of meeting you and other dear brethren again in the flesh. If the way opens, we will (D.V.) leave New York about Nov. 1, tarrying for a season at Liverpool on our arrival, and making arrangements while there for an evangelistic tour in England, Scotland, and Ireland.

Will you and the readers of THE CHRISTIAN pray for us and the work in our hands? GEO. C. NEEDHAM.

2308, St. Alban's-place, Philadelphia, U.S.A.

EVANGELISTIC MISSIONS.—Mission Services have been held at St. Mary's and Christ Church parishes, Wakefield, by the Rev. Walter Bradbury, who will hold Mission Weeks (D.V.) at Stevington Church, near Bedford, Nov. 7-14; and at St. Denys, Southampton, Dec. 17-24.

Mr. PHILIP GIBSON, who is known to many of our readers, has been led to settle in Market Rasen, Lincolnshire, where he hopes to give himself to evangelistic work. He asks for the prayers of friends, and would also be glad to receive Gospel tracts and papers for distribution, addressed to him at Market Rasen.

SPA GOSPEL HALL.—Contributions are received at the office of THE CHRISTIAN; and also for "Gospel Hall, Spn," at the Salford and Manchester Bank, St. Ann's-street Branch, Manchester. God is owning the effort by inclining his servants to give; it would be a very happy thing if the £500 still required were collected this month. ESTHER BEAMISH.

PARSON'S-GREEN HOMES.—We would again remind our readers of the effort Mr. Thomas is making to secure these homes for his rescue work. He has devoted much labour and anxious care to this matter, denying himself the usual holiday in order to accomplish the greatly to be desired object. It will be seen by our advertising columns that his wants are still considerable.

MR. VARLEY IN YORK.

About three weeks ago our Presbyterian brethren arranged a week of evangelistic services in one of our public halls, conducted by Revs. Dr. Mackay, D. Lowe, and others, assisted by clergy and ministers of different denominations in the city. This effort was blessed to some souls, and formed a prelude to the labours of our dear brother Mr. Varley, who came amongst us at the invitation of our United Prayer-Meeting Committee.

The Corn Exchange, secured for his services, has been crowded night after night by a most attentive audience, and our brother has preached the glorious Gospel of Christ with great clearness and power. We have met with cheering cases of many who have professed to trust in Jesus through the declaration of the word, but we believe a much greater number have heard the truth, and gone away quietly, accepting Christ as their Saviour.

The Bible-readings, given every afternoon, have been a source of great help and blessing to hundreds of Christians. The daily prayer-meetings have been sweet hours of prayer and praise. The requests for prayer have been very numerous, and bespeak an earnest solicitude on the part of many for the salvation of souls.

On Sunday week, at half-past seven a.m., Mr. Varley gave a very useful address to several hundred Christian workers. In the afternoon he spoke to a meeting of women only, and in the evening to men only; there must have been about 1100 or 1200 present on each of the two latter occasions. A very happy feature in the work is the fact that our friend has been supported by at least twenty clergy and ministers of all denominations, who have worked heart and hand together. There has been no excitement, but the blessed Spirit is quietly, yet forcefully, at work in the hearts of many in all classes of society.

Previous to the commencement of the meetings, about forty Christian friends undertook to visit every house in the city twice. Many thousands of tracts were distributed, and their labour of love has been blessed to themselves and to others.

Mr. Varley's invitation to breakfast last Monday week was accepted by ministers representing the following Christian Churches:—Church of England, 11; Wesleyan, 3; Primitive Methodist, 2; Methodist Free Church, 2; Wesleyan New Connexion, 1; Baptist, 1; Presbyterian, 1. Several laymen and other ministers were prevented from attending by absence from York. The occasion proved a most happy one, and will long be remembered. The greatest unity prevailed, the Holy Spirit being manifestly present, speaking through his servant in earnest and appropriate words of counsel and instruction. The Bible-reading and evening Gospel meeting were seasons of much blessing both to the Lord's people and to sinners. To the regret of all, Mr. Varley was obliged to leave us on Tuesday, but was succeeded for the rest of the week by our dear friend Mr. C. Russell Hurditch, to whom the Lord gave almost an entirely new audience, consisting largely of the working-classes, some of whom, who have not attended a place of worship for years, have professed to trust in Jesus. Mr. Hurditch's Bible-readings have been times of refreshing to Christians.

Major Cole (accompanied by Mrs. and Miss Cole) commenced meetings here to-morrow. Will the Lord's children plead earnestly that his dear servants may be strengthened physically, and be filled with the power of the Holy Ghost, that many souls may be brought out of darkness into the light as it is in Jesus? GEO. BENNETT.

Y. M. C. Association, York, Oct. 2.

KIRKBY LONSDALE.—The Rev. R. Stainton, of Sheffield, has been holding a series of special services in the Concert Hall of this town, which have been very largely attended by a class of people seldom seen in a place of worship. Each evening the interest has increased, and the blessing of God has manifestly rested on the meetings.

BOYS' HOME AT WERNETH, OLDHAM.—A local paper says:—"It is an establishment where a number of boys, snatched from among the waifs, strays, &c., of our large towns, are fed, clothed, and cared for in every respect; where they are taught to follow industrial pursuits for their own advantage, and for the benefit of society; where the broad principles of religion are instilled, and the beauties of morality set forth. For a period of four years has this society been carried on, and something like 500 boys have passed through it, many of whom are now in good situations, and bidding fair to be most respectable members of society." Mr. John Street, the founder and manager of the Home, seeks to make it self-supporting, but it is not quite so, and one of its chief supporters has recently died.

THE NOTTINGHAM CONVENTION.

FROM A CORRESPONDENT.

This Convention commenced on Sunday, Sept. 25, by a preliminary prayer-meeting in the Lecture Hall at 8.15 in the evening. The hall was crowded. On the following evening, so great was the interest excited, that the Lecture Hall was again crowded, and an overflow meeting was conducted by the Rev. E. H. Hopkins, of Richmond. Both meetings were characterized by deep solemnity and great spiritual power.

There are many meetings each day, commencing at seven in the morning and concluding at 9.30 in the evening. The interest in the teaching given is evidently most intense, and at the early morning meetings there are from 800 to 1000 persons present. In the evening there are about 1800 present.

As so many addresses are given, it would be impossible to give more than a brief summary. I shall, therefore, endeavour to give your readers a short account of the teaching we are receiving, about which there is so much interest excited in the country, and concerning which there is, I think, not a little misconception.

The first point insisted upon by the various speakers is that God's children present should submit themselves to the searching examination of the Holy Spirit, with the object of perceiving their low state of spiritual life, and the many failures resulting therefrom. All true Christians mourn the feebleness of faith, the lack of zeal and courage into which great numbers of professing Christians have sunk. Moreover, are not many Christians, as Mr. Varley said, making idols of wife or children, or business, or money, or reputation, and are consequently not only losing the fulness and the sweetness of their fellowship with God, but are also exhibiting before their families and the world a life which is dishonouring to the Saviour? How important, then, that we should submit ourselves to the searching of the Holy Spirit, in order that our inward and outward sin might be clearly revealed to us, and that in the light of God's presence we should loathe it, and put it away!

One of the sweetest of the hymns of Dr. Bonar is the following, which has been sung several times during the meetings:—

"For lack of love I languish,
For lack of light I pine;
Lord Jesus, soothe my anguish,
And heal this soul of mine.

"For lack of strength I'm sinking—
Oh! give me strength divine,
And let me still be drinking
Each day thy heavenly wine.

"From lack of faith I'm falling,
Hand, heart, and head are low;
Exulting and prevailing,
Come on my hellish foe!

"For lack of joy I'm losing
All heart to work for Thee;
At every pore out-oozing,
Life goeth fast from me."

Does not this hymn express the general tone of spiritual life throughout Christendom, or at least of vast numbers of the Lord's true children? It is therefore asked, and the question is most momentous—"Is the Christian experience set forth in this hymn the normal and scriptural experience of those who are the followers of Jesus?" Is that the scriptural Christianity which, after revealing Christ as the pardoner of sin, leaves the believer to exclaim—"For lack of love I languish! for lack of strength I'm sinking! from lack of faith I'm failing!"?

This leads up to the second point—namely, that the design of Christ is that his followers should on earth be delivered from the power of sin, and, as the Apostle Paul prays, might "live soberly, righteously, and godly in this present world" (Tit. ii. 12). This point has been fully dealt with by the Chairman, Mr. Croome, the Revs. C. Graham, E. H. Hopkins, W. Peplow, C. B. Sawday, and Mr. Varley. Numbers of texts have been brought forward in which holiness or sanctification is inculcated upon the Lord's people. Indeed, throughout the meetings hitherto there has been a constant appeal to Holy Scripture, and great light has been thrown upon many portions of it with reference to the privileges and duties of the believer.

A third and most important point is that there is no such thing as sinlessness for the believer on earth. I confess to having been deeply gratified by the clear utterances on this part of the subject. In the words of the Chairman, it is "deliverance from the power, not from the presence of sin."

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The words of every other speaker were equally clear on this matter. Indeed, at almost every meeting the Lord's Prayer has been said aloud by the people, led either by the chairman or by some other speaker. Time after time it has been stated that the holiness or sanctification of the believer on earth is progressive, and is conditioned by our knowledge and by the progressive work of the Spirit in the heart. This Convention promises to be one of the most useful I have attended, in calling forth clear and scriptural views on this one point, as it is chiefly with reference to it that so much misconception prevails. And I could not help regretting the absence of the devoted men of God who have expressed themselves as unfavourable to the opinions which they have thought the teachers of this movement hold; for had they been present, they would no doubt have seen that they had been labouring under misapprehension. Every speaker here, while testifying most distinctly to the power of Christ to give the victory over sin, most distinctly repudiates the very idea of sinlessness. Yet each speaks of having received a most surprising blessing—a life of present deliverance from the power of sin; a life of unbroken fellowship with God; a life of perfect rest and peace of soul amid the numerous trials and sorrows of life; a life of progressive holiness, progressing more and more until we come unto the "measure of the stature of the fulness of Christ."

This leads to the fourth point—How can this glorious life become ours? The answer given is—by trusting the Saviour, Him alone and entirely. We are to have no confidence in ourselves, having received, as the apostle says, "The sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead" (2 Cor. i. 9). Our entire trust for all spiritual blessings is to be in our Redeemer. The Chairman, who, by the way, seemed specially fitted for his responsible position, spoke of our needing trust for four things in particular—first, for pardon of sin; second, for guidance in all providential matters; third, for power for active service; and fourthly, for deliverance from the power of sin. He stated that many are trusting God for the first three, but not for the fourth, and that consequently their life is one of bitter and fierce conflict, and very frequent failure. We are to bring every sin to Jesus, and by faith let Him give us the victory over it. The Rev. C. B. Sawday told us of a member of his church who came to him and said, "I must give up my class in the Sunday-school, for though I am a Christian I have such a bad temper that I am quite ashamed of myself." Mr. Sawday replied, "You are quite right in being ashamed of yourself, but you need not give up your class." "What, then, must I do?" he was asked. Mr. Sawday replied, "Don't give up your class, but give up your temper—give it up to Jesus, and He will give you the victory." The advice was taken, and at the end of the week Mr. Sawday's friend came to him and said, "It's glorious! Since I trusted Christ with my temper He has given me complete victory." And, added Mr. Sawday, fifteen months have passed away since then, and his friend gives the same joyful and victorious testimony. And Mr. Varley well expressed the gist of the teaching we are receiving, when he said—"If Jesus can save my soul from condemnation now, and hell hereafter, surely it is but a small thing to believe that He can give me the victory over every conscious sin, and enable me to walk in the light. But He cannot save a man from the guilt of sin unless that man trusts Him for this, and so He cannot deliver a believer from the power of sin unless that believer trusts Him for this blessing also." And, repudiating sinless perfection, it may fairly be asked—What limit can we put to the power which our Almighty Saviour is ready now to exert in the heart and life of the believer?

The closing meeting of the Convention merits special notice. This took place at seven o'clock on the Saturday morning. There were about 1000 persons present. The keynote was struck by the singing of

"My God, I am Thine.
What a comfort divine!
What a blessing to know
That my Jesus is mine!"

After prayer, persons were asked to give testimony, or to repeat any portion of Scripture that was upon their minds. Brethren and sisters from all parts of the hall arose and repeated such portions of God's Word as set forth their determination to be wholly the Lord's, or such as expressed their fulness of joy and peace in Him. After this the Rev. J. Mountain sang as a solo:—

"In God I have found a retreat,
Where I can securely abide."

And as the assembly joined in the chorus—

"O what comfort it brings,
As my soul sweetly sings,
I am safe from all danger
While under His wings,"

the joy on every countenance told of the peace which dwelt in the soul.

The Rev. Webb Peplow then gave a parting exhortation on the words:—"Commit the keeping of their souls to Him in well doing, as unto a faithful Creator" (1 Pet. iv. 19). After this the assembly arose and read aloud Psalms cxlix. and cl., thus praising God for all his goodness during the Convention. Then came "All hail the power of Jesus' name," and never do I remember hearing it sung with such vigour, and devotion, and joy. A few moments of silent prayer, the benediction, and the Convention was over. The meeting lasted almost two hours, but numbers stayed behind to sing the charming hymns, or tarried about to bid the speakers and each other good-bye. I confess that I felt as I left the hall and mingled in the streets with the thousands who, alas! know not God,—I felt somewhat as the three disciples did when, after seeing the glory of the transfigured Saviour, they came down from the mountain to meet face-to-face the sick and sorrowing, the palsied, epileptic, and these possessed with devils. But as the transfiguration was intended to be a preparation for work for the divine Christ, so this Convention, it is hoped, will stimulate those who attended it to all holy work among the dying children of men.

Much has been said against these Conventions, and much more will, perhaps, still be said against them; but, judging impartially of what I have heard here, I should say that the keynote of every prayer, and hymn, and address, is in that one name, the name above every name, the name of "Jesus."

Turning now from the teaching, I have only to say that a very great charm in the meetings was the singing of the hymns of Consecration and Faith. The Rev. J. Mountain had charge of this part of the service, and sang several of the solos. He was also ably assisted for two days by the Rev. J. W. Mayers. The choir, consisting of about sixty persons selected from the different churches, sang many of the tunes with great taste.

Mr. SHULDHAM HENRY requests us to state, in order to avoid misunderstanding, that in removing to the South of France for the health of one of his children, he does not purpose in any way to relinquish evangelistic work in England. He will be at the Iron Room, Clapton, during the present month, and requests prayer for services to be held by him in November at St. Servan, St. Malo, and Dinard.

SPECIAL SERVICES IN THEATRES, &c.—A conference of the committee, managers, and stewards of the Association for Providing Religious Services for the People in theatres, halls, and mission-rooms, prior to the resuming of these services, was held at the Memorial Hall, Farringdon-street, on the evening of Monday week, and was numerously attended. Mr. George Williams, of St. Paul's-churchyard, who occupied the chair, gave a sketch of the origin and progress of these services. During the past year there had been 361 services, attended by 281,700 persons, and since the commencement of this movement there had been 2816 services attended by 3,119,600 persons, a large number of whom had been gathered into the churches. The population of London was increasing at the rate of 75,000 a year. The churches and chapels could not keep up with this increase, and the need of additional religious services was consequently becoming greater year by year. This Association had eight or ten theatres and halls open, but more than double that number were needed. Mr. Sawell, the Secretary, and the Rev. J. H. Wilson, Secretary of the Home Mission, followed with some observations, from which it appeared that the services are not so numerously attended as they were formerly, which was attributed to the novelty having worn off, and to the fact that whereas at first some of the more popular of the clergy and of the Nonconformist ministers took part in the services, they did not do so now to the same extent, and that it had become absolutely necessary to employ laymen to carry on the work. The meeting then proceeded to discuss the question, "How to make the services attractive," and on this point a variety of suggestions were offered. One which seemed to meet with general acquiescence was that measures should be taken to improve the singing. Another, which was received with equal favour, was that there should be "more fire" both in the pulpit and on the platform, and that the sermons should not be too long. While the diminished attendance was admitted and deplored, several of the speakers stated that the services of the past year had been more productive of good than those of any previous year, the conversions having been more numerous. Incidentally it was stated that the subscriptions fell short by about \$250 of the expenses, and a hope was expressed that the Christian public, when its attention was called to this fact, would supply the deficiency.

CHINA INLAND MISSION.

INSTANT AND FERVENT PRAYER

is earnestly requested for Messrs. Stevenson and Soltau, that God's blessing and protection may be granted them in their important and perilous enterprise. The following extract is from Mr. Stevenson's letter, dated Rangoon, Sept. 2:—

"The day before yesterday I had the joy of again welcoming my dear brother Soltau to Rangoon, and I do bless God for what He has done by and with him in Moulmein. I have no doubt that the training and experience acquired during his short sojourn there will be of immense help to him in his future labours in Western China.

"We are looking forward to leave this next Thursday (Sept. 9) for Mandalay (the capital of Burmah). I am happy to say that Mr. Rose, an able and experienced American missionary, has decided to go with us, and take with him a Burman preacher. I think it is very kind and good of the Lord thus step by step to open up our way. I have seen God's guidance in our movements ever since this Western China Mission was proposed, and He who has guided us thus far will continue to do so until the end. We are busy making arrangements for starting, and propose to stay about nine or ten days in Mandalay, and wait upon the King to inform him of our intentions, and ask for permission to reside in Bhamo. I cannot say that we should not go, even were he to refuse, but at any rate it seems right and proper to pay due respect to the sovereign ruler, and even as a matter of policy (forgive the word, I'm ashamed to use it) it is better to be straightforward, and tell just what we intend to do. If we took a contrary course our presence at Bhamo would be reported at once to the King, and we should naturally be regarded with suspicion—unnecessary suspicion, I imagine."

May I also request prayer for two brethren who leave us (p.v.) during the month for China. J. HUDSON TAYLOR.

6, Pyrland-road, Stoke Newington-green, London, N.

MR. VARLEY'S MOVEMENTS.—Kindly intimate that I am (p.v.) at Plymouth from Oct. 6 to 16, Bristol 17 to 23, Liverpool 24th to end of month. Pray for me.

HENRY VARLEY.

GURNESEY.—An interesting feature in connexion with the work now going on here is the formation of a young women's meeting, commenced last week, which is steadily increasing, and now numbers about seventy young women, who meet twice a week. These meetings have been greatly blessed. It is arranged next week to have a series of evangelistic services in the Assembly-rooms, to be conducted by ministers of various denominations.

SALISBURY CHRISTIAN CONFERENCE will be held (p.v.) at the Council Chamber, Salisbury, on Wednesday and Thursday, 13th and 14th inst. The subjects are:—Wednesday, 11 a.m.—"Union with Christ"; 3 p.m.—"Union with One Another for Christ's sake"; 7 p.m.—Sermon, by Rev. W. Saunders, Bristol. Thursday, 11 a.m.—"The Return of the Lord Jesus"; 3 p.m.—"Christian Work"; Miss Weston will tell of her work among sailors. Evangelistic services both evenings.

VICTORIA HALL, LIVERPOOL.—This spacious building, the scene of so many "wondrous gatherings" during the visit of Messrs. Moody and Sankey to Liverpool, has been reopened for continuous special services during this month. This week Rev. W. H. Aitken conducts the services; Rev. W. Mayers, of Bristol, from Oct. 11 to 15 inclusive; Major Cole from Oct. 17 to 22; and Mr. Varley from Oct. 24 to 31. Will our readers pray in faith for the conversion of many souls as the result of these meetings?

ROMAN CATHOLIC PROGRESS.—While the Pope and his subordinates are apparently losing ground on the Continent, events show that they are widening their borders in our midst, and there really seem to be grounds for the assertion of Signor Gavazzi that they intend, if possible, to compass the reconquest of our land to Popery. Cardinal Manning has been laying the first stone of a new church at Hemerton, and his remarks show that he is at all events wise in his generation. Surely Protestant Christians might well imitate the zeal of the Romanists in their laying hold of the children. At the Hemerton service the Cardinal said:—"It was but the other day he had laid the first stone of the schools in the district, when he was told that wise, good, and experienced friends had said that there would only be found 150 Catholics in the neighbourhood. However, Father Akers had got over 200 children in the school, and if that number of children were in the school, they might be sure there were 1000 or 1200 Catholics somewhere. Father Akers had begun his work in the wisest and surest way, the gathering together of the children, for the hope of the harvest was in the handful of good seed. The hope of the future was in the training up of the young ones of the flock, as they became the heads of families and of a parish."

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AGRICULTURAL HALL SERVICES.

THE Seventh Anniversary of the commencement of these services for working people was held on Sunday. Notwithstanding the continuous downpour of rain, a congregation of about 2000 assembled in the afternoon. The Rev. Dr. Thain Davidson conducted the preliminary part of the service, being followed by the Rev. R. C. Billing, vicar of Holy Trinity, Islington, who gave a brief address. In making the annual statement as to the work of the Hall, Dr. Davidson mentioned that the afternoon services had now been conducted for seven years, and that for the past year there had also been an evening service at eight. He had observed it stated that the attendance at the religious services at the theatres had somewhat declined, but there was no apparent indication of diminished interest at the Agricultural Hall, the numbers being greater during the past year than they had ever been. He had been assisted by clergymen of the Church of England, Presbyterians, Congregationalists, and Baptists, in nearly equal proportion, and found the greatest willingness on the part of the ministers of religion to aid him in the work. The Bishop of London, in sanctioning his clergy taking part, had truly called these meetings "open-air services under cover," and all denominationalism and ecclesiasticism were forgotten in this Hall. During the visit of Messrs. Moody and Sankey the services had been for nine Sundays merged in these great meetings; with this exception they had been carried on without intermission under his care, and he was thankful to say he knew of many cases in which irreligious persons had been induced to attend them, and ultimately to join a Christian church. In the evening there was a service of sacred song, the Rev. R. C. Billing again giving an address.

CHRISTIAN UNION IN MEXICO.

MR. JAMES PASCOE, writing to a friend from Toluca on the 12th, says:—"One bit of news will make you glad, I know. An attempt is being made now in Mexico to make a grand evangelical union of all the congregations. When I was in Mexico, Mr. Hutchinson told me that he had been led to wish for a union; that he, for one, would gladly suppress the name of Presbyterian, and work in union with all the brethren. He asked my opinion. I told him that we here in Toluca had made that a matter of daily prayer now for many weeks. He asked me to prayer over the matter, and we would think. I said, 'No, don't think nor pray any longer; just ask the Lord to open the door, and go to work.' He thought it was premature. I said it never was premature to seek the Master's glory.

"This conversation took place on the Thursday. Next day we had a meeting of Mr. Hutchinson, Dr. Butler, Mr. Davis, Mr. Butler, jun., and myself. It was preliminary, of course; but the matter has spread. They have had daily meetings ever since I left, but I have not heard what arrangements have been made. What I propose is, for all Episcopalians, Methodists, Presbyterians, and we of no name, to give up any and every habit, custom, or fashion not clearly sanctioned by God's Word, and, sinking all distinctive appellations, call ourselves Gospel churches, and help each other. Where one body cannot send a preacher, let another do so; have union meetings and a free interchange of pulpits. Now, this would be a glorious union, and God must bless it. The good old Bible is our only rule and guide, so that before I left Mexico I gave my hearty consent and approval beforehand to whatever may tend to draw us nearer to one another in Christ's love and work."

THE DAY OF INTERCESSION.—In accordance with the recommendation of Convocation, Nov. 30 will be observed in the English Church as the day of intercession for missions.

MORAVIAN MISSIONS.—The Moravians were the first to lead off in the modern missionary work. As early as 1730 they proclaimed that the Church of Christ was a missionary Church, and every member of it a practical missionary. Acting under the influence of these sentiments, they have accomplished wonders in the salvation of the world. They have missionaries in nearly every part of the globe. The following are the last published statistics of their missions:—Stations in Labrador, Greenland, among Indians of North America, Mosquito Coast of Central America, the West Indies, Surinam, South Africa, Australia, Thibet, 92 in all; 333 missionary agents, of whom 28 are natives; 1389 native assistants. Of the total number of persons belonging to the missions (69,322), 2745 are Esquimaux, 1344 Indians, 9329 South Africans, 55,750 negroes, 151 natives of Australia and Thibet.

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IRISH EVANGELIZATION.

IN response to our request, two weeks since, several encouraging reports have reached us of a good work of evangelization going on in Ireland. A correspondent, writing from Fintona, says:—

"Mr. Burrow's visit here has been the most successful of any we have had for years. Every evening the folding-doors were drawn aside, and both school-rooms crowded. He has a good clear voice, and great power in both singing and preaching. The Christians here have been much refreshed by his visits, and many sinners have been led to the Saviour through his instrumentality. I believe there were souls saved at every meeting, but at the open-air meeting on Sabbath, at which there were about 1000 present, besides about 200 more on the roadside (many of whom were Roman Catholics), there was a most wonderful breaking down. At the close of the service he invited the anxious ones to follow him, singing an appropriate hymn; that he might address them for a short time longer in the school-room, and that he and other Christian friends might point them to the Saviour.

"There was a regular rush into the school until it was literally packed; and, oh! such a glorious, gracious night of blessing I believe I have never witnessed. Among the many professing to be saved that night were two drunkards, one of them especially a most abandoned character for years, going about the streets begging halfpence for drink. To our gracious God be all the praise.

"On account of Mr. Burrow's success in this neighbourhood, and believing there was much need for such meetings in Omagh, the Rev. Mr. King (the Church clergyman here) and I got an opening for him there in the Protestant Hall. Mr. King drove down almost every evening the first week to assist him, and I took another Christian friend down with me two evenings, as the greatest difficulty the first week was to get Christian workers for the after-meetings. I am glad to say that most of the Protestant ministers joined in the good work there.

"To give you some idea of the blessed results of the Omagh meetings: the first evening I was there the hall was packed: about fifty or sixty remained for the inquiry meeting, one-half of whom perhaps were Christians before, and I do believe ten or twelve were enabled to cast themselves unreservedly on the Saviour, and rejoice in a full salvation. The evening I was there, the second week, I never saw equalled for blessing (except the open-air Sabbath meeting at Fintona). At the after-meeting there were about eight workers, and I never experienced the anxious ones so easily led to Jesus. I do think five were enabled through my own feeble instrumentality, and some of the others were also very successful in directing souls to the Lamb of God that taketh away the sins of the world. It becomes us with adoring gratitude to wonder and exclaim, 'What has our God wrought!' To Him be all the glory."

Another correspondent writes:—"You wish to hear some particulars regarding the Lord's work about Fintona and Donoughmore, in Ireland. I have been in correspondence with the Rev. Mr. Hamilton, lately nominated to Drumcroe, where a great work has been going on. Above 200 have professed conversion during the past year in that parish and the surrounding neighbourhood. The Rev. O. T. Leonard, an American evangelist, now employed by the Irish Evangelization Society, has had great meetings and abundant blessing at Athlone, Fербane, and Fintona.

"He has had meetings of 700 persons, and writes to me that 200 have professed to have found peace in believing during the meetings of the last two weeks, and the blessed work is still going on. The Roman Catholics were beginning to come to the meetings, for whom he asked our prayers."

THE *Jewish World* of the 1st inst. has an article five columns long, reviewing the Jewish year 5635, which has just closed.

BRAZIL.—The Secretary of the United States Southern Presbyterian Board of Missions not long since visited the missions of that Society in Brazil, and now reports his conviction that the end has come to the power of Roman Catholicism in that country. It has held sway for three centuries, and has plunged society in ignorance and degradation. The present generation, however, have cast off the power of the priesthood, and by an imperial edict the Jesuits have been expelled. Thousands of copies of the Scriptures are scattered through the country, and the missionaries are constantly appealed to, to explain the difference between the religion of the Bible and that of the priests. All this spirit of unrest and inquiry indicates, without doubt, the dawning of a brighter day for Brazil.

THE FULTON-STREET PRAYER-MEETING, NEW YORK.

THE letters which come to this meeting are not less than fifty a day on the average. And, be they never so numerous, they are always received with gladness, as evidences that the Spirit of the Lord is abroad among the people. One of the letters of to-day says: "I was in this meeting on Friday of last week, and asked for your prayers. God answered them, and I am with you to-day to tell that the Lord has spoken peace to my soul. I praise his dear name! O, how good God has been to me."

Another says: "We are all rejoicing in what the Lord has done for us. Forty-two souls have been converted, as we believe, in answer to prayer—both yours and ours. One of the converts was a Roman Catholic, one a Universalist, and another a gambler of the worst type. For seven years I have been repeating my requests that you will pray for the salvation of this people, and I have never asked in vain."

A brother spoke of his being lately in great financial distress; his efforts were constant to free himself, but all seemed in vain. One morning he awoke early, not knowing what to do or which way to turn. He said: "I was strongly impressed that I ought to go to the Fulton-street Meeting and ask for prayer. I came here and asked you to pray for my deliverance, and deliverance came, with this assurance, 'My God shall supply all your need.'" Who can tell how many in trouble in these days of distress have found comfort from these words!

A young preacher arose and said: "Eleven weeks ago to-day, I came into this meeting and asked you to pray that God would help me to go to England, and help me back again, and help me to be useful while there. The very first night I preached, twenty-seven found peace in believing. I preached in the very city where I had served the devil so faithfully, and had been busy in doing his will. How awful is that infatuation that prompts men to sacrifice their eternal well-being for the pleasures of sin for a season."

A poor mother sent for prayer, to-day, in behalf of her son who has been brought up religiously, but who has lately told his mother that he was going to have the world at any cost, life, peace, joy, salvation, heaven, and Christ, all should go rather than the world. The world he is going to have at all hazards.

"Dear Lord, give us the simplicity of little children," was the opening utterance of a brother in prayer to-day. The brother thus praying had just given a touching illustration of the confidence of a little child. His father lay sick nigh unto death. They had told him they could do no more for him. His little boy, a beloved son, ran away to his chamber, and, falling on his knees, said, "Dear heavenly Father, please make father better." And then he ran to his father's room, and going up to the bed, said, "I have asked God in my prayers to make you better, and He is going to do it. Don't you feel better, father?"

The father recovered, for Jesus, who hears the prayer of the smallest child, and honours the simple faith of the little ones, restored him to sound health. Thank God! his promises will never wear out. They become brighter and brighter, the older they grow. The meeting is full of faith and prayer.

American Paper.

THE CHINESE YOUNG MEN'S CHRISTIAN ASSOCIATION of San Francisco, it is said, numbers 250 members. The Association is doing a good work among the Chinese of that city.

PERMANENCE OF THE SCOTTISH REVIVAL.—The Rev. Wayland Hoyt, of America, describing a Sunday which he recently spent in Edinburgh, says:—"It must be evident to the most casual observer that there is a very deep and abiding religious interest in the city. The visit of Messrs. Moody and Sankey has been productive of the profoundest good. Everywhere I hear them spoken of in terms of the highest and most grateful praise. Still vast meetings are held on Sunday, and often on week-days in the Free Assembly-hall. And there have been set in motion very efficient outdoor religious agencies. Walking down High-street after service, I was attracted by the sound of singing. Joining in the crowd, I found men and women standing there singing together hymns like 'The old, old story,' 'Almost persuaded,' &c. When numbers had been thus collected they were asked into a room near by, furnished with seats and cabinet organ, and there for half-an-hour—it was nine o'clock—Christ was pressed upon the attention of those whom the churches had not reached, but who are thus reached. It was a grand thing to gather thus some of the outlying throngs. I thanked God for that service, and for all He has done in this Great Britain through those true servants, our dear brethren Moody and Sankey."

ABERYSTWITH.—ANSWERED PRAYER.

SINCE Christmas last a prayer-meeting has been sustained in this place, where a few earnest men and women have daily met to pray that God would remember their town for blessing, even as He was doing the happy towns and villages of England during the late revival. As a sequence and answer to public and private pleading, it has come to pass that God has directed hither the feet of labourers. House-to-house visitation is still in progress, with cheering results; evangelistic-meetings, Scripture-readings, consecration meetings, children's meetings, have been held—"One sowing, another reaping"—many have been saved. Some of us leaving this week ask God to send more labourers into this promising vineyard. Many have gathered night by night to hear the simple Gospel of the grace of God. On unsectarian ground, in a large temperance hall, kindly lent on generous terms, crowds of those of different sections of the professing Church have sat side by side to hear of Jesus and join in singing the sweet hymns of Mr. Sankey. Last Sunday, after other services were over, hundreds went away, although the hall holds a large number. Too many Christians and anxious ones remaining at the close to be dealt with personally, a "mass" inquiry-meeting had to be held, and, towards its close, a good many, among a people naturally reserved and shy, held up a hand to signify that they had just trusted Jesus. The fields are "white unto the harvest,"—who will come? Hundreds may, will be gathered in, if prayer continue here, and labourers full of Christ will come and work. Will those who read this help us to lift to God much praise for what has been done?

MATILDA BASS.

Aberystwith, Sept. 27.

NOTICES OF BOOKS.

A BRIEF CONCORDANCE OF THE HOLY SCRIPTURES. By the Rev. JOHN BROWN, Haddington. *Blackie and Son, Paternoster-buildings.*—To every diligent, and especially every young, student of the Bible, a Concordance of some kind is almost indispensable. In some cases the price, and in most cases the bulk, of such aids is an objection. Both these objections are met in this little volume, which costs but one shilling, while it is about the size of an ordinary pocket-book. At the same time it seems sufficiently complete for ordinary requirements.

READINGS IN HOLY SCRIPTURE FOR YOUNG CHILDREN—"LIFE OF JESUS." By WILLIAM BINNS, Author of "Systematic Primary Instruction." *Hamilton, Adams, and Co.*—Among various smaller publications forwarded to us by the Wesleyan Methodist Sunday-school Union, we are glad to notice a series of thirty-two brief scenes from the life of our Lord, got up in the same style as the "Green Pastures," "Words of Comfort," &c. They are mounted on rollers, and printed in large readable type, fit for nurseries, schoolrooms, or hospitals; price 6s. The scenes are well chosen, and, in a very small compass, present an admirable summary of that blessed life. This series, as well as "Words of Jesus" and "Bible Narratives," may also be obtained in book form, price 2d.

LITTLE SERMONS FOR LITTLE PEOPLE. By W. LOCKE. *Partridge.*—In other words, simple thoughts on serious subjects, written originally for *Our Children's Magazine*. They are now issued in a cheap book-form, cloth—one more of the invaluable aids to mothers and nurses with which we are now so richly provided.

THE LAND WE LIVE IN; OR, ENGLAND'S HISTORY IN SIMPLE LANGUAGE. By the same Author. *Nisbet.*—A charming little summary of English history, prepared for the use of children in Sunday- and ragged-schools, but fit for all children.

HYMNS AND SPIRITUAL SONGS FOR THE SUFFERING AND SOBROWING. *Religious Tract Society.*—A collection of favourite hymns and poems, suitable for the sick-bed, in large type, and selected with care.—Also, REST FOR THE WEARY; OR, WORDS OF LOVE FOR THE SICK AND SOBROWING. *Religious Tract Society.*—A small volume of brief prose articles, written to assist those engaged in visiting the sick. The Scriptures chosen are appropriate, and the expositions of them sound and simple.

EFFIE'S LETTERS TO BOYS AND GIRLS. Nos. 1 to 4. *Book Society, Paternoster-row* (4d. per dozen, 2s. per 100).—Very attractive, both as to matter and style, and likely to do much good if widely circulated. Two of the series are addressed to the undecided, and the remaining two to young Christians.

LIFE ON THE DEEP: MEMORIALS OF CHARLES MARCH, COMMANDER, R.N. By his NEPHEW. *Religious Tract Society.*—We are sure this book will do good. It is a truthfully written record of a Christian sailor's life and death, and bears evidence which a sailor will appreciate, that strict principle may be maintained, and high spiritual life nurtured, by him whose duty it is to traverse the high seas. We heartily commend the book to our readers' notice.

MISSION TRACTS. By the Rev. ERNEST BOYS, M.A. *Bemrose* (1s. 3d. per 100).—A series of twelve tracts, intended for use during a mission-week. The subject-matter and style are both appropriate to the object in view.

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CASELL'S BIBLE DICTIONARY. Illustrated. *Cassell, Petter, and Galpin*.—Judging from one number of the thirty-six which are to complete this work, we can commend it as likely to be a useful companion to the study of the Bible. We are glad to see that on such a vital point as that of the Atonement it manifests no sympathy with the Rationalism of the day. It is refreshing, in the midst of so much false teaching which abounds upon the subject, to meet with such a passage as this: "Under the Christian system, the spiritual life is indeed promoted, and it is informed and animated by the teaching of Christ, and also by his blessed example of piety, beneficence, patience, humility, purity. All this is certain: but while by these and similar means the Christian is edified, it is not thus that he is saved; for he is saved—so we learn without doubt from the uniform testimony of Christ himself and the Apostles—through faith in that one blood-shedding on the cross, which Christ accomplished when 'He bare the sins of many,' and died, 'the just for the unjust, that He might bring us to God.'" We wish success to a work which can speak so faithfully upon so important a point.

BRIEF NOTES OF PASSING EVENTS.

BIBLE-READING COLPORTEURS and distributors, to labour in San Domingo and Mexico, as also the Southern States, are appointed by the American and Foreign Bible Society.

A CHRISTIAN NATIVE, one of the returned students from America, is now at the head of the educational department in Japan. This gives new strength to missionaries in that country.

A JAPANESE SECULAR JOURNAL says—"Christianity seems to be becoming more popular and powerful, while our religions are moving in the opposite direction, and are decaying."

SUNDAY-SCHOOL WORK has within a year made progress in Madagascar. The entire Bible has been given to the people in a cheap edition. Congregational singing has been revived, and a penny hymn-book is circulated by thousands.

A NATIVE HINDOO CHURCH at Nagerool, near Cape Comorin, supports its own pastor, a catechist, three schoolmasters, two Bible-women, and a hospital assistant. Besides all this, it aids liberally various outside charities. Here is an "example of the believers."

Miss **MARY E. GALBRAITH** is expected to sail this month, under the auspices of the United Presbyterian Board of Foreign Missions, from San Francisco for Hong-Kong, and thence for Canton, China, to labour in that field, as the first female missionary of that Church sent out to work for the evangelization of her sex there.

JUVENILE LITERATURE.—Mr. Alderman Knight, while dealing with a case of felony by a boy at Guildhall recently, complained of the great harm done by the circulation of tales of the "Jack Sheppard" type, and said magistrates ought to have the power to stop the publication of such abominable trash.

RITUALISTIC ADVANCES IN INDIA.—The *Bombay Gazette* says that the Cowley Fathers, who have been attempting a "revival" of religious observances, which some people, heretofore known as Protestants, deem to be needless, have taken an important step in advance by establishing the confessional in their church in Bombay.

FRANKLIN, INDIANA.—There has been a revival here under the auspices of the same brethren who have been labouring so successfully at Madison, Seymour, Aurora, Brownsville, and elsewhere in Indiana. The pastors and people of the Presbyterian, Methodist, and Baptist Churches are hearty supporters in the work, from which the professed conversions, it is estimated, already number 300 persons.

MAYBOLE.—From the *Maybole Evangelist* we learn that a great work of the Lord is going on in Maybole. Perhaps at no other period of the revival in this place has the Holy Spirit's power been so marked as now. A deep and general anxiety of soul seems to have laid hold upon the unsaved in great numbers. The simple message of God's love to a perishing world has been carried home with remarkable power. Souls are eagerly asking the way. Heavy-laden sinners are finding rest in Jesus, and have already begun to learn of Him.

TRINITARIAN BIBLE SOCIETY.—The Committee offer prizes of £25, £50, £100, and £200 for the four best essays on the origin, growth, and effects of the circulation of Romish and other corrupted versions of the Holy Scripture in foreign countries by a large section of Protestant Christians, and on the best means of putting an end to this superstitious practice. A list of publications bearing on the subject, together with further details as to terms, may be had of Rev. E. W. Bullinger, 96, Newgate-street, London.

WOE TO JUGGERNATH!—An immense block of stone has been planned from the central dome of the pagoda of Juggernath at Pooree. The *Indian Mirror* says—"There is a prophecy, which is much talked about in Pooree in these days, that when the first stone is unfashioned the temple shall not stand. The repairs, say the Oorians, will take at least fourteen years, and during all this time no public worship or festival in Pooree is allowable. A suspension of fourteen years, if it can be enforced, will cause, we think, the utter extinction of the worship of Juggernath."

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THE GOSPEL OF ST. LUKE, translated into Japanese by a body of American missionaries for the American Bible Society, has been published at Yokohama.

SALT LAKE CITY.—In the home and branch Sunday-schools of the New Methodist Church here 800 scholars are already gathered, most of them from Mormon families. A year ago the school numbered only 200.

THE FOREIGN SUNDAY-SCHOOL ASSOCIATION reports Sunday-schools planted or fostered by its agency in Germany, Switzerland, Spain, France, Italy, Brazil, Chili, New Granada, Mexico, Zacatecas.

AN ENGLISH EVANGELIST, J. B. Anderson, has been for several weeks conducting services in a tent at St. Louis. More recently he has been holding meetings at Calvary Presbyterian Church and Biddle Market Hall.

NEWFOUNDLAND.—By the recent census the population is 161,386, having increased 14,860 since 1869. While the membership of the Church of Rome has increased during these five years nearly 5 per cent., that of the Church of England has been 7 per cent., the Kirk of Scotland 17 per cent., the Wesleyans 21 per cent., and the Free Kirk 20½ per cent.

THE FIRST PROTESTANT CHURCH IN JAPAN.—The *Japan Gazette* of July last contains a lengthy report of the opening of the first native Protestant church in Japan. The congregation was organized in the March of 1872, and consisted of nine recently-baptized young men. It is called the Japanese Christian Church, and will be placed under the superintendence of a native minister.

Dr. **KALOPOTHAKES**, Missionary of the Southern Presbyterian Board to Greece, reports that their Bible colporteurs, as a general rule, find the people ready to buy the Word of God, and the bishops its greatest enemies. Dr. Kalopothakes has translated Dr. Hodge's "Outlines of Theology" into modern Greek, and is publishing it by the help of English friends.

SUPPRESSION OF SWISS CONVENTS.—The Convents of the Sisters of Charity in Switzerland are suppressed. Their character and influence had become so well known to the inhabitants of the country, and were believed to be so injurious to its best interests, and so opposed to its prosperity, that the Grand Council of Geneva, by sixty-four votes against seven, were led to adopt a resolution for their suppression.

PRAYER FOR OUR SUNDAY-SCHOOLS.—The Sunday-school Union Committee, remembering the signal blessings attending the seasons of special prayer in 1873 and 1874, again call upon all Sunday-school teachers and friends of religious education to set apart a season in order to seek an outpouring of the Holy Spirit upon Sunday-school work throughout the world. The committee suggest the setting apart of Oct. 17 and 18 for this purpose.

THE WEDNESDAY AFTERNOON BIBLE-READING at the Conference Hall, Midway-park, has recommenced, with a good attendance, and will be continued each Wednesday at half-past three. It is conducted by the Rev. D. B. Hankin, the new Vicar of St. Jude's. The subject under consideration is the Epistle to the Philippians. This Bible-reading was commenced by the late Rev. Wm. Pennesfather, and has often proved a valuable help to a large circle of the Lord's people.

MONKS IN SUSSEX.—The *Brighton Daily News*, in an interesting account of the Carthusian monastery at Parkmore, states that new buildings are to be erected, to accommodate some sixty or seventy monks. They will cost, it is estimated, some £30,000; and when they are completed the present house will be reserved for visiting brothers, rooms being specially set aside for the bishop. The buildings are to include a handsome church. The present monastery is, therefore, only the nucleus of a monster establishment. At present there are twelve inmates, five of whom are Frenchmen, and two Irishmen.

THE PRESBYTERIAN CHURCH has lost its oldest missionary among the Indians in the death of the Rev. Asher Wright. He was the only male missionary who had acquired a proper knowledge of the Seneca language. His Seneca hymn-book has been in use for a considerable time, but his translation of the Gospels has just been introduced, and at the time of his death he was preparing to have the people taught to read it, and to have readers go from house to house. It is hoped that his widow, who has admirable command of this language, may be able to finish the translation of the Book of Acts, which Mr. Wright left in incomplete form.

THE LONDON MISSIONARY SOCIETY has added to its other organizations what the Americans would style a "Women's Board"; in English phraseology, a "Ladies' Committee." If it prove as executive and influential as some of the American "Women's Boards," the Society has seldom taken a wiser step. The great and pressing problem, "How shall the female population of India and China be educated and evangelized?" can never be solved until a far larger number of enlightened Christian women devote themselves to the task of elevating their dark and degraded sisters. This Ladies' Committee is to have the charge of raising funds, to increase the staff of female missionaries, also of training suitable candidates when accepted by the Board, of corresponding with them subsequently, and of advising and assisting the general board with reference to the female department of missionary effort.

THE *Alliance News* announces the adhesion and enrolment of another noble lord, the Marquis Townshend, who has now become a member of the Alliance. The *News* adds—"We are informed that the noble Marquis has suppressed all public-houses upon his estates."

THE HEBRIDES.—Again and again the cry is made to the West Coast Mission from some dark spot or other, "Come over and help us"; and surely such a work of faith and labour of love as that in which they are engaged deserves from those who regard themselves as the Lord's stewards, encouragement of no ordinary kind. Above all, let Christians, especially British Christians, be stirred up to more earnest prayer and believing effort on behalf of those destitute places, bearing in mind the Master's words, "Beginning at Jerusalem." Any wishing to aid this good work may communicate with the Secretary of the West Coast Mission, 172, Buchanan-street, Glasgow.

THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS has offered for competition an exhibition of the value of £80, tenable for two years, to students who shall be approved as candidates for missionary work in India and the East. The exhibition is open to members of the University of Cambridge who have completed at least one academical year of residence, and have passed the previous examination. The first examination will take place in November, and the subjects will be Scriptural knowledge, Greek and Latin translation and prose composition, and elementary mathematics up to the differential calculus.

THE PRINCE OF WALES'S VISIT TO INDIA.—When preaching recently at Exeter, the Bishop of Oxford referred to the subject of missionary work in India, and observed that we probably were on the eve of a time of much more general acquaintance with India. He should be very much mistaken if the visit of the Prince of Wales to India, whatever else resulted from it, did not open up a large amount of information respecting that great Empire to many English men and women who had not from various causes been much interested in this subject hitherto. He firmly believed that one great reason why the whole work of Christian missions had sometimes languished was simply a want of knowledge.

THE CHINESE LANGUAGE.—A committee, of which Sir Rutherford Alcock is chairman, having been formed to confer with the authorities of Oxford University in regard to the founding of a chair for the promotion of the study of the Chinese language and literature, the Rev. Dr. Legge has been nominated as the first professor. The *London and China Telegraph* says:—"No wiser choice could be made. His merits as a Chinese scholar are so conspicuous and so well known that his name will at once occur to all our readers as the most fitting occupant of such a position." Dr. Legge has been recently awarded by the *Académie des Inscriptions Belles-Lettres de Paris* the Jullien prize for the most valuable work on Chinese literature recently published.

CHINA AND CUBA.—The Chinese Government has absolutely prohibited the continuance of the coolie trade with Cuba, until the Spanish Government can secure better treatment for the Chinese who emigrate to that island. Spain, however, has a treaty with China which sanctions coolie emigration, and regards this prohibition as a breach of its conditions, whilst China defies Spain to go to war with her if she will. The quarrel will probably be referred to the arbitration of foreign ministers at Peking, and will most likely end in the sending of Chinese Consuls to Cuba as protectors of their countrymen. This step would be an important one in advance for China.

OPEN-AIR MISSION.—The last monthly meeting of open-air preachers took place on Tuesday, 28th ult., at Crouch-end. Tea was provided in the school-room of Park Chapel, all the arrangements being most kindly and efficiently carried out by a few ladies connected with the place. The Rev. Canon Harvey, Rector of Hornsey, afterwards presided at a lecture in the Drill Hall by Mr. Cooper, on the "Antiquities of Egypt," illustrated by numerous diagrams. Canon Harvey, who is far advanced in years, remained to the close of the meeting, although he was going to leave on the following day for three months. He said that he had come entirely to show his sympathy with the open-air preachers, and spoke in the warmest terms of the character and work of Messrs. Moody and Sankey.

The Christian TRACT FUND.

APPLICANTS FOR TRACTS.

- H. W. Street, 140, Kennington-park-road, S.E.
- I. Henry, Evangelist, Fakenham, Norfolk.
- L. Weaver, Ruyton X1. Towns, Salop.
- W. J. Baker, 23, Portland-place, Morice Town, Devonport.
- Walter W. Young, 24, Warner-street, Moran-road, Barnsbury.
- A. Sibley, 33, Jardin-street, Albany-road, Camberwell, S.E.
- Amelia Keast, 12, Belsize-avenue, Hampstead, N.W.
- Mrs. Moore, 7, Bradshaw's-terrace, Boston, Lincolnshire.
- G. Blaver, South-road, Reigate, Surrey.
- B. H. Haworth, 4, Albion-terrace, Ramsey, Isle of Man.
- J. Green, 78, Houghton-street, Spital Hill, Sheffield.
- W. Kerr, Missionary, Galla Town, Kirkcaldy, Fife, N.B.
- J. Watson, Town Missionary, Lymington, Haats.
- W. Sumption, Barham Junction, near Chichester.

DAILY TEXTS.

"THE ETERNAL SPIRIT."—HEB. IX. 14.
 Thurs., Oct. 7.—"The Spirit of God moved upon the face of the waters." "By his Spirit He hath garnished the heavens."—Gen. i. 2; Job. xxvi. 13.
 Fri., Oct. 8.—"Thou sendest forth thy Spirit, they are created." "Come from the four winds, O Breath, and breathe upon these slain, that they may live."—Ps. civ. 30; Ezek. xxxvii. 9.
 Sat., 9.—"And the Spirit of the Lord will come upon thee, and thou shalt prophesy... and shalt be turned into another man." "The Spirit of God came upon Balaam, and he took up his parable." "Diversities of gifts, but the same Spirit."—1 Sam. x. 6; Num. xxiv. 2; 1 Cor. xii. 4.
 Sun., 10.—"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." "All these worketh that one and the self-same Spirit."—Matt. iv. 1; 1 Cor. xii. 11.
 Mon., 11.—"Thou gavest also thy good Spirit to instruct them." "When He the Spirit of truth is come, He will guide you into all truth." "Holy men of old spake as they were moved by the Holy Ghost."—Neh. ix. 20; John xvi. 13; 2 Pet. i. 21.
 Tues., 12.—"Jesus... being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this which ye now see and hear." "He breathed on them and said, 'Receive ye the Holy Ghost.'" "They were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance."—Acts ii. 33; John xx. 22; Acts ii. 4.
 Wed., 13.—"Who hath also sealed us and given the earnest of the Spirit in our hearts." "Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption." "In whom ye are builded together, for an habitation of God through the Spirit."—2 Cor. i. 22; Ephes. iv. 30; ii. 22.
 "I AM FULL OF POWER, BY THE SPIRIT OF THE LORD."—MICAH III. 8.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.—That the believer prayed for twice in THE CHRISTIAN during this year has been given great strength to struggle against opium-taking and intemperance. The case appeared hopeless to human judgment when the first prayer was offered: now ask God to complete the cure.—For God's abundant goodness to a young man, and for sending a faithful servant of his to our parish.—By one who has been delivered in great measure from a state of great bodily weakness, depression, and doubting, accompanied by fierce mental conflict.—For great blessing, specially to saints, at Tisbury, Wilts.—For great blessing received at the Nottingham Convention.—For much blessing vouchsafed at the Acle Mission.—One who has been graciously and almost miraculously restored to health of mind and body, desires to unite her thanks with many friends who acknowledge in this an answer to their prayers.
 PRAYER.—For a minister in affliction, that God may raise him up, and permit him to return to his people in the power of the Holy Ghost.—For a lady-worker at Southsea, that she may be speedily raised up and permitted to resume her labours for the Lord.—For a young man about to enter the ministry, that he may receive the Holy Spirit in large measure.—For a widow with nine children, that they may all be led speedily to embrace the Saviour.—For a brother-in-law, the slave of intemperance, that God may bless the means used for deliverance that he may be led to Jesus.—For the Rev. W. Haslam, that he may be restored to health and enabled to resume his ministrations, and whilst laid aside be greatly blessed of the Lord in his work of writing for Him.
 PLACES.—For Houghton Regis.—For services at Harrogate, conducted by Rev. R. Stainton, of Sheffield.—For much blessing on mission work at Alderby Edge, near Manchester. Oct. 11-17; and Huddersfield, Oct. 17-25.—For evangelistic services to be held at Pant and Doregay, from Oct. 11 to Oct. 24, to be conducted by the Rev. L. Weaver.—For young men's meetings at the Lecture Hall, Edgware-road.—For one month's evangelistic services to be held in villages in North Norfolk, commencing Oct. 3, to be conducted by James Henry, London.—For conference and evangelistic meeting to be held at Portsmouth on the 7th inst.; also for suitable workers in house-to-house visitation.—For services next week in Colchester.—For six days' united evangelistic services at Ryde, Isle of Wight, from Oct. 6 to 11, conducted by Lord Radstock and others.—That a great blessing may attend a week's services to be held in Ashbourn by Wm. Taylor, of the Evangelization Society, commencing Sunday, Oct. 10.
 CONVERSIONS.—For a father and daughter, who, though knowing the way of salvation with their heads, are not walking in it.—For a young man, a professing Christian, who is very busy, and living far from Christ. Also for my parents and four brothers, all unconverted.—For the conversion of a talented young man living in the City, away from his relatives, and whose widowed mother has long prayed and looked for his salvation.—For a young woman earnestly seeking God and in deep affliction of soul.—On behalf of an aged father and mother and four sisters.—For two brothers, one of them the slave of intemperance.—For one who has given up attending God's house.—For myself, that the Lord will be pleased to make himself known to me.

CENTRAL NOON PRAYER-MEETING,

MOORGATE-STREET HALL, E.C.

THE following are the subjects and speakers for the current week:—

OCTOBER.	SUBJECT.	SPEAKER.
Thurs., 7.	“Power with God and with men” (Gen. xxxii. 24-32) ..	Rev. R. C. Billing.
Fri., 8.	“Filled with joy and the Holy Ghost” (Acts xiii. 52) ..	” S. Pearsall.
Sat., 9.	—Certain and uncertain trust (James iv. 13-14) ..	Mr. John Stabb.
Mon., 11.	—“Behold the Lamb of God” (John i. 36) ..	Rev. Dr. Edmond.
Tues., 12.	—Angel awaking the prophet (Zech. iv. 1) ..	” J. Robinson.
Wed., 13.	—“For the Master’s use” ..	E. H.

FORTHCOMING SPECIAL MEETINGS.

SALISBURY CONFERENCE (Rev. Edgar Thwaites, convener).—Tuesday, Wednesday, Thursday, Oct. 12, 13, 14.

BERMINGHAM CONFERENCE.—Wed., Thurs., Fri., Oct. 27, 28, 29.

EVANGELICAL ALLIANCE.—Conference at Belfast, Oct. 19, and following days. (See page 7.)

DUBLIN CONVENTION has been postponed to Nov. 23 and 24.

AGRICULTURAL HALL, Islington.—Sunday, Oct. 10, Rev. C. B. Sawday, at 3.30 p.m., and Rev. Thomas Howell at 8 p.m.

MOORGATE-STREET HALL.—Every Tuesday, at 8, a Gospel Address. Young Women’s Meetings:—Bible Readings every Saturday afternoon from 3 to 4, Upper Boom (entrance from London Wall). Also, Gospel Meeting in the Hall on Monday, the 18th inst., from 7 to 8.30: Short Addresses by young friends, and Singing by London Choir. (These Gospel Meetings are fortnightly.)

HOME OF INDUSTRY, Commercial-street, Spitalfields.—Workers’ Meeting, third Wednesday of the month, at 7. Tea at 6.

THE NORTH LONDON YOUNG MEN’S MEETINGS are now held in the Y.M.C.A. Rooms, The Priory, 198, Upper-street, Islington, on Sunday, Tuesday, and Thursday, at 8.30 p.m. precisely.

THE YOUNG MEN’S MEETING for the West District, every evening at 8.45, in the Lecture Hall of the Y.M.C.A. (West Branch), 48, Great Marlborough-street, Regent-street, W.

Special Addresses to Young Men:—Thursday, Oct. 7, Rev. W. D. Sarjeant; Tuesday, Oct. 12, Rev. Frederick Cox, M.A.; Thursday, Oct. 14, Rev. J. G. Gregory, M.A.—at 8.30 p.m.

YOUNG MEN’S MEETING, at the Young Men’s Room, Abbey-road Chapel, St. John’s-wood, Friday, 9 to 10 p.m.

COW-CROSS MISSION HALL.—W. Catlin and Wm. Bradlaugh (brother of the infidel lecturer), every Sunday at 7.

CAMBERWELL.—Ned Wright every evening at the Tent, Southampton-street, at 8 o’clock; on Sundays at 3 and 6.30.

ST. GEORGE’S HALL, Langham-place, W.—The fourth Convention will be held (God willing) on Tuesday and Wednesday, Oct. 26 and 27. Further particulars will be announced.

THE SOUTH LONDON YOUNG MEN’S MEETINGS, every Wednesday, at 9 p.m., in the Camberwell Hall, Grove-lane.

CONFERENCE HALL, Mildmay-park, N.—Sunday, Oct. 10, Mr. Gawin Kirkham at 3.30. First of twelve lectures on “The Night Scenes of the Bible.” Mr. Herbert W. Taylor at 7 p.m.

CHILDREN’S SPECIAL SERVICE MISSION.—Annual Meeting at Conference Hall, Mildmay-park, Monday, Oct. 25. Conference at 3.30 p.m.; Rev. Arthur Hall, president. Meeting at 7; Capt. the Hon. R. Moreton, president.

Children’s Evangelistic Band. Mr. Rickards and Mr. Wigner at Victoria Baptist Chapel, Wandsworth-road, Oct. 13, 15, at 7. Mr. Russell at Camden Hall, King-street, Camden Town, Oct. 7, at 7. Mr. J. W. Jordan at Public Hall, Guildford, Oct. 13, 14, 15.

City Weekly Prayer-meeting (for business men), every Tuesday, at Weigh House School-room, Fish-street Hill, E.C., from 9 to 9.45 a.m.

Y.M.C.A., STAFFORD ROOMS, Titchborne-street, Edgware-road.—Sunday, Oct. 10, at 3.15, Address by S. G. Sheppard, Esq. Wed., Oct. 13, at 9 p.m., Address by Rev. Charles Graham.

HIGHBURY-HILL YOUNG MEN’S SOCIETY.—Inaugural Meeting in the Lecture Hall of Highbury-hill Chapel, on Monday, Oct. 11; Dr. Culross in the chair. Tea and coffee at 7.30 p.m. Young men in neighbourhood invited to attend.

DEPTFORD, Lecture Hall, High-street.—Thursday, Oct. 7, Friday, Oct. 8, Charles Inglis, at 8 p.m.

A tea and public meeting in aid of a Home for Friendless Girls will be held on Tuesday, Oct. 12. Mr. Grattan Guinness will deliver an address to Christian Workers. Tea at 6; meeting at 8. Tickets for tea at Hall; admission to meeting free.

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GREENWICH, Lecture Hall, Royal-hill.—Sunday, Oct 10, Charles Inglis, at 3 and 7.

WOOLWICH, Alexandra Hall, Powis-street.—Sunday, Oct. 10, Archibald Bell, from Lurgan, at 3.30 and 7.

HOUSE OF REST, 7, Cambridge-gardens, Kilburn-Park, N.W.—Meetings for Christians resumed on Friday, Oct. 15, at 3 p.m. Subject: “Maintained Communion with God,” Dr. Anderson.

SPECIAL SERVICES IN THEATRES AND HALLS.—The arrangements for Sunday, Oct. 10, had not reached us at the time of our going to press.

WEEKLY NOON PRAYER-MEETING, St. George’s Hall, Langham-place, W.—Every Wednesday, from 12 to 1.

QUEBEC INSTITUTE, 16, Lower Seymour-street, Portman-square, W.—On and after Oct. 18, prayer and praise meetings every Monday at 3.

GREENWICH RAILWAY STATION, LARGE HALL.—Prayer-meeting every Thursday at noon for the present. Evangelical Address every Tuesday evening at 7.30.

WOOLWICH, 14, Thomas-street.—Union Prayer-meetings, Mondays, 12 to 1; Saturdays, 3.30 to 4.30.

DAILY PRAYER-MEETINGS.

CENTRAL CITY NOON PRAYER-MEETING, Moorgate-street Hall, corner of London Wall, 12—1. Ladies’ meeting, 1 to 1.30.

Y.M.C.A., Stafford Rooms, Titchborne-st., Edgware-rd., 12—1. No. 59, LOMBARD-ST., Mon., Tues., Thurs., Sat., at 1; Wed. and Fri., at 12.30.

MILDMAY CONFERENCE HALL, Mildmay-park, at 12.

EAST-END CONFERENCE HALL, Carlton-sq., Globe-road, at 12.30.

SUSSEX HALL, Leadenhall-street, at 1.

SUNDAY-SCHOOL UNION, 56, Old Bailey, at 1.

PEOPLE’S HALL, 272, Whitechapel-road, at 1, except Saturday.

GREEN LANES WESLEYAN CHAPEL, N., 6.45 a.m.

ONSLOW HALL, Neville-street, Fulham-road, Sat. even., at 7.30.

UNION HALL MISSION, Carlisle-street, Edgware-road, 1—2.

NOTICES.

Communications received with thanks:—G.B.; I.N.; M.S.; M.B.; F.H.S.; E.N.T.; J.E.T.; G.C.N.; W.P.P.; W.A.; S.V.; D.M.; T.B.; L.M.T.; W.R.N.; M.P.M.; E.A.H.; R.K.S.; Miss C.; W.W.Y.; M.W.; L.G.B.; J.B.; J.J.J.; A.B.; J.L.H.; G.J.K.; W.B.; P.G.; F.C.; A.V.; G.M.; M.F.B.; M.S.K.; J.M.; E.C.; J.H.C.; C.H.M.; Lover of Israel; G.W.; F.C.; S.E.S.1; E.L.; T.K.; E.A.; A.L.C.; E.B.; H.D.; A.R.B.; G.K.; J.C.T.; R.F.; W.N.; A.E.L.; A.E.G.; J.M.; J.E.; A.M.F.; M.M.

E.G.—We do not know. Apply to the publishers, Messrs. Seeley and Co, Fleet-street, E.C.

Donations received by Messrs. Morgan and Scott to Saturday Morning, Oct. 2nd, 1875.

	4 s. d.
Evangelical Mission to Israel—H.A.B.	2 0 0
Messrs. Wigton and Blainie’s Work in Madrid—H.A.B.	2 0 0
China Inland Mission—H.A.B. £2; E.J.P. £1; E.£1; G.M.P. 5/-	4 5 0
Home of Industry—H.A.B. (Canada) £1; J.C. 5/-; E. £1	2 5 0
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Miss Lee’s Home, Plaistow—J.T.S.	1 0 0
Mission to Hop-pickers, Canterbury—J.T.S.	0 10 0
Expenses of Messrs. Moody and Sankey’s Meetings in London—S.E.W.	0 2 0
London Medical Mission—E.M.H.	1 0 0
Mr. Lawrence’s Work in Spain—E.J.P.	0 10 0
Mr. Wall’s Work in Rome—E.J.P.	0 10 0
Miss Mitendorf’s Home—E.E.G.	0 10 0
Deptford Gospel Mission—E.E.G.	0 10 0
Miss Weston’s Work in Royal Navy—G.M.P.	0 5 0
Cripples’ Home—G.M.P.	0 5 0
Poor Jews in Whitechapel—G.M.P.	0 5 0
Mission to Police, Cabmen, etc.—G.M.P.	0 5 0

£44 5 8

Home of Industry.—F.F., Croydon, a parcel of clothes.

The Christian.

A VISION IN AFRICA.

It was at the close of a long day's journey in the service of the King. I had left that morning two dear brethren with whom for three days I had enjoyed fellowship in prayer and in the Word, and a sweet season of private prayer. On my way I had visited another brother at his post, had spoken to some of my fellow-preachers of the power of the King, had told some children of the glory of the King, and had spoken with my brother of the presence of the King. We had read together how the King met Saul going to Damaseus.

I was now alone. I had met Kaffirs on the road, and had told them of the salvation of the King. My heart was full. I had prayed Him to show Himself to me by the way. The sun was setting; I dismounted to ease my faithful horse, and with the bridle over my arm, I walked along a valley leading to a house where the King had provided me a home, a brother and sister, and many children, according to his word and promise to those who leave home for his name's sake. I had been specially praying the day before (which was my birthday) that I might realize the King's presence and power in my future life, more than hitherto, and I had just been repeating with fervent desire the lines—

"Lord Jesus, make Thyself to me,
A living bright reality."

In the visions of my mind, suddenly, I was with the King! He was standing on the top of a high mountain. At his feet lay all the kingdoms of the earth. It seemed as if the empire of heathen darkness covered all that part upon which He was looking. My eyes followed his. Around the kingdom of darkness I noticed flashes of white light in various places, and at uncertain intervals; as an old soldier I thought these were the puffs of the rifles of the King's advanced posts, but herein I was mistaken. Long and earnestly He looked, and then He spoke these words, "*Why do not they obey my command?*"

Now it was made known to me that by "they" He meant the mass of his servants, who, as I heard by certain sounds, were in camps and cities in that part which was behind the King. There were much singing, talking, and other noises in these camps. The King turned. As He did so I noticed that an angel looked intently into his eye, and, in an instant, put a trumpet to his lips, and blew so loudly that all heaven and earth rang with the sound. Quicker than thought the King was in the midst of the camps, and I was still with Him. Before Him stood his people. It was a wonderful sight, which I cannot well describe. There was solemn silence. Thus He spoke to them:—"*Many days ago I gave you this command: 'Go ye into all the world and preach the Gospel to every creature.' Why have ye not obeyed it?*"

Now I looked at those who stood before Him. Many, very many, hung their heads in shame. I received power to know all concerning this vast assembly, although, in fact, what each one was, was manifested so plainly in the light of the King's presence, that I had scarcely need of this power. The occupation, position, talents, and character of each were written on their faces or garments. Some there

were, who, the moment the King appeared, looked up into his face with intense joy, and it seemed that as they looked their faces shone brighter and brighter with his glory. These did not look down at his question. He had given them calls to special service in his home camps, and they had by his grace been faithful. Many of them I knew; I will not mention their names, for they are too many. Thousands I did not know.

Now, I noticed that those were gathered nearest to the King who seemed to be most full of love to Him. Around their brows was a halo of golden glory. Their faces, beautiful and bright, but thin withal, told that theirs had been a life of trial. Most of them were women, and in the glory around their heads was woven the word "Prayer."

Now, when the King asked this question, I heard for a moment a slight murmur, "My church," "My wife," "My home." But the words were not uttered above a whisper; none dared to speak aloud.

Then said the King, "*Ye know my word, 'There is no man that hath left house or brethren for my sake and the Gospel's, but shall receive an hundredfold, now in this time, with persecutions; and in the world to come, eternal life.'*"

The King said no more to these. I bethought myself why He did not reply concerning the Church. Then I remembered that He is the Head of the Church, and that He is able to take care of that, even if all his professed ministers were to go and preach his name in those lands where it has never been heard.

Among those who hung their heads, a few did so for sorrow, and not for shame. These sometimes looked up into the King's face, and tears rolled from their eyes. The King now looked on these with tender compassion.

"Why are ye sorrowful?" He asked them.

"Lord, Thou knowest we desired to go as witnesses for Thee to the heathen of other lands, but we were poor, and we could not go. We asked church, bishop, congregation, and synod, but they said Thou hadst not called us, and that we were not fit. We pleaded the power of the Holy Ghost to fit us, but we were told we had not been to College."

The King smiled on them, and said, "Be of good cheer." He then passed on, and I continued with Him.

Now, in the many wonderful things which were shown to me in that vast assembly, I noticed these very specially: the garments of the rich were made of gold, and on their garments was written their possessions in houses, lands, money. These garments were so stiff that they looked like new smock-frocks; and they were so very ugly—the gold being all blackened and dirty—that the wearers wished to get out of them, but they dared not move in the presence of the King. I looked for ritualists, but I could not see their vestments. But just as the King came into the camp, I had noticed certain men who looked as if they were being stung by hornets. These were ritualists, who were frantically trying to get rid of their vestments, and to hide them from the eyes of the King. They now stood before Him astonished and ashamed. I saw no priest of Rome.

Now, as the King moved away, I noticed one man alone. The King walked towards him: it was my dear friend———. He did not speak to the King, for he knew that the King knew all things. "*Blessed are ye which sow beside all waters,*" said the King, as he looked with tenderest love on my dear

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brother. I would have spoken to the latter, but I was restrained. I, however, thought of those I had seen in gold smock-frocks, and I hoped that the King would tell them to give him some of their gold for the preaching of his name to China's millions.

While I was thus thinking, I found myself again with the King on the top of the mountain. The power I had received from his presence enabled me now to see very clearly all before us. The white flashes I had mistaken for smoke of rifles, were little white flags of peace, inscribed with the words, "God is Love," which the King's heralds were waving within the outer walls of the camp of the prince of darkness. It was a wonderful, marvellous sight. No wonder the King stood transfixed as He watched his heralds. No wonder the angels, of whose presence I was now conscious, looked on in silent awe. I remember the days when I was a soldier, and how, in the midst of a heavy bombardment, I had watched the gunners standing by their guns while the shot from the enemy tore the air around them. I thought, then, how great the power of God to make men so brave, so calm, so patient. But now my eyes were opened. It seemed as if all the powers of earth and hell were combined against the King's heralds of peace. Satan and his angels fought against them with devilish cunning. The men to whom they were speaking, deceived by Satan, worked against them. They were far from the camps of the King: many of them were quite alone; some were sick in body and weary in spirit from the desperate fight. But there was a light around them unseen by mortal eye. Angels carried to them from time to time, according to their prayers, heavenly succour; and if apparently they were beaten down by the powers of hell, a voice which is almighty thundered on their enemies, "*Touch not mine anointed, and do my prophets no harm,*" and they were saved.

Now, I saw the way in which the bravest of these heralds proclaimed the Gospel. In his left hand he held firmly the flag of peace, which he lifted high, and waved continually. His right hand was held towards heaven in prayer, or else given in love to some poor slave of the prince of darkness. The sword of the Spirit hung from his wrist by the knot of faith, and whenever he needed it was in his hand. It was never used in vain. One point from the Word of God pierced devil or man.

The King moved. I looked at Him. "Let us go," he said. In a moment we were in the thickest part of the struggle. The angel whom I had seen before was with us. I scarcely dared to breathe. Surrounded by enemies, by pitfalls, and snares on all sides, which he could not see, was one of my fellow-men. He was fainting in the toil. His enemies were rejoicing. As his strength failed he sank on his knees, holding aloft the King's banner, and he cried, "*Lord, help me.*" The King was even then touching him. How sweetly He smiled on his faithful servant. The powers of darkness saw Him and fled. He put his hand on the herald's shoulder and said, "*I am with thee.*" The herald looked up, and it seemed as if he could see Him who spake. His face became lit with joy, and he said aloud, "Yea, my Lord and my God, I know Thou art with me," and then, rising with renewed power, he said, as he looked up to heaven, "*I will go in the strength of the Lord God, and will make mention of thy righteousness only, even of thine.*"

Many such we visited, and it was delightful to notice how the King cheered and helped his servants.

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A word from Him, or a word spoken by the angel from his book, at once revived the most downcast and weary. There were, however, some places where the prince of darkness had overcome the King's heralds, and by various wiles had got them to cease their work of proclaiming his message. I would rather not note this, but I must write what I saw. We came upon two such unfaithful ones; they were basking in the noonday sun; they had no swords; their flags were lying in the dirt, stained and torn, and a serpent was entwining them. The heathen were looking at them and laughing. We listened to their converse. They had been reading some missionary paper, and they were speaking jealously and maliciously of the work of a brother who had given praise to the Lord for blessing in his labour. The King looked on them in sorrow, but did not speak. The angel, however, spoke to them thus—"*Every man shall receive his own reward according to his own labour. Take heed that no one take thy crown.*" They were startled, and looked anxiously round. The angel then said to them, "*Put off all these—anger, wrath, malice,*" and admonished them out of God's Word.

Quicker than I have been able to write these lines we visited the King's heralds from one end of the earth to the other. He knew all the circumstances, the needs, and trials, of each of his servants. His smile was so sweet wherever He found them obedient to his Word and waiting on Him in prayer. Often while they were praying He was standing by them looking on them in tenderest love. I soon learnt that he remembered all their prayers, and that the strongest, bravest, and happiest in spirit are those who are most earnest in prayer. Many wonderful answers has He given to their prayers. They are not known now, but will be made known hereafter.

We soon came to the last posts the King visited. These were the places of greatest suffering and trial. The King visited them last that He might give most time to his most tried servants. Varied were their tribulations. Satan and man had given them much suffering—neglect of friends and brethren; want of prayer and sympathy from the churches which sent them out; the trials of life which fall heaviest on the solitary and exiled: sickness, bereavement, persecution, opposition, hardship, death, one or more assailed them with the fiercest temptations of Satan. How lovingly and tenderly the King looked upon the sufferers. Wherever their heads were bowed in prayer or in woe, He lifted up his right hand over them in blessing. Their flags were white, their swords were bright, and angels watched around them. He commanded deliverance. Some He called to his home in glory; others He restored, some to active service in the field, others to a season of communion with Him in prayer and of testimony to his churches in their own land. He blessed his Word and his servants everywhere.

I was wondering at the depth of the riches of his wisdom and love to all his servants, especially to those most tried and afflicted, when in a moment He was gone, and I found myself alone. I have prayed to be guided whether I should write this vision of my mind. A voice within me bids me "Write, for these words are true and faithful."

AN ENGLISH CHURCH CONVENT, in connexion with the English Church of St. Clement's, Boscombe, Bournemouth, was formally opened on Sunday afternoon, following a high celebration in the parish church.

MESSRS. MOODY AND SANKEY IN AMERICA.

LAST week we chronicled the departure of Mr. Sankey, Major Whittle, and Professor Bliss, from Northfield, while Mr. Moody stayed for a short time, continuing to hold services there until the winter's programme had been fixed upon. A few additional items with respect to the closing meeting held by the four evangelists will be welcome to our readers. At Mr. Moody's request, Mr. Bliss sang one of his own songs, suitable to the occasion—"We are going home to-morrow." We regret we cannot now present our readers with the music of this sweet hymn; but nevertheless, we think they will be glad to have the words:—

"We're going home,
No more to roam,
No more to sin and sorrow;
No more to wear
The brow of care—
We're going home to-morrow.

"For weary feet
Awaits a street
Of wondrous pave and golden;
For hearts that ache,
The angels wake
The story sweet and olden.

"For those who sleep,
And those who weep,
Above the portals narrow,
The mansions rise
Above the skies,
We're going home to-morrow.

"Oh, joyful song!
Oh, ransomed throng!
Where sin no more shall sever;
Our King to see,
And, oh, to be
With Him at home forever."

We quote from the Springfield *Daily Union* the following paragraphs with reference to the closing part of this farewell meeting to Northfield:—

"After remarks by Major Whittle and Mr. G. H. Stuart, Mr. Sankey sang 'Safe in the arms of Jesus,' and after it said, with much feeling,—'I wish all would find this out here to-night. I remember that while coming over the sea, one Sabbath-day, the rain was falling very hard, and in the storm many were sick. I had my little boy with me, and he did not want to stay down below with the others, and together we went on deck. The sailors had put up a sail, making a tent-like covering at one side. We sat down there for many hours alone. The storm was raging all around, but at last he climbed up and, pillowing his head upon my breast, he went to sleep. I did not want to disturb him. He had such confidence in me that he slept peacefully through the storm. I thought that to-night Jesus is here; he loves us more than I could my boy; lay your head on his breast, come to Him. These are my last words—look away to Jesus to-night. I put my trust in Him. Don't look to Mr. Moody, or these men here, but to Jesus; He will help, He will save; and safe in the arms of Jesus you are safe indeed.'

"Prof. Bliss then rose and said,—'I want to give you one Scripture text—if you forget all else that has been said—remember the word of God: "And the Lord said unto Noah, Come thou and all thy house into the ark." It is that little word "Come." Again, "Come let us reason together, saith the Lord," &c. If the Lord can forget my sins, I can. Again, "Come unto Me all ye that labour, and are heavy laden," &c. Come unto Me—not unto these men—not unto the Church,—but unto Jesus, and He will give you rest in the celestial city. Come, there are three steps only—to say I ought, I can, I will. You have taken the first two, will you take the other, and say "I will"? A young man told me, to-day, that he had resolved to come, the other evening, as I sang "Is anyone waiting and watching for me?" Oh, thank God! I was thinking of those who are waiting and watching for us on the other shore. If you have no other friends there, Jesus is. If I should go this night I should find my dear child and parents, and that sister of Mr. Sankey, whom he lost a short time ago. Oh! will you not want to meet the friends gone before, and meet Jesus? Come to Him. My last word to you, to-night, is—Come.' Prof. Bliss

then sang the song, 'Is anyone waiting and watching for me?' amid the almost universal weeping of the audience.

"Silent prayer followed, and Mr. Moody extended the invitation to all who wished for prayers, to rise. Whole sections of the house stood up, and Mr. Moody prayed that they might have souls for their hire. Professor Bliss closed the meeting by leading in the singing of 'Coronation.' The benediction was pronounced, but many lingered after the general hand-shaking and words of farewell to Messrs. Sankey, Bliss, and Whittle, for religious conversation. Though the people had been dismissed, and it was after ten o'clock, yet in one corner of the church might be seen Mr. Sankey in the centre of a circle of fifty or more, with bowed head, offering prayer, and here and there in the room each one of the evangelists was kneeling, with one or more persons, both young and old, in the pews, repeating prayers, line by line, after the leader. It was a season of intense interest and awakening, and it was nearly eleven o'clock before all had left the church. There was much genuine and deep sorrow at the parting with Messrs. Sankey, Bliss, and Whittle, to whom the people have looked as to men sent from God. The widespread religious concern that has developed in Northfield and vicinity is no shallow curiosity to see men talked about, but a true visitation of the Holy Spirit, and each successive meeting has proved it by a steady increase of attendance and attention. Mr. Moody's presence at least two weeks longer in Northfield will serve to strengthen the new converts as well as interest still others. The people have learned to sing wonderfully well under the influence of Messrs. Sankey, Bliss, and Whittle; and though those gentlemen have now left Northfield, yet the 'new song' will remain in the mouth of the people for ever more."

Writing from Northfield on Sept. 19 the correspondent of the *Tribune* says:—

"Mr. Moody concluded his exposition of 'Heaven' on Friday night. He was in his happiest humour, and made his talk one of unusual interest. The weather was forbidding and chilly, although it did not rain, and the church was only comfortably filled. A part of the congregation came from Brattleboro' and neighbouring towns in Southern Vermont. The singing was led very successfully by Mr. F. W. Clark, of Northampton, who had come up for the purpose, and Miss Mary Dutton played the organ. Mr. Sankey is missed, but there is no lack of spirit in the singing nevertheless. The Rev. George F. Humphreys, of Amherst, was present, and made the opening prayer. Mr. Moody read several requests for prayer which had been sent to him by mail, not only from persons in the vicinity, but even from New York and Brooklyn. Mr. Moody, in the course of his remarks, said—'This world is a place for work. What we want to-day, to upset the infidelity of the times, is a Church of workers; a Church right with God—all united, pulpit and pew—all at it. Then Christianity would be like a red-hot ball of fire rolling over the earth. The Church does not want any more sleepy Christians, it does not want any more silent partners. Every Christian ought to be useful, and turn at least one to Christ. Every Christian should do something. The reward will come by-and-by. Do not seek the applause of the world, and go with the current. Go against it. You can always tell a dead fish, because it goes with the current. Your reward is not here. Look at Paul. He was scourged five times. Yet talk of Alexander turning the world upside-down with his armies! Why, I see him now going from city to city to preach, with his little bundle in his hand, putting up at cheap hotels, and saving souls. I wish we had a few more Pauls now. Infidelity before such men is like the dew before the morning sun.'

"Mr. Moody extended the usual invitation to all to rise who really wished to be prayed for. Twenty-three stood up while Mr. Moody offered a powerful prayer in their behalf. 'In the sweet by-and-by' was sung in closing."

Various statements have appeared in the New York papers with reference to the expected visit of the evangelists to that city; but according to the latest accounts nothing seems to have been definitely arranged.

As an indication of the feeling among the New York ministers with reference to the expected awakening, we give the following remarks by the Rev. G. H. Hepworth, of that city, in his sermon on September 19. Many of the other ministers have made favourable reference to the anticipated labours of Messrs. Moody and Sankey.

"I am the more and more convinced," said Mr. Hepworth, "the more I know of the weaknesses and predilections of

human nature, that we need to be periodically aroused. Our tendency is toward indifference, then to drowsiness, and at last to heavy sleep. . . . Now, there may be a revival this winter, and I hope there will be. There are young men among us who are wrongheaded and wronghearted. Let us pray God that these evangelists may come. The clergy of New York will, I am sure, welcome them. If there be any jealousy which would keep them away, it is not mine. If there be any man whom God has raised up who can touch the hardened hearts of men grown callous in this world, in God's name let him come. Let us all act toward him, should he ever come among us, in that large-hearted, generous, and, in one word, that true Christian way, which becomes us, and all will be well."

The Springfield *Union* thus speaks of the results of the meetings at Northfield :—

"Mr. Moody's work here has been a great thing for the old North Church, and has infused new life into it. They have not seen such a visitation for many years, and no wonder the pastor, Rev. T. J. Clark, is encouraged, and preached this morning with more than usual power. His text was from John xvi. 8-11, and his theme was 'Conviction by the Holy Spirit.' The church was full, and that has seldom been the case during the past dozen years, since the unfortunate division in the society on the matter of selling the pews. The preciousness of such a season to such a people cannot be over-estimated. Old wounds are healed, and long estrangements are forgotten. Among the young converts are a number of the old residents who, before Mr. Moody's coming, had not been in the old church for a decade.

"One of the most conspicuous conversions is that of a prominent business man over fifty years of age; a man of wealth, but a notoriously profane man. He is a leader in the town; a man of the kind that you can always tell where they are—outspoken, bluff, hearty, and profane. He attended Sunday-school to-day, and broke down during the singing of an old hymn familiar to his childhood. He wept like a boy, and he was not ashamed of it either—not he! He had taken two days to consider the matter, having attended the meetings, and having become interested. Mr. Moody's business way of putting the subject had caught his attention where forty ministers had failed to do so. It is worth something to have such a man come out and boldly tell his old associates that he 'is as far for God now as he was for the devil before.' This man is not alone. We heard to-day of another prominent business man, over fifty years of age, who has also come out emphatically 'on the side of the Lord and Brother Moody.' Of course, it is impossible to say just how many have met with a change of heart during this revival; for the number of those almost persuaded is always large; but there is every reason to believe that among the North Church people alone there are already over twenty converts fully persuaded and beyond the slightest hesitation. The homely words of a big, brawny farmer to his son, as they two drove away from the church to-night, ahead of us, are quite true, and may be taken as very just testimony of a more or less general application: 'I tell you what, Jim, I think that man has done me a good deal of good, that's what's the matter.'"

A correspondent writing from New York says :—

"There is an intense spirit of expectancy in the large cities of the United States concerning a revival. The public mind is a good deal occupied with the probable results of the preaching of our beloved brethren Moody and Sankey when they once again stately resume their work. The more earnest and thoughtful Christians rejoice that such a feeling of expectancy exists, but they lose no opportunity of testifying that the early Church waited for the promise of the Father, and not for any particular instrumentality. In New York a most healthy sign has just appeared in the establishment of a new daily prayer-meeting in the up-town part of the city—viz., at Lyric Hall on Sixth Avenue between Forty-first and Forty-second-street. The initiative in this matter has been taken by a leading merchant, Mr. Alexander Lyle, to whom the ministry of our beloved brother Mr. Henry Varley was especially blessed. Evidently there is an increasing spirit of prayer growing up among Christians in New York, and therefore we may confidently expect that the Lord will speedily revive his work in this city by whomsoever it is the good pleasure of his will to accomplish it. F. T."

A REVIVAL of great power is reported in progress at Florence, Alabama, U.S.A.

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A JOURNEY.

LETTER TO THE LADIES' THURSDAY NOON MEETING AT PITLOCHRY.—FROM MRS. BARBOUR.

YOUR prayers sent up last Thursday were answered to us all in Dundee. Just when your meeting was over we were arranging for the place. Before going to the pretty chapel, up a stair in Euclid-street, a letter came which was in full harmony with the meeting, at which Miss Sturrock, from Africa, was to be commended to start afresh for that field. The letter was from Miss Jane Malloch, Linwood, asking us to remember her setting out from her home on the 28th for London. With eight other ladies she is to be sent out from Mildmay, in October, to India. She is one who received blessing when Mr. Moody and Mr. Sankey were in Edinburgh, suffered not a little for the name of Jesus, has unceasingly worked since for souls and with much success, and now has to give thanks for many turnings to the Lord in her native place. It is one of the cluster of places around here where praise has been going up within eighteen months back.

In the reading of her letter to the crowded women's meeting, some standing and some on forms in the passages, we all seemed brought in sight of the heathen field, and the recompense of the reward further on. Mrs. Duncan Morison opened the service and gave out "Stand up for Jesus." Will you sing it to-morrow at your meeting, and remember Miss Malloch and the eight others? All through the meeting the Lord was very near; heart was meeting heart, though the faces were unknown. There had been many very solemn times during the Dundee Conference.

There were few speakers compared with Perth, but the Lord did his gracious part to overshadow with his love. Mr. Sommerville, of Glasgow, whether in telling of India, or speaking to believers on the three children in the fire, or to the unconverted, was borne up as on eagle's wings. Mr. Müller, of Bristol, also spoke powerfully at every diet we were at.

The women's meeting was a not-to-be-forgotten time. Some will yet give themselves to the foreign field. We sang four lines—

"They in the wilderness that dwell,
Bow down before Him must,
And they that are his enemies
Shall lick the very dust."

I got done to leave at four for Perth. Found cabs had all been taken, and the ladies' room locked, as there were no more trains for some time. The key was got, and soon came in a milliner's girl with a cap-box to be left for a lady. As we sat she told me Christ was hers these many years. She had never got out to hear Mr. Moody. I asked her if she was able to do anything for Jesus. "Yes, I took a companion to the evangelistic meeting the first night of the Conference, and I believe she decided that night." All the intercourse as we waited together, and during our drive back, when the cab did come, to near her place of work, brought out the solidity of the work of God in many a young heart. She entreated prayer for her father, whom I found from others to be a victim to drink. We parted on the lamp-lighted way to be friends for ever.

The next day there was again, through a mischance, an hour to wait at a station. This time it was a worn-out old woman, who sat by her burden waiting for a train. A little girl, a convert of last year's women's meeting, crept up to listen as we spoke, and no one else was near. The old face was shaded by the yellowish hair that does not soon turn grey, and the eyes were shut, so that for a time I thought she slept.

On being asked if she knew Jesus, she said, "Aye, don't I!"

"And do you tell of his love?"

"Whiles, and I get a *clash* back, but some listens."

"It's a great love, isn't it?" I said.

"Aye, a love that your mind 'll never fathom, search it as you will—never get a bottom in't."

"Did you ever hear Mr. Moody and Mr. Sankey?"

"Once, just."

"Have you known our Saviour long?"

"Twenty years."

"How came it? We have a long wait here; you might tell me."

"'Twas on a fast day. All I know up to then was a want—a want of something I had not. I went into a kirk—not my own. The minister's name I never asked, and I mind not now what he said. But the Lord spake to me. My soul was free just sitting in the seat there—free! I tried to tell the neighbours, but they only said, 'Old S—— has gone mad!' One of my sons believed and his wife." She wept as she said this. "Alas! he preach't and he teach't, but business exposed him to drink, and, oh! he fell, and ruin followed. I dare not speak to the rest now, they only cast up *that*."

We went into the waiting-room, and she poured out her soul in prayer, and God heard the two agree to ask for her son salvation from the power of sin. The little convert crept close in behind us at the prayer.

The watch said an hour had gone when we had to part, but it looked more. God has been with us all here at the meetings.

MEETING OF MACHINISTS AT BRISTOL.

VISIT OF MISS MACPHERSON.

AN interesting meeting was held at Bristol on the 8th inst., in the lesser Colston Hall, in connexion with the Young Workwomen's Home and Institute, 14, King-square. This institution was recently formed for the purpose of seeking the social elevation of the class named, among whom are found a considerable number of persons of good character, but who have suffered much undeserved reproach through the evil conduct of some of those with whom they are necessarily associated in the manufactories. The Home was opened on Oct. 3, 1874, and is much appreciated by those for whom it is designed, as shown by the fact that the house is full, the beds (fourteen in number) being all taken, at one shilling and sixpence per week. Various meetings are held during the week for prayer, social intercourse, and Bible-reading. The work is conducted by a committee, of whom Miss Gibbs is the president, Mrs. Webb being the manager of the Home. The institution is to a small extent self-supporting, but a large balance is left for donations and subscriptions.

The meeting at Colston Hall was the annual tea-meeting; there were about 500 present. After tea the chair was taken by Joseph Storrs Fry, Esq., who, after singing and prayer, briefly addressed the meeting, dwelling chiefly upon the value and importance of Christianity in daily life.

Miss Macpherson gave an earnest address, grounded upon the story, in the Gospel by St. Luke, of the woman who was loosed from her infirmities. Regarding the many temptations of young women as infirmities from which they needed to be loosed, she pointed them lovingly to Jesus as the friend on whom they might rely to give them relief, illustrating her remarks in her usual touching manner by incidents from her own experience.

The meeting was then addressed by Mr. W. Morgan and Mr. Nobbs, and shortly after brought to a close—not, we trust, without some lasting impression having been made.

BOYS' HOME, LEITH.—This excellent institution is doing for the Scottish capital what Dr. Barnardo and Miss Macpherson are doing for London—rescuing the perishing children. A recent occasional paper says:—"There are at present thirty-nine boys in the Homes—thirty-one at Musselburgh, and eight at Bonnington. The majority of these are non-emigration cases, and as many of them are quite young, years of keeping and training will be needed ere they are ready for industrial occupation. Our heartiest thanks are due to the kind friends who have given their personal help, and especially at this time are we indebted to those at Musselburgh, who have, of their own accord, come forward and cheered the house-father and mother there by their sympathy and active assistance. We much regret, however, that of late not a few openings of usefulness in working among the lapsed (including the continuance of the services of a Bible-woman), and the admission of one or two needy cases into the Home, have been made impossible, partly through the want of funds. Mrs. Wallace, 30, Howard-place, Edinburgh, is treasurer. The mission work in Leith in connexion with St. Andrew's Gospel Hall continues to be carried on, and though no general revival has yet been vouchsafed, we are cheered now and again with manifestations of God's power in the conversion of souls."

TEXTS MISUNDERSTOOD.—V.

"DEAD TO THE LAW."—ROM. VII. 4.

"Know ye not, brethren (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So, then, if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law, so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become *dead to the law* by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead [marginal reading—"being dead to that"] wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter."—Rom. vii. 1-6.

I HAVE lately endeavoured to show that "dead to sin" does not mean that sin is dead to the believer, but that he has died to it judicially in the person of his Substitute. It is no less needful to free from current misconception the truth that the believer is "dead to the law," for the great majority of commentators and teachers fall into the strange mistake of expounding Rom. vii. 1-6 as if it taught that the law has become dead to the believer, rather than that the believer has become dead to the law.*

This misunderstanding has arisen from mistaking the nature of the illustration used by the Apostle Paul to make his meaning clear. He is addressing those who might demur to the truth he had stated in Rom. vi. 14: "Ye are not under law." He is showing not only that death dissolves legal obligation, but that in a particular case—which exactly illustrates the position he contends for—the death which so dissolves the obligation need not be that of the person to be liberated, but of a legal representative. The husband actually dies. The wife virtually dies, in his death, to that marriage-law which held her hitherto. She is now free so that she may marry whom she will. So Christ has actually died, and the believer has virtually in Him "become dead to the law by the body of Christ, that he should be married to another, even to Him who is raised from the dead, that he should bring forth fruit unto God." There is, however, no question entertained here of the wife being dead to the husband, but of the wife becoming dead to the law which held her bound to her husband. "She is loosed from the law of her husband." The law to which she dies is not to be confounded with the husband whose death is the cause of her freedom. He is dead, it is true, but the marriage-law is not dead; and so in the truth illustrated, whoever or whatever the first husband be, it is not the law of God, for that is no more dead than the marriage-law in the illustration, though the believer "has become dead to it through the body of Christ."

What, then, is the first husband? We get much light on this point from the last chapter, Rom. vi. 6, "Knowing this, that our old man was crucified with Him that the body of sin might be destroyed," &c.

It is the old nature, in which the believer was held, and fast held, by the law of God; held, so as to be responsible for all deeds done in the body. Believers may now say, "Now we are delivered from the law, being dead (to that) wherein we were held." This is the marginal reading, and, without doubt, the true one.

Christ in his own person sustained representatively on the cross the legal responsibilities of all for whom He died. He died—they died in Him. Therefore the believer can claim that, in virtue of his substitutional death, the old man, the flesh, has been got rid of—destroyed (*judicially*, of course, as that is the theme of Rom. vi. 1-11). The soul is now free, and may sing with David, "Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped." But in order that liberty be not turned into licence, it is added,

* I refer to the common view that the first husband—in the illustration—means the law. Those who hold this cannot avoid thereby making the Apostle represent the law to be dead to the believer.

"That we should be married to another, even to Him that is raised from the dead, that we should bring forth fruit unto God."

There is therefore no contrast here between the law and Christ, as if the law was the first husband, and Christ the second; but there is between the flesh ("when we were in the flesh," v. 5) and Christ raised from the dead. These are the two husbands, to one or other of which each soul must be united. Happy they who can say of the past—"When we were in the flesh," and of the present—"In Christ, not having mine own righteousness, which is of the law," &c.

This view of the passage has the following advantages over the one currently held. It keeps close to the illustration, which the other does not; and it avoids the serious error of representing the law of God to be dead, as those must who identify it with the first husband. Moreover, it is an old view; held by Augustine, and adopted from him at the time of the Reformation by Beza and Melancthon. Why it should have fallen into disfavour it is hard to say; perhaps the spurious reading, now universally rejected, "*that being dead wherein we were held,*" may have had something to say to it: but it only needs the careful attention of the intelligent reader to see that in the illustration the marriage-law stands for God's law; the husband's death for the death of the flesh in Christ's death, and not for the death of the law; the wife's freedom from the marriage-law for the believing soul's freedom from God's law; and the re-marriage of the wife for the believer being married to another, "to Him raised from the dead, to bring forth fruit to God."

H. E. B.

FOR THE YOUNG.

HYMN FOR A LITTLE CHRISTIAN.*

I belong to Jesus; 'twas a happy day
When his blood most precious washed my sins away,
When his Holy Spirit changed my "heart of stone,"
Set his mark upon me, sealed me for his own.

I belong to Jesus, so I'll try to spend
All my life in pleasing my Almighty Friend;
Since He is so holy, I must watch and pray
That I may grow like him, more and more each day.

I belong to Jesus, therefore I can sing,
For I'm safe and happy underneath his wing;
But so many round me are all dark and cold,
I must try to bring them into Jesus' fold.

I belong to Jesus, soon He will be here;
If I love and trust Him, what have I to fear?
Round about Him gathered will his people be;
And I'm sure that Jesus will remember me.

CHICAGO.—A meeting of the Evangelical ministers of Chicago was held on Sept. 13, for the purpose of discussing the question of inviting Messrs. Moody and Sankey to inaugurate a series of revival meetings in that city. After a full and free consideration of the subject, an executive committee was chosen, consisting of the following-named persons:—J. V. Farwell; H. G. Spafford, Presbyterian; G. Kean, Methodist; C. H. Case, Congregationalist; E. G. Keith, Reformed Episcopalian; B. F. Jacobs, Baptist. It was also voted to hold a meeting, consisting of lay delegates from the churches, to obtain a fuller expression of Christian sentiment in regard to the proposed series of meetings.

ASTON TYRROLD, BERKS.—The Rev. Thos. Curry, of this place, writes:—"Scarcely a week passes but I hear of some fresh instance of blessing received through the Gospel Tent Services which were held in this neighbourhood in July last. Some one convinced of sin there is either seeking further counsel, or has just found peace through believing. In visitation from house to house, and speaking with the people personally about their soul's salvation, I have been amazed and saddened at the ignorance which prevails regarding spiritual things. I have met with men who could not tell me who the Lord Jesus Christ was. From personal contact, I know that many of the people are not in a position to profit by the ordinary preaching of the Word; they must be visited in their own homes, and the Gospel explained at their own firesides. I cannot overtake this work unaided, and I appeal to the readers of THE CHRISTIAN to send me an evangelist. Those willing to help may address me as above."

* From "I left it all with Jesus," and other Poems. By Ellen H. Willis. Shaw.

OUR "BLUE-JACKETS."

DEAR CHRISTIAN FRIENDS AND HELPERS,—I know that many readers of THE CHRISTIAN look for some tidings about our brave "blue-jackets." Amidst the thundering of guns, the shot, shell, and powder and all the warlike bustle of a man-of-war, how does the cause of the Prince of Peace progress? Thank God, the Spirit of the Lord lifts up the standard, and many are drawn to it.

On board an ironclad, well known to me, a prayer-meeting and Bible-reading is carried on, with the full consent of those in authority, who have not only given a retired and suitable place, but have even stationed a sentry there to prevent these dear Christians from being disturbed. The *Valorous* has come back from the frozen regions, bringing the last news of our Arctic discoverers. The most cheering to me was not the high spirit or the determination of the men to brave all dangers, but a message brought to me by a blue-jacket, "Tell Miss Weston that the good seed sown at our happy meeting in Portsmouth is springing up, and souls are being blessed." Let us thank God, and pray that during the awful darkness of the Arctic winter, Jesus, the Light of Life, may shine into their souls. Over China a war-cloud is hanging, but, thank God, we can count the Lord's dear children by scores in the Chinese squadron.

In this great centre of naval stir and work I have to tell of the Lord's goodness. Amidst dust, and mortar, and confusion we have carried on our Sunday meetings; our workers in the streets have had much to put up with; the enemy has not let the work go on without a struggle. Many a sailor and soldier have turned from the invitation "to come in and hear of Jesus" with an oath. Lads brought to the door have been ridiculed by passers-by, and have dived under the friendly hand stretched out to them, and escaped; and yet the Lord has given us precious souls almost every Sunday. A young sailor, brought in with great difficulty, was arrested by some of the first words which he heard—the Holy Spirit worked powerfully in his soul. He stayed to the prayer-meeting, to the inquiry-meeting, and with tears said that he had not been voluntarily to any place where he could hear of Jesus for seven years. A soldier of the 14th Regiment found Christ the same day; and a sailor, who used to be a troublesome fellow a few months ago, coming in and laughing at all that went on, gave this testimony—"You remember me, and how I behaved. I was a hard nut, but the hardest nut can be cracked; and now I'm Christ's."

We have nearly completed our small hall. All the principal alterations and repairs in the house are done, but I am looking to the Lord for £900 for the fittings and furnishing. Our place will be very attractive. The publicans admire it, but say that they mean to try and cut us out. Not one farthing of debt has been contracted. Unless God sends me money to go on, work will have to be stopped; but this He has never done, and, I believe, will never do. He never fails those who trust Him. I am anxiously looking for a man and his wife, without children,—they must be Christian abstainers and interested in the Master's work—the man to serve in the bar, the wife as plain cook; but the money, the workers, and the blessing will all come in answer to prayer and trust.

9, Penlee, Stoke, Devonport. AGNES E. WESTON.

EVANGELIZATION IN GLASGOW.—A report of the summer work of the United Evangelistic Committee and Young Men's Christian Union has just been issued, and shows no abatement of the good work that has resulted from the services there of Messrs. Moody and Sankey. Speaking of the Sunday breakfasts and dinners, the report says:—"Since the breakfast-meetings began, in July, 1874, two hundred and fifty-eight thousand four hundred rations have been dispensed to old and young. We know that some object to this way of doing good, but the Lord has so manifestly set his seal to it, and continues to supply all our returning wants so liberally, that we dare not for a moment think of changing our method. No one who has watched the progress of this work can have the slightest doubt that a great amount of good is being accomplished." Further help is needed to complete the Evangelistic Hall being erected. Mr. J. Scott, 81, Gordon-street, Glasgow, will be glad to receive contributions

CENTRAL NOON PRAYER-METING.

UNANSWERED PRAYER.

At the Moorgate-street Noon Prayer-meeting, on Wednesday, 29th ult., an address on this subject was delivered by the Rev. J. R. Wood. He founded his remarks on Deut. iii. 21-29, which records the refusal of God to grant Moses' prayer for permission to enter the promised land. While there was daily evidence in this meeting (he said) of God's willingness to answer prayer, most, if not all believers, had an experience, at times, similar to that of his little girl, who said the other day, "I do ask God to help me in conquering my bad habits, but He does not seem to hear." Looking at unanswered prayers as exceptions to the general rule, let us see what comfort concerning them can be got from God's Word.

Others have walked in the same path, and wrestled with the same difficulty. The case of Moses is one in point; so is the case of David, when he prayed for the life of his child; as also that of Paul, when he asked to be delivered from the thorn in the flesh. Then, God's delays are not necessarily denials. We have, both in the Old and New Testaments, the promise and the record of instant answers to prayer, but in other cases, weeks, months, and sometimes years pass, and no answer apparently comes; but the delay may not be a denial. As a matter of spiritual discipline, the delay is often productive of good. Another thought is that our prayers go up in one form and the answer comes down in another. The answer to our prayer may be close to us, lying by our side, and we do not recognize it as God's answer to our prayer because it does not happen to be the thing we expected. Observe, again, what a blessing there is in prayer itself. Whether or not God gives you the thing you specially ask for, I believe there is not one here who would give up the unspeakable blessing and privilege of prayer.

Further, if God does say "No" to our prayers, as sometimes in his wisdom and love He does, is not that "No" an answer? Just as we are sometimes obliged to refuse the requests of our children for their own good, so God's "No" is often the very best answer that can come to our prayers.

In the course of the conversation that followed, a friend said it was a humbling thought, that, at such a meeting, the requests for praise were so few compared with those for prayer. There is a great deal more that passes for prayer than we are conscious of being definitely answered. Our prayers are often so general that it is difficult to observe a specific answer. There were reasons why Moses' prayer was not answered. He was the representative of the law, and as he had on one occasion broken the law, there was great reason for his not obtaining entrance into the promised land. If in our prayer, our will really meets God's will, and God's will meets ours, then our prayers will be answered. This subject touches us on many points. "If we regard iniquity in our hearts, the Lord will not hear us." If we do not listen to God's word we are not in such communion with Him that we can, with confidence, ask, nor can we expect an answer.

Mr. Hodder said that one reason, perhaps, why we do not get definite answers to our prayers was that sometimes we were tempted to engage in speaking to God before the Spirit moved our hearts to prayer. It was better that there should be silence, and even a hitch in the meeting, than that we should pray just to fill up the time. John, in his Gospel, gives us the condition of successful prayer from the lips of the Master Himself—"If ye abide in Me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." If we obey this condition, we must get the answer, or this Book is not true.

Mr. B. Paton quoted a recent utterance of Mr. George Müller's with respect to recording answered prayers, which we append at length:—

"I would particularly advise all, but especially the younger believers, to use a little book, in which they may note down on the one side the requests which they bring before God. There are certain matters which God has laid on our hearts, and we should note them down. It would be helpful to us to write, 'At such-and-such a time I began to pray for such-and-such a thing'; and then to continue to pray with regard to this matter. If we do so, we shall find that sooner or later the prayer will be answered.

"Then let us mark on the opposite side, that it has, at such a time, pleased God to answer that prayer. After some time, read over the memorandum-book, and you will find how again and again it has pleased God to answer your prayers—and perhaps regarding matters about which you little expected the answer to come; and soon you will find the wondrous effect of this on your heart, in increasing your love and gratitude to our heavenly Father. The more careful you are in marking what you ask, and what God has

given, the more distinctly you will be able to trace how again and again it pleased God to answer your prayers, and more, you will be drawn out to God in love and gratitude. You will find precisely as the Psalmist found it when he says, 'I love the Lord, because he hath heard my voice and my supplications.'

On Wednesday, the 6th inst., the following interesting statement was made by the Rev. J. T. Wigner, of New-cross, illustrating how the masses in London have been reached by the work of Messrs. Moody and Sankey:—

A few days since I was travelling on one of our main lines of railway. We had just commenced our journey, when a passenger who sat directly in front of me said—"Sir, you'll excuse me, but did I not see and hear you, too, at some of the Moody and Sankey meetings?" "Very likely; I was often at them, and occasionally took part in them." A man sitting by my side, who heard these remarks, at once volunteered some most defamatory language concerning both Messrs. Moody and Sankey, branding them as "two of the vilest hypocrites that ever were," and "that they had made thousands of hypocrites as black as themselves." Directly opposite to this man (whom I have ascertained is a terrible backslider) there sat a very clean, respectable-looking man, whom I should judge to be of the artisan class in its highest condition. I saw his countenance flush, and the tear of emotion start in his eyes, and, looking steadfastly at this defamer, he said, with emphasis, "Hypocrites, sir! Moody and Sankey hypocrites, sir! why, before they came to London I and my wife and family were on the broad road to ruin, and our house was a hell on earth. Now we are all converted—five of us,—and there is not a happier home in London. I and mine bless God that they ever came to London. They hypocrites, sir! would there were many more such!" Two others in the same compartment bore similar testimony. There were four out of nine passengers, and one of these four spoke of four in his family, besides himself, who had been blest. The slanderer had not one in the compartment to side with him, and, had he not been lost to shame—"twice dead, plucked up by the roots,"—he could not have been unmoved at what was said to him ere our journey ended. I feel sure that much fruit will yet appear to the glory of God from the visit of our dear friends Moody and Sankey.

CONFERENCE AT NEUCHATEL.

THE *Union Liberal*, the daily political paper of Neuchatel, has a leading article on the recent meetings for consecration held there (Sept. 20-23). After describing the great crowds that were drawn to the meetings every day, the writer gives what appear to him to be the reasons for such gatherings. First, he puts the felt need of union among Christians; and, next, the need of affirming evangelical truths in the face of the growing presumption of infidelity and rationalism.

He says of the doctrines preached at the meetings:—"That a Christian life of words, combats, and failures should be succeeded by a Christian life of acts, deliverances, and triumphs, has been the groundwork of the teaching;" and concludes: "For many years we had not seen our town so generally and so powerfully moved by religious questions. What will be the result? Those who have taken part at these meetings should teach us. Will we see more self-denial, more love to one's neighbour, more devotion to the true interests of humanity? Whilst waiting for a proof of the contrary, we indulge in a hope that this will be the case."

THE PERTH TOWN COUNCIL has adopted, by fifteen votes to seven, a by-law prohibiting passenger traffic on Sunday at the harbour.

THE YOUNG MEN'S MEETING, formerly held in the Tent at the back of Bow-road Hall, has been continued since the Hall was taken down in the club-room of the Edinburgh Castle Coffee Palace, Rhodeswell-road (kindly lent for the purpose by Dr. Barnardo). The interest has been kept up among the young men, who have formed themselves into a society for the purpose of carrying on the work. The committee hope very shortly to be in possession of an iron building, capable of holding between four and five hundred, which they intend opening four nights a week, to which they will remove their Wednesday evening meeting (a class for Bible study, conducted by B. Tabrum, Esq.). The other nights will be occupied with evangelistic addresses, Bible-readings, lectures on Bible subjects, prayer-meetings, &c. The committee earnestly desire the prayers of all God's people that this branch of work in his vineyard may be blessed with his guidance and sustaining power, and that they may be accounted faithful servants among the young men of the East of London.

THE "UPAS TREE" OF INTEMPERANCE.

EVERYBODY seems to admit that intoxicating drinks are a prolific, if not the most prolific, source of the sin and sorrow that afflict the British nation. It is also undisputed that our influence for good, as a professedly Christian people, upon the other nations of the globe (especially the semi-civilized ones) has been most seriously hindered and prevented by reason of the drinking habits and customs which have been introduced and propagated among these nations by our countrymen. It is, further, a painful, but we fear an undoubted fact, that notwithstanding all the legislation, whether restrictive or the opposite, and despite all the efforts of Christian philanthropists, during the last quarter of a century or more, to bring about an abatement of this evil, it continues at work with undiminished, if not increased, power in our midst.

In view of this, we think it was not without good and sufficient cause that Messrs. Samuel Morley, M.P., Jonathan Grubb, and T. B. Smithies convened a conference of those interested in the temperance cause at the Memorial Hall, Farringdon-street, on Wednesday and Thursday of last week, to consider "what further steps could be taken to lessen the evils of intemperance in our land." The conferences extended over the afternoon and evening of both days. They were not largely attended (probably not more than 100 persons being present at one time), but those who did attend were chiefly gentlemen and ladies who had worked, for a longer or shorter period, for the accomplishment of the object in view, and who were consequently prepared to adopt any fresh and comparatively untried means that the collective wisdom of the Conference might decide on.

Mr. T. B. Smithies presided at all the sittings (in the unavoidable and regretted absence of Mr. S. Morley), and in his opening remarks said he and his friends had felt that by coming together and praying about the matter they would be guided into right channels of thought and action. He thought there had been a neglect of the duty of prayer in connexion with their efforts. A brief season of silent and uttered petition to God followed, and we think it would have been a decided gain and strength to the Conference if Mr. Smithies' hint on this point had been more largely carried out. There was plenty of disposition to address each other, though too much could not be said: we should have liked if an equal disposition had been manifested to "move the Arm that moves the universe."

We cannot attempt anything like a detailed or consecutive report of the many speeches that were delivered both by ladies and gentlemen present, though all, or nearly all, of them were excellent and to the point, especially those of the ladies. All we can hope to do is to summarize the suggestions that were put forth, in the hope that out of the multitude of these proposals, all of our readers who recognize the vital importance of this subject—and surely every Christian does!—may find something that will guide them into intelligent and fruitful action. There was perfect concord as to the magnitude of the evil; there was a slight disagreement as to its extent. The Chairman asserted strongly at the outset that, while a great improvement had perceptibly taken place among the so-called working classes, the reverse was true of the middle and upper classes, and especially the female portion of them. This opinion was demurred to by Rev. J. H. Wilson, of the Home Missionary Society; but Mr. Smithies' view of the case was strongly supported, and we think conclusively established, during the after part of the Conference. The facilities with which ladies may obtain wines and spirits at the shops of grocers and confectioners was strongly animadverted on, and the Chairman hazarded the statement that Mr. Gladstone, by his, no doubt, well-intentioned Wine Bill, had inflicted a curse on our land which would be felt for generations to come.

We note, first of all, the experience and advice of the lady speakers, though they were not first in point of time. Mrs. Whiting said she had been engaged in holding meetings for ladies throughout the country, many of whom, she said, did not seem to think they had any duty to perform in the matter. She said most truly, as the women's crusade in America had clearly proved, that if the ladies of our land took up the subject, how much might be done! In Leeds, the ladies had met and prayed over the matter; they had also sent suitable letters to every minister, to every medical man, and to every publican in the town. Constant reference was made to the immense influence wielded by the ministers over their flocks, and the great responsibility devolving on them. Miss White, representing Glasgow, spoke of the impetus that

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Messrs. Moody and Sankey's testimony had given to the cause there, and how the young converts were directing their energies to the rescue and recovery of the destitute and vicious. The ladies there had also combined much prayer with efforts similar to their sisters in Leeds. Miss White advocated a Women's Temperance Prayer Union for Scotland, and mentioned, incidentally, that Miss Annie Macpherson, of the Home of Industry, had come to the conclusion that she must work more in this line of effort. Mrs. Coates, who labours in the East-end, proposed women's temperance prayer-meetings in all the four quarters of London—a proposal which it would surely not be difficult to carry out, and would in many ways be fraught with great good. As an illustration of the power of sympathetic persevering effort, she related, in most affecting terms, how she had been enabled to rescue a confirmed drunkard in the East-end, and thereby restore comfort and happiness to his once desolated home. Mrs. Balfour, in the course of an excellent and telling speech, stated that during her long temperance career she had known a great many men reclaimed to become ornaments to society; but she could count on the fingers of one hand all the women she had ever seen restored after they had once become the victims of intemperance. She considered that nothing could be more fatal to the best interests of a nation than that its women should become addicted to drinking, and made a fervent appeal to her sisters to give themselves to temperance work. She stated, on the authority of the *Pall Mall Gazette*, that no less than 300 inquests takes place yearly on children, from three to five months old, who are suffocated in their beds through the intemperance of the mothers!

We must condense the utterances of the gentlemen into a few sentences, quoting as they come those only that seemed to us to be suggestive. Mr. Jonathan Grubb, after long experience and prayerful consideration, had come to the conclusion that the only remedy for the crying evils they deplored was for the Christian people of the country to banish the drink from their tables and houses, whatever sacrifice it might be supposed to require. As Christ laid down his life for us, we ought, if necessary, to be ready to lay down our lives for the brethren. Mr. Eli Jones, from personal knowledge of the facts, vindicated the success of the Maine Liquor Law. Dr. Ridge said there was great ignorance of the physiological facts relating to this question, and advocated a wide diffusion of them among all classes of the community. This was frequently urged throughout the proceedings by many speakers, and the lectures by Dr. Richardson on this phase of the controversy were strongly recommended. Mr. Whitworth, M.P., stating that he was so convinced of their utility that he had distributed over 500 copies. Two other volumes recently published were referred to—viz., "The Temperance Reformation and the Christian Church" (Hodder)—a most invaluable and comprehensive treatise; and Rev. Dawson Burns' "Christendom and the Drink Curse" (Partridge), which bristles with facts and statistics.

Rev. W. McCree thought more attention should be given to the enforcement of the law against those engaged in the traffic for permitting drunkenness in their houses, and that more stringent laws should be passed respecting the supply of liquor to persons of tender age. Rev. Thos. Richardson, of Stepney, asked what sacrifices Christians were making for Christ's sake, and considered that a very practical outcome of the many meetings for consecration now held, would be a deeper interest in this drink question. He counselled more aggressive effort, and bore testimony to the usefulness of appropriate temperance placards. Mr. Downing spoke, among other things, of the necessity for more cohesion and combination among temperance reformers. Mr. Law would have a national appeal sent forth, in view of the approaching Christmas, entreating parents to withhold all intoxicants from their children at that festive time. He also pleaded for the introduction of books, treating popularly and comprehensively on this subject, into all the schools of the land. Mr. Thomas Cook wanted reliable statistics procured. Mr. Geo. Holland thought a great desideratum was good speakers at temperance meetings, who could argue the question sensibly. He also spoke of the value of female missionaries, and implored temperance men to spare no effort to keep public-houses closed whenever they were closed from any cause.

On the afternoon of the second day's conference the chief topic of discussion was the best way of approaching those engaged in the traffic. Several statements were made to the effect that many such, both publicans and brewers, would willingly relinquish the business if they could without temporal ruin, and much sympathy was expressed with them in their

difficulties in this respect. Mrs. Balfour, in this connexion, forcibly remarked that while sharing in this sympathy, she had no very great respect for those who felt so dreadfully alarmed about their bread-and-butter, but cared nothing about their souls or the souls of those who were being ruined by their instrumentality.

The closing sitting was mainly devoted to the medical aspect of the question. It was agreed on all sides, even by members of the profession, that the doctors were the greatest stumbling-block to the progress of the cause in the present day, and various proposals were made as to how their minds should be enlightened, and their consciences appealed to. There was not a perfect consensus of opinion as to the propriety of the Conference approaching the medical men, and ultimately it was agreed that this part of the subject should be referred to the National Temperance League. Formal resolutions were passed embodying the main features of the two days' Conference, and a committee appointed (Mr. T. B. Smithies convener) to carry into effect the various propositions that had been made. We can heartily say God-speed to these proposals, and trust these deliberations may result in the deliverance of many a drink-bound slave, and, better still, in the complete salvation of many souls as well as bodies.

MAJOR COLE AT YORK.

THE LORD has blessed the efforts of his servants, Major, Mrs., and Miss Cole, here this week, in bringing souls from the bondage of sin into the liberty of his children.

Last Sunday morning (Oct. 3) several hundred Christians gathered in the Corn Exchange at 7.30, whom Major Cole, in a very appropriate address, urged to loving and persevering effort in winning souls to Christ, giving various instances in Sunday-school work, and other departments of Christian labour, where the most hardened and unlikely persons had yielded to kind, faithful persuasion, and had become earnest Christians. The Hall was completely filled in the afternoon and evening, when some professed to find shelter on the "Rock of Ages."

On Monday in the Corn Exchange, Tuesday in the Temperance Hall (the Exchange having been engaged for a political entertainment), and during the rest of the week in the Exchange, the audiences have increased, and sinners have been brought to the feet of Jesus. One evening a man came purposely to chaff, sitting in one of the front seats. Major Cole spoke to him first, immediately at the close of the first meeting, when he confessed why he came, but said the Holy Spirit had melted his heart through the words spoken. A young man, who was made happy in the Saviour's love a few evenings ago, going from one of the meetings saw an old companion coming out of the Circus, to whom he spoke a few words of kind remonstrance, which went to the heart; the companion came to the meeting last night, and trusted in Jesus during Major Cole's address. A man living several miles away was invited to the meeting; he came last night, and took Jesus as his Saviour before he left.

The trios sung by Major, Mrs., and Miss Cole have been most appropriate and impressive. A woman (a Roman Catholic) who has only been in the city a few days, was attracted to the meeting the other night, and was enabled to rejoice in the Saviour; she told us afterwards, "It was the singing that knocked me over." That very day, at the noon prayer-meeting, we had asked the Lord to bless the singing to some souls. Last night we had the best attendance (the hall being crowded), and the greatest blessing of the week.

Our noon prayer-meetings have been precious seasons; Major Cole has a happy way of conducting them, removing any restraint or formality by throwing part of the hour open for quotation of promises, verbal testimonies for Christ, &c. His remarks at these meetings to Christians have been most opportune, and, we believe, have stimulated some to greater zeal for Christ's service. Several ministers have spoken of instances of blessing they have found in visiting in their parishes or districts.

We thank all Christian friends who have been praying for York. Please plead on; we need your prayers. Ask the Lord abundantly to strengthen and bless his dear servants, physically as well as spiritually; pray for the masses of professing Christians in York, many of whom attend these meetings, who do not (though urged to do so) help to speak a word to sinners who sit next them, or leave with them; pray that we may realize in its fulness John xvi. 24. We need very much a large Young Men's Christian Association building here, with hall adapted for evangelistic work and capable of holding

several thousand people, with conveniences for carrying on other general Christian work. This was one of the last wishes dear Mr. Moody expressed to some of us before leaving England. As his work in Great Britain commenced in this city (though many mistaken notions are abroad respecting it), would not the erection of such a building in York be a suitable thank-offering to the Lord from Christians in various parts of our land where our brethren laboured?

G. BENNETT.

Young Men's Christian Association, York, Oct. 2.

THE CHRISTIAN'S BATTLE-SONG.

Comrades, come take up your cross,
Count your earthly gain but loss,
Crowns instead of earthly dress

Wait us over there!

Wave the streaming banner high!

Let its crimson glories fly!

"Christ and Home," our battle-cry,

Ring through the air!

Round us throng unnumbered foes,

Sins, temptations, bitter woes,

Yet o'er all our Saviour rose,

Conqueror for aye!

We but follow in his train,

Tread with Him the battle-plain,

He doth all our strength sustain:

We shall win the day!

Why, with worldly doubts and fears,

Worldly gain, or burning tears,

Do ye waste life's sacred years?

Rise to battle now!

Lay your cares at Jesus' feet,

Cast them all on Him complete;

Haste ye on, your Lord to greet,

And before Him bow.

Chariot-wheels are coming near,

Soon the Bridegroom will be here,

Then his saints with Him appear,

Clothed in spotless white.

Farewell then to vanished dreams,

Sorrows deep and darkest streams;

Welcome! Heaven's glory beams,

After life's long night.

Oh! the friends in counting o'er

I shall meet on Heaven's shore,

Where the partings come no more,

'Mong the ransomed blest!

Oh! it's worth a lifelong fight,

Worth the toil in darkest night,

There to dwell in realms of light,

There in full to rest.

'Tis not "Victory or death"—

"Victory" our *only* breath:

"Victory," the Saviour saith,

"By my blood is won."

Onward then, with joy and song

Though the fight be hard and strong,

Heaven's rest will come ere long

Ev'ry toil be done

Mothers there their tears shall dry,

Sisters there no longer sigh,

Friends united join the cry,

And their crowns will bring.

—"Worthy is the Lamb that's slain!"

This the universal strain;

"Crown Him, crown Him!" our refrain,

"Glory to our King!"

London.

WILLIAM MITCHELL.

BIBLE-FLOWER MISSION.—A small depot in connexion with this mission has been opened at the Christian Institute, 321, Fulham-road, S.W., for the supply of some of the West-end hospitals and unions. There is a great scarcity of flowers and gifts for the sick, and the secretary thinks that many readers of THE CHRISTIAN residing at Croydon, Balham, Sydenham, Streatham, &c., might like to assist in this labour of love, did they know that all gifts would be welcomed if sent on Wednesdays to the depot, viz the Chelsea Station. In answer to many inquiries, will friends kindly address all contributions for the Christmas Trees (mentioned in Miss Macpherson's letter to THE CHRISTIAN, Sept. 23) to the Home of Industry, Commercial-street, Spitalfields.

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"SOW BESIDE ALL WATERS."

We are glad to notice symptoms of a widely extending desire on the part of many Christians to scatter abroad with a generous hand the good seed of the Word in the shape of tracts or portions of the Scriptures. We hail this as a proof that Christians are awakening to a sense of the evil that is being done in our own land through the dissemination of a vast quantity of pernicious, unhealthy literature, and the good that is being left undone in other lands from the entire lack of that knowledge of the Scriptures which is able to make wise unto salvation. We have received many communications on the subject of distributing Scripture truth in various ways, and in different lands. As our limited space forbids our giving these papers at length, we are compelled to content ourselves with giving such extracts as will be useful to those of our readers who are endeavouring to do something for the Master in this way. We trust also that many more will be stimulated to obey the injunction to "Sow beside all waters."

TRACT WORK ON THE CONTINENT.

A correspondent writes:—

"During five weeks spent at Spa we often longed for such a work as has since sprung up there, as we found the peasantry always glad to receive tracts, while in some cases in the town a scoffing infidelity seemed already to have taken the place of Popish superficialism. One of our party, while here, wrote a French tract, 'L'Indicateur' (since printed), closing with an exhortation to the reader to purchase the Word of God, and giving the addresses of booksellers in Paris and Brussels where the New Testament could be bought, and stating the price. This information is most important, and ought to be given in all cases of new tract publications.

"In Germany and Switzerland we never found a tract refused. Many opportunities occur for sowing the precious seed among the servants in hotels and attendants in shops, among the guards and porters at railways, on the steamboats, and in public gardens. But perhaps our most remarkable experience was in Austria, where, along the road from Salzburg to Gastein, the Italian and German navvies seemed delighted to receive the fluttering messenger as it lit among them from the passing carriages. This readiness of reception in Austria made one long that a vigorous and systematic attempt might be made now, while the devil's opposition slumbers, to circulate truth broadcast in that dark land.

"At Nice, our residence on the Villefranche road afforded us many occasions for putting the 'words of this life' into the hands of the numerous young soldiers whose blue coats and red caps may be seen all day long passing and repassing along that 'road of Paradise,' as the Nicolis delight to call it. On Sunday this road is the promenade of the whole bourgeois population, and thousands of tracts might be given away by a diligent hand. Indeed, with all its influx every winter of English money and English Christianity, little or nothing is done at Nice for the teaching of the native population, amongst whom, notwithstanding, there is without doubt a willing ear.

"Our great difficulty during our whole tour was to find depôts where Bibles and Testaments could be bought. Large supplies cannot be carried.

"I would therefore suggest that you should use your extended influence to collect the addresses of such shops at all places on the Continent where they exist, and publish a *caude mecum* for the British traveller, to which at each stopping-place, be his stay long or short, he may refer without loss of time. The little book should include the name and address of at least one Christian worker, in every place where they are known, by which the great mutual benefit of hearty co-operation would be secured in numerous cases where now it is impossible."

[In response to our correspondent's suggestion, we may say that we shall be glad if friends who possess the knowledge will send us the information referred to, which we will be happy to furnish to our readers as it reaches us.—Ed.]

"THE OVERLAND ROUTE."

Another friend writes detailing the opportunities at the disposal of those journeying from England for India. He says:—

"Those proceeding by the ordinary P. and O. route by Southampton and the Mediterranean will most probably have a short time both at Gibraltar and at Malta for distributing English books and tracts to the British soldiery, and Spanish and Italian publications to the natives of those places.

"At Alexandria, at the various railway stations where the train to Suez stops for the passengers' refreshment, and at Suez, there will be found many opportunities for giving away French publications; and nowhere in the world could God's truth be better distributed, as regards necessity for its being

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known and acted on. A few English and Italian publications will also be useful at this stage of the journey.

"At Aden there are barracks with English soldiers, two or three miles from the landing-place, to be reached by a carriage. At the town close to the harbour there are a few French people, and many Mahomedans and Hindoos—the former reading Hindustani, the latter Guzerati and Maratti probably.

"In the harbour, as at Galle, will be seen very probably two or three large English or American sailing-ships, which can be visited by a boat to be hired alongside. But most sadly interesting of all at Aden are the poor despised Jews, who sell ostrich-feathers, &c., on board the steamers, and who profess some of them to be able to read Hebrew.

"Amongst the 300 or so of human beings with whom Christian travellers will come in close contact on board ship—for a fortnight, at any rate, of their journey—there will be not infrequently some sick and dying ones who may be ministered to; but they must be sought out ere it is too late. How often nothing is known on the subject until the quiet preparations being made warn the experienced traveller that there is going to be a 'funeral at sea.' A few kindly words of converse with the ship's doctor at the commencement of the voyage will lead to useful information as to his patients."

FRENCH ILLUSTRATED PERIODICALS.

It is the earnest wish of friends that evangelical truth should be disseminated among the French residents in this country, of whom there are thousands, by the circulation among them of *L'Ami de la Maison*, and *Le Rayon de Soleil*, published in Paris by Bonhours, 48, Rue de Lille, and sold by Partridge and Co., 9, Paternoster-row, London. It is intended to send these attractive monthly journals, gratuitously, to foreign governesses, nurses, &c., in England, in the desire that it may be a help to them in training the children under their care. Any friends who would collect, or take an active part in the distribution of the above-named periodicals, are requested to communicate with Mrs. Filby, 10, Chapel Field, Norwich, who acts as treasurer of the fund.

MR. MOODY'S CHURCH.—The walls of Mr. Moody's Church at Chicago, in aid of which so many Sunday-schools have contributed their mites, are now going up. Work on them was suspended in his absence.

WOOLWICH.—During the past week a good many anxious souls have been won to the Redeemer, and those already brought to Christ were greatly strengthened and refreshed. A very cheering feature in the work here is the apparent steadfastness in the faith of those who had been previously converted. Most of these have attached themselves to Bible-classes and Church work, showing their love to a newly-found Redeemer, "not in word only, but in deed and in truth." Will Christians remember us in prayer, that the work of conversion may go on, and that every one of these converts may be preserved from backsliding? Mr. S.A. Blackwood, Mr. Russell Hurditch, and others, have promised us a week early in November.

MISSIONS AT GOSPORT.—Mr. H. Cook writes:—"I am happy to inform you that a good work is going on here among our military friends. For want of funds, however, we are often much cramped. As I write I have not a penny in store for all the work. There is a small sum in the bankers' hands—out of £50 recently given by the Marquis of Cholmondeley for the enlargement of the Soldiers' Mission Hall and Institute, which had become too small for our soldiers, who most gladly attend our special services. The enlargement of our Mission Hall and Soldiers' Institute, with new stools, &c., will require still a large sum. Another gospel hall, on the Fareham-road, Gosport, about a mile and a half out, being vacant, the former tenant begged me to take it. I felt I had enough to do, but being still urged I committed my way to the Lord, and felt led to take it. It is surrounded by the poor, many of whom used to live at Gosport."

SINGING FOR JESUS.—On Tuesday, Oct. 5, an interesting meeting was held at Penge Hall, in connexion with the Anerley Young Men's Christian Association. The choir was taken by Mr. Betson, and the South London Choir having volunteered their services, a selection of Messrs. Moody and Sankey's hymns were sung, and suitable addresses given by Major-Gen. Gryndon, Rev. J. Halsey, Mr. Stapley, and Mr. Hodder, forming a most impressive and enjoyable evening's service. The beautiful hymns, "Knocking," and "What shall the harvest be?" being sung most impressively as a duet, while "Sweeping through the gates," and "The Prodigal Child," each prefaced by words of exhortation, were effectively and pathetically sung by the chorus; and the evident interest and emotion of a crowded audience can leave but little doubt that such methods to reach hearts and point the erring ones to a loving, merciful Saviour, cannot but be followed by God's blessing, and help forward the great work of winning souls for Christ. Indeed, we have reason to believe that one soul was brought to Christ before the meeting ended.

MILDMAY PARK.

WINTER WORK AT THE CONFERENCE HALL.

A PUBLISHED list of meetings to be held at the Mildmay-park Conference Hall during the present month, shows both the catholic character of the institution and the practical nature of the work carried on in connexion with it. First come a week's special mission services, conducted by Mr. Herbert Wilbraham Taylor, the singing being led by the North London Evangelistic Choir. Then a course of lectures on Singing and Psalmody is to be given by Mr. Joseph Proudman, and designed to improve the congregational singing of the neighbourhood. These were commenced in the Large Hall last Tuesday, and will be continued every Tuesday evening for twenty-two weeks. The Tonic Sol-fa system is the one adopted.

Woman's work is represented by the quarterly meeting of the Association of Female Workers, held last Thursday under the presidency of Mrs. Pennefather. Foreign mission work is prominent in the dismissal of nine English ladies, going to India as Zenana missionaries, in connexion with the Indian Female Normal School and Instruction Society, and including among them Miss C. M. Tucker, better known to the reading public as "A. L. O. E." This meeting, held last Monday, we hope to report in our next issue. Woman's work is further represented by the men's night-school, also opened last Monday. This is probably the most remarkable school of its kind in London. It is held three nights a week from October to March. It is superintended by the Secretary of the Hall, but its twenty-two classes are taught entirely by ladies, chiefly the deaconesses of the adjoining Deaconess House. Last winter for sixty-six nights the average attendance each night was 113.

Various public bodies and institutions are also represented. On Thursday, the 14th, a public meeting will be held on behalf of the Home for Little Boys at Farningham. On Thursday, the 21st, an open-air mission meeting is announced. On Monday, the 25th, the annual meeting of the Children's Special Service Mission will be held, and presided over by its President, Captain the Hon. R. Moreton, the Superintendent of the Hall. On Wednesday, the 27th, the Postmen's Annual Tea-Meeting will take place, and on the following day a special Temperance Meeting for Policemen. The public will, however, be admitted to both these gatherings.

Mr. Sankey's North London Choir seems to make the Conference Hall its head-quarters, as there are three Saturday Evenings of Sacred Song during the month, each being preceded by choir practice under Mr. Proudman.

The attendance at the Sunday services continues steadily to increase. Mr. Kirkham will occupy the afternoons to the end of the year by a series of lectures on "The Night Scenes of the Bible"; while Mr. Herbert W. Taylor is the evening preacher for this month. Sunday afternoon is a busy time for classes. Mrs. Pennefather is a firm believer in consecutive instruction imparted in classes, and takes a large class of men herself. The other classes include two for young ladies, two for young gentlemen, and two for servants.

Daily there is a prayer-meeting at noon, and among the weekly engagements are a Wednesday afternoon Bible-reading conducted by the Rev. D. B. Hankin, the new Vicar of St. Jude's, and a Bible-class for the Mildmay Young Men's Christian Association held on Wednesday evening by Captain Moreton. The monthly list to which we have referred closes with a monthly gathering of Christian workers on Sunday morning, the 31st, being a continuation of those held by Mr. Moody in the Agricultural Hall.

EVANGELICAL SCHOOL AT CISANELLO.—The friends who have so kindly assisted in building the much-needed school-house here, will rejoice to hear that it was opened on Friday, the 1st inst., and that the school is now divided, the boys and girls being taught separately in the two large, airy school-rooms. We shall be delighted to receive a visit at any time from Christian travellers who may wish to see the schools; but as a difficulty has sometimes been found in finding out Cisanello, we would request intending visitors to call at the Bible and Tract Depot, in Via Vittorio Emanuele No. 11 (the street which leads to the station), where the depositarian will be happy to give information, and, if desired, will procure a carriage to drive them out here. Will the reader pray that, now we have plenty of room, many more parents in the neighbourhood may be disposed to send their children, as hitherto we could not accommodate more than about fifty-six pupils at a time; but now sixty in each room could be easily seated—and more, if needful. S. H. CARRUTHERS, Sec.

Cisanello, Fuori Porta alle Piagge, Pisa, Oct. 6, 1875.

WHAT THE REVIVAL HAS LEFT.

THE Rev. J. P. Chown preached the opening sermon at the meeting of the Baptist Union held last week at Plymouth. Speaking of the recent religious movement he said:—"First, the work had left in almost every part of the land an awakened interest in Christian fellowship, which they would do well to take advantage of. In many parts there were hundreds who till lately were never conscious of the claims of Christ and the needs of humanity, who, if they could be but wisely led and brought into an earnest and active endeavour for the extension of Christ's Kingdom, would bring results that had not been equalled from the beginning.

"Then, in many parts Messrs. Moody and Sankey's work had left behind it a great amount of its instrumentality and power for labouring in various ways in the Church of Christ, that if rightly used might be productive of great and glorious results. He referred to the bands of men who had shown great zeal combined with a tact and a gentleness most commendable, in the conduct of the various services, and in going out as pioneers into districts which had been neglected, and which as a consequence made them have no need to go out of their own land for scenes of darkness and cruelty—men who went with their leaflets and tracts, and, what was better, with tender words of burning Christian love, inviting those who lived amidst scenes of poverty, ignorance, and vice to come where they could have abundant blessing.

"In this connexion he would not forget the choirs, whose services formed no inconsiderable part of the attraction by which multitudes had been drawn to hear the words of salvation. Then, there were those who had been ready to give of their means, and those who had collected of others that there should be no lack in the Lord's treasury. Many also had been employed in house-to-house visitations, which would be as needful in the future as they had been in the past. As these instrumentalities were continued, so would the work yet accomplished be beneficial in its character and lasting in its results. They had now provided ready for use that, which, instead of being a merely occasional expedient, should be a permanent and ever-growing power, one capable of expansion as well as distinguished by some measure of centralization.

"The movement of Messrs. Moody and Sankey had left behind a great number of persons whose consciences had been aroused but not savingly converted, and it was for the various sections of the Church to take up the work thus left, and bring those persons into full fellowship with Christ. The movement had also left them an amount of power in the public press. He did not refer simply to the kind and favourable way in the main in which these and kindred efforts were spoken of in the daily press, nor did he refer to the extent to which they had been reported with becoming accuracy and propriety, and thus multiplying the preacher's message ten-thousandfold, and sending it into places where otherwise it would never be heard, nor did he refer to that special literature which the movement had called into existence; but he took the conduct of the press towards the movement as an indication that if the Church was only true to herself, the press, the rail, and the telegraph would assuredly be among her instruments, as the Sunday-school, the tract, and the ministry were now, bearing her winged words through all the land, fulfilling the Divine purpose of Him who had given this wondrous power to man. The movement of Messrs. Moody and Sankey had also left an amount of devout expectancy and anticipation on the minds of many in connexion with the Church of Christ, which they were bound to seize upon and turn to good account."

THE BIBLE-WOMEN'S MISSION needs help for the rebuilding of one of the dormitories and the enlargement of the Central Mission-Room.

WEALTH AND SPIRITUALITY.—In a sermon at Plymouth last week, the Rev. C. H. Spurgeon said: "Many of our members are not what they should be. There are many outside the Church who are better; and it would be better if they were outside, for then they would be in their proper place. There are some men who cannot be trusted with a little wealth. No sooner do some men prosper in business than straightway they absent themselves from the prayer-meeting. Some in London who go up to the City for three or four hours and deal with thousands are so tired out that after dinner they cannot go out to any religious services. This sort of feeling is growing in the Church, until at last I feel sorry when I see men getting on in business. Some, however, consecrate their wealth to God; and would that millions poured into their coffers, for they would use them well! With others, just in proportion as their money-pile goes up, their spirituality and love of Christ go down."

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CLIFTON CHRISTIAN CONFERENCE.

THE thirteenth Annual Conference of believers assembled at Clifton on Oct. 5 and 6, in the Victoria Rooms. The subject for consideration on the first day was "The Rest into which God's people do enter" (Heb. iv. 3), and in the evening "The rest which remaineth for the people of God" (iv. 9). The line of thought on the first day was plain and intelligible enough; but while it was evident that the programme indicated heaven as "the rest that remaineth" from the present to the future, it was equally evident that some of the speakers regarded it as remaining from the past to the present, and the *καταπαυσις* of the third verse, and the *σαββατισμος* of the ninth, as substantially the same. Perhaps the truth was best expressed by one who said that there is only one Rest of God, whether it be the rest given to the heavy-laden or that found by the yoke-wearers (Matt. xi. 28, 29), or the consummated rest of 2 Thess. i. 7, Rev. xiv. 13, Job iii. 17, and it is all summed up in one word—JESUS.

The morning meeting was, as usual, presided over by Rev. S. A. Walker, the convener. Dr. Elwin offered prayer, and Mr. Walker then introduced the subject for the day by reading Psalm xxiii. The Rev. Mr. Bennett, Mr. Bliss, and the Rev. C. B. Snapp followed.

In the afternoon Mr. Harvey, of the China Inland Mission, gave an interesting sketch of recent successful missionary work in China, and, describing the needy condition of the immense populations in the several provinces, entreated the Lord's people earnestly to pray for more labourers, and to inquire whether God would have them go themselves.

An interesting Bible-reading was held, the subject being "Jesus the High Priest," Messrs. Curme, Elliott, Bennett, and others, taking part in the conversation.

A meeting was also held in another room to hear reports of various evangelists, when Messrs. Vicary, Nobbs, and others, gave brief addresses.

In the evening the speakers were—S. A. Walker, Rev. W. Elliott (Plymouth), Rev. Mr. Clifford (Clifton), and Mr. Wright (son-in-law of Mr. Geo. Müller, and co-director with him of the Orphan Houses).

On the second day the speakers were—Mr. Inskip, Mr. Grattan Guinness, Rev. Mr. Wilkinson, and Rev. Mr. Barne. We have been at some pains to get a report of these addresses, but we find our space so occupied that we are quite unable to give any *résumé* that would do justice to them.

On the afternoon of Wednesday Miss Macpherson addressed a large company on her work. She spoke favourably of the Education Act as having done its work efficiently, and thus in most cases rendered her work among the little ones unnecessary; and she therefore contemplated during the coming winter devoting her efforts to the benefiting of poor factory girls, whose degraded condition she sketched in a touching manner. She also read extracts from a report giving a favourable account of the conduct and success in life of some of the poor children who had been taken to Canada.

Mr. Guinness then gave an address to the same meeting on the Nestorian Church, briefly sketching its history, its location in Khoordistan, the present needy condition of the people spiritually, and their appeal for Christian missionaries. There was present on the platform Deacon Khanaan Marous (from Khrouma), in his mountaineer's dress, who also said a few words in English, and gave illustrations of the Syriac language.

A Bible-reading was held, in which very great interest was taken, so that it was found necessary to occupy a much larger room than usual.

WINTER CLOTHING FOR THE POOR.—A correspondent sends us a useful and inexpensive plan of making a good warm quilt, which may briefly be described. Gather all rags and odds and ends, and sew together into a long string; then knit in common knitting, on a pair of very long wooden needles, in strips not half-a-yard wide; three strips, two yards long, make an excellent quilt.

HEALING BY PRAYER.—A very interesting monthly meeting was held last week at the House of Faith, Tower-street, Hackney. Baron Andreas addressed the meeting, and read several letters which he had received during the past month, which testified how wondrously the Lord had owned his prayers to the healing of several cases of sickness after all medical means had failed to relieve. After some explanatory words on the healing of sickness by Scriptural means, one after another of the inmates of the Home rose up, telling what their bodily ailments were when they first entered the Home, and how the Lord had graciously healed in answer to prayer.

E. H.

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NOTICES OF BOOKS.

HOW TO ANSWER OBJECTIONS TO REVEALED RELIGION. By Miss E. J. WHATRELY. *Religious Tract Society.*—If objections to revealed religion are worth answering, few could do it better than the authoress of this little volume, to whom has descended much of the power of mind and facility of pen of her gifted father. The impression, however, that all such books make upon the mind of the thoughtful Christian is, that it is beginning at the wrong end to deal with the objections raised by the opponents of revealed religion. If there is such a thing as revealed religion, it is plainly the first thing to establish the fact of this revelation, and to show where such a revelation has been made. That being done, the objections appear in a new light; they are now objections to Him who has made the revelation, and as such few will have the hardihood to urge them. Miss Whatrely hardly escapes the inevitable tendency of such a mode of dealing with scepticism, which is to make concessions to an extent that the letter of Scripture does not warrant. In order to make the account of the Deluge more palatable to the sceptic, we are told that it "does not necessarily imply that it spread over the whole globe." Now, if "all the high hills that were under the whole heaven were covered" (Gen. vii. 19), does not necessarily imply this, it is hard to know what language means. However, with the exception of a few undue concessions of this kind, there is much to be said in praise of the ability with which the sceptic's objections are answered. This is especially the case in regard to objections to the Atonement, which are admirably met.

LITTLE SUFFERERS AND LITTLE WORKERS; or, Stories about Medical Missions. By ANNIE R. BUTLER. *Book Society.*—This little volume was written, says the preface, to interest children in Medical Mission work. It seems to us well fitted to awaken the interest and sympathy of all sorts of readers in what we look upon as the ideal kind of philanthropic effort—Medical Missions; but doubly so in the case of children. Its conversational style and skilful grouping of touching facts, quoted from many sources, will be sure to fix the attention of all the young folks into whose hands it may be put. Winter is upon us, with its crying need of help for the poor; Christmas is not far off, when our well-to-do children are taught to give; the extensive circulation of this little book just now would be timely and helpful.

"I LEFT IT ALL WITH JESUS," AND OTHER POEMS. By ELLEN H. WILLIS. *Shaw*. (2s. 6d.)—That exquisite hymn which gives the title to the book is itself worth the price of the whole, and if Miss Willis had written nothing else, she would be entitled to an honourable place among the hymn-writers of the day. We call to mind Mr. Moody's eulogy of it, and the fact of its appearing in Mr. Sankey's collection proves his estimate of its worth. This beautifully got-up little volume, however, contains many other pieces of merit, though none, we think, so characteristic as the one we have referred to. We have transferred one to our Column for the Young.

A GREAT GRIEVANCE.—The following speaks for itself, and has our strongest sympathy:—"Let me bring to your notice what I consider a great grievance—I mean the long hours a female, in many instances, is obliged to work in the drapery trade, and the little time there is for quiet reading and prayer, or recreation. I am an assistant in a shop; I breakfast at 8 a.m., being allowed fifteen minutes for that, twenty minutes for dinner, and ten minutes for tea. Then I work on, as a rule, until half-past nine at night, and Saturdays till eleven and twelve. Now, I wish to ask, *Cannot all shops who employ hands be brought under the Factory Act?*—which would at least benefit me one hour and a half daily, and four or six hours on Saturdays. Seeing Mr. Frederick Smith's proposition for giving rest to us poor workers, I feel that we may hope for better times, and heartily thank him for it. Will you kindly think this over and see if anything can be done to relieve us poor fagged-out females?" We commiserate the case of our sisters; their lot seems little better than slavery.

THE FRENCH IN LONDON.—The thirteenth annual report of the Rev. J. Du Pontet de la Harpe's Mission to the French in Bayswater, just issued, contains many encouraging items. For instance—"One day we went to a hospital to see a Swiss girl who wished to see us. We found her better. 'The body is getting well,' said we, 'but how is the soul?' 'The soul is all right, sir,' was the answer; 'I am converted.' 'And how and when did this take place?' 'On last Good Friday, sir. You were then preaching on that beautiful text, 'And because I live, ye shall live also.' And since then, I live.'" The good pastor is anxious to open both a day-school and a home for governesses; but, at present, funds are insufficient. Speaking of his work generally, he says:—"We are working among persons who come chiefly from French-speaking countries, from every corner of France, but also from almost every country in Europe, and who, for the most part, are to be scattered again in every direction. This work is essentially a missionary work, and among missions may we not say that it is an important one? With this work you have kindly consented to be associated, and you have helped us to carry it on. For your past services we beg to tender to you the expression of our deep, heartfelt gratitude. As regards the future, we will continue to wait on the Lord, but we hope also that we shall retain your sympathy, and continue to have your prayers and your material help."

BRIEF NOTES OF PASSING EVENTS.

SHEFFIELD.—On Sunday week, Rev. R. Stainton's services were recommenced for the winter season in the Albert Hall.

AN EDITION of the Bengali New Testament, in small print, for the pocket, has just been issued from the Serampore press.

METROPOLITAN TABERNACLE.—On Sunday evening week Mr. C. H. Spurgeon had an addition of fifty members to his church.

SATURDAY LAST was the Jewish Day of Atonement, or White Fast, which is strictly observed by all Jews for twenty-four hours.

THE TURKISH GOVERNMENT has recently appointed a member of the Protestant community on the Board of Public Instruction, and in other ways is showing increased favour to the Protestants.

FULTON-STREET PRAYER-MEETING.—The eighteenth anniversary of this meeting was held on the 23rd ult., and is stated to have been one of the most interesting of these commemorative gatherings.

BOSTON, U.S.—A meeting was held recently in the library-room of the Boston and Albany Railroad, to organize a railroad praying-band of railroad men for work among their fellows. The meeting was an enthusiastic one.

THE SOUTH-WESTERN STEAMBOAT COMPANY, who have a fleet of some thirteen or fourteen steamers, have recently cut off the grog rations, and given captains 6s. per week cash instead, and chief officers and others 4s. per week extra.

DR. TALMAGE says in his *Christian at Work*:—"The great religious interest which has been witnessed in the Brooklyn Tabernacle for the last two years still continues, a hundred persons last Sabbath-night after sermon arising for prayers."

THE FRIENDS.—On Monday evening last week a large meeting of the younger Friends, convened at the request of Mr. Jonathan Grubb, was held at Devonshire House, London. Many young Friends made public profession of their faith in Christ, and many offered prayers.

GRAVESEND GARRISON.—God is wonderfully blessing the meetings which are held every night for the benefit of the Wesleyan soldiers of the garrison and those of other denominations. Large numbers attend, and many a sin-burdened soldier has lately found that "Jesus is merciful, Jesus will save."

FACTORY LABOUR.—The *Times*, referring to Mr. Redgrave's report on factories and the improvement made in the condition of factory workers since 1848, says that the full advantages of the improvement are enjoyed as yet only by the adult male operatives. In the matter of the labour of children and of women there is still much one could wish to see altered.

CHINA.—It will doubtless be remembered that at the Conference of Presbyterian Missionaries which met in Chi-fu, in August, 1874, it was agreed to issue a circular calling a general conference of the missionaries in China, to be held in Shanghai in 1876. Owing to unexpected difficulties, it is believed the Conference will not take place.

AN INTERESTING FACT.—An application has been received by the American Bible Society from the "Society for the Education of the Blind in Japan," asking that a portion of the Japanese Gospel of John be printed in the English raised letter and sent to them, as a means of determining whether the Roman character or the Japanese Karakana will be the most suitable for use in the instruction of the blind. The *Bible Society Record* says that the request will be granted.

"THE END OF THESE THINGS IS DEATH."—Here is a sad commentary, too common, alas! in these days:—"Yesterday morning (3d inst.), Patrick Docherty was executed within the South Prison, Glasgow, for the murder of John Miller, in May last, at Rutherglen Bridge. The convict attributed his position to drink and passion, and requested the priests to tell this to the reporters that others might be warned."

WHITBY.—Mr. Thomas Johnson, one of the evangelists from the Evangelization Society, has lately been labouring twice in this town, and both times with great acceptance. Many souls have been led to cry out like the Philippian gaoler, "Men and brethren, what must we do to be saved?" The Evangelization Society have very kindly permitted their agent to stay another week in the town. Christians are praying for the permanence of this movement. Will the readers of THE CHRISTIAN pray for Whitby?

Mrs. SPURGEON.—Speaking of the Baptist gathering at Plymouth last week, the *Freeman* says:—"A gloom has been thrown over the assembly of the brethren by the telegram received on Tuesday while our honoured brother Mr. Spurgeon was preaching in the Guildhall, announcing the serious illness of the preacher's long-afflicted wife. Preacher and audience were very deeply affected when it was announced by Mr. Aldis that the state of Mrs. Spurgeon's health was such that her husband was in hourly expectation of hearing of her decease, but that she had that morning telegraphed to him that, though upon her dying bed, she wished him to proceed with his services at Plymouth, and not return to London at once as he had proposed." We are glad to have later intelligence that Mrs. Spurgeon is somewhat better.

THREE THOUSAND BIBLES were last year supplied to 1300 cars, on sixty railroads, by the American Bible Society.

HOBART TOWN, TASMANIA.—Evangelistic meetings, similar to those led by Messrs. Moody and Sankey, have been in progress here.

TEXAS.—Nearly fifty new Sunday-schools are reported as organized in Texas, as one result of the visit there of Messrs. Paxson and Reynolds last spring.

AT IPSWICH, Miss Grimwade has initiated a series of weekly religious meetings in the Town Hall for the members of the borough police force. Alderman Grimwade was present and took part in the first service.

PHILIP PHILLIPS was, at last accounts, in Australia, interesting many by his Services of Song. His family are with him, and he intends making a circuit of the globe, reaching Calcutta about Dec. 1.

A CABMEN'S SHELTER was opened at Dundee on Monday, when a procession of cabs preceded the ceremony. The shelter is the first in Dundee, and is the gift of an ex-bailie of the town. It has cost about £120.

IN SPAIN, where there are 9 archbishops, 93 bishops, 100,000 priests, 14,000 monks, and 19,000 nuns, out of a population of 15,000,000, less than 1,000,000 can read or write. It is no wonder that the Papacy retains a strong hold on that country, and that Protestantism makes progress but slowly.

A CHINESE TEACHER recently told a missionary that the Bible could not be so ancient a book after all, because the first chapter of Romans gave an account of Chinese conduct such as the missionary could only have written after full acquaintance with the people. The mistake was not an unnatural one, but it is a heathen's testimony to the truth of the Bible.

BRITXON.—Meetings for conference and consideration will be held in the Gresham Baptist Chapel from the 18th to the 23rd inst. The Revs. John Allen and Asa Mahan, Admiral Fishborne, and others, will take part. Ladies' meetings, every afternoon at three o'clock, will be conducted by Miss Mason and Mrs. Irving. Tea will be provided. Communications addressed to J. T. Swift, 82, Poplar-walk-road, Brixton, S.

YEOVIL.—On Thursday, Sept. 30, a Young Men's Christian Association was successfully inaugurated here. Mr. James Pearse attended as a deputation from the London Association, and gave many important particulars as to the need, and mode of working such associations. The committee have secured very suitable rooms in the centre of the town, and the Association in Yeovil bids fair to become a great success.

MADAGASCAR.—Rev. George Cairns, of this mission, says that its wonderful success is owing to the aggressive, pioneer work of the native Christians themselves. Christian soldiers or slaves sent into the country where no missionary has been, observe their Christian duties, their example is observed and followed by the heathen, and before long a congregation is formed, wanting Bibles, hymn, and spelling books, and finally a teacher and minister for the Church that is sure to be formed.

THE UNITED PRESBYTERIAN CHURCH has issued a second pastoral address on the religious revival and evangelistic work. Referring to the revival, the committee state:—"That this is a work of grace, however sceptically some might speak of it at its earlier stages, no one who has had the opportunity of obtaining a correct and intimate knowledge of its varied results will now, we hope, venture to deny." The committee recommend house-to-house visitation as the only effective way of reaching the careless.

RELIGIOUS INTOLERANCE IN FRANCE is becoming unpleasantly manifest. M. Licheret, of Maubeuge, has been fined 25 francs for conducting a Protestant service in the house of a gentleman at St. Aubin, and a similar sum for distributing unstamped tracts. The curé of the village not only preferred the charge against M. Licheret, but made a violent speech on the following Sunday in his chapel, in the course of which he openly cursed every one of the sixty persons who attended the Protestant service.

PERSECUTION IN SPAIN.—A correspondent of the *True Catholic*, writing from Oviedo, in August last, says:—"Since the priesthood have regained status, and to some degree power, they have used both as much as they dared. Pastoral after pastoral has been issued by the Bishop of Oviedo, and these transmitted to every priest throughout the province, warning their flocks against Protestantism, urging the people to refuse their books and to give up any they may have received. You can easily imagine the effect on a simple population, sincerely, blindly attached to the religion of their fathers and forefathers. Latterly a colporteur of the British and Foreign Bible Society was compelled to flee from a village to avoid bodily harm or even save his life. This same man, eighteen months ago, went over the whole province, no one saying to him even an uncivil word. . . . Tract work cannot be carried on now as before; the tracts would be handed over to the priests to be destroyed. But the present state of matters will not be of very long duration. Of *El Cristiano*, in former days, we sold 100 a week in the streets; but the priests abused the boys who sold them, so much so that they declined to sell for us any longer."

The Christian TRACT FUND.

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APPLICANTS FOR TRACTS.

Miss M. A. Stubbs, Union-street, Bollington, Macclesfield.
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 J. Knipe, Wickham-brook, *etia* Newmarket.
 T. Turner, City Missionary, 90, Queen-street, Bradford, near Manchester.

CENTRAL NOON PRAYER-MEETING,

MOORGATE-STREET HALL, E.C.

THE following are the subjects and speakers for the current week:—

OCTOBER.	SUBJECT.	SPEAKER.
Thurs., 14.	—What the Christian should know, believe, experience, and determine (Ps. xxviii. 7)	Rev. W. Marshall.
Fri., 15.	—“Sufficient unto the day is the evil thereof” (Matt. vi. 24)	J. Culross.
Sat., 16.	—The journey to Emmaus	Mr. George Holland.
Mon., 18.	—“The cloudy pillar”	Rev. S. McAll.
Tues., 19.	—“A new song” (Rev. xiv. 3)	J. Lewis Pearce.
Wed., 20.	—Christ the Atoner and Baptiser	C. Clemanoe.

BRIGHTON MEDICAL MISSION.—Mr. B. W. Witten who conducts this Mission, sends us a sketch of its operations which are, of course, very similar to those of kindred efforts in other places, and adds:—“The work at Brighton is but in its infancy, having been open only since last April. There have been, however, since that date 1123 attendances at the Dispensary, and 350 visits paid at the patient's homes, to all of whom the Gospel has been proclaimed and medicines provided without money and without price. The work needs but to be known to insure for it the sympathy and support which it deserves, the object being to save precious souls.” Mr. Witten's address is College-road, Brighton.

LORD COLERIDGE, speaking last week at a missionary meeting at Ottery St. Mary, said:—“A man who was indifferent as to whether other persons did or did not believe in Christ, was apparently careless as to his own belief. He could understand a man, though he did not agree with him, saying that Christianity was one form of worshipping God, but was no better and had no higher authority than Buddhism, Brahminism, Mohammedanism, the fire-worship of the Parsees, or any other form of religion; but he could not understand a man who, professing to believe in Jesus Christ as the Redeemer of the world, was indifferent whether other nations shared his belief or went on in the belief of Buddha, Brahma, or Mahomet, or in the wild superstitions of Central Africa or the Pacific.”

THE RELIGIOUS WAR IN BELGIUM.—Religious intolerance (a Brussels correspondent writes) is progressing in Belgium. The late M. Heppmann, of Ghent, has left one-fourth of his fortune to the Protestant poor of Ghent. As the Protestant Consistory there has no corporate rights, the Communal and Provincial Councils have refused their authorization for the acceptance of the legacy. The question will have to be decided now by the Ministry. Similar instances have, however, occurred frequently with respect to the Roman Catholic parishes, which have also no corporate rights, and the Communal Poor-offices were always authorized to accept the legacies for the benefit of the class of poor designated by the testator. The Roman Catholic press, while supporting strongly the refusal of the benefit of the legacy to the Protestant poor of Ghent, does not mention these cases at all.

KILBURN TRAINING-HOME FOR SERVANTS not only affords shelter to little waifs and strays, but makes them of service to the community, by training them to become useful domestic servants. The home-training is greatly assisted by the ladies in the neighbourhood, who receive the girls daily into their households, where they learn to do every kind of domestic work. Two years' experience enables the committee to speak with confidence of the success of this method of training, and entire satisfaction has been expressed by those ladies who, after the training, have taken them as servants. The committee ask that help may be afforded them in their endeavour to teach girls the art of domestic service as a trade, whereby a good and honest livelihood may be gained. The Hon. Treasurer is Miss Frith, 71A, New Bond-street, W.

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REQUESTS FOR PRAISE AND PRAYER.

PRAISE.—For much blessing on the mission in Gosforth, Cumberland.—For souls brought to God at Kidderminster.

PRAYER.—For a young lady about to become a governess, that God would enable her to bring up her pupils in the right way.—For a husband, that he may find the Saviour, and in his strength conquer intemperance.—That I may have grace to overcome a besetting sin.—For a young Christian invalid whom God has been pleased to try with a long and weary illness, that He would use it as a means of blessing to him.—For my brother and his wife, who are “halting between two opinions.”—For my brother, who once appeared to be converted, but now says that he does not believe in Jesus; and for myself, that I may not be ashamed to confess Christ.—For the recovery of a lady who suffers much from rheumatic pains brought on by over-exertion in nursing others.—A clergyman who is very ill earnestly begs the prayers of the Lord's people that such a measure of spiritual and physical strength may be given him that he may henceforth devote himself entirely to the furtherance of the Lord's work.—For an awakening in a country parish, and for a special blessing on a particular family in the parish.—That a young lady may be specially guided in an important crisis at this time.—That a Christian young man in business, surrounded by worldly associates, may be “kept by the power of God.”—For the father of a large young family, who has grievously fallen under the influence of strong drink.

PLACES.—For eight days' special evangelistic services in Dumfries, commencing on Lord's-day, the 17th inst.—For a continued blessing on special services at Woolwich.—For the outpouring of God's Holy Spirit on the services held during the winter in the Shortwood Room, Nailsworth, Gloucestershire.—For an outpouring of the Holy Spirit upon Lymington and its neighbourhood; and for special services to be held there by John Johnson, of the Evangelization Society, from Oct. 17 to 24.—For a blessing on the great Camp of Exercise at Delhi, where some twenty regiments will be gathered in honour of the Hair-Apparent's visit.—That a great blessing may attend a week's special Gospel services to be held in Southgate by preachers from the Evangelization Society, commencing Sunday, Oct. 17.

CONVERSIONS.—That the truth, long known with my head, may be brought home to my heart.—For two schoolgirls, that they may be enabled to give themselves to Christ.—For a young man, an author, that he may taste of God's goodness, and may in his writings have always an eye to God's glory.—For the conversion of one who through drink is bringing himself and family to ruin; also, for a brother abroad, and other relatives, who have been deeply convinced of sin, but are now apparently little concerned about their souls' welfare.—For two ladies who were recently under conviction of sin and seeking salvation, but have now become careless.—For a young and only son, just leaving England, that he may be led to Jesus.—For five brothers, that they may be converted.—That all my Sunday-school class may be brought to the Saviour.—For a young servant, that she may find Christ; and also for an elderly relative dangerously ill, that she may be brought to the foot of the Cross.—For a young clergyman who holds Ritualistic views, now wholly laid by in hopeless consumption, that he may be converted.—For a mother, who seems on the verge of eternity, apparently without a care or thought about her soul.

NOTICES.

Communications received with thanks:—H.G.G.; W.M.; T.C.; J.G.; W.B.; J.C.A.; F.J.T.; R.D.; J.E.; Martha; H.E.B.; E.M.A.; T.J.; W.D.; E.V.; J.G.; T.J.P.; M.S.; A.G.; H.C.K.; G.F.T.; J.S.W.; S.F.; W.W.; J.H.; W.G.T.; E.H.W.; M.E.G.; A.R.B.; E.B.; W.S.; T.C.; H.C.; G.K.; T.R.; J.L.S.; E.S.; E.P.; K.E.H.; W.D.; Miss C.; S.H.C.; J.T.S.; J.S.; J.V.; Christian Worker; J.C.S.; M.G.; E.J.; M.H.H.; J.R.; G.B.; C.Q.; J.G.H.; R.B.; H.R.G.; C.E.H.; A.L.W.; U.M.; J.F.; G.H.S.; F.T.; D.M.

T. J. LANCASTER.—It is unreasonable to ask us to insert your complaint. Your proper course is to write to the office of the paper direct.

A. C.—Price of “the smallest Bible in the world,” 6s. cloth, 7s. morocco.

TO EVANGELISTS, TOWN MISSIONARIES, AND OTHERS.—The publishers will be happy to send back numbers of THE CHRISTIAN, for distribution on application, giving name of applicant and sphere of work in which he is engaged.

THE PRINCE OF WALES' VISIT TO INDIA.—We gladly comply with the wish of a correspondent in suggesting to our readers that “Special prayer should be asked by clergymen and ministers from the Christians in their flocks about the visit of the Prince of Wales to India. All who know him and his staff, and anything of India, feel that a mark will be left for good or evil that can never be undone.” Will Christians pray that this visit may result in nothing but good both to the Hair-Apparent himself and the great dependency over which he may one day rule?

DAILY TEXTS.

"JESUS SAID, 'WHAT SEEK YE?'"—JOHN I. 38.

Thurs., Oct. 14.—"Seek ye first the Kingdom of God, and his righteousness, and all these things shall be added unto you." "I will seek Him whom my soul loveth."—Matt. vi. 33; Cant. iii. 2.

Fri., 15.—"Oh God, Thou art my God, early will I seek Thee." "Your heart shall live that seek God." "They shall praise the Lord that seek Him, your heart shall live for ever." "He that seeketh, findeth."—Psa. lxxiii. 1, lxxix. 32, xxxii. 26; Matt. vii. 8.

Sat., 17.—Woman, why weep-est thou, whom seekest thou? "When Thou saidst 'Seek ye my face,' my heart said unto Thee 'Thy face, Lord, will I seek.'" "He is a rewarder of them that diligently seek Him."—John xx. 15; Psa. xxvii. 8; Heb. xi. 6.

Sun., 18.—"Fear not ye, for I know that ye seek Jesus which was crucified; He is not here, for He is risen." "Mordecai the Jew was next unto King Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people and speaking peace to all his seed."—Matt. xxviii. 5, 6; Esther x. 3.

Mon., 19.—"One thing have I desired, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." "They that say such things declare plainly that they seek a country."—Psa. xxvii. 4; Heb. xi. 14.

Tues., 20.—"Seek Him that maketh the seven stars and Orion, and turneth the shadow of death into the morning." "Seek ye the Lord, all ye meek of the earth, seek righteousness, seek meekness." "The Father seeketh such to worship Him."—Amos v. 8; Zeph. ii. 3; John iv. 23.

Wed., 21.—"Seekest thou great things for thyself, seek them not." "Here have we no continuing city, but we seek one to come."—Jer. xlv. 6; Heb. xiii. 14.

"SEEK THE LORD AND HIS STRENGTH, SEEK HIS FACE CONTINUALLY."—1 CHRON. XVI. 11.

BELFAST.—The Earl of Cavan and Mr. Henry Moorhouse held meetings in this town all last week under the auspices of the Young Men's Christian Association. The evening services were attended by great crowds. Bible-readings were also held each afternoon.

MISSION WORK AMONG SEAMEN.—On Monday week the quarterly conference of workers connected with the Seamen's Christian Friend Society's Chapel, in St. George's-street, London Docks, was held at the reading-rooms adjoining the chapel. About forty of the friends assembled, most of whom are gratuitous workers. After tea the meeting was presided over by the Rev. T. J. Hill, and reports were received of the open-air services, Bethel meetings afloat, ship and lodging-house visitation, adult Bible-class, Sunday-school and chapel work. From these reports it appeared that, besides seamen, many of the most degraded characters in Ratcliff-highway and neighbourhood had been brought under the sound of the Gospel, and in some instances with gratifying results. Altogether the work had been far more successful than during any previous quarter. Arrangements were made for special efforts for the winter months, and after praise and prayer the meeting closed.

Yield not to Temptation.

Words and Music by H. R. PALMER.

1. Yield not to temp - ta - tion, For yielding is sin, Each vic - t'ry will
 2. Shun e - vil com - pan - ions, Bad language dis - dain, God's name hold in
 3. To him that o'er - com - eth God giv - eth a crown, Thro' faith we shall

help us Some o - ther to win; Fight man - ful - ly on - ward,
 rev - rence, Nor take it in vain; Be thoughtful and ear - nest,
 con - quer, Though of - ten cast down; He who is our Sa - viour

Dark passions sub - due, } Look e - ver to Je - sus, He'll carry you through.
 Kind - hearted and true, }
 Our strength will re - new,

CHORUS.

Ask the Sa - viour to help you, Com - fort, strengthen, and keep you,

He is will - ing to aid you, He will car - ry you through.

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THE CIRCULATION OF THE BIBLE.—The Earl of Shaftsbury was present on Monday week at a meeting, held in Glasgow of the National Bible Society of Scotland, and in the course of address on the progress of the Society's work, said that at the present time there were many operations on the Continent, especially in France, of a very encouraging nature, but there was also a very great deal that was not encouraging. Very lately they had very cheering announcements. They had got from Russia, from which our version of the Bible had been excluded for a considerable time, full permission to print and circulate the Scriptures throughout the whole of the Empire. They had also obtained from the authorities at Constantinople that which had some time previously been taken from them—the right to print the Scriptures in Turkish in the city of Constantinople. That would, some measure compensate for the difficulties now thrown in the way of the circulation of the Bible in France.

FORTHCOMING SPECIAL MEETINGS.

BIRMINGHAM CONFERENCE.—Wed., Thurs., Fri., Oct. 27, 28, 29.
EVANGELICAL ALLIANCE.—Conference at Belfast, Oct. 19, and following days.

DUBLIN CONVENTION has been postponed to Nov. 23 and 24.
AGRICULTURAL HALL, Islington.—Sunday, Oct. 17, Rev. Dr. Davidson, to children, at 3.30 p.m., and Rev. John Jones at 8 p.m.

MOORGATE-STREET HALL.—Every Tuesday, at 8, a Gospel Address. Young Women's Meetings:—Bible Readings every Saturday afternoon from 3 to 4, Upper Room (entrance from London Wall). Also, Gospel Meeting in the Hall on Monday, the 18th inst., from 7 to 8.30: Short Addresses by young friends, and Singing by London Choir. (These Gospel Meetings are fortnightly.)

HOME OF INDUSTRY, Commercial-street, Spitalfields.—Workers' Meeting, third Wednesday of the month, at 7. Tea at 6.

THE NORTH LONDON YOUNG MEN'S MEETINGS are now held in the Y.M.C.A. Rooms, The Priory, 198, Upper-street, Islington, on Sunday, Tuesday, and Thursday, at 8.30 p.m. precisely.

THE YOUNG MEN'S MEETING for the West District, every evening at 8.45, in the Lecture Hall of the Y.M.C.A. (West Branch), 48, Great Marlborough-street, Regent-street, W.

Special Addresses to Young Men:—Tuesday, Oct. 19, Rev. J. Oswald Dykes, D.D.; Thursday, Oct. 21, S. A. Blackwood, Esq.,—at 8.30 p.m.

YOUNG MEN'S MEETING, at the Young Men's Room, Abbey-road Chapel, St. John's-wood, Friday, 9 to 10 p.m.

COW-CROSS MISSION HALL.—W. Catlin and Wm. Bradlaugh (brother of the infidel lecturer), every Sunday at 7.

ST. GEORGE'S HALL, Langham-place, W.—The fourth Convention will be held (God willing) on Tuesday and Wednesday, Oct. 26 and 27.

THE SOUTH LONDON YOUNG MEN'S MEETINGS, every Wednesday, at 9 p.m., in the Camberwell Hall, Grove-lane.

CONFERENCE HALL, Mildmay-park, N.—Sat., Oct. 16, Service of Song, at 7 p.m., by the North London Evangelistic Choir. Sunday, Oct. 17, Mr. G. Kirkham at 3.30, on "The Night of Prayer." Mr. Herbert W. Taylor at 7 p.m.

MILDMAI OPEN-AIR MISSION.—A Social Tea-Meeting will be held at the Conference Hall, Mildmay-park, on Thursday, Oct. 21. Capt. the Hon. R. Moreton will preside. Tickets at doors. Tea at 7.30.

SPECIAL SERVICES IN THEATRES AND HALLS, Sunday, Oct. 17:—St. James's Hall, Rev. Gordon Calthrop, M.A., at 3.30; Alfred Gliddon, Esq., at 7.

Britannia Theatre, High-st., Hoxton, Rev. J. G. Roberts, at 7. Pavilion Theatre, Whitechapel-rd., J. B. Downing, Esq., at 7. Philharmonic Theatre, High-street, Islington, Frank Knight, Esq., at 7.

Royal Amphitheatre, High Holborn, Rev. H. E. Stone, at 3.30; A. F. Gurney, Esq., at 7.

Shoreditch Town Hall, Old-street-road, Rev. J. Ellis, at 3.30. South London Palace, London-road, Borough, Neville Sherbrooke, Esq., at 7.

Y.M.C.A., STAFFORD ROOMS, Titchborne-street, Edgware-road.—Friday, Oct. 16, Address by Mr. John Short, at 8. Sunday, Oct. 17, Young Men's Meeting, at 3.15. Wed., Oct. 20, Address by Rev. W. Hay Chapman, to young men only, at 9.

KENNINGTON Y.M.C.A., Hanover Assembly Rooms, 334, Kennington-park-road.—Frequent Meetings every week, open to all classes and both sexes, excepting the Sunday afternoon Bible Meeting, which is reserved for males only.

HOUSE OF REST, 7, Cambridge-gardens, Kilburn-Park, N.W.—Meetings for Christians resumed on Friday, Oct. 15, at 3 p.m. Subject: "Maintained Communion with God," Dr. Anderson.

CHILDREN'S SPECIAL SERVICE MISSION.—Annual Meeting at Conference Hall, Mildmay-park, Monday, Oct. 25. Conference at 3.30 p.m. Meeting at 7. (See advt.)

Children's Evangelistic Band. Mr. Jordan at Guildford, Oct. 13 to 17. Mr. Rickards at Victoria Baptist Chapel, Wandsworth-road, Oct. 13, 15, at 7. Mr. Rawling and Mr. Tyler, at Whitfield Schools, Tabernacle-walk, Finsbury-square, Oct. 14, 15, at 8. Mr. Jordan at Congregational Church, Broadway, Barking, Oct. 18, 19, 20, at 7.15.

City Weekly Prayer-meeting (for business men), every Tuesday, at Weigh House School-room, Fish-street Hill, E.C., from 9 to 9.45 a.m.

It is hoped that, at all the Children's Services, Sunday evening, Oct. 17, will be observed as a special season of prayer for the conversion of the young throughout the world.

WEEKLY NOON PRAYER-MEETING, St. George's Hall, Langham-place, W.—Every Wednesday, from 12 to 1.

QUEBEC INSTITUTE, 15, Lower Seymour-street, Portman-square, W.—On and after Oct. 13, prayer and praise meetings every Monday at 3.

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GREENWICH RAILWAY STATION, LARGE HALL.—Prayer-meeting every Thursday at noon for the present. Evangelical Address every Tuesday evening at 7.30.

WOOLWICH, 14, Thomas-street.—Union Prayer-meetings, Mondays, 12 to 1; Saturdays, 2.30 to 4.30.

DAILY PRAYER-MEETINGS.

CENTRAL CITY NOON PRAYER-MEETING, Moorgate-street Hall, corner of London Wall, 12—1. Ladies' meeting, 1 to 1.30.

Y.M.C.A., Stafford Rooms, Titchborne-st., Edgware-rd., 12—1. No. 69, LOMBARD-ST., Mon., Tues., Thurs., Sat., at 1; Wed. and Fri., at 12.30.

MILDMAI CONFERENCE HALL, Mildmay-park, at 12. EAST-END CONFERENCE HALL, Carlton-sq., Globe-road, at 12.30.

SUSSEX HALL, Leadenhall-street, at 1. SUNDAY-SCHOOL UNION, 56, Old Bailey, at 1.

PEOPLE'S HALL, 272, Whitechapel-road, at 1, except Saturday. GREEN LANES WESLEYAN CHAPEL, N., 6.45 a.m.

ONBLOW HALL, Neville-street, Fulham-road, Sat. even., at 7.30. UNION HALL MISSION, Carriale-street, Edgware-road, 1—2.

MONMOUTH.—This town has recently sustained a serious loss by the death of the Rev. Dr. Stewart, who was called to his rest rather suddenly. For several years this aged minister had given special addresses on Sunday evening at the Working Men's Institute, with evident tokens of Divine blessing. Mr. George Hefford has been addressing large meetings in the Market Hall. Each evening the place is filled, and some are evidently wrought upon by the power of the Word. Will the readers of THE CHRISTIAN pray for Monmouth? A great and effectual door has been opened, and there are many adversaries.

Donations received by Messrs. Morgan and Scott to Saturday Morning, Oct. 9th, 1875.

Table with 3 columns: Donor/Item, Amount, Total. Includes entries like 'The Christian' Tract Fund, Special Services, Parson's-green Homes, etc.

£63 18 11

Home of Industry.—A parcel from M.M.

The Christian.

THE DOCTRINE OF THE BLOOD.

ALTHOUGH it is now long since Gambold, the pious Moravian, wrote:—

"Oh, all ye great, ye wise, ye just!
Who the blood's doctrine have discussed,
And deem it mean and slight,
Grant that I may—the rest's your own—
In shame and poverty sit down
By this one well-spring of delight,"

yet we still find the controversy which existed in his day between "the great, the wise, the just," and those to whom the doctrine of the blood is a "well-spring of delight" as ripe as ever.

The *Christian World* recently, in an article entitled "The Revelation of Love," commends to its readers an extract from a sermon of the Rev. Henry Ward Beecher, as likely to "help those readers who are anxious simply to know the truth, and to be made free from hurtful superstition." The passage quoted from Mr. Beecher is intended to be an explanation of the doctrine of the Atonement, "around which (he thinks) there has been thrown an amount of nebulosity and obscurity which has gone far to confuse the minds of men, and keep them from a true experience of joy."

How, then, does Mr. Beecher propose to remove these clouds and mists? By the following view of the Atonement, which he propounds as being the only true one.

He first points out, that "in all of Paul's writings he was (for the most part) addressing the Jews, and was attempting to remove a national and educational prejudice which they had against Christ, and to bring them into a personal and sympathetic relation to Him. The terms which he used are Jewish; and they are to be looked at entirely in the light of known Jewish ideas. The blood of Christ is spoken of as being equivalent to his death. *Death and blood mean the same thing.*"

So far, so good. But a little further on we meet with the following strange description of what Mr. Beecher imagines might be seen in the courts of the Temple:—

"If we should see sheep and bullocks slaughtered at one of our festivals, and we should see the walls covered with blood, and we should see the gore running under the rock and into the valley below, and we should see the priest with his bloody hands take a bunch of hyssop and dip it into the blood, and sprinkle the blood upon the door-posts of the temple and upon the people, we should be struck with horror. Such a scene would empty one of our churches almost as quick as a fire; but to the Jew with his associations, and educated to that sort of thing, it had a sweet and comely aspect. It was agreeable to his every sense; but we might as well try to talk Hebrew, because the Old Testament was written in Hebrew, as to repeat Hebrew symbols which have lost their significance. And instead of saying 'We are saved by the shedding of Christ's blood,' why should we not say 'We are saved by Christ Himself'? Instead of saying, 'Our sins are washed away by the blood of Christ,' why should we not say, 'Our sins are washed away by Christ'? Why should we use an illustration that needs to be interpreted? What is an illustration worth that does not make the thought plainer? An illustration that you have to go back and explain is an incumbrance and a nuisance."

Now, passing by the palpable ignorance which Mr. Beecher here displays of the subject on which he is speaking—confounding that which took place in

Egypt and at Sinai with what took place in the Temple 500 years afterwards—we would only ask, if blood means death, as stated before, why is all allusion to death here omitted? If "*death and blood mean the same thing*," why should we substitute for "our sins are washed away by the blood of Christ," "our sins are washed away by Christ," and not "*by the death of Christ*"? This at least would be consistent with the explanation given before; but we fear that Mr. Beecher, in trying to get rid of the word "blood" by substituting "death" for it, really aims at getting rid of the idea of death altogether. Does not the passage just quoted show this?

And if it did not, what follows only too clearly proves that it is the old Unitarian view of pardon without blood-shedding that Mr. Beecher is endeavouring to maintain:—

"We are educated to talk of our sins being washed away by the blood of Christ. Did you ever see a drop of blood applied to any human being for such a purpose? It is foreign to every custom and to every religious notion of our race; and yet, after a thousand years, we continue to lug in that worn-out symbol, and thus confuse and perplex the simplicity of the New Testament idea—namely, that God forgives sin by the sweetness of his own nature. He forgives your sin as the father forgives the sin of the son, or as the mother forgives the sin of the daughter; and having been once interpreted to the ancients through forms and symbols, you may drop the forms and symbols, and take the thing itself."

Now at length we find the undisguised repudiation of that foundation-truth of Christianity—"without shedding of blood is no remission." We feel almost that an apology is due to our readers for the pain which the above extracts must cause every rightly-constituted Christian mind, containing as they do so melancholy an exhibition of the hostility of the natural mind to God's truth. But it is well that Christians should be put on their guard as to the real enmity to Christ's great work of atonement contained in the writings of men who are accounted Christian teachers, and whose names are idolized on account of their flippant wit and versatile talent. It is well, too, that the carping criticism so freely lavished upon the late work of evangelization in London should be traced to its true source. The doctrine of the blood so faithfully preached by Mr. Moody is that which has given such offence, and called forth such unseemly language as we regret to see that the *Christian World* indulges in when, in introducing this extract from Mr. Beecher, it says:—

"At a time when there is so much mere ignorant shouting of 'Blood! Blood!' by uncultured preachers, quite after the manner of the old Druids—but without their excuse,—it is necessary to be ever advising people to at least consider what they mean by the use of the words they utter."

It is, indeed, most necessary to consider well what words used in connexion with so solemn a subject mean, and God has in this matter not left himself without a witness. On the very day that the *Christian World* published this attack—for it is virtually such,—upon the doctrine of the Atonement; God's ancient people, the Jews, scattered throughout the world, commenced at sunset a solemn fast of twenty-four hours, in obedience to a command issued at Sinai more than 3000 years ago. "On that day . . . ye shall afflict your souls by a statute for ever" (Lev. xvi. 31). Marvellous testimony in this sceptical age, not only to the truth of Scripture, but to the importance attached in Scripture to that great truth which "the tenth day of the seventh month" was intended to proclaim! "It is a day of atonement, to make an atonement for you

before the Lord your God" (Lev. xxiii. 28). "It is the blood that maketh an atonement for the soul" (Lev. xvii. 11). All who accept the teaching of God's word in Lev. xvi. must unhesitatingly reject that of Mr. Beecher and the *Christian World*.

"CHINA'S MILLIONS."

THIS new monthly, conducted by our devoted brother Mr. Hudson Taylor, continues to give deeply interesting accounts of the mission work in China—especially important at the present time, when the political horizon of that land seems dark and foreboding. In the October number there is a paper by Mr. Henry Taylor, on "Pioneer Work in Ho-nan," a portion of which we quote, as showing a marvellous state of preparedness among the Chinese for Gospel teaching:—

"At noon we crossed the boundary into Ho-nan, it being the ninth day of our journey. Preached at several places next day, and sold many books. We walked about twenty-five miles over bad roads, and under a burning sun, so that we felt quite worn out on reaching our resting-place for the night. We came to an old temple in a dilapidated state. Inside, on the floor, were heaps of rubbish, among which were the remains of idols, some without heads, arms, &c. Oh! how ridiculously sad it all looked!

"On coming to the town, distant about two hundred yards, Mr. Chang drew a crowd around him, and told them with affectionate earnestness of the folly and wickedness of worshipping such things as those in the temple outside. The people made no attempt to justify themselves. One would think, from the light way in which they speak of the idols, that they had not a vestige of faith in them.

"Next day preached at one town, and reached a county city in the afternoon, forty-eight miles from our destination. We wished to spend a day at this city, but our barrow-men objected, for, not being paid by the day, they were desirous of getting to their journey's end as soon as possible. We made it a matter of prayer: the Lord heard, and sent rain; so that the coolies could not move till the roads became hard. Where the Lord's guidance is plain, his blessing may be expected. It soon became known that we had come, and the people crowded in to see me. In answer to prayer, God gave them the hearing ear; they listened till we were tired of speaking, with more attention, I think, than I have seen manifested at any other place. God moved our hearts, and theirs seemed under the same influence; we saw the tears rolling down the faces of some, and imperfect utterance did not interfere with the effect of God's Word. We spoke to them till it was quite dark, and then dismissed them for the night, for some of them were loth to go away.

"After breakfast the next morning they crowded in again, till the shed where we were was filled. The landlord objected to so many coming upon his premises, so we thought it best to go to some empty space outside. When once outside, our congregation swelled to several hundreds; we spoke till almost exhausted, and then began to sell our books. We emptied our bag in a few minutes, and twice again filled and emptied it; the only disturbance we had was the little they made to get near to buy books. The crowd must have jostled us sorely, had we not taken the precaution, before beginning to speak, to place our backs against the wall. We had at last to refuse to sell any more books; so we returned to our 'hotel,' followed by some still wanting to purchase. The remaining part of the day we stayed indoors, speaking to those who came. We had an opportunity of speaking individually to them, as our host sternly refused to admit more than a few at once. Thus ended the day's work—precious work, leading our own souls nearer to Him whose name we had sought to make known—not, we believe, without success."

MESSRS. WHITTLE AND BLISS.—For a week or two past Union religious services have been held at the Opera House, Saint Paul, Minnesota. Large congregations have been present. Messrs. Whittle and Bliss are now assisting.

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GREAT EVANGELISTIC CONVENTION IN GLASGOW.

(BY A SPECIAL CORRESPONDENT.)

THE most important religious meeting since Messrs. Moody and Sankey left Scotland, thirteen months ago, was held last Thursday in Glasgow. During that long interval the revival movement has been slowly but steadily making its way throughout Scotland, and it was felt by the projectors of the Glasgow Convention that a central meeting for the purpose of calling attention to this result, and discussing the best methods of extending it still further, would give fresh impulse and encouragement to every department of the work.

The Glasgow Committee—Mr. Moody's invaluable legacy to the city—made all the arrangements, and secured the spacious Crystal Palace in the Botanic Gardens—not, however, without considerable misgivings as to whether they could draw an audience large enough to fill it. It must have been peculiarly gratifying, therefore, when, on Thursday morning, they found the crowds of ministers, office-bearers, Sabbath-school teachers, workers, and Christians generally, coming in such numbers that, in spite of torrents of rain, thousands had to be turned away. There was certainly nothing very remarkable on the programme to account for such a result, and there could be no more splendid proof of the great and abiding interest in the truest forms of evangelicism throughout Scotland, than the almost unexpected success of last Thursday.

The Glasgow Kibble Palace is perhaps the most picturesque meeting-place in Britain. After the great rough halls at Bow and Camberwell, or the covered sheds at Birmingham or Liverpool, or even the really fine interior of the Dublin Exhibition, the perfect symmetry and beauty of the great crystal Rotunda in the quiet grounds of the Botanic Garden are at once refreshing and unique. In the centre of the structure there lies a pond of clear water, with a little island in the midst, all covered with lovely plants, which are grouped in circles round a tall and graceful palm. Round this pond, just outside the fringe of green fern, the seats were arranged in rows, reaching to the back of the building, while one side was occupied by a large platform. Around the platform, and all throughout the audience, were scattered most exquisite specimens of palms, acacias and other rare exotics, which added wonderful freshness and beauty to the scene. In such circumstances, the singing and the silent prayer were particularly striking; on one occasion especially, when the hushed stillness of the latter was broken by the wonderful strains of "Steal away to Jesus," rendered with the exquisite pathos which the Jubilee Singers alone can throw into the simple chords of this angelic melody. Indeed, the singing throughout the day was a special feature of the Convention, the Glasgow choir being well known for its splendid efficiency; and the Jubilee Singers, coming forward most kindly, added much to the interest of the gathering.

The Convention was opened at eleven o'clock, and closed at four, the evening being devoted to evangelistic addresses. Among those who took part in the proceedings were Dr. Andrew Bonar, Dr. Alex. Wallace, Dr. Marshall Lang, Rev. Professor Douglas, Dr. George Jeffrey, Dr. R. T. Jeffrey, Rev. W. Taylor, Rev. A. N. Somerville, Mr. James Scott, &c., Glasgow; Mr. Reginald Badcliffe, Liverpool; Mr. George Müller, Bristol; Dr. Macarthy and Rev. Mr. Inwood, Dublin; Rev. Frank White, London; Rev. James Robertson, Rev. W. Fraser, Rev. W. Cullen, and Mr. McLaren, Edinburgh; Rev. J. M. Sloan and Major Ross, Aberdeen; &c.

Any report of the various addresses would, from want of space, be much too condensed to be interesting, but a sentence or two to indicate the leading lines along which the various discussions ran may not be out of place.

The first hour was devoted to the question "Daily union prayer-meetings—their importance to the movement; practical suggestions as to their formation and efficiency." From want of time the discussion was meagre, but some useful hints, especially in Dr. Lang's opening speech, came to the surface. The ordinary union prayer-meeting occupied the second hour, the prominent feature of which was an address full of ripe experience on "The power of the Spirit," by Mr. George Müller.

For the next two hours the Convention was occupied with Mr. Moody's watchword, "Advance!" or, first, "What more can be done unitedly to carry the Gospel to the destitute at home?" secondly, "Can any united effort be made to advance the Kingdom of Christ in other lands?" This was the central subject of concern to the majority of those who were really interested in the Convention. It was opened with an earnest

address from Mr. Reginald Radcliffe, who has probably seen more real evangelistic work than most men of his time. He was followed by a number of five-minute addresses, which were for the most part interesting, but wanted connexion with the general subject. In fact, to one who was looking for definite results, the general impression of these two hours must have been a little disappointing. In the circumstances this was probably unavoidable; but to have given a real impetus to evangelistic work throughout Scotland, during this coming winter the committee would probably have required to have devoted the entire five hours of the Conference to this most important practical question: As it was, very little real headway was made, although particular points of considerable interest were frequently urged with freshness and ability. The Rev. A. N. Somerville (to whom, and to Mr. James Scott, the Committee of Arrangements owe so much) had the last hour all to himself, which he occupied with one of his powerful and fervid addresses on the twofold subject of "Holiness" and "Christian Unity."

In the evening Dr. McOrthy, Rev. J. Robertson, Rev. Mr. Sibon, Mr. James Scott, Mr. Frank White, and others, delivered evangelistic addresses to an immense audience.

AMONG THE SWISS CHILDREN.

MR. HENRY HILL, jun., sends us an interesting sketch of children's services held by him in various parts of Switzerland during a recent holiday tour there, from which we can only make the following extract:—

"Herr Daendliker is the director of a large institution for deaconesses, which stands on the Blumenberg (flower mountain)—an appropriate name, for it is a lovely spot. It is in the midst of extensive gardens, overlooks the river and the grand old city (Berne), while in the distance are the mighty Alps with their everlasting snows, forming the background of the picture. The deaconesses are here trained, and then sent out as nurses to the hospitals throughout Switzerland and elsewhere.

"Here Mrs. Daendliker carries on a Sunday-school for girls dwelling in the surrounding country district. These scholars were brought into the room. There were about thirty; most of them in their teens. They were poorly dressed, and their suburban features and general appearance clearly indicated that theirs is no easy life. Their hours are probably mostly occupied in hard labour in the fields. They sang very nicely a long piece about the lost sheep, and I then said a few words, which Herr Daendliker interpreted. I remained the rest of the day, and further religious exercises closed one of the most interesting and happiest Sabbaths of my life.

"The next day, when I arrived at the hall a little before the time for commencing, I found numbers of boys and girls, many of them just come from school, making their way in. Already several hundreds were seated, and still they kept pouring in, until eventually there must have been an audience of 900 or 1000. We had several hymns; and I sang in English 'If I come to Jesus,' some ladies joining in the chorus, and each verse being translated before being sung. We read those beautiful verses Mark x. 13-16, which form the blessed and imperishable charter for our work amongst the dear children everywhere. I took as the subject of the address 'The great salvation,' and Herr Daendliker interpreted. The behaviour of the children was first-rate. Notwithstanding the tedium caused by the continual breaks in what they were listening to, and the interposition of what was to them gibberish, there was the most pleasing and marked attention, and I would fain hope that impressions were made by the good Spirit which will result in eternal fruit. Probably there never had been such a gathering for such a service in that city before. Will the readers of THE CHRISTIAN pray earnestly for the children of Switzerland and Germany and France? Oh, if these were won for Christ, what different nations they would be!"

THE OPEN-AIR SERVICES, HYDE-PARK, in connexion with Hyde-park Hall, were brought to a close on the 26th ult. The numbers gathered and the interest evinced throughout the summer have been most encouraging. Streams of people—sometimes as many as 200—have followed the preachers to the Hall, where many decided for Christ, while others were written to, some replying to the effect that they had found Christ. Last night a tea-meeting, for the purpose of gathering together the young converts, was held in the Hall, followed by a service of thanksgiving and praise, when several stood up and testified to the good they had received through the open-air preaching. One of these, a young lady trained for the stage, was about to fulfil an engagement in the provinces. This she gave up for Christ.

Oct. 13.

T. CLARK.

EVANGELISTIC WORK IN SWANSEA.

(BY A SPECIAL CORRESPONDENT.)

At the beginning of 1874, the ministers of all denominations called upon the Christian people of Swansea to assemble every evening for a week in the Music Hall (a large building capable of holding about 3000) to plead with God for the salvation of the town. Although it happened simultaneously with the general election, the Hall was crowded almost every night, the services being marked by great solemnity and deep earnestness. A mid-day prayer-meeting was started and has been carried on ever since. In October, 1874, a nine days' mission was held with glorious results.

In June last a series of services for young men were organized, in connexion with the Y.M.C. Association, the ministers in the town heartily co-operating. At the end of July, it was arranged to hold

SERVICES IN A LARGE TENT.

capable of holding 1000 persons. The services of several gentlemen who had taken part in Messrs. Moody and Sankey's services in London and Liverpool were desired, but could not be obtained, and application was therefore made to the Evangelization Society. Mr. Cleworth, one of their evangelists, opened the services at the tent on Aug. 18, which was erected in one of the poorest districts (Swan-street, High-street). Since then it has been thronged every night, with the exception of Saturdays and on some evenings when the weather was particularly unfavourable; and the number of anxious inquirers has been continually increasing. On the first Sunday about 1500 persons assembled in the afternoon, and nearly 2000 in the evening, to hear the Gospel; and it was necessary to throw open the side curtains of the tent in order that the crowds outside might be able to join in the services. On succeeding Sundays we have had even larger congregations.

Districts were previously apportioned off to several of the young men, who went out two by two and made a house-to-house visitation with handbills and invitation slips, containing appropriate texts, urging the people to come to the meetings. This system has been adopted in all parts of the town where the tent has been stationed, and several thousands of these slips have also been circulated broadcast.

On Aug. 30 the tent was removed to a district called St. Thomas, where

A FAMILY OF CHRISTIAN LADIES

had been working earnestly for years. A few months ago, services were commenced during the dinner-hour, at a railway-waggon manufactory in the neighbourhood, for the benefit of the workmen, numbering about 400. These have since been carried on regularly once or twice a week, with marked success. About the same time, evangelistic meetings were started in this district, and resulted in great blessing. When the tent arrived here the place was ripe for the harvest, and there was a glorious ingathering of souls, even greater than at Swan-street.

On Sept. 9 the tent was again removed to a locality called the Sandfields, which more than any other seemed to be hardened against the Gospel message. Here the tent remained until Sept. 25; and the power of God's Holy Spirit was never more manifested than in the number of souls that found Christ here. The blessing exceeded even that at St. Thomas.

A MEETING FOR CHILDREN

has been held in each of the above districts, and at every successive meeting the attendance was larger than before. At the Sandfields about 1500 assembled to hear the words of life. A wonderful work has been going on amongst the young during these mission services. A meeting for young converts was held on Thursday, the 23rd ult., admission being by ticket. There were about 800 people present, of whom perhaps 200 were older Christians interested in the work, the remainder being the fruits of the late mission.

Simultaneously with the removal of the tent from Swan-street to St. Thomas, a mission hall, capable of holding 400, at Greenhill, in the neighbourhood of the former site, was opened, and services have been held there every evening, excepting Saturdays, up to Sept. 27. The results of these meetings have been very encouraging, and great blessing has attended them. The services here were suspended temporarily in consequence of the removal of the tent to another district not far from the hall. At the same time, a gentleman, who is taking a leading part in the work, opened a mission room,

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capable of seating about 250, specially for the benefit of his workmen. Many souls have also found Christ at the services held here.

On Sept. 29 the tent was erected in a district called "Hafod," where there are hardly any English places of worship, although a considerable portion of the population do not understand Welsh; and at no other place have we had such great blessing. The tent will remain here as long as the weather permits, and we look forward to greater things every night.

MID-DAY PRAYER-MEETINGS

have been held every day excepting during the removal of the tent, and have proved seasons of much refreshing to the Lord's people, and strengthened the workers for their evening duties. Sunday morning meetings for prayer and praise have been held every Sunday at eight o'clock, and have been glorious times for the Lord's people. The attendance increased from 250 to about 600. On Sept. 26 we had a special meeting for praise, and numbers rose in response to Mr. Cleworth's invitation to return thanks for the great salvation they had received.

The most remarkable manifestation of God's power during this mission is that amongst the workmen at the largest steel works in the neighbourhood. One of these men attended a service at the tent whilst it was in St. Thomas, and found the Saviour there. He went away full of the love of Christ, and afterwards brought with him several of his fellows. They had to pass over a toll-bridge in order to get to the meeting, and he paid their tolls, and supplied them with hymn-books at his own expense. Several more were led to Christ, and, through the new converts continually bringing their friends and companions to the tent, the work has spread so rapidly, that the proprietors and managers have already been struck with the marked improvement in the conduct of their men. Those who had received blessing immediately took steps to institute a mid-day prayer-meeting in the works, and at their earnest request the owners placed at their disposal a room where they might hold their meetings. They also took the first opportunity of soliciting Mr. Cleworth to give them an address at the dinner-hour. This he has done two or three times, each service being accompanied with great blessing. The workmen in other works are now urging him to do the same for them, and the good news is spreading far and wide.

[A list of striking cases of conversion in connexion with the mission follows here, which, we regret, the exigencies of space prevent us from quoting.]

One of the most remarkable features of the work is the large number of cases in which two, three, or more in the same household have received salvation. A great many requests for prayer and praise are also being sent in daily. Frederick Monk and John Waite (late working men, and now evangelists), and a local member of the Evangelization Society, have assisted Mr. Cleworth in his work by conducting the Mission-Hall services, and occasionally relieving him at the tent. We would earnestly request all Christian people to join with us in praise to God for his great mercy towards us, and in prayer that far greater things may be in store for us.

All our meetings, from the commencement of the work, have been superintended by the Evangelization Society, and carried on in accordance with their rules. Salvation through Jesus Christ, and this only, has been offered to the people; and we can confidently assure all who may apply to this Society, that they will receive every assistance they require, and that of the most efficient character.

Swansea.

THE REV. J. DENHAM SMITH writes:—"I have been having a happy time on the Continent, preaching at Montreux, Lausanne, and other places. Especially was there much blessing at Lausanne. At Paris I preached to large congregations both English and French." Mr. Smith is preaching on the Lord's-day evenings of this month at St. George's Hall at seven, the hour at which Mr. Voysey formerly occupied that building. Next month Mr. Smith preaches on the Lord's-day evenings at Upper Clapton.

CARD-PLAYING.—I feel it is high time a voice was raised against this pernicious habit. The so frequent use of cards at present in many family circles of the Lord's people, and their introduction into others under guise of other names for the amusement of the young, is a most serious matter. Can any parents who are praying and waiting for the conversion of their children consistently expect an answer when they place in the hands of their children that which has been and still is a snare and ruin to thousands? Let those of His children whom it concerns destroy the accursed thing from their midst, as it assuredly hinders much blessing.

Woodford, Essex, Oct. 18.

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GEO. DIXON.

EAST-END TRAINING INSTITUTE.

GOOD CHEER FROM JAMAICA.

MY DEAR BROTHER,—I think the accompanying extract from a letter received from one of our students, now labouring for the Lord in Jamaica, will interest your readers.

The writer, who was working in a tailor's shop when I first met him, left us sooner than he would otherwise have done, because his lungs became delicate, and his immediate removal to a warmer climate was deemed desirable. He was recognized soon after his arrival as co-pastor of the veteran minister the Rev. J. Clarke, of Browne's Town, who has several stations and chapels under his care, and who is now laid aside from active duty.

"Bethany, Alexandra Post-office, Jamaica, Sept. 4, 1875.

"Dear Mr. Guinness,—I have some bad, and some good news to give you. The bad is that my health is a little shaky again; but I think I have myself to blame. I have rather too much work just now (Mr. Clarke being laid aside): three large stations fall to my share; yet having made an engagement to preach for a brother (now in England for his health) at a place called Salmouth, where is the largest chapel in the island, I rode all the way, twenty-eight miles, under a vertical sun in the hottest part of the day, which brought on a headache. The same week, while out on a tour, I rode 125 miles, and preached ten times. Bless the Lord, souls were saved, but I have not felt well since. Many decided for Christ; the meetings were crowded.

"At Browne's Town, also, God is working. I baptized a large number of men and women in the sea last week, sixteen of whom profess to have been converted through the message the Lord was pleased to give me. I mention this to his glory. Were I a Jewish rabbi or a philosopher, it might be said, 'What hath this man wrought!' but when it is a youth of uncircumcised lips, the least of all his servants, we can only say, 'The Lord hath done great things for us.' The rest I baptized for Mr. Clarke. There were about 5000 persons present to witness the ordinance, which took place at six o'clock in the morning. Many came from a distance of thirty miles, walking all the way, so that they were going down in flocks the previous day, so as to rest over night, and be fresh in the morning to start for home.

"I was about to retire to rest about ten the previous evening, when an uneasy feeling came over me, and I felt as if I ought to go down to the place where the baptism was to be at dawn. So I got my horse, and started in the darkness, for there was no moon, for the spot, which was about ten miles distant. I found 3000 people assembled, and the devil had been beforehand with me, for a rum-shop was already set up on the ground, and fiddler and tambourines were going. A band of Christians were singing and playing, but the fiddler and dancers had the best success. The rum was being sold right and left, and, as it went round, of course the more like beasts they became. Lifting up my heart to God for direction and guidance in all this confusion and noise, I dismounted, gave the reins to a young man standing by, and went into the dancing-booth and rum-shop. The dancers were just about to commence a new reel, when I stepped right into the centre of the ring, and, with no other carnal weapon than my riding-whip, I dared the musicians to strike another note. They did not!

"I then began, and spoke to them a few solemn words, when first the fiddlers then the dancers made their way out, one by one, until I was left all but alone in the centre of the ring formed for the dance. I then went to the man who was selling the rum, and spoke to him in the same manner about the reckoning-day. He listened awhile, and then sat upon the counter with his back to me. Having finished my address to him, I cleared the people from the rum-shop out before me to a man. Mounting a high wall, with a lantern in my hand, I began to sing; soon a crowd quite as large as my voice could reach gathered round me. Having prayed, I spoke for about half an hour, then made them sing a well-known hymn; asked some one to pray; spoke again; sang, prayed, spoke again, sang and prayed—for about three hours, and then came down from the wall to rest.

"It was a blessed midnight; not one went back to the dance, and only new comers went to the rum-shop. 'Twas a glorious time! I only wished some of the dear brethren from Stepney were there to help me. I spoke and sang until I could only speak in a whisper, and still the people stood. . . . Oh, for a brother in the ministry with a kindred spirit to my own! But I cry in vain. Never until now did I know what it is to stand alone for the defence of God's glory without the

support of Christian fellowship; but I know something of it now, having no one but Jesus to go to with my burdens, my cares, my griefs, my need. But it is sweet—sweet indeed. God's Word is to me another book since I was converted. I dearly loved my Bible, but now it has become like a part of myself—I cannot do without it.

"I am not living at Browne's Town now; the sister church, Bethany, is now under my charge. I think I have told you about it. The chapel is seated for about one thousand. There is also a nice mission-house, where I am living all alone. . . . Although Bethany is under my charge, I still assist Mr. Clarke at Browne's Town and Stirge Town. Browne's Town is eight miles off, Stirge Town eighteen miles: all this I have to accomplish on horseback. This is what tries me most—the long rides under a scorching sun. I am very anxious to get some sort of a spring-cart or gig, but have no money. I do not know another missionary who has not a conveyance, but I am contented to wait until the Lord sees I need it, then I'll have it direct.

"Thank you, dear sir, so much for the kind present of hymn-books and New Testaments you have sent me. I have not yet received them, but expect them soon. Many a 'Lord bless de dear Buckra!' (white man) came from my people when I told them of it. I am longing for the hymn-books, as I have at present a singing-class every fortnight at Browne's Town numbering three hundred. I am teaching them the Tonic Sol-fa notation by writing out the notes of Sankey's hymns upon the black board, so that they have learned the tunes of most of the hymns and their first verses, but they have no books, so that the box you have so kindly sent will be hailed with loud cheers without a doubt.

"I delivered your message of Christian love at all the three stations, and I assure you many a fine set of ivories were shown when I told them of your work and its purpose, and who it was that was thus interested in them. Some said—'Tell de dear Buckra fo come see we'; others said—'Tell him de black man will pray for Mr. Guinness and his young men'; others said—'Oh! do tell him send ministers to de poo faderland' (Africa), &c., &c. Poor creatures! within the past eight months it has been hard times with them, and, until the coffee comes in in March, it will be little better, owing to a terrible hurricane that swept through the island in November, 1874, breaking all their plants, on the fruit of which they depended for support. I have seen at least four die of sheer starvation. I shared with them my last shilling, but as the missionary in this country (among the Baptists, at least) depends, not on a society, but on the liberality of the people, we have also suffered by the hurricane, and have not been able to help the needy as we would gladly have done. Never a day passes without some poor thing coming to the door and saying, 'Oh my, Massa, fe me eat notting a day, I beg you for a tup' (1½d.). I could spend £50 in cornmeal and flour to-morrow, and then not be able to alleviate half the distress I know of. May the Lord move those whose coffers are heaped up and overflowing to help in this matter.

"But I must bring my long letter to a close. Much Christian love to all the brethren, known and unknown. Tell them to make the best of the time they have given to them under able tutors, or they will repent it all their lives! O that I had that precious season to go over again! No one should have to reproach me for negligence! May the Lord reward you a thousandfold, dear Sir, for all you have done for me! From my inmost soul I thank you! May your work, as you widen its borders, increase in spiritual power. Pray for me, the least of all, but, by the grace of God,

"Yours ever in our Risen Lord, J. JOHNSTONE."

We have also tidings from Mr. Adams, in Burmah, whose health is already suffering from the hot climate, and who asks our prayers. We have received into the Institute, within the last few weeks, two young brethren from Brazil, commended to us by Dr. Kalley (formerly of Madoira). They speak Portuguese and wish to labour in Brazil, where, as your readers will be glad to hear, a wide and effectual door is at present open for the Gospel, and where labourers are greatly needed. We have also received two Italians, who will, we trust, become valuable evangelists in Italy. I hope next week to report progress about the Nestorians, and in the meantime heartily thank your readers for help kindly sent towards their expenses.

I would also ask their prayers that a great and sanctifying blessing may rest on the students of this Institute, now re-assembling after their summer vacation. The success which has crowned the evangelistic efforts of many of them, during

the holidays, has caused through us thanksgiving to God. In many towns and villages in Norfolk, Lincoln, Hertford, Essex, and Cumberland, as well as in Scotland and Ireland, young converts are now rejoicing in Christ, who have been gathered in through God's blessing upon their labours.—Believe me, dear brother, faithfully yours in Christ,

H. GRATTAN GUINNESS.

HOME OF INDUSTRY, SPITALFIELDS.

DEAR FELLOW-WORKERS,—Our work among children becomes more and more necessary as drunkenness increases. The Education Act has put away the necessity of our being match-box manufacturers, giving us thereby time to work out the question of the day, "What is to be done with our elder girls?" Our family of rescued little ones is day by day increasing; we have already to provide clothing and food for eighty-five daily. The Scripture-seed is being sown, and we believe many a nimble finger, at the bidding of a warm heart, is now busily preparing the outfits for the one-thousand we hope to help when the bright spring days come.

At family altars please remember the loving women who go forth to make bright the hospitals, workhouses, and almshouses with their songs and gentle words, and bright flowers with the precious texts attached.

We hear the cheering sounds from many quarters that fruit for the twenty Christmas-trees will not be wanting.

Our widows are again at work, re-making old clothing. Will the wealthy Scotch manufacturers remember and send their toiling countrywoman among the millions a few bales of material, or sacks of oatmeal; for it is heart-breaking to see widows in want, ekeing out a threepence to buy a halfpenny-worth of sugar, a halfpennyworth of tea, a pennyworth of bread, and one penny for the firing—making several meals even from that hard-earned sum. With gratitude we record that we have no debt, and £117 towards the payment of the present month's bills in connexion with the six homes.

With these facts before us, and leaning upon the arm which never has, and never will fail us, we would press on, realizing more than ever the shortness of time, the worth of souls, and the power of a crucified and risen Lord to prepare hearts for his precious seed, which, with his blessing, we will scatter broadcast, trusting to his promise that it shall not return unto Him void. May He who knows the worth of the immortal soul (because He paid its price) enable each one of us to realize how great it must be when it cost the Son of God his life, and that we have each one something to do for Him. To one He has given five talents, to another two, to another one. Hide them not! He will come and reckon with us! Shall we, then, allow the dust of earth to gather over the treasure committed to us, or shall we use it for his glory, and even now enter into his joy, over souls rescued from sin and misery, over little feet which we have helped to move from the mouth of the terrible pit, and at last rejoice with Him over a harvest of precious souls, who with us shall stand in his presence for ever?

Yours, in his blessed service, ANNIE MACPHERSON.

A CAUTION.—Last week, thinking to help one of our Master's "little ones," I took home a young man who appeared to be in a very distressed condition, professing to be a converted Jew. He borrowed money of a friend, and robbed myself. He gave the name of Silver, and appeared to know the following languages:—Hebrew German, Dutch, and Swede.

T. G.

THE LATE REV. T. RYDER.—We hear with much regret of the death of Mr. Ryder, late of Nottingham. His demise took place in America, where he had recently gone in search of health, and whence he was on the point of returning to resume his pastorate. He took a deep interest in religious and temperance questions, and our readers may recollect that his musical skill was brought into happy requisition at the meetings of the Brighton Conference. He wrote a hymn on the sixth of Romans, which appeared in our issue of June 17 last.

REV. W. B. CULLISS has been engaged in evangelistic work in Worcester and in Birmingham. Mr. Culliss, besides being an eloquent and powerful preacher, also possesses the advantage of being endowed with vocal and musical powers of no ordinary kind, which, with wonderful tact and skill, he brings into the service of the Gospel. The number of anxious inquirers at the after-meetings in Gloucester was considerable, and not a few professed to have found the Lord. From Worcester Mr. Culliss went to Birmingham, where he still continues to labour with remarkable success. We understand it is his intention to go next to Wolverhampton, where ministers of different denominations are preparing to receive and to co-operate with him in the work. After that he is expected at Stafford, where the large Market Hall has been secured for his services. Will our readers remember this dear brother and earnest fellow-labourer in their prayers?

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INCIDENTS OF THE REVIVAL.

A CORRESPONDENT of the *Messenger and Missionary Record* for October, writing of work in the inquiry-room during the recent revival movement, gives the following cases:—"The number of those I met with in the inquiry-rooms, who appeared to decide for Christ, was, I think, ninety-three; but some of these I have seen much less of than I should have liked to do.

"At the Haymarket we were much interested in some of those who came to the special services for the women engaged in shops, &c. One of these seemed much impressed during Mr. Moody's address, but quite refused to go to the inquiry-room, saying, 'I will never consent to go in there.' She at length consented to remain seated where she was for a little, and before she left, though not very bright, seemed to decide. Just two days later a message was left at our lodgings that a lady and her friend wished me to meet them that night in the inquiry-room. On going there, I was astonished to find that it was the very same person who had before refused to enter it. I should scarcely have known her, she seemed so full of joy, as she said, 'Christ has made me so happy ever since I trusted Him.' I found that she had never rested till she got her companion to come too, and her words seemed to be the means of leading that companion to Jesus. Just the other day I accidentally entered the shop to which they belong, and this second girl at once came up to remind me where we had met, and spoke out quite fearlessly before all the others there. Another girl we know, who was converted at the Opera-house meetings, has since been the means of bringing both her father and sister to Christ. They told her they could keep away no longer when they saw how happy she was in believing.

"At Bow, one young girl, though otherwise rejoicing, was in great trouble as to how she could venture to tell of her conversion to her mother, who was often very violent, especially when not quite sober. That very night, however, she did speak out, and even got her mother's promise to come to the next meeting. There the mother accordingly went, and the same night a talk with Mr. Sankey seemed the means of turning her, and since then she and her daughter have been going on most happily together.

"At Camberwell, one young lady, of whom we saw a good deal, had come from a long distance on purpose to seek a blessing at the meetings. Days passed on, and she only seemed more and more despairing. She had hoped, she said, 'to hear some new way of being saved, and, after all, it was just the same texts she had always heard.' The last night of her stay came, and, to her, all seemed so hopeless that she would scarcely go to the inquiry-room again; but there she met a lady whom she had never seen before, and who then and there was the means of bringing her to the light; so that she did go home rejoicing. We have since had a letter from her, in which she says she dare not look at feelings, but she rests on that word: 'This Man receiveth sinners.'

"Another case was specially interesting to me, as being connected with my own. A lady came up to me one night at the Opera-house, and, reminding me that she and I had both been among the group of inquirers whom Mr. Moody had talked with some weeks before in the Islington inquiry-room on Easter Sunday, she said, 'You looked so miserable then, and you seem quite happy now; will you tell me what has made the change?' I was so glad I could tell her that it was just trusting Christ. I went to see her at her house next day; and, while we were talking, her face suddenly lighted up, and she exclaimed, 'How stupid I have been! I see it now. I have been trying all this time to make myself better instead of taking Christ and coming to Him just as I am.' She added, 'I have been so miserable, and my husband has often told me I was just Moody-mad. Now I long for him to come in that I may tell him I have got Christ.' Last week I saw her again, and she seemed as joyful as ever, and said, 'I have no doubts or fears; how could I, now that I know it's all Christ, and nothing at all of me.'"

BOULOGNE.—During a recent visit to Boulogne I was enabled, by God's help, to hold some religious services at the French Protestant Church, kindly placed at my disposal by the Pasteur Monsieur Perrier. These meetings were entirely evangelistic in their character—a branch of the Lord's work totally new in Boulogne, but heartily responded to by Christians of various denominations. The meetings were held for eleven days without intermission, the attendances on each evening being very encouraging, and the interest evinced very great. Many testified to the wonderful blessing the meetings had been to them. To God be all the praise.

CHARLES E. HOBART.

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MAJOR COLE AT YORK.

"PRAISE, O ye servants of the Lord, praise the name of the Lord" should be the burden of our song on reviewing the Lord's dealings amongst us in connexion with Major Cole's last week of meetings in this city.

Last Sunday a good number of Christians assembled at 7.30 a.m. and spent a happy hour, when Major Cole gave a short Bible-reading on "Separation," and also devoted part of the time to personal testimonies for Christians, in which many of the audience took part. The afternoon and evening congregations were the largest we have seen in the Exchange, the standing space being fully occupied. Major Cole spoke with much fervour and power, and we believe very many were pricked to the heart; some we know went away rejoicing in the Saviour. Up to Sunday evening, as many Christians had attended the meetings, we asked the Lord to send more of the unconverted. On and after Monday evening the audiences have consisted mainly of the hard-handed sons and daughters of toil residing in the back parts of the city, very many of whom we have seen vainly endeavouring to restrain their feelings produced by the impressions wrought in their hearts by the Holy Spirit through the words spoken. On Wednesday evening especially the power of the Lord was made manifest in the conviction of many persons, a goodly number of whom stayed behind to be conversed with.

Last night (Friday) the hall was quite full, and a feeling of solemnity pervaded the service as Major Cole pleaded with the unconverted, urging them to accept Christ. Many lingered behind at the close to say a few parting words to these friends, who have endeared themselves to many hearts. It has been our joy to point numbers to the Lamb of God in the inquiry-meetings, but we are persuaded that a still greater number have quietly (without saying anything to others present) received the truth, and the truth has made them free. A soldier from Chicago came to one of the meetings, and before he left enlisted under the banner of Christ. Several of the servants in the family where Major, Mrs., and Miss Cole were welcomed as guests during their stay here, have been led to Christ. One of these had indignantly left one of the meetings because she was asked at the door if she was a Christian, and said she would not come to the meetings again. The other day, however, Major Cole—being asked to speak to her in the house—first prayed the Lord to open the way, and afterwards went out of the room and found her standing near the stairs, earnestly desiring to know Jesus, whom she at once received. An old woman, seventy-seven years of age, trusted in Christ on Thursday night.

Major Cole was blessed in speaking to the operatives employed at the railway works during their dinner-hour last Tuesday. On Thursday, before coming to the meeting in the Corn Exchange, he gave an address at the barracks, where the 1st (Royal) Dragoon Guards are stationed, from Matt. xxvii. 27, and following verses—"The soldiers of the governor took Jesus," &c.—showing that it was their sins that crucified the Son of God. Nearly all showed their desire to become Christ's, and all consented to join the Bible-class commenced at the barracks. The noon prayer-meetings have continued to be most blessed and helpful occasions; many have gladly taken packets of tickets for the evening service (with passages of Scripture printed at the back) as they have left the meeting, and given them to unconverted people during the afternoon. A few brethren formed a praying-band each evening in a side room of the Exchange whilst Major Cole was addressing the congregation in the large hall.

The Committee propose (p.v.) to set apart Monday evening in each week, commencing in November, for holding a united evangelistic service. May I ask the Lord's children still to pray for blessing upon York?

G. BENNETT.

Y.M.C.A., York, Oct. 16.

OPEN-AIR MISSIONING IN ST. GILES'S.—During the summer, open-air services have been regularly held in the very heart of St. Giles's, under the conduct of Mr. W. Harrison. Thousands of the poor inhabitants of the district have thereby heard the Gospel who would under no circumstances have entered any house of prayer. These services were brought to a close last Sunday week, and it was pleasant to learn from Mr. Harrison's closing statement that no interruption had occurred during the season, but that at every meeting the preachers were listened to with attention and respect. The work during the winter will be carried on in the hall in the Five Dials, where all seats are free and every inducement is offered to win the class whom the mission is intended to benefit.

ENGLAND'S DAUGHTERS FOR INDIA'S NEED.

On the day when the Prince of Wales left our shores to pay his state visit to our Indian Empire (Oct. 11), an unpretending ceremony took place at the Conference Hall, Mildmay, which may be fraught with more important issues to that far-famed land, though neither heralded by trumpets nor chronicled by the daily press. This event was the leave-taking of nine English ladies who have given themselves to mission work in connexion with the Indian Female Normal School and Instruction Society. The meeting was announced to be held in Room No. 6, but the numbers pressing for admittance necessitated an adjournment to the large hall, where, at half-past three, the Rev. D. B. Hankin, who presided, called for silent prayer, and then announced a hymn which had been composed for the occasion. He then read from John xii. the incident of the Greeks who desired to see Jesus; dwelling upon the declaration of our Lord, "I, if I be lifted up, will draw all men unto Me," which, he said, revealed the motive power for Christian work and its success. He then spoke of India's need, alluded to the visit of the Prince of Wales, and rejoiced that brighter days were dawning on that country. The Rev. Joseph Fenn, of Blackheath, one of whose flock was among the nine, offered prayer.

The valedictory address to the ladies (who occupied one of the front seats) was delivered by the Rev. H. C. Milward, Vicar of St. Clement's, Neshells, Birmingham. He reminded them of the wonderful privilege they would have in carrying the bread of life to some of the fifty millions of the women of India who were perishing for the lack of it. The circumstances of the times were favourable. The Government had so far recognized the importance of Christian missions as to speak highly, in a published official document, of the quarter of a million of Christian converts in that land. Nevertheless, the difficulties they would have to contend with were great. First, there was the difficulty of maintaining their own spiritual life in the midst of the heathen. Then there was the difficulty of the work itself. They must give a distinct testimony for their Master, and yet exercise patience and forbearance to those among whom they laboured. Again, there was the difficulty of acquiring the language, the knowledge of which was absolutely essential. But for all these difficulties there was a full supply of grace treasured up in the Lord Jesus Christ.

Sir William Hill, Hon. Secretary of the Society under whose auspices this little band goes forth, also addressed the missionaries, naming each one separately, and also the particular place and kind of work each of them would occupy. Silent prayer was then offered, while the Chairman read out the list of names, and the meeting closed by singing another special hymn.

That prayer may be offered intelligently for our sisters, we add their names and destination. Miss Fuller is returning to Lahore, where she has already laboured for seven years. Miss C. M. Tucker, better known as "A. L. O. E.," is going (entirely at her own expense) to Umritzur. Miss Ada Smith and Miss Malloch will labour at Lucknow, chiefly among the Mohamedans. Miss S. Appleton and Miss M. Appleton are destined for Bombay, the most populous city in India. Miss Brandon and Miss J. Brandon will take charge of a school at Masulipatam, founded by Robert Noble; while Miss Hadden goes to Jellapore. May their self-sacrificing zeal lead many of their English sisters in Christ to say—"Here am I, send me."
G. K.

Another correspondent sends us a sketch of the meeting, and says:—

"If we glance but a moment at the subject of our national responsibility in reference to India, and if we allow ourselves to contemplate the sad condition of our heathen sisters—the women, the wives, the mothers,—of that mighty empire, we must unitedly rejoice at the fact that nine of our own countrywomen have been moved as by one impulse to go forth together that they may proclaim to them the story of a Saviour's love. Brethren, pray that the word of the Lord may run very swiftly, and that He may be glorified through numbers of women in India being won for Jesus. I hear that in February last three ladies preceded the nine now on their way, and that three more are to follow next month, making fifteen designated to various spots distant from each other, but all included in India. May this accession of labourers in 1875 be followed by a larger number in 1876, for 'there is very much land to be possessed!'"

PERSONAL APPEAL.

A HINT TO SUNDAY-SCHOOL TEACHERS.

If you could kindly find space in THE CHRISTIAN for the following, I think it might help and encourage other Sunday-school teachers:—

I had a girl in my class for some time. She was what I called one of my best girls: always in time, no trouble, &c. After some time she passed into a higher class, and then left to go to service. After about three years I thought I would call upon her mother, and hear about her. She was doing very well, and her mother said she should call upon me. Soon after she did so. She was very pleased to see me again, and we talked about the school, her home, and, in fact, everything except herself. I felt I ought to ask her if she was trusting in the blood for salvation, but I did not like to. I had never spoken to any but the children of my class before, and she was almost a woman. However, I felt I dare not let her go till I had asked. So I made the effort; and thank God I did. She said "No, she was not saved; she had often wished to give herself to Jesus, but did not know how." I tried to point out the way, and then prayed with her. Still no light came, and then she left. All I could do was to pray that Jesus himself would teach her. Two or three days after, I had a letter from her, saying my prayers were answered, and she was resting in Jesus. Since then I have often seen her, and she is always at perfect peace.

It has been such a help to me in my efforts to speak for Jesus, that I hoped the telling it might encourage others who are working in a Sunday-school to speak a loving word or two. I always now keep one of the class for a few minutes to speak to her alone. It makes the teaching more real, and they will often tell you things that they would not like to tell before the whole class. Four of my children have lately given themselves to Jesus, and I believe it is chiefly the loving, earnest talk we have had after school that made them think that Jesus meant each one for herself to answer the loving invitation, "Come unto Me."

A SUNDAY-SCHOOL TEACHER.

"TO DISTRIBUTE FORGET NOT."

We have often wondered, as we waited at some suburban station for a lagging train, who the good friends were who supplied the waiting-rooms with those rolls of Scripture texts; and we have waited a silent prayer that many a journeying brother and sister might, by their aid, "Look and live." We are, therefore, glad to receive the sixteenth annual report of the "Society for Distributing Scripture Truth by means of Rolls of Texts, &c.," and to see, by the numerous and gratifying letters of testimony quoted in that report, that these silent messengers are doing effectual work in many ways. The Society's operations cover a wide area; they supply railway and other waiting-rooms, mission-houses, hospitals, navy and merchant vessels, ferry-boats, refugees, ragged schools, &c., &c. Their labours even extend to some of the colonies and continental countries. Recently they have undertaken to place on board all vessels conveying emigrants to our colonies, &c., a supply of their publications for reading on the voyage, and to be given to adults on their leaving the ship. It is manifest that all this means a heavy outlay, and the additional effort will severely tax the resources of the Society. It seems to us, however, that such a work as this only has to be made generally known to be heartily supported. Last week we indicated various ways of sowing the good seed of the Word; we can commend the operations of this Society with equal, if not greater, confidence. The rolls of texts and similar productions are not so likely to be thrown carelessly aside as the ordinary tract, and their power for good must be, therefore, more continuous and abiding. We observe, from the report, that the rolls may be had in raised characters for the blind. Such a useful Society as this is ought to be encouraged, and we shall be glad to receive any help Christian friends may be moved to give: or they may communicate direct with the Treasurer, Rev. C. D. Charlton, Tunbridge Wells. Applications for books to be sent to the Secretary, Mr. W. Woodhouse, 62, Seaside-road, Eastbourne, Sussex.

WHITBY.—A correspondent writes to us of three weeks' very successful meetings at Whitby, conducted by Mr. Thos. Johnston, of the Evangelization Society. The meetings are largely attended, and many inquirers are nightly spoken to. "Many," says our correspondent, "meet Mr. Johnston as he passes to and fro through the streets, or go to his apartments, inquiring the way of peace."

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GOOD TIDINGS OF THE JEWS IN PERSIA.

THE following letter has been received by the Rev. Adolph Saphir from an American Medical Missionary in Persia, and will be read with interest at the present time when we have representatives of the little Nestorian Church amongst us:—

"Oroomiah, Persia, July 21, 1875.

"I take pleasure in communicating to you some of the details of a recent movement among the Jews here which gives promise, through the blessing of God, of leading some of them to the knowledge of the truth as it is in Jesus. A young man belonging to one of the leading houses of the Jews here, while in Russia, received instructions from a Christian there, through which he was led to abandon the traditions in which he had been brought up, and to reject everything as a foundation of faith and practice except the Word of God. He had not, apparently, received sufficient light to enable him to accept Christ as the Messiah at this time, yet on his return he entered so earnestly into the work of reform that he soon enlisted a number of others with him in the work.

"This did not fail to arouse a spirit of intense hostility on the part of those who refused to accept of his views, and attempts were made to ostracise the reformers, and even to drive them out of the city. To accomplish this, false accusations were brought before the Governor of the Christian community (which includes all who are not Mussulmans), and, as is usual in such cases, he was doubtless well bribed. He showed a disposition to further their scheme, on the pretence that as these men were obnoxious to their fellows, and were likely to give him trouble, they should sell their houses and remove to another quarter. At the request of the sufferers we entered a vigorous protest against such manifest injustice, and, finding the Governor rather tardy in acceding to our demands that justice should be done, we intimated that the matter would be taken before a higher court if he persisted in his course. This had the desired effect, and the case was amicably adjusted.

"The reformers, to the number of fifteen heads of families, and representing mostly leading families among the Jews, finally came to us stating that they wished to find the truth of which they were in search, and that they wished to form an organization and to sign a covenant, in which they renounced all of their religion which was not based upon the Word of God. They also asked to be instructed in the truth, and asked that a school might be established for the instruction of their children.

"After due deliberation, feeling satisfied that the movement was not actuated by mere party spirit, but by a desire to know the truth, we acceded to their request, and opened a school in a room provided by one of their number, with two teachers, a Nestorian and a Jew. The school has been well attended, and has been, so far, continued through the summer. Instruction in the New Testament and in the principles of the Christian religion is a prominent feature of the course of study.

"Among the number of adherents to this movement was a leading Rabbi, who often attended services in the Mission chapel with others, and who stated that he had been for some time inquiring the way. He has since died, but there has been no falling off in interest in the movement—on the contrary, several others have recently expressed a desire to sign the covenant.

"The language spoken by the Jews of Oroomiah, of whom it is estimated that there are 2000, is largely composed of Syriac words, and the two races can converse with each other without much difficulty. Many of the Jews attend the preaching services in Syriac, and understand them. Since the opening of the school, regular services have been held at the school-house, and at the private houses of the Jews, by Deacon Baba, and though none have, as yet, openly professed the name of Christ, there is great reason to hope that the Spirit is doing a good work in the hearts of some of them. Would it not be a glorious thing if in our day should come the glad tidings to Jerusalem that her warfare is accomplished, and her iniquity pardoned! And may we not trust that this work is the Lord's doing, and that the seed which He is sowing in these hearts will be nourished by Him until it springs up and bears fruit a hundredfold to his glory!

"If you will take the trouble to interest the friends of Jewish evangelization in the remnant of that nation here, and send to us such publications as may be useful for that purpose, I have no doubt that they would be eagerly demanded and read. There has recently sprung up, in other quarters, a demand for Hebrew Bibles, greater than we are just at

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present prepared to supply; we expect more soon from Constantinople. In regard to our own special work here among the Nestorians and Mohammedans, I can say that I could not have believed the half had it been told me. From every hand come the most encouraging tidings, Mussulman villagers asking for the Gospel, Mussulman priests asking for baptism, the book-room in the city thronged with Mussulmans, Jews, Armenians, and Nestorians, inquiring what they shall do to be saved; a large sect which almost accepts of Christ, and who receive Christians as brothers; the door seemingly widely open, and only waiting to be entered.

"In my own special work, as might be expected, I have my hands full. The dispensary is always thronged, and to the multitudes who gather for the sake of having the ills of the body healed, there is an excellent opportunity of presenting the claims of the Saviour, whose blood cleanseth from all sin. To-morrow I expect to open the new hospital and dispensary, which will give me much better facilities for treating the sick, and (what I have most at heart) training up a class of native physicians, who will be enabled to multiply my influence for good. I have already accepted one student, an exceptionally intelligent young man, a Mussulman, from Tabriz, belonging to a family of rank, upon whom I have great hope that the grace of God will exert a regenerating influence. He is our teacher in Turkish, whilst we teach him English, and I am inclined to think him the most apt scholar of the three. A number of others have applied for admission to the hospital as students, from almost all the different nationalities; but I intend to accept only such as give fair promise of future usefulness."

MORE MISSIONARIES FOR CHINA.

ON Wednesday afternoon last (Oct. 13) a meeting was held in the Mildmay Conference Hall, No. 6 Room, to commend to God two brethren connected with the China Inland Mission, Messrs. Brounston and Easton, who are to leave for China about the 21st of this month.

After an appropriate address by Rev. D. Hankin, Vicar of St. Jude's, who presided, Messrs. Brounston and Easton were introduced to the meeting by Mr. Hudson Taylor, who expressed an earnest desire that God would lay it on the hearts of those present to pray for these brethren. Real blessing would descend upon them in answer to their prayers. One or both of them were going to labour in Noble-land (Kroci-chan), one of the hitherto unevangelized provinces. He mentioned that in a letter received that morning from a former resident in that province, he had been told that in its capital city there were now two Roman Catholic cathedrals, with no less than nineteen European clergy and one bishop. He reminded them, also, that these brethren had a special claim upon their prayers, for in that room, amongst other places, at the beginning of the year, earnest prayer had been offered that God would raise up eighteen men, two for every one of the hitherto unevangelized provinces of China. Here were two of them.

Then followed a stirring, soul-refreshing address by the Rev. W. G. Lewis, after which the two young brethren were committed to God in prayer by the chairman.

CHRISTIAN LANTERN MISSION.—The summer work is ended in connexion with the Prudhoe-street Mission House, Newcastle-on-Tyne, and we have much to thank God for. Night after night in the courtyards and streets God's grace has been proclaimed. The lanterns were lit, and ladies went from room to room giving tickets to those who never go anywhere to worship. They came in hundreds—first the children at six, then fathers and mothers at eight o'clock. For ten nights the room was crowded; the choir sang, and brethren spake of Jesus. The pictures showing forth his life made it profitable to all, and God added a great blessing. J. V.

THE RESCUE SOCIETY.—We have seldom read anything more painful than the twenty-second annual report of this Society. The revelations it makes respecting the early age at which numbers of our sisters are drawn into a life of shame and ruin, are fearful to contemplate. All honour, however, to those who, out of love to Christ and perishing souls, are looking this question fairly in the face, and are straining every nerve to carry on a work of prevention and restoration. We hardly like to comply with the wish of the Committee, to circulate the report, it is such a sadly painful volume, but whether our readers are made acquainted with the aims and wants of the Society through the medium of the report or not, they may rest assured that the Society is doing a great and blessed work, and that any help afforded to it is well bestowed. The offices of the Society are 85, Queen-street, Cheapside, E.C.

RUTH.

She came to the fields of Boaz,
 The gleaner's portion to find,
 To follow the reaper's footsteps,
 And gather what fell behind;
 And Boaz came with a blessing
 For reaper and gleaner there:
 His was the field and the harvest,
 And the master's sheltering care.

He has marked the dark-eyed stranger
 With meek and sorrowful brow;
 The words of his loving-kindness
 Have soothed her sore heart now.
 "Abide here to glean, my daughter,
 Keep fast by my maidens' side;
 By the fields and the sheaves of Boaz
 And his reaper-bands abide."

"Nay, why dost thou show this kindness
 To a stranger wandering here?"
 But not as a stranger speaketh
 Did his answer meet her ear—
 "Thou hast left thy home and kindred
 For a land thou knowest not;
 In Israel's God hast thou trusted,
 He will bless thy chosen lot."

She sings with the joy of harvest,
 Her heart need no longer grieve,
 Not now as a lonely stranger
 She gleans what the reapers leave:
 "Handfuls of purpose" cast for her,
 Till there on the harvest plain
 She beat out that she had gathered,
 Its inmost treasures to gain.

And now 'tis the calm of evening,
 The burden and heat are o'er;
 Glad is the heart of the gleaner
 Sharing her plentiful store,
 Till Naomi asks with wonder
 Of where her daughter has been.—
 They will know who see our treasures
 That in Boaz's fields we glean.

How long that harvest has vanished!
 And those hearts lain still and cold:
 But, as buds the sunshine opens,
 Does time those fair types unfold.
 Our Boaz, the King of Glory,
 And priceless his harvest plain;
 In the everlasting Gospel
 Our sheaves of golden grain.

That harvest-field you may enter,
 A stranger, sorrowful, lone;
 But you'll find the "handfuls of purpose"
 On your gleaning pathway thrown.
 In the ages past He saw you,
 Your life's inmost story knew;
 Foreseeing the need and the hour,
 He gave those bright ears for you.

Then the rest which the Master giveth,
 When harvest is gathered in,—
 For the people of God remaineth
 A rest from sorrow and sin.
 As the Bride with the Bridegroom shareth
 His crown and his palace-home,
 So Christ's rest and his place in the glory
 Will be ours in the days to come.

M. G.

ELGIN, N.B.—The Free High Church has as its mission district a large section of the town, with the two adjoining villages of New Elgin and Bishopmills. There has been erected, by the exertions of Rev. S. R. Macphail, the minister, a beautiful central hall for evangelistic meetings, and there are other two mission houses in different parts of the district. There are about sixty engaged in house-to-house visitation, tract distribution, and similar Christian labours. Three mothers' meetings are carried on, and many cottage meetings are held throughout the district. In connexion with the congregation there is a largely attended children's church, and upwards of seventy Sabbath-school teachers are regularly employed. How many congregations with ample resources are doing next to nothing for those who are perishing around them! May they hear the voice of the Master saying to them, "Go work to-day in my vineyard."

GEORGE BREALEY AT KIDDERMINSTER.

ONE of the ten thousand indirect results of Messrs. Moody and Sankey's visit has been a week of special evangelistic meetings in this town. In April, a lady wrote Mr. G. Brealey, of the Blackdown Hills, asking him to come and speak at a mothers' meeting. He thought it was too far to go for one small gathering, but said, in reply, that if the way were opened at a future time for him to go for a series of meetings, he was willing to be sent. The friends at Kidderminster laid it before God, prayed, invited others with them, formed a numerous committee representing the various Nonconformist denominations in the town, and, by the co-operation of a number of ladies, carried on a house-to-house visitation, and invited the people. A series of united prayer-meetings, very largely attended, preceded the services. They were held in the churches of different denominations, and were conducted by Revs. G. Hunsworth, J. Boseley, J. Caley, T. Fisk, and J. Heath, assisted by various laymen.

Mr. Brealey arrived on Thursday, and his first address on that evening was heard by a crowded meeting in the Music Hall. Night by night anxious souls have remained behind, and from personal conversation and observation we believe that many have trusted Jesus and been saved. The work goes on this week, and it is proposed to continue the meetings after Mr. Brealey has left.

A correspondent of *The Shuttle* writes:—

"Although a stranger to many in the town, we are heartily glad to welcome Mr. George Brealey amongst us, and doubt not that if the movement is taken up heart and soul by those who should deem it their privilege and duty to work in the cause, the same measure of success accorded to Messrs. Moody and Sankey in other quarters will be achieved here. Kidderminster is not behind other large towns in scenes of vice and drunkenness, atheism and indifference. . . . What we want is more earnestness in the Church, more utter abnegation of self, more point in the sermons, and less talk about church ceremonies; while Christ the Great Founder of our faith should always be lifted up, and the true way of salvation pointed out at least once a Sunday; a Gospel sermon would then be the rule rather than the extreme exception."

After a few days at home, Mr. Brealey is invited to similar work at Leominster and in the neighbourhood of London.

By means of the work of our American brethren, God has set an open door before men like George Brealey, whom He has endowed with the gift of an evangelist, as well as those whom, like George Müller, He has made pastors and teachers. And there must, we suppose, be many such who have been hitherto little known beyond their own locality, who would find their own souls enlarged by visiting new scenes and carrying their treasures to other circles. There are those, on the other hand, who have been long moving about, to whom a few months or even a year or two of stationary work would afford opportunity for repose of spirit, study of the Word, meditation, prayer. While Bristol and Blackdown give to the Church and the world the ministry of the brethren we have named, they may also afford an opportunity for a time of settled service to those whose changeful life has supplied them with material and experience which would be as useful and interesting to them as that which they for a while give up would be to the places visited by the evangelist and pastor whom they send forth. This may not so pointedly apply to these particular places, because the long ministry of these two brethren has raised up men whom their absence will bring to the front, and by whom their places will be well supplied. But there are other localities where the greatest boon to pastor and people would be to release the minister for a season of evangelistic work from place to place, his lack of service at home being supplied by an evangelist. And there is little question that the administration of this service would not only supply the wants of the saints, but be abundant, also, by many thanksgivings unto God (2 Cor. viii.).

R. C. M.

Mr. Brealey writes to us on the 13th inst.:—"The Theatre on Monday and Tuesday was crammed to excess, and many hundreds had to leave, unable to get in. Both of these services have been greater in results than any previous one, as far as the class intended to be reached is concerned. Most of the people attend no place of worship. Last night we had to clear the Christians out to make room for the inquirers, except some of the ministers, their wives, and a few other helpers. We then grouped the inquirers in companies of ten to forty in each, and spoke to them in this manner. We trust many found peace ere they left. Some cases are very interesting."

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CHRISTIAN CONFERENCE AT SALISBURY.

SOME of our readers will remember the bright and stirring little conferences which for two successive years were convened at Gloucester by the Rev. Edgar N. Thwaites, then rector of Blaisdon, and will have observed that the recent waking-up of that ancient cathedral city, prior to, and by means of, the visit of Major Cole and his family, is—to some extent, at least—traceable to those gatherings. In the providence of God, Mr. Thwaites has been removed to another cathedral city (Salisbury), and on Wednesday and Thursday of last week gatherings very similar to those at Gloucester were convened by him in the Council Chamber, the use of which was kindly granted by the mayor for the occasion.

During two days the subjects of "Union with Christ," "Union with one another for Christ's sake," and "The return of the Lord Jesus," were spoken of in brief addresses, very much to the edification of all present. All was short and to the purpose, and the opportunity given for spontaneous remarks not exceeding ten minutes imparted to the meetings something more of the character of a conference than is general at gatherings of a similar kind. Everything was done by the clock, and accordingly there was no failure in fulfilling the order sketched out in the programme. The singing was effectively led by the choirs of Fisherton Church, of either sex, who volunteered their services. From first to last all was cheery and hearty, and we anticipate that the results to which we have alluded at Gloucester will find their counterpart in Salisbury.

We cannot attempt to reproduce the addresses. The speakers were Lord Cavan, the Hon. Cowper-Temple, Revs. E. N. Thwaites (the chairman), W. Saunders, Bristol; Wm. Etches, Longborough; R. Graves Walker, Stroud; J. R. Cotter, Blandford; Mr. R. C. Morgan; and others. Miss Weston occupied the second afternoon with an account of her work among the sailors of the Royal Navy, which, we need not say, was of thrilling interest to her large audience. Mrs. Colonel Urnston addressed a meeting of men on the first evening, and of women on the second, in Fisherton School-room; while Lord Cavan and Mr. Morgan spoke to similar congregations in the Council Chamber. We doubt not that fruit will appear from these meetings, as well as from the evangelistic meetings which followed on Friday and Sunday.

There was a service for men at the booking-office of the South Western on Friday afternoon, when Lord Cavan spoke to sixty persons, thirty-four of whom were porters, &c.

A travelling circus occupying the market necessitated the removal of the congregation in the evening from the Market House to the Council Chamber, and amidst band of music and shouts Mr. Thwaites stood and preached, and then the people sang on the steps of the Council Chamber. The Lord had the victory. Never was the Council Chamber fuller since built, and the Law Court full of overflow, about 700 persons altogether. The blessing was wonderful; we did not leave (says our correspondent) till half-past ten. Many anxious ones professed to find peace.

No part of the conference was more interesting than the hour each day after dinner, on the former of which accounts of evangelistic work were given, and on the second several friends briefly narrated the circumstances of their conversion. But we must reserve our notes of these for next week.

EVANGELICAL CONTINENTAL SOCIETY.—An editorial note in the quarterly report of this Society for October says:—"We entreat our friends, and especially our ministerial brethren, to make our Society known, and to endeavour to obtain for us a largely increased income. Every day makes it more apparent that we must greatly extend our operations on the Continent. The journals of our agents in Italy give proof of the growing activity and animosity of the Romish priesthood. The Society for Catholic Interests is circulating works directly attacking Protestantism and the Bible as sold by our societies. Everyone knows how uncertain is the future of religious liberty in Spain. Meanwhile no pains should be spared to disseminate the truth as widely as possible. In France, the extraordinary activity of the Ultramontane party, the new universities which they are about to establish, and the extravagant pretensions which they are putting forth, are rousing the attention of the whole country, and it is, therefore, more important than ever that, amid this great strife, the voice of truth should be heard, and our brethren there should receive our hearty support, and, where possible, new missions established. Another subject of importance is the condition of the French Protestants who live far from the chief Protestant centres. Something more must be done for their spiritual instruction." The office of the Society is 18, South-street, Finsbury.

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A RIPE HARVEST FIELD.

A CORRESPONDENT of the *Record* writes:—"There are between 80,000 and 100,000 men, women, and children living and floating up and down our country, passing through large centres of population, between Land's End and John-o'-Groat's, who are the most uncared-for, forgotten, neglected, drunken, ignorant, and degraded human beings in this our boasted land of civilization.

"There must be a complete organization or a Canal Missionary Society formed, in which a large number of warm-hearted, God-fearing laymen—men accustomed to boating, the better—must take a prominent part. At any rate, they should go first to break up the ground, as they understand the boatmen, their habits, their faults and failings, better than anyone else, or, in other words, they would be the sappers and miners to attack the citadel. Money should be raised, places of worship on the banks of our canals, where large numbers of boats are collected together from time to time, should be built; not by one or two, but by the hundred. Pence should be collected from amongst the boatmen and others; all classes should be set to work, and then they would take interest in it.

"To each place of worship should be connected a lightboat, or spiritual lifeboat, something after the plan stated by me in the *Daily News* and *Hour* and other papers some time ago. These should be used to collect the men and women, and youths of both sexes living in the boats that are lying at the wharves on each side of the canal, to take them to the school-house or chapel, or make a school-house or chapel of the boat, and teach them in that. Boatmen do not 'tie up' always at the same place, and owing to the bridges or other crossing-places being a considerable distance apart, great inconvenience to boatmen would result, and many would be prevented attending service. I would have the school-house, or floating chapel, placed at the most suitable points, and in course of time the result would be that the boats travelling would 'tie up' for the Sunday at these halting-places, thereby lessening the vast amount of Sunday travelling and Sabbath desecration."

MIDDLESBOROUGH.—On Wednesday evening, 6th inst., an interesting meeting was held in connexion with the Baptist Young Men's Christian Association here. From the quarterly report read, we learn that this Society, which originated last year with seven young men, now numbers eighty-seven, and that the efforts of the young men, by their Bible-classes, open-air preaching, and tract distribution, had been greatly blessed of God, especially among the young men of the town. A spirit of hearty union and devotion to the work of winning souls pervaded the meeting, and the Association are about to extend their efforts by opening a mission-room in a destitute part of the town.

BELGIUM.—A lady correspondent, writing from Brussels, wishes to qualify somewhat the view presented by our brother Mr. Pearse in his recent letters to us respecting the progress of the Gospel in Belgium. She states that public preaching was carried on in the streets of Brussels for twelve or fifteen years under the protection of the police, until the death of the Flemish pastor, Mons. Van Ealde, three years ago. After detailing the very large number of tracts distributed since 1862 by the Missionary Church of Brussels, she says:—"As Mr. Pearse remarks, the population of Belgium receives tracts or any other books most willingly, but there is a wide difference between accepting a tract and seeking after truth. The majority of the nation speak freely against the priests, and condemn the abuses of their Church; and yet the greatest apathy and indifference reign concerning salvation. Romanism has completely scared the conscience, and it needs the experience of years to understand the difficulties attending the evangelization of this and other Roman Catholic countries."

DUNFERMLINE.—On the afternoon of Saturday, Oct. 2, a Christian Conference was held here. "The Secret of True Church Prosperity" was the subject taken up by the Rev. Mr. Macgregor, Dundee. During the second hour the Rev. Mr. Russell opened up the subject of "The Importance of Christian Knowledge." Instruction on the main points of the Christian religion, he said, was required before conversion; and increase of knowledge was needed also after conversion. In order to grow in grace, the means of grace must be diligently used. During the third hour the subject conferred on was "Christian Work." The Rev. Mr. Graham gave the opening address. He said that although he believed the present agencies were quite insufficient to overtake the vast work of evangelizing the world, he had great faith in the power of God's grace. The Rev. Mr. Schiach, Mr. J. Clarke, Mr. D. Lamont, and others, then followed each other with remarks on the subject before the meeting, and the Conference was brought to a close at six o'clock. An evangelistic meeting was held on the Friday evening preceding, when the Rev. D. Macgregor, Dundee, delivered an address. There was also a very interesting meeting of Christian workers.

OUR CONVICT POPULATION.

A LESSON FROM AMERICA.

We have already made extracts from the annual report of the Young Men's Christian Association Convention held at Richmond, Virginia, in May last. We make one more, relating to a class of the community that seems almost forsaken as far as any special Christian effort goes. Mrs. Meredith and her helpers are spending their strength and sympathies to good purpose among discharged female convicts. The only thing open to men in that position, so far as we can see, is to return to their old haunts, there in all likelihood to learn another lesson in the school of vice and crime.

The following address by a speaker at the above Convention will show that our American brethren are alive to the needs of this section of society, and are doing something to supply them. No doubt many chaplains in our own gaols could tell similar tales; we should be glad to know of them.

"In arresting criminals the first thing we need is the warrant. We have it here in the Bible. If you study to see how much of the Bible is devoted to the consideration of those that are classed as criminals or prisoners, the destitute and depraved, you will wonder that anything at all is left in the Bible relating to polite society. In Psalm 102 we read: 'From heaven did the Lord behold the earth, to hear the groaning of the prisoner, to loose those that are appointed to death.' And our Lord Himself, in the very midst of his dying agony, heard the cry of the dying thief.

"With this warrant in our hands we come to criminals to bring them under the power of the Gospel. The next thing is to know where they are. Not all the criminals are in the gaols and penitentiaries; only about one out of every hundred that should be there. 'Mich'l Marphy, how often have you been convicted?' 'Never before, sir.' 'How often have you been arrested?' 'One hundred times, I reckon, sir.' One out of the one hundred is the portion thrown into prison, whom we know just where to find.

"The criminal classes come from those who have had none of the natural moral defenses which have been thrown around your childhood and mine. They are the homeless children and the neglected boys of the streets. And I want to say here, that there is no work commending itself more heartily to the Associations organized in our towns and cities, than that of rescuing the boys of the streets. The difference between criminals and other classes of sinners is, that in one sin is manifest, open, and going beforehand to judgment; the others are sinners not yet found out; but they will be, or their sin will find them out, unless these sinners be blotted out by the blood of Christ.

"But it is not enough to detect these men. We never can do anything with them until we arrest them. My brother from New York (*CHRISTIAN*, August 19, p. 12) has indicated what can be done with the very worst of characters by proper tact: take your coat off, throw it over the shivering forms of the wretches. It gives them a practical illustration of Christ's love which they can appreciate. Then consider the circumstances which have caused them to become criminals; they are such as exact your sympathy. After arresting, the next thing is the taking hold of the hitherto neglected or hardened heart—a heart that never knew joy, that never felt the influence of home, that never clasped the friendly hand of love in the struggles and trials of life.

"BILLY BUFFIN.

"Billy Buffin, in our prison, a boy sixteen years of age, a bright, beautiful lad as ever you saw, had been all over every land; a more thorough boy I never knew, and yet for him to be a quiet prisoner seemed impossible. Night after night he went into the dark cell with no supper, his bed a plank. He came to my school and I urged him to be better; he said 'I will,' and then he would not. He went on from bad to worse. One night, the old deputy, as the prisoners called him, an old man with grey hair, who had been there for thirty years as the deputy warden, enforcing the discipline of our State Prison, and who is not supposed to have any heart, said to him, 'Billy, what in the world makes you do this? There's a man in you, Billy, if you would only get it out. I am sorry for you, Billy Buffin!' 'When the old deputy told me that, I just looked up in his face. I didn't believe he could be sorry for anyone. I saw a tear in his eye, and that went through me, and I just talked as I walked during the night up and down the dark cell. I could find nothing to say but 'Billy Buffin, there's a man in you! I am sorry for you!' I said it over and over until morning, and every once in a while I thought of the tear in that old deputy's eye, and I would say, 'I wonder if he is sorry; I must be a very bad boy for the old deputy to cry over

me,'" and said he, 'before the sun rose I said to myself, "If there's a man in you Billy, God helping me, I will get it out.'" He gave me this history on a visit, where I met him the confidential and trusted partner and financial agent of one of the largest manufacturing establishments in our State. We must arrest the boys on their way to prison; we must deal with them tenderly in the prison. Let me say to the Associations here that I have been in every gaol in our own State, and held religious services. Sometimes the sheriff will say to me, 'There is only one, Mr. Byers, and it is hardly worth while.' 'I am glad of that,' I reply, 'It will do him no harm, and may do him some good.' And God has blessed the word as I sat down for a little talk with him.

"Of all helpless and hopeless people on earth, the discharged prisoner is almost the worst. The brand of the felon is upon him. What is to be done with these? I am glad to say that in our cities in Ohio there has not been a single discharged convict but has sought the friendly aid of those prison associations which have been organized for their benefit. It would be a wonderful help to them if this work was put under the auspices of the Association.

"JOHN CLARK.

"Let me mention another case. It is that of a man whom the Governor pardoned, 'because,' said he, 'the man that can write such a letter as he has written me, is a safe man in the community.' Some time ago I went to see the pardoned prisoner. As I stood before his shanty, a woman came to the door, and I said to her, 'Does John Clark live here?' 'Yes.' 'Is he home?' 'No, he is away in the harvest-field.' 'Well, you are his wife and these are the children, I suppose?' 'Yes,' she said. 'Well, tell John that Mr. Byers has come to see him.' 'What!' was her reply, 'My dear man's best friend stands forinist the door and does not come over the threshold. If you only knew how he takes on about you every day. He talks about you the most of the time to the children. I could never tell John that you stood in the rain forinist the door. Come over the threshold.'

"So I went over the threshold. 'Now, my child, haste you and tell your father—I never do know your name—that his best friend is here; he'll know who he is, and will come right away from his work to him.'

"I found the man in a two-storey house, with four acres around it, owned by himself, built up by hard work since the Governor let him go free. He calls me his best friend, and it is enough,—it sounds a little egotistical, but I am not ashamed of it. You and I are working for Jesus, and it is for us to make such friends out of these depths as shall demonstrate the power of the Gospel. A preacher said to me not long ago, 'What is the use in bothering with these hard nuts?' We don't deal with them without cause.

"When we stand some day before the eternal judgment-seat, and the Son of Man comes again in his glory, it will be sweet for us to hear, 'I was sick and in prison, and ye ministered unto me.' Oh, in that day to see these rescued ones inside the eternal gates, bidding us welcome, and saying 'Come over the threshold,' 'This is our best friend!' Surely that will be enough to satisfy the highest emotions of the Christian soul. Let me commend these poor outcast classes to you. Let me say there is only one way to win them, and that is by sympathy. It is all very well to have your profitable literature and libraries, and to make your rooms very attractive. I am not speaking in censure or criticism, but you need not make such provision for these classes; all you need is to go to them with a warm heart and open hand, with the spirit of the Man who died for them, and you can reach the worst."

The speaker read the letter which John Clark had addressed to the Governor of the State, and on the receipt of which he was pardoned, and added: "He is a poor Irishman, and the last time I saw John I asked him if he was still a Christian, 'I am sir, by the help of God,' was his reply."

AN INTERESTING CEREMONY followed the ordinary evening service at Marylebone Presbyterian Church on Sunday last—the admission by baptism of a young Jew into the Christian Church. After a suitable sermon by Dr. Fraser, the pastor, showing the essential connexion between the Old and New Testaments, Rev. Mr. Myers elicited from the young man his profession of faith, which he gave with modest yet firm emphasis. Mr. Myers then performed the baptismal rite, repeating the usual formula in Hebrew, and concluded the impressive proceedings with short and appropriate addresses to the convert and congregation. Dr. Fraser announced that the efforts for the ingathering of God's ancient people in connexion with the Presbyterian Church are to be increased in the East-end of London.

MESSRS. MOODY AND SANKEY.

ACCORDING to latest accounts, the plans of the evangelists for the winter have not yet been matured. We lately noticed the fact that Mr. Moody had declined to preach in the Unitarian Church in Northfield, and was said to have expressed himself strongly with respect to Unitarian doctrine. From the reports in the American papers, it appears that a growing controversy on the subject has arisen out of this incident. Meantime the large cities in the States are urging their claims on the services of the evangelists, and a general expectation of a wide-spread revival seems to prevail.

The *Sunday School Times* of Philadelphia, just to hand, says:—"The most hopeful sign of a true revival in one of our great cities is given in the action of the representative Christian laymen of Chicago, who, having invited Messrs. Moody and Sankey to visit that city as soon as the providence of God may open the way, now decide to take immediate measures for inaugurating union evangelistic work in Chicago. The Chicago workers propose to trust God and begin work without waiting for these evangelists. This indicates, as *The Interior* suggests, that 'they are already revived,' and that whether Moody and Sankey are present or absent, the Lord's people are to have a blessing according to their faith in God."

"THE SLUMS OF DEANSGATE."

THIS is a little pamphlet, price one penny, written by Mr. A. Alsop, of the Boys' Home, Deansgate, and published by J. Heywood, Manchester. It tells a terrible story of human vice and misery.

"Through Deansgate," says the writer, "the ceaseless rolling torrent of iniquity sweeps its black waters along with lightning speed among its outlets and inlets, deluging the houses and making complete wrecks of what would otherwise be noble characters, the pride of society, adding to the stores of arts and sciences; but no! they are lost, carried away by the flood of lustful passions, and swept over the wide chasm dividing time from eternity. Deansgate, with its fairs, gin-palaces, haunts of vice, dens of infamy, hotbeds of guilt, cursed imprecations, deadly struggles, whirlpools of gaiety, and round of empty pleasures: the finish—constitution ruined, and soul damned."

Such is a part of Mr. Alsop's introduction, and a perusal of the subsequent pages of the little volume convinces us that the black picture is by no means overdrawn. It is relieved here and there by a few bright touches telling of the rescue of some of these perishing ones, but this only throws into deeper shadow the picture as a whole. What is to be done? Shall we leave these victims of sin and Satan to their fate? Surely not. Says Mr. Alsop, "If the religious world did but know the many heartrending stories these weeping Marys could tell, there would be sympathy in place of scorn, love instead of hate." What would Jesus do if He were here? We leave the question with our readers.

BIRMINGHAM CONFERENCE.—Will you please to draw attention to the alteration in the place at which our friends are invited to gather at the morning meetings of our Conference. Owing to alterations which are being made at the "Exchange Rooms," the meetings on Wednesday, Thursday, and Friday mornings, and the side meetings in the afternoon—announced by circular to take place in the Exchange Rooms—will be held in the Temperance Hall, Temple-street, which leads out of the chief street of the town (New-street). All the meetings will be very near together, though those in the afternoon will be held in two different buildings. (Nov. 27, 28, 29.) H. G. THWAITES.

THE METROPOLITAN TABERNACLE AND MISSIONS.—On Monday week a service of unusual interest was held at the Metropolitan Tabernacle to commend to the care and blessing of God five missionaries, who were about to leave for their respective spheres of labour. Between two and three thousand were present. The missionaries were Mr. Gammon, going to Turk's Island; Miss Thorn, to Delhi; Miss Burnett, also going to India; Mr. Easton and Mr. Brounton, going to China. After interesting addresses and a few words more from Mr. Spurgeon, there followed a scene of a deeply affecting character. Mr. Spurgeon took Miss Thorn by the hand (the whole congregation rising as he did so), addressed to her a few words of warm sympathy and encouragement, and then in earnest prayer commended her to the guidance and blessing of God. As with one voice at the close of his prayer the thousands present said, "Amen." This was repeated in each case. Then a few words more of prayer by Mr. Spurgeon, and a meeting, which for solemn and affecting impressiveness will be long remembered, was brought to a close.

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HENRY VARLEY AT PLYMOUTH.

AGAIN the Lord has graciously manifested his power in the testimony of his word. After the Baptist Union meetings were over, several of the ministers met me, and we arranged a series of meetings in different places—George-street Chapel, Courtenay-street Mechanics' Institute, and King-street—the largest Methodist church in the town.

Lord's-day last I had the joy of preaching in the Presbyterian Church on the strengthening might of the Holy Spirit; it was a season of real refreshing. At night, St. James's Hall was crammed with one of the most deeply interesting congregations I ever preached to, for in the afternoon I went out, accompanied by a number of brethren, and held about twenty-five meetings of about two minutes' duration each, simply quoting the Word of the Lord. It was an intensely interesting afternoon, and I have already heard of one poor backslider (a young man) arrested by the word—"He restoreth my soul." Hundreds gathered in the streets, and I do not think any one service lasted more than two minutes.

The evening meeting was full of power; the Lord was there, and many were led by the awakening voice to arise from the dead. The early prayer-meetings at seven o'clock have been well attended, growing in interest and numbers, until on Saturday morning the church was very crowded downstairs, and many in the galleries.

The Bible-readings at 3.30 have been inconveniently crowded during the latter meetings, but surely we have seen a wonderful quickening among God's children; the putting away of unbelief, the unforgiving spirit, and many spiritual forces of evil that hinder the life of Christ and keep back its sweet generous power; real breaking of bonds, liberty attained, and the joy of the Lord permeating hundreds of hearts; deepening of regard for the Word of God, and a thorough coming out from worldly fellowships into the place of separation to God; these are among many of the blessings received during these hallowed days. The evening meetings have seen just as wonderful gatherings, and the brethren, the ministers, and helpers busy with anxious souls. I think one evening in one of the vestries twenty or more found Christ; and whether in private houses, social gatherings, or the dense crowding of the fine King-street Chapel, all these meetings were simply as a mass of material upon which the Lord, who giveth life, operated. Surely we have seen his glory in the meetings, and the interest in the town is very deep; and, if the Lord will, I shall return shortly for more special work. Will your readers pray for Plymouth? The sin of that town is terrible, though I suppose not worse than many others. I found some opposition, but the Lord graciously swept it away, and gave me the opportunity of giving some practical issues, as Rom. xii. 19-21.

What a glorious power this Christ-life is; how it proves the ease with which Matthew v., in its practical aspects, can be lived, especially verses 44 and 45. I can only add, My soul rejoices as in harvest. Surely Peter is right, "It is joy unspeakable and full of glory."

The work opens here blessedly. The great Colston Hall was crowded with men this afternoon at three; it was must have been between 3000 and 4000 present; it was a grand sight, that mass of men. The Lord gave me his presence, and opened my lips for his praise. It was every way a significant beginning. Pray for me. Power, power, divine power; this, this is my yearning. Fellow-Christians, help! I go to Liverpool (p.v.) on Saturday; follow me in prayer. Yours sincerely, in Christ Jesus,

Bristol, Oct. 17.

HENRY VARLEY.

SWATOW, CHINA.—The Medical Mission here, under the care of Dr. W. Gauld, of the English Presbyterian Church, has been very active during the past year. Dr. Gauld ends his report thus:—"As might be expected, the effect on the many who attend the hospital meetings varies greatly. Some are apparently unaffected by what they hear, and return in that state; others are interested enough to make them willing to become Christians where no trials, social or other, attached to the abandonment of their idolatrous customs; while a few, through the Spirit of grace given them, are so convinced of the truth of the Gospel and of their need of its salvation, that they gladly receive it at all risks, and become true Christians. During the year a few of the last class, as we hope, have been received into the Church by baptism, and for them we are thankful as the most precious fruits of the year; while grateful also for being enabled to do good to the bodies of many, by the blessing of Him in whose hand are both the souls and bodies of men. We tender our best thanks to the friends who have helped us by their contributions to the hospital."

A NEW MISSION IN CAMBERWELL.

DEAR SIR,—I think that many of your readers will be interested in hearing of a work which has sprung up in the South of London in consequence of Messrs. Moody and Sankey's services, and I trust that all over London those who have been quickened in the last few months of blessing will be led in a similar manner to seek to serve the Lord.

The work to which I refer was commenced by Mr. Duncan Drysdale and a few friends about the time of the close of the great gatherings. A very convenient room was secured at Southampton-street, Commercial-road, Peckham, known as the Rosemary Branch Assembly Rooms. It is large, well lighted, has a good piano, and three or four very convenient rooms for inquirers (a most important point). An effective choir of male and female voices has been formed, and there are services at 11.30 a.m. and at 7 p.m.

Besides these, there are five other meetings (including open-air preaching) on the Sunday, and during the week five more at the houses of friends of the work. Many have been gathered in who did not attend any place of worship. Latterly the private rooms have become overcrowded, and friends have subscribed and taken a mission-room, where meetings can be held every week-night, in addition to the Sunday services. It has been my privilege to conduct the services on three Sundays, and I can testify that the Lord is giving his blessing.

For obvious reasons it is not advisable to mention details of cases which are most interesting (one having been brought to Jesus when just on the point of entering a convent, &c.), but I trust that I have said enough to enlist the sympathy of all who desire the spread of Christ's Kingdom, and to show that a quiet work is going on in humble dependence on the Master, and for his glory alone.

May I ask Christians to remember this effort in their prayers, that the meetings may grow not only in size, but in fruit to the glory of our Lord and Saviour Jesus Christ.

W. P. PARTIDGE,
Surgeon-Major Bombay Army.

PROTESTANTS IN THE HIGH ALPS.

THE Rev. R. H. Lundie, of Liverpool, writes to us detailing the needs of the Protestants in the two villages Pierre-Grosse and Forgillarde, Hautes Alpes, France, from the former of which he dates his letter. After describing a very interesting service on Sunday, the 19th ult., in which he took part, he says:—"My heart is full upon this subject, but I must forbear. Can we do anything to help these fellow-Christians in their good fight of faith, and their seven months of snow? Through the kindness of Christian friends I have been enabled to send them some substantial aid for the building of a Protestant school in Forgillarde, which I have had the satisfaction of seeing almost completed. It will be opened as soon as the snow falls; yet many little helps are needed. The people have fields and oows and mules, but little money. Some of the school-books used have been thumbed by the grandmothers of the scholars, and maps are greatly needed.

"I have also had the pleasure of sending a little fund to supply the 'temples' of Forgillarde and St. Veran with stoves; hitherto the floor of the latter church was in winter in part paved with ice. But the scarcity of fuel detracts from the value of the gift. A five-pound note or two would conquer that difficulty. The people cut their wood only with measured care, and during the brief summer they toil from dawn to night. The parsonage from which I write is a tasteful little building, but not in all respects complete.

"A little help, given without almost an effort, would encourage and strengthen our simple-hearted friends in the mountains. The present pastor here is a man of faith and zeal, admirably adapted for his work here. Frequent temptations have come in his way to leave that post for an easier one in the plains. I feel it to be of the greatest consequence that his services should be retained for these valleys.

"If any of your readers would like to help these children of Felix Neff, I should be glad to take care of contributions sent to me at 6, Beech-street, Liverpool."

SUNDAY NEWSPAPERS IN AMERICA.—The Presbyterian Ministerial Association of Pittsburgh has expressed itself very strongly upon the publication of Sunday newspapers. It denounces the selling and buying of such papers as an unlawful traffic, and calls upon Christian people to discountenance their circulation.

GOSPEL TEMPERANCE IN AMERICA.

HAVING just returned from a ten weeks' Gospel campaign, embracing within its limits some of the most populous of our States, it may interest your readers to hear of the progress made in temperance reform during the heated term in this country. All over our land, religious camp-meetings have been held, and in almost every one of them the subject of temperance has had special meetings set apart for its consideration. Two years ago such a thing had not been mentioned, and even last year only two meetings made the subject a specialty.

The great meeting of the season—and we might, perhaps, say of the world—was held in August at Orchard Beach, situated twelve miles south of Portland, in the State of Maine. Here, on August 17, over 5000 people met together in camp for the purpose of holding a ten days' national temperance camp-meeting. The meeting was presided over by Mr. Francis Murphy, a reformed rum-seller and drunkard, of whom mention was made in a former letter. The address of welcome was delivered by the Governor of Maine, who is not only a thorough-going temperance man, but an earnest Christian. His speech was one of power and interest. Coming as it did from the highest authority in the State, it will exert an influence for good all over this land.

During the ten days in camp we had excursion-trains each day bringing people from every direction, and many of them from great distances. It was estimated that over 50,000 different persons were in attendance. The largest gathering any one day was on the Sabbath, when the vast multitude numbered over 15,000. The service began each morning with a prayer-meeting at six o'clock. Seven meetings were held each day, closing with an evening prayer-meeting, which usually terminated about ten o'clock; but one evening the interest was so great, and so many were on their knees seeking salvation, that the leader, Mrs. Mary C. Johnson, found it impossible to close at that time, and not until the clock struck eleven could she induce the people to disperse.

Hundreds of drinking men signed the pledge, and scores were converted to God. One day a drunken man came staggering up to the speaker's stand so under the influence of rum that he could scarcely keep on his feet, but seeing upon the platform an old chum with whom he had drunk many a glass, and who had been a drunkard for twenty-three years, he said to him, "Charlie, what are you doing here?" Charlie replied, "I am on this side now. I signed the pledge seven weeks ago, and I have kept it ever since." "Well," said the poor drunkard, "if you can keep the pledge, I can, and God helping me, I will." Taking Charlie by the arm, they walked around behind the stand; there taking the bottle from his pocket, pouring its contents upon the ground, and casting away the flask, they again returned to the stand, where, in the presence of 5000 people, he signed the pledge, and falling upon his knees, implored the people to pray for him.

On this ground, where all the Christian denominations and all the orders of temperance were represented, a national temperance camp-meeting association was organized (under a charter from the State of Maine), with Mr. Francis Murphy for president. We attempted at one time to obtain a list of the prominent workers and speakers in attendance, but they were so numerous that we gave it up.

From this meeting three of the Brooklyn Crusaders accepted an invitation to attend another temperance camp-meeting fifty miles away on the beautiful shore of Sebago Lake, in a neighbourhood where they have never had a church, Sabbath-school, or camp-meeting. Here we began with an audience of about 400, which in four days increased to over 5000. A grand victory was won for temperance. Old men and young men, middle-aged men and boys, drunkards and moderate drinkers, came forward and recorded their names, until 616 had signed the total abstinence pledge, many of whom sought and found salvation.

E. J.

DEPTFORD GOSPEL MISSION.—We have received an extremely interesting communication from Mr. Fegan with reference to his reclamatory work in connexion with "The Boys' Home," which we are sorry being obliged to keep over till next week. We hope our readers will then bestow upon it a careful and prayerful perusal. Mr. Fegan requests us to state, in order to remove or prevent misconception, that he has no connexion with, and does not in any way sanction, a scheme that is being propounded in Deptford for raising a Home for Girls.

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NOTICES OF BOOKS.

GRAIN, and other Poems. By A. L. W. *Orphans' Press, Leominster.*—Ten short poems, depicting, with *Bea*, incisive strokes, and in rhythmic, musical verse, some of the numberless ills that flow from the "upas tree" of intemperance. One of the most touching is entitled "The Fatal Three"; we quote four lines:—

"She has chosen the path of sin and shame,
She is now their helpless prey,—
And but for the Dress, and the Dance, and the Drink,
She had not been led astray."

THE BEST THINGS. By Rev. RICHARD NEWTON, D.D. *Putridge.*—A very attractive volume for the young, written by one who has earned a well-deserved reputation in this department of Christian literature. The happy mingling of narrative and sermon, combined with the beautiful and appropriate illustrations, all printed on fine toned paper, render this a most desirable gift for our older children. We hope it may have all the success it deserves.

THE EXPOSITOR. Edited by Rev. SAMUEL COX. *Hodder and Stoughton.*—A monthly journal, devoted, as its name implies, to the exposition of Scripture, and manifesting considerable ability in many of its articles. In the number for September there is an article on the Atonement, by an anonymous writer, "Carpus," which, we are sorry to see, shows a very defective view, to say the least, of Scripture truth upon this vital subject. The all-important doctrine of the efficacy of the blood of Christ to cleanse from sin is explained thus:—"In the mind of the Apostles the blood stood for the death, for the sacrifice of Christ. The sacrifice of Christ was the supreme and consummate expression of the love of God for men. That love when apprehended by faith kindled a corresponding love in them. When once this responsive affection was kindled in them, it drew them away from the sins by which they had offended God, and drew them toward the righteousness by which alone they could please Him." According to this, "the blood of Jesus Christ cleanseth," should have been, "our love to Jesus Christ cleanseth us from all sin"! Alas! how little such a writer must know either of the guilt of sin, or of God's mode of dealing with that guilt, by visiting it in judgment on his Son. No wonder that in treating the subject he says:—"I am not about to cite and discuss texts; for it is this habit of relying on scattered and isolated passages of Scripture, and on the letter of them, rather than on the animating spirit, which has given rise to most of the errors and divisions of the Church. The letter killeth; it is the spirit of Scripture which giveth life to thought, as well as to souls." As to this, we must say that in 2 Cor. iii. 6, "the letter killeth" is spoken not of Scripture, but of the law. But, passing by this, it is inconceivable how any writer of intelligence can imagine that, if the Scriptures be from God, there can be any other mode of attaining knowledge on this or any other subject that God has been pleased to reveal, than that of quiet, careful study of the very "words which the Holy Ghost teacheth," comparing, weighing, searching, and so becoming "wise unto salvation." To discard the reverential use of the letter of Scripture is as foolhardy an act as that of a mariner who, trusting to his own instinct to guide his ship, should go to sea without compass or chart. So long as the breeze is gentle and the coast remains in view, perhaps his foolhardiness may seem justified; but when the winds and clouds and billows rise, he may, perchance, find himself upon the rocks. Would that the many who are thus treating the compass and chart which God has given us in his Word would be wise in time, and learn, before they make shipwreck of the faith, that "every word of God is pure": "The words of the Lord are pure words; as silver tried in a furnace of earth purified seven times." "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. But if any man be ignorant, let him be ignorant."

CHELMSFORD.—Evangelistic services for eight days (from Oct. 31 to Nov. 7) are to be held in the Mechanics' Institute, by James Neech (late a working man), connected with the Evangelization Society. Will the Lord's people kindly remember these meetings in prayer?

REV. E. P. HAMMOND.—A friend in Ireland sends us the following, received by him from a correspondent in San Francisco:—"You will be glad to learn that thousands have been led to Christ during the past winter through the labours of Mr. Hammond on the Pacific Coast. In all the places where he has been, the Evangelical clergy have united heartily in the work. He made a journey of 2000 miles from San Francisco through Oregon, and over the waters of Paget's Sound through British Columbia to Alaska, holding meetings all the way in the principal cities and towns, even among the Indians and Esquimaux. In many places where he went, no buildings were large enough to contain the thousands who flocked to hear him; therefore meetings were often held in the open air. He often refers, with gratitude to God, to the blessed work that Messrs. Moody and Sankey have been enabled to carry on in Great Britain. It is possible that, as he has been invited, he may visit your shores again this winter."

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BRIEF NOTES OF PASSING EVENTS.

BRANDON.—The first annual report of the British Workman here shows that it has been self-supporting.

CAPT. COTTER, a converted liquor-dealer in Brooklyn, U.S., has been instrumental in closing 1000 of the liquor saloons in that city. We sadly want him in London and Liverpool.

TOTTENHAM.—A mission hall for the purpose of preaching the Gospel to the out-patients of the Evangelical Protestant Deaconess Institution was opened on Tuesday evening, 7th inst.

A STARTLING FACT.—It was stated in the course of evidence given at a pending trial that at one pawnbroking establishment as many as scores of wedding-rings are put in pawn in a single month!

THE VIRGINIA BIBLE SOCIETY is doing all in its power to supply the great destitution among the coloured people of the State. They are very eager to secure the books, and in a great many instances are ready and willing to pay for them.

Mr. JOSEPH WEATHERLEY, who accompanied Messrs Moody and Sankey to America, has just returned, and has sent us a deeply interesting report of his travelling experiences and the condition of religious work in the States. We regret that a press of other matter prevents our giving it this week.

WE ARE INFORMED on very high authority (says the *Rock*), that among the instructions given by his Royal Highness the prince of Wales, with reference to the details of the Indian tour, prominence has been given to the command that care shall be taken so to arrange movements as to avoid journeying and secular work on the Sunday.

MODERN MISSIONS.—To compute the results of modern missions is simply impossible. Figures cannot express them, nor are they visible to the human eye. But it is interesting to know that outside the bounds of Christendom there are 4000 centres of Christian work and Gospel teaching, 2500 congregations, 273,000 communicants, and 1,350,000 nominal Christians.—*Extracted.*

EDINBURGH.—The weekly meetings for the young in the Free Church Assembly Hall were resumed on Saturday last for the season. From the interest and success with which these meetings have been carried on during the last two years, and the care always taken to make the services suitable, we have no doubt there will continue to be a large attendance. We commend these meetings to the countenance and co-operation of all interested in the young.—*Review.*

BELL-STREET, EDGWARE-ROAD.—A most interesting meeting took place at the Workmen's Hall on Thursday last, on the occasion of the return of Miss Shipman to the work which she maintains by her munificence and personal superintendence, after her absence for rest and change. An address was presented to Miss Shipman; and at the same time a presentation was made to Mrs. Cook, the Bible-woman who had most efficiently taken charge of the work during Miss Shipman's absence.

PARIS HOME FOR ENGLISH GIRLS.—Miss Ada M. Leigh writes:—"Will you tell your readers that the alterations of the Mission Home in Paris for English Girls are progressing satisfactorily. We hope, please God, to open it free of debt very shortly; meanwhile, gifts—bedding, blankets, &c., and warm clothing—will be very helpful, and may be sent, up to the end of this month, to Mr. Elliot, 15, Princes-street, Edinburgh, or to myself, at Clarence House, Manchester."

GREAT ARTHUR-STREET MISSION.—The fifteenth anniversary of Mr. R. May's work in the above neighbourhood was held on Wednesday last. After tea a public meeting was held, some 750 persons being present; the interest being maintained for nearly three hours. The platform was crowded by Mr. May's personal helpers and sympathizers, including some score of missionaries, Scripture-readers, &c., not connected with the Mission, but being engaged in the same work in adjoining districts, who had come to testify to the good work carried on by Mr. May and his helpers.

LIVERPOOL.—Mr. H. Holloway has been the means of bringing many to Christ, and awakening many, at his services in the Ebenezer Hall in this town. If you could see the visages of some of those poor besotted mortals who frequent our meetings, and see how subdued they are under the preaching of the Gospel, it would touch your heart. I could give you instances of black and hardened men who have been melted by the love of Jesus. Mr. Holloway, after taking a short rest, goes to conduct a mission at Mr. George Hatton's Chapel, Little Wild-street, London, starting on the 31st inst. J. O. R.

SOUTH AFRICA.—From Lovedale the accounts continue to be cheering. Seventy-nine native Africans have been baptized as fruits of the recent revival, and the movement is affecting the out-stations also. Mr. Moir writes, "Very many have been awakened to a sense of sin and danger." Speaking of the new Mission to Lake Nyassa, Dr. Duff said, "The whole expedition had been organized thoroughly, and a staff of very remarkable men secured—remarkable, because they were all evidently endowed by the Spirit of God with great zeal and energy, and with many special professional qualifications. There were eight of them, and he was sure it was the most notable mission staff that had ever been sent forth from Scotland."

THE REV. J. R. MACDUFF, D.D., has produced, as a companion to his "Gates of Prayer," "The Gates of Praise."

THE CHICAGO WOMAN'S TEMPERANCE UNION advocates the erection of fountains in the crowded parts of the city, and the payment of labourers on Monday.

THE SUNDAY-SCHOOLS OF BALTIMORE, it is said, have a regular attendance of 42,000 against 39,000 attendance on the public schools.

RANGOON.—A note from the Rev. C. Bennett, of this place, says, "There has been of late an ingathering of Burmans in the valley of the Irrawaddy, and fifty-one have been baptized. Some of them have been converted through the reading of tracts, and had never had the teachings of a missionary."

TUNBRIDGE WELLS.—Evangelistic services have been conducted in this town in the Town Hall and Great Hall by Mr. and Mrs. Croxford. The meetings have been well attended, and the power and presence of the Lord have been felt; there is every reason to believe that the Lord will own his own word in this place, and that fruit will be seen after many days.

OUR CHILDREN.—As previously announced, special prayer was offered on Sunday last on behalf of the young in our families. At many of the churches special services for the children were held in the afternoon. A large and interesting gathering met in the Agricultural Hall, when Dr. Thain Davidson addressed his youthful audience from the words, "My jewels" (Mal. iii. 17). We should be glad to hear of any well-ascertained results of these special gatherings.

BROMLEY.—At the second anniversary meeting of the Iron-room Mission here, which is under the fostering care of our brother Mr. Hodder, an interesting address was given by Mr. R. Paton, Secretary to Messrs. Moody and Sankey's Committee, in which he detailed some of his experiences during the late season of special evangelistic work. Mr. George Williams, of St. Paul's-churchyard, also spoke, and bore testimony to the reality of the movement.

EDINBURGH.—The attendance at the Noon Meetings has continued to be large. There can be no doubt that the "sweet hour of prayer" in the Free Assembly Hall has been a time of much spiritual refreshment to a great number. From many parts of the country there are frequently coming in grateful acknowledgments of benefits having been received during opportunities of being present, and also encouraging information of the influence which intelligence of its being maintained has upon earnest Christian workers everywhere.

ROMISH TARIFF FOR CONDONING CRIMES.—The *Times'* Prussian correspondent directs attention to the Bolla di Composizione annually sent to Sicily up to the year 1868 by the Pope. This Bull, containing "an explicit catalogue of crimes, with the sums required to secure forgiveness," was not only sold by the priests, but "speculators purchasing a thousand or so, turned an honest penny by circulating these promissory notes on Paradise," and until the fall of the Neapolitan monarchy, "the Bourbon Crown realized about £8000 a year by its share in the speculation."

THE AMERICAN SABBATH.—The City Tract and Mission Society of Philadelphia have distributed over that city, from house to house, during the months of September and October, a four-page tract, entitled "The American Sabbath." This is an example good enough to be followed in other cities. Two hundred thousand two-page leaflets have been received by the Society from a private individual for general distribution to police-stations, engine-houses, for out-door meetings, and in public institutions for benevolence.

EVANGELISTIC WORK IN MANCHESTER.—The Noon Prayer-meetings are now held in the building lately known as the Museum, in Peter-street, now the central offices of the Young Men's Christian Association. The last of the meetings in the Religious Institute was held on Thursday, the 30th ult., when Dr. Ziemann urged upon all present the full consecration of themselves to the Lord, and spoke of the power for good that went forth from the prayer-meetings. The first of the Museum Noon Meetings since the alterations was held on Friday, the 1st inst., when there was a large assemblage of worshippers. The Rev. Prebendary M'Donald presided, and gave an address based on Luke xxiv. 15, on "Christ as the centre of his people." The reports given at the meeting on Monday morning, the 4th inst., were cheering to the hearts of the Lord's workers, many of whom were present. The number of inquirers after the evening services at the tent in Pendleton during the past week had been large, and many had decided for Christ. It was intended to remove the tent after Monday evening, the 4th inst., but there was such a yearning to hear the Gospel preached, by the very class that it was desired to reach, that it was resolved to continue the services for a longer period. It is in contemplation to take a large room, where the services can be carried on when they can no longer be held in the tent. During the week ending Saturday, the 9th inst., there was an average of nearly 100 inquirers each night, and many were brought to the Saviour. It is intended during the ensuing winter months to hold evangelistic services every Sunday afternoon in the Skating-Rink, a large building near the Alexandra Park. The prayers of the Lord's people are requested on behalf of these services.

J. R.

THE HIGHLANDS AND ISLANDS.—The Ladies' Association for the Religious Improvement of the Remote Highlands and Islands, according to their report for the past year, have six schools in the Island of Harris, seventeen in Lewis, four in North Uist, thirteen in Skye, one in Barra, two in Tyree, one in Mull, and twelve on the mainland—in all fifty-six in active operation. Copies of the last annual report, with list of stations and map of the field of the Association's labours, with any further information, will be gladly given by the Rev. Dr. M'Lauchlan, Viewforth, Edinburgh.

THE IRISH PRESBYTERIAN MISSION to New Chwang finds that its one ray of light is the opening for the sale of the Scriptures and other books. In about a month Mr. Carson and a young man sold more than 1300 Gospel publications—New Testaments, Gospels, &c. These sales were effected at the inn, consequently the Gospel will be carried to more, probably, than a thousand homes. Mr. Carson met a man who was no fewer than twenty-two days on the road coming here. What a glorious field lies fallow in Manchooria and Mongolia! The Gospel is unknown, and thousands of places remain unvisited by the missionary.

A LONG-FELT WANT.—It is proposed to prepare a guide-book for the use of clergymen, evangelists, Bible-class teachers, and district visitors, containing the names of places where young women's Bible-classes are to be found, both in London and the country. Anyone holding a Bible-class for young women is invited to communicate with Miss Ely or Miss Weibrecht, "Young Women's Christian Association," 19A, Great Portland-street, W., stating the name and address, the hour of meeting, and for whom the class is specially intended under the following heads:—1. Young women in business. 2. Factory girls. 3. Other respectable young women. Also, if the class is in connexion with any church, chapel, Sunday-school, or carried on independently.

SPECIAL SERVICES IN THEATRES, &c.—Mr. Sowell, the Secretary of the Committee for carrying on these services, says, in a circular just issued:—"The Committee regret that for the first time in the history of this movement they commence a new series of services with, for them, a large deficiency (£150); but they have every confidence that with the late wave of blessing which has passed over the metropolis, and the reawakened zeal in the hearts of Christians for evangelistic efforts, the necessary means will be forthcoming. Mr. Samuel Morley, M.P., has generously offered £50 towards clearing off the deficiency, if others will co-operate with him. During the past year the Committee have made several additional grants to mission rooms, out of the special subscriptions forwarded for this object."

INDIA.—Singing the Gospel, though a comparatively new method of evangelizing, seems to be blessed and used of God wherever it is adopted. From Bengal we hear of a "Kurrupooker Singing Society," which is an interesting example of spontaneous effort on the part of native Christians, and which shows that in the case of races which have the natural gift for music, *singing the Gospel* may be a most feasible way of spreading it. This little Society has been at work for the last three years, so they did not receive the notion from Mr. Sankey; they have laboured in twenty or thirty different places, and have seen abundant fruit result from their humble work. Poetry and music have such a power over the Hindoo mind that we trust native Christians in all parts of India may be led to follow this good example.

BURNING OF AN ORPHANS' HOME.—We learn with deep regret that the premises at Essendon, near Hatfield, used for the last four years as a home for orphans, were destroyed by fire on the night of the 9th inst. The whole of the boys, forty-five in number, were providentially saved, and have been temporarily housed in the village. A private circular, detailing the circumstances, says of the home:—"Providing, as it does, for the orphan boys of domestic servants, and others in circumstances where it is needful to secure for them an immediate home without waiting for election, it has proved a great blessing to many a fatherless boy and many a widowed mother." We trust the liberality of Christian friends will enable our brother, Mr. A. O. Charles, to secure another building for the purposes of this good work.

A DARK PICTURE.—Preaching at Eccles on Sunday last, the Bishop of Manchester spoke chiefly of the tendencies of the age. He said the public mind was at present distempered. It craved every morning for something new in the newspapers, and the more startling, the more shocking and revolting this something was, the more the public mind seemed to be satisfied. As in the United States of America, our best citizens were withdrawing from public life to a large extent. Municipal, and even the higher offices of public trust, were handed over sometimes to the most reckless, sometimes to the most wealthy; very rarely to those who had the most public spirit, and could be trusted to devote their energies entirely to the public service. The tone of political parties seemed to be sensibly lower—to have become, he meant, more partisan and less patriotic. Religion, which was his main concern that morning, had degenerated largely into controversy. Superstition on the one hand, and infidelity on the other, were creeping stealthily forward, and occupying hearts in which once burned, or seemed to burn, the flame of a sober and rational piety; and yet all the while there was an aching sense in men's hearts of a great void, which all these things could not fill.

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DAILY TEXTS.

"THE SCRIPTURE HATH CONCLUDED ALL UNDER SIN, THAT THE PROMISE BY FAITH OF JESUS CHRIST MIGHT BE GIVEN TO THEM THAT BELIEVE."—GAL. III. 22.

Thurs., Oct. 21.—"The thought of foolishness is sin." "Who-soever committeth sin transgresseth also the law: for sin is the transgression of the law." "Whatsoever is not of faith is sin."—Prov. xxiv. 9; 1 John iii. 4; Rom. xiv. 23.

Fri., 22.—"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." "If ye believe not that I am he, ye shall die in your sins."—Ro. vi. 23; John viii. 24.

Sat., 23.—"The curse of the Lord is in the house of the wicked: but He blesseth the habitation of the just." "Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about."—Prov. iii. 33; Ps. xxxii. 10.

Sun., 24.—"The triumphing of the wicked is short, and the joy of the hypocrite but for a moment." "Let not thine heart envy sinners; but be thou in the fear of the Lord all the day long."—Job xx. 5; Prov. xxiii. 17.

Mon., 25.—"To Him give all the prophets witness, that through his name whosoever believeth in Him shall receive remission of sins." "And by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses."—Acts x. 43; xiii. 39.

Tues., 26.—"I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee." "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."—Isa. xiv. 22; Rom. v. 8.

Wed., 27.—"I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." "Blessed are they whose iniquities are forgiven, and whose sins are covered."—Isa. lxi. 10; Rom. iv. 7.

"AND THERE SHALL BE NO MORE CURSE; BUT THE THRONE OF GOD AND OF THE LAMB SHALL BE IN IT; AND HIS SERVANTS SHALL SERVE HIM, AND THEY SHALL SEE HIS FACE."—REV. XXII. 3.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.—That two friends have come to Christ, and found Him to be a precious Saviour; one was prayed for through THE CHRISTIAN.—For many souls led to Jesus at Clay Cross in answer to prayer.—For the safe arrival in Australia, after a stormy passage, of friends who were prayed for in May last.—For much blessing on services lately held at Worcester.—For the healing of sickness, and much spiritual blessing received in the House of Faith, 6, Tower-street, Hackney, E.—For a mighty work of grace at Mullafarry, Killala, and Ballinglen, Ireland.

PRAYER.—That the Lord would open a way for one in great trouble; and also that the wife of the writer may be converted.—For my dear husband, who is giving way to habits of intemperance.—For my mother, old and in poor health, that the Lord would enable her to yield herself to Him.—For a young believer, that recovery from a very trying state of health may be vouchsafed.—A young minister, about to begin work in a large town where much formalism and sin prevail, asks the prayers of God's people that he may be filled with the Spirit, and be greatly used by God in leading many souls to Jesus.—For the deliverance of a young man from a besetting sin.—That great blessing may attend the distribution of "A Saviour for You" in the neighbourhood of a town in North Germany.—Guidance for a young man about taking an important step.—For a family who are sufferers from a commercial fraud.—For one in great distress of mind and body.—For my husband, who is living a life of sin against light and conviction.—For a brother, whose mind is deranged, the effect of intemperance, that this great affliction may not be lasting, and may be the means of his conversion.—By a widowed mother, for one of her sons who is wandering far from God.—For my father, who very decidedly opposes my going to China, where the Lord seems to be calling me to engage in mission work, that he may be led to see the matter in a different light, and may be converted; also that my way may be made very plain.

PLACES.—For a week's special services to be held at Clay Cross, commencing Oct. 24, that many souls may be saved.—For a great blessing for the Sunday-schools at Iver, that many boys and girls may come to Jesus.—For a blessing on special services in Worcester, to be conducted by Rev. C. B. Sawday, of London, from Oct. 17 to 24; and by Mr. Frederick Newman, of Eynesbury, Oct. 25 to 31.—For special services at Ramsgate, from Oct. 23 to the first week in November, by Mr. and Mrs. Croxford.—For a Bible-reading held at the No. 1 British Workman, Derby; and for house-to-house visitation and cottage Bible-reading to be carried on through the winter at Duffield, near Derby.—For a blessing during the visit of W. W. Martin, of the Evangelization Society, at Trimley and Walton, from Oct. 17 to 25 inclusive.—For an outpouring of the Holy Spirit at the Royal Military Academy,

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Woolwich, and also that God's people there may with holy boldness testify for Christ.—That the Church of Christ at Witchampton, Dorsetshire, may be revived.—For evangelistic services to be held at Westport, Ireland.

CONVERSIONS.—That an aged farmer and his family may be brought to Christ.—That the heart and talent of a medical student may be devoted to Christ.—For the conversion of an only brother and his wife, the latter professing to be a Christian, yet acting quite contrary to what she professes.—For the conversion of a brother given to intemperance.—For a dear scholar, that she may be brought to Jesus.—That a young man, the only son of religious parents, may be born again.—For the conversion of a father, mother, and brothers, who are trusting in self-righteousness.—For a lieutenant in the Navy, now at the Naval College, that he may be led to take Jesus as his Saviour.—For the conversion of two young men returning home from abroad.—For the conversion of a man dying in consumption whose heart is untouched by the love of God.

NOTICES.

Communications received with thanks:—W.H.; Miss W.; J.G.; W.G.; J.B.B.; G.E.S.; M.M.M.; H.H., jun.; J.M.V.; G.B.; G.U.S.B.; J.O.R.; R.M.C.; Mizpah; G.V.; H.E.B.; G.M.; G.K.; L.W.; E.S.E.; A.V.; A.K.C.; J.H.R.; H.N.; R.S.; A.B.; E.M.A.C.; W.M.; M.D.; M.F.E.; J.W.C.F.; Miss C.; J.S.; J.W.; L. de B.; A.M.L.; J.P.; J.C.C.; J.A.; H.F.; R.R.R.; O.L.K.; K.E.H.; E.P.; G.B.; J.R.; D.M.; W.F.; F.S.; S.H.W.; A.W.W.; L.W.S.; M.C.; M.G.; H.J.; J.J.L.; E.T.; J.S.; H.B.; H.G.T.; W.G.L.; W.W.; H.V.; M.B.; G.D.; C.S.; M.J.H.

W.N.C.—We are obliged for your correction with reference to Spain, though we think you should have given your full address. We took the paragraph from a contemporary.

E. J.—Messrs. Seeley and Co., Fleet-street, E.C., publish "Stillness and Service." Messrs. Nisbet, Berners-street, W., publish "The Land we Live in;" we do not know the price.

The Christian TRACT FUND.

APPLICANTS FOR TRACTS.

A. Waller, 2, Claremont-terrace, West-street, West-st., Hackney.
Mary McMeekan, 2, Hillside, Stonebridge, Willeaden, N.W.
R. Caunce, Bretherton, Preston.
J. Parnell, Mrs. Wallace, Quality-street, Dysart, Fifeshire, N.B.
T. Burns, West Wemyss, N.B.
W. J. Davis, 12, High-street, Taunton.
S. J. Taylor, 2, Drummond-ter., Jamaica-level, Bermondsey, S.E.
D. Drysdale, 43, West-square, Southwark, S.E.
J. Warriner, 104, Verdon-street, Sheffield.

FORTHCOMING SPECIAL MEETINGS.

BIRMINGHAM CONFERENCE.—Wed., Thurs., Fri., Oct. 27, 28, 29. Meetings will be held (D.V.), at 9 a.m., in the Young Men's Christian Association Rooms, Needle-alley, New-street; 11 a.m. in Temperance Hall, Temple-street, off New-street; 3 p.m. in Temperance Hall and Y.M.C.A. Rooms; and 7.30 p.m. in Town Hall, at the end of New-street. Tickets for reserved seats, 2s. each, may be had from Rev. H. G. Thwaites, Hon. Sec., St. Mark's, Birmingham.

DUBLIN CONVENTION has been postponed to Nov. 23 and 24.

AGRICULTURAL HALL, Islington.—Sunday, Oct. 24, Rev. John Morgan at 3.30 p.m., and Rev. Louis Stanham at 8 p.m.

TONBRIDGE CHAPEL, Euston-road.—A United Christian Conference on Scriptural Holiness, Nov. 1 to 6 inclusive. Meetings daily from 3 to 9 p.m.

MOORGATE-STREET HALL.—Every Tuesday, at 8, a Gospel Address. Young Women's Meetings:—Bible Readings every Saturday afternoon from 3 to 4, Upper Room (entrance from London Wall). Gospel Meeting, Nov. 1, 7.30 to 8.45; Address by a lady, and Singing by the London Choir.

HOME OF INDUSTRY, Commercial-street, Spitalfields.—Workers' Meeting, third Wednesday of the month, at 7. Tea at 6.

THE NORTH LONDON YOUNG MEN'S MEETINGS are now held in the Y.M.C.A. Rooms, The Priory, 198, Upper-street, Islington, on Sunday, Tuesday, and Thursday, at 8.30 p.m. precisely.

Y.M.C.A., THE PRIORY, 198, Upper-street, Islington.—An Address to Young Men, on Thursday evening, Oct. 21, at 8.30, by the Rev. James Culross, M.A., D.D.

THE YOUNG MEN'S MEETING for the West District, every evening at 8.45, in the Lecture Hall of the Y.M.C.A. (West Branch), 48, Great Marlborough-street, Regent-street, W.

Special Addresses to Young Men:—Tuesday, Oct. 26, Rev. W. G. Lewis; Thursday, Oct. 28, Rev. Prebendary Cadman—at 8.30 p.m.

YOUNG MEN'S MEETING, at the Young Men's Room, Abbey-road Chapel, St. John's-wood, Friday, 9 to 10 p.m.

COW-CROSS MISSION HALL.—W. Catlin and Wm. Bradlaugh (brother of the infidel lecturer), every Sunday at 7.

St. GEORGE'S HALL, Langham-place, W.—The fourth Convention will be held (God willing) on Tuesday and Wednesday, Oct. 26 and 27. Subject on both days: "Christ as testified of in the Epistle to the Hebrews." Meetings from 11 to 1.30, and 3 to 6. Evangelistic services in the evening at various places.

THE SOUTH LONDON YOUNG MEN'S MEETINGS, every Wednesday, at 9 p.m., in the Camberwell Hall, Grove-lane.

CONFERENCE HALL, Mildmay-park, N.—Sunday, Oct. 24, Mr. G. Kirkham at 3.30, on "The Night of Deliverance." Mr. Herbert W. Taylor at 7 p.m. Monday, 25th, Anniversary of Children's Special Service Mission, at 3.30 and 7. Tuesday, 26th, Policemen's Temperance Meeting at 3. Thursday, 27th, Postmen's Tea Meeting at 6.

SPECIAL SERVICES IN THEATRES AND HALLS, Sunday, Oct. 24:—St. James's Hall, Regent-street, Rev. G. Flindt, M.A., at 3.30; Alfred Gliddon, Esq., LL.D., at 7.

St. George's Hall, Langham-place, —, at 7. Royal Amphitheatre, High Holborn, Rev. H. E. Stone, at 3.30; R. F. Gurney, Esq., at 7.

Philharmonic Theatre, High-street, Islington, Rev. S. D. Stubbs, M.A., at 7.

Britannia Theatre, High-st., Hoxton, Rev. J. H. Barnard, at 7. Town Hall, Old-street-road, Shoreditch, Rev. J. Ellis, at 3.30. Pavilion Theatre, Whitechapel-road, G. Scudamore, Esq., at 7. South London Palace, London-road, Borough, Neville Sherbrooke, Esq., at 7.

[The Oxford Music Hall, with possibly other buildings, will also shortly be opened.]

Y.M.C.A., STAFFORD ROOMS, Titchborne-street, Edgware-road.—Friday, Oct. 22, Evangelistic Service at 8, both sexes. Sunday, Oct. 24, Young Men's Service at 3.15. Wed., Oct. 27, Lecture to Young Men by Rev. J. Bell, of Denbigh-street Chapel, at 9 p.m.

KENNINGTON Y.M.C.A., Hanover Assembly Rooms, 334, Kennington-park-road.—Frequent Meetings every week, open to all classes and both sexes, excepting the Sunday afternoon Bible Meeting, which is reserved for males only.

HOUSE OF REST, 7, Cambridge-gardens, Kilburn-park, N.W.—Meeting for Christians every Friday, at 3 p.m.

OPEN-AIR MISSION.—Quarterly Meeting, Monday, Oct. 25, at the Mission Room, Queen's-square, Westminster. Tea at 6. Dr. Donald Fraser on "Regeneration: how related to Gospel preaching."

STREATHAM MISSION HALL.—Social Meeting on Thursday, Oct. 28, at 6. Addresses, at 7, by S. A. Blackwood, Esq., J. G. Watson, Esq., and others.

HOMERTON MISSION HALL, High-street, Homerton.—Gospel Addresses by J. J. Jones, on Sunday and Wednesday evenings, at 7. Young Men's Meeting, Tuesdays, at 8. Bible Reading on Thursdays at 7.30.

St. GEORGE'S HALL, Langham-place.—Rev. J. Denham Smith will preach on the Lord's-day evenings of this month at this Hall, at 7. Next month at Upper Clapton.

CHILDREN'S SPECIAL SERVICE MISSION.—Annual Meeting at Conference Hall, Mildmay-park, Monday, Oct. 25. Conference of Workers at 3.30 p.m., Rev. Arthur Hall presiding. Meeting at 7, Captain the Hon. R. Moreton presiding. Addresses by Rev. D. B. Hankin, Rev. Dr. Paterson, and Rev. G. J. H. Llewellyn. Tea at 5.30. (See advt. last week.)

Children's Evangelistic Band. Mr. Lidstone at Talbot Tabernacle, Talbot-road, Notting Hill, Oct. 28, 27, 28, at 7.

City Weekly Prayer-meeting (for business men), every Tuesday, at Weigh House School-room, Fish-street Hill, E.C., from 9 to 9.45 a.m.

MOORGATE-STREET HALL.—Bible Lectures by R. C. Morgan, Tuesdays, Nov. 5 and 12, at 7.30.

WEEKLY NOON PRAYER-MEETING, St. George's Hall, Langham-place, W.—Every Wednesday, from 12 to 1.

QUEBEC INSTITUTE, 15, Lower Seymour-street, Portman-square, W.—Prayer and Praise Meetings every Monday at 3.

GREENWICH RAILWAY STATION, LARGE HALL.—Prayer-meeting every Thursday at noon for the present. Evangelical Address every Tuesday evening at 7.30.

WOOLWICH, 14, Thomas-street.—Union Prayer-meetings, Mondays, 12 to 1; Saturdays, 3.30 to 4.30.

DAILY PRAYER-MEETINGS.

CENTRAL CITY NOON PRAYER-MEETING, Moorgate-street Hall, corner of London Wall, 12—1. Ladies' Meeting, 1 to 1.30.

Y.M.C.A., Stafford Rooms, Titchborne-st., Edgware-rd., 12—1.

No. 59, LOMBARD-ST., Mon., Tues., Thurs., Sat., at 1; Wed. and Fri., at 12.30.

MILDMAY CONFERENCE HALL, Mildmay-park, at 12. EAST-END CONFERENCE HALL, Carlton-sq., Globe-road, at 12.30.

SUSSEX HALL, Leadenhall-street, at 1. SUNDAY-SCHOOL UNION, 56, Old Bailey, at 1. PEOPLE'S HALL, 272, Whitechapel-road, at 1, except Saturday. GREEN LANES WESLEYAN CHAPEL, N., 6.45 a.m. ONGLOW HALL, Neville-street, Fulham-road, Sat. even., at 7.30. UNION HALL MISSION, Carlisle-street, Edgware-road, 1—2.

CENTRAL NOON PRAYER-MEETING,

MOORGATE-STREET HALL, E.C.

The following are the subjects and speakers for the current week:—

DATE.	SUBJECT.	SPEAKER.
Thurs., 21.	"Trees of righteousness"	Rev. H. E. Fox.
Fri., 22.	"Abide in Me" (John xv. 4)	Mr. Hodder.
Sat., 23.	"The word of the truth of the Gospel" (Col. i. 5)	C. Young.
Mon., 25.	"Power for service" (Acts xviii. 8)	Rev. J. Allen.
Tues., 26.	"Rest" (Matt. xi. 28)	J. W. Atkinson.
Wed., 27.	"A table in the wilderness" (Ps. lxxiii. 10)	Joseph Lucas.

HOME FOR MISSIONARIES.—The need of a temporary home or resting-place has long been felt by more than one missionary returning from a foreign land to recruit health and strength, to enable them to go forth again to proclaim the glad tidings of salvation to perishing souls; and others labouring at home need at times to respond to the Master's invitation, "Come ye apart and rest awhile,"—but where to go, and with whom, is not so easy to answer. I purpose, with the Lord's help, commencing a home for the servants of Christ labouring at home and abroad, open to all holding foundation-truths and walking consistently; and have taken a house well adapted for the purpose, to furnish which, in addition to what I already have, will require about £100. I will gladly and thankfully receive donations from any of the Lord's stewards desirous of having fellowship in this work, which will be commenced and carried on in dependence on the Lord for supplies. "I was a stranger, and ye took me in," is followed by "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

EMMALINE M. A. CHAPMAN.

1, Marina-place, Mutley, Plymouth.

Donations received by Messrs. Morgan and Scott to Saturday Morning, Oct. 16th, 1875.

	s.	d.
Mr. Richard Weaver—Two Friends 2/-; C.W.W. 7/-; Miss M.G. £1; W.T. £1; B.R.E. 5/-; F.F. £1; A.H. 10/-; J.T.S. 5/-; A.H. £1; A Friend £1	6	9 0
Major Malan's Mission—E.H. 5/-; T.H. £1; B.R.E. 5/-	1	10 0
Mission to Poles and Jews—E.H.	0	5 0
Day Nursery, Angel-alley (G. Holland)—E.H. 5/-; J.T.S. 5/-	0	10 0
East End Training Institute—B.B.H. £1/10/-; M.T. 4/6	1	14 6
East End Juvenile Mission—R.E.H. £1; W.C.H. £4; C. 5/-; M.O.S. (Cottages) 10/-; G.A.C. £1; R.E.F. £1	7	15 0
Nestorian Mission—B.B.H. 10/-; E.H. 5/-; J.H. 2/6; Mr. and Mrs. S. 5/-; B.R.E. 5/-; M.O.S. 2/6; J.E.F. £2; J.B. 10/-; G.A.C. £1	5	0 0
Midnight Meeting Movement—W.C.H. £4; G.A.C. £1	5	0 0
Friendless and Fallen—W.C.H. £4; X.Y.Z. 5/-; H.H. 2/6	4	7 6
British and Foreign Sailors' Society—W.C.H. £3; W.B.C. 5/-	3	5 0
Home of Industry—E.T. 10/-; T.H. £1; J.T.S. 5/-	1	15 0
Mr. Miller's Orphan Houses, Bristol—J.M.B.	0	10 0
Fiske University—W.V.D.	0	10 6
Parson's-green Homes Fund—J.E.B. 10/-; Two Sisters £25; J.S.B. 6/-; R.M.W. £1; M.J.G. £1/10/-; S.S. £1; J.R.L. 2/4; F.J.B. 10/-; W.E.A. 3/6; S.L.L. 5/-	10	5 10
Homes for Deserted Mothers and Children—C	0	5 0
Evangelical Mission to Israel—B.R.E.	0	10 0
Poor Jews in Whitechapel—B.R.E.	0	5 0
Mission to Police, Cabmen, etc.—B.R.E.	0	5 0
Mission to Hop-pickers—B.R.E.	0	5 0
The Crèche, Stepney—M.J.G. 10/-; C.A.N. 10/-	1	0 0
Miss Lee's Home, Plaistow—M.S.	0	10 0
George-yard Ragged Schools—M.O.S.	0	2 6
Mr. Lawrence's Work in Spain—M.O.S. 2/6; T.H. (Hospital) 10/-	0	12 6
Homes for the Aged Poor, Notting-hill—M.O.S.	0	2 6
Scripture Readers' Society, Ireland—C.A.N. 10/-; G.A.C. £1	1	10 0
Gospel-Hall at Spa—S.B.	1	0 0
Isleland Distress Fund—E.E.S.	0	5 0
Whitefield Mission—G.A.C.	1	0 0
Expenses of Messrs. Moody and Sankey's Meetings in London—T.H. 10/-; J.E.F. £1; E.G.W.R. 6/-	1	15 0
Soldiers' Institute, Portsmouth—T.H.	0	10 0
North-Eastern Hospital for Children—E.M.	0	10 0
Gospel Mission, Oxford—J.T.S.	0	2 6
Mr. Cook's Work at Gosport—J.T.S.	0	5 0
Mission Hall, Thread-street, Spitalfields—J.T.S.	0	5 0
Con-cross Mission—J.T.S.	0	5 0
Our Police and Postmen (Miss Whiteaway)—J.T.S.	0	2 6
Mrs. Dalby's House of Faith—J.T.S. 5/-; S.C.G. 2/6	0	7 6
People's Mission Hall, South London—E.S.	1	0 0
Gospel in Paris (M. Monod)—J.E.F.	0	2 6
Woman's Mission to Women—S.C.G.	0	2 6
Miss Leigh's Home in Paris—B.H.F.	1	0 0

Home for Working and Destitute Lads—Anon. (Cheltenham) ... 1 0 0

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Forthcoming Meetings.

SECOND CHRISTIAN CONVENTION

WILL BE HELD IN THE

Metropolitan Hall, Dublin, 22nd, 23rd, 24th, and 25th Nov., 1875.

This Convention was instituted in November, 1874, during the visit of Messrs MOODY and SANKEY; who conducted the first meeting, when a general wish was expressed that a similar meeting should be held annually.

The following Gentlemen are expected to be present and take part:—Rev. Dr. MOFFATT, late of Africa; Rev. A. N. SOMMERVILLE, Glasgow; Rev. Dr. BLACK, Inverness; Rev. F. DOWLING, Dalkey; Rev. W. FLEMING STEVENSON, Dublin; Rev. S. ALLAN WINDLE, Kingstown; Rev. EDWARD BEST, Dublin; The EARL of CAVAN; Dr. MACKAY, Hull; REGINALD RADCLIFFE, Esq., Liverpool; GEO. MULLER, Esq., Bristol; JAS. BARTON, Esq., Dundalk; Rev. R. ORESTER, Middleton; Rev. S. WALKER, Bristol; Rev. ASA MAHAN, America.

Tickets may be had on application to the Rev. D. MULLAN, Secretary, Metropolitan Hall; or J. S. SMITHSON, Hon. Secretary, 25, Eden-quay, Dublin.

UNION CONFERENCE ON SCRIPTURAL HOLINESS, Alexandra Hall, Newton Abbot, Devon.

MEETINGS will be held at the above place on MONDAY to FRIDAY, NOVEMBER 8th to 12th, 1875, inclusive. The following gentlemen have engaged (d.v.) to attend and take part in the meetings:—Rev. JAS. TURNER, Vicar of Dedington, Oxford; Rev. E. BREWER, Barnsbury, London; Rev. J. MOUNTAIN, Barnet, Herts; Rev. C. GRAHAM, of Shepherd's Bush, London. Other Clergymen and Ministers of this neighbourhood are expected.

Newton Abbot, 29th Sept.

S. PINSENT, } Hon. Secs.
R. W. ROW, }

Institutions, Societies, &c.

SPECIAL EVANGELISTIC SERVICES AT SWANSEA.

A sum of about £250 more required. Subscriptions to be paid to the Swansea Bank, or office of THE CHRISTIAN, 12, Paternoster-buildings.

PARSON'S GREEN HOMES, S.W.

The Committee have arranged for a Special Meeting for Prayer and Praise, to be held (d.v.) at 200, Euston-road, N.W., on Wednesday Evening, November 3rd, at 7 p.m.

Friends residing in the Metropolis, who may desire to attend the proposed meeting, are requested to apply at once for tickets of admission; and in order to prevent mistakes, each one is asked to send with the application a stamped envelope addressed fully to themselves.

Christian friends residing in the provinces, who may desire to unite in prayer and praise, are informed that the meeting will be held from 7 to 9 o'clock.

Subjects for praise and prayer:—

For having disposed the hearts of His servants to establish Homes for Friendless and Fallen Females; for having enabled the Committee, especially during the last six years, to admit every suitable applicant; for enabling the Committee to restore so many to friends, and place others in respectable situations; for having led many to repent of sin and trust in Jesus; for having supplied all temporal necessities thus far; for the special help to secure the Homes at Parson's Green. "Not unto us, O Lord, not unto us, but unto Thy name give glory."

Contributions received towards the £1900 required,—£1400. The Lord who has helped thus far will doubtless provide the £500 still needed.

Messrs. MORGAN and SCOTT, 12, Paternoster-buildings, will receive contributions.

200, Euston-road, N.W.

EDWARD W. THOMAS, Sec.

HOME FOR LITTLE BOYS, NEAR FARNINGHAM, KENT.

For little boys not ten years old, either homeless or in danger of falling into crime. Three hundred boys are now in the ten Cottage Homes.

They are taught Tailoring, Shoemaking, Printing, Carpentering, Baking, Gardening, and Farming.

FUNDS ARE URGENTLY NEEDED. £1500 will be required before the end of the year.

Office, 78, Cheapside.

A. O. CHARLES, Secretary.

Bankers—Messrs. SMITH, PAYNE, and SMITH, 1, Lombard-street.

MIDNIGHT MEETING MOVEMENT.

Cold and dark nights are the best times for gathering the poor wanderers. Meetings are held weekly.

£5 donations will pay the expenses of a meeting. FUNDS much NEEDED.

Contributions will be thankfully received by the Treasurer, ROBERT BAXTER, Esq. 28, Queen Anne's-gate, St. James' park; Mr. H. GEO. WEAKLEY, Secretary, 8a, Red Lion-square; or by Messrs. MORGAN & SCOTT, 12, Paternoster-buildings.

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Forthcoming Meetings.

REV. A. SAPHIR will resume the Lectures on the Gospel of John, on Thursday, the 21st October, at 11.30 a.m., in Trinity Presbyterian Church, Kensington-park-road, Notting-hill.

DR. CRANAGE, Wellington, Salop, having been compelled, through ill-health, to postpone the Children's Industrial Show, usually held in his summer vacation, begs to announce he hopes (d.v.) to hold it, combined with the Annual Tree and Christmas Tree, the last day in the year, and appeals for donations in money or presents.

Institutions, Societies, &c.

THE EVANGELIZATION SOCIETY have REMOVED their Offices from 51, Chancery-lane, to 21, Surrey-street, Strand, W.C.

W. H. SMITH, Hon. Sec.

OPEN-AIR MISSION.—The Offices of the Society are removed to 14, Duke-street, Adelphi, W.C. (a few doors from 11, Buckingham-street), where all communications should in future be sent. JOHN KING, Secretary.

ORPHAN WORKING SCHOOL, HAVERSTOCK HILL.—Instituted May 10th, 1739.

FOR ORPHANS and OTHER NECESSITOUS CHILDREN of BOTH SEXES.

From ANY PART of the UNITED KINGDOM. ELIGIBLE BETWEEN the AGES of 7 and 11. Education thoroughly SCRIPTURAL, but UNSECTARIAN. 53 ORPHANS were ADMITTED in 1874. 407 ORPHANS NOW in the INSTITUTION. £10,000 a YEAR NEEDED to MAINTAIN its PRESENT EFFICIENCY.

SUBSCRIPTIONS will be thankfully received by

JOHN KEMP WELCH, Treasurer. JONAS PINCH, Secretary. Offices, 73, Cheapside, London, E.C.

THE CHRISTIAN SOCIETY OF OPERATIVE SILK-WEAVERS.—Assistance is earnestly solicited in aid of the erection of class-rooms for Jehovah-Jireh, Bethel, Green-road, the only space available for the accommodation of the Society's organizations being the basement of the Chapel. Upwards of £250 has been paid, leaving a sum of about £400 to be obtained.

Contributions will be thankfully received by the Treasurer, the Rev. DAVID BLOW, 103, Finchley New-road, St. John's-wood, N.W., or by the Secretary, Mr. HENRY BRUCE, 24, Kenilworth-road, Grove-road, Victoria-park, E.

THE PARALYZED and EPILEPTIC NATIONAL HOSPITAL, 23, 24, and 25, Queen's-square, Bloomsbury.—75 beds at Hospital; 25 at Convalescent Branch, Finchley; a Samaritan Society, to assist the more distressed in- and out-patients and their families; a Pension Fund for the incurable; and (about to be established, in memory of the late Johanna Chandler) a new branch for the reception of gentlemen in reduced circumstances requiring medical treatment. As the winter is approaching, contributions of warm clothing, hand, or dental goggles are most earnestly solicited. The sufferings of the paralyzed are greatly increased by cold.

EDWARD H. CHANDLER, Hon. Treasurer. 43, Albany-street, Regent's-park, N.W.

ARTILLERY-LANE MISSION HALL.—Funds are much needed to carry out the following work for the Lord:—Gospel Preaching; Mothers' Meetings; Children's Classes; Bible-class Meetings; Home for Destitute Girls.

Subscriptions received by Mrs. ANNE TOWNSEND, 14, Montpelier-road, Blackheath, or the Publishers of THE CHRISTIAN.

CRIPPLES' HOME AND INDUSTRIAL SCHOOL FOR GIRLS, 17a, Marylebone-rd.—The Committee earnestly entreat their kind friends who have hitherto assisted this much-needed Charity to send help to meet the daily expenses. Several peculiarly distressing cases have been received lately. Contributions to

Miss C. BLOOR or Miss E. Evans, at the Home.

"MISSION CHURCH" IN LONDON.—Information required as to locality, (comparatively destitute of Evangelical ministry) and site where the above would be acceptable; also terms required for site. Evangelical trustees would be nominated.

G. B., care of Mr. W. Humphries, 22, Backville-street, London.

TRAINING HOME FOR SERVANTS, 27, Pembroke-road, Kilburn-park, N.W.—Four more little girls could be admitted did funds allow. A few chairs greatly needed. Will any lady supply them? Circulars sent on application to LADY SUPERINTENDENT as above.

THE HOSPITAL FOR WOMEN, Soho-square. Christian friends are earnestly requested to contribute towards the heavy expenses of this charity, which for thirty-three years has been actively engaged in ministering to the bodily and spiritual needs of thousands of poor sufferers. Funds greatly needed.

September, 1874. EDWARD D. STRAD, Sec.

THE HOME FOR BLIND CHILDREN, 9, Springfield-villa, Goldsmith's-place, Kilburn, N.W.—Is open to the public every week-day, from 2 to 5 (except Sunday). Help is earnestly asked. Reports may be had from Miss E. NEWBERRY, Northaw Villa, Randolph-road, Maida-hill, W. The Lord's work is going on there, and He is giving a spiritual blessing to the children.

NORTH-EASTERN HOSPITAL FOR CHILDREN, HACKNEY ROAD, E.

ADDITIONAL ENLARGEMENTS.

Required, the sum of £5000 for the erection of Wards for In-Patients, 12, 24, Old-Fashioned, and 41-43 Old-Fashioned, and 520 N. Fathoms, were relieved last year. Bankers, Messrs. BARCLAY & Co.

J. W. SMITH, Secretary.

The Christian.

"LOOKING UNTO JESUS."

Address of the Rev. W. G. Lewis, of Bayswater, to Messrs. Brounston and Easton, at a meeting of friends of the China Inland Mission, in Mildmay Conference Hall, prior to the departure of these brethren as missionaries to China.

MY DEAR BRETHREN,—Nearly nine and a half years ago our loved friend Mr. Taylor asked me to speak a few farewell words to a party of eighteen, of whom he was one, then going out in the good ship *Lammermuir* to China. Well, I had long ago forgotten every sentence I then spoke, except the text; but since then I had so often heard from different members of the band in the field, and from the lips of those who have returned, how greatly the Lord blessed the message to their souls, that when Mr. Taylor asked me to address you on this occasion I felt impelled to take the same words as the foundation of what I may say. You will find them in Hebrews xii. 2—"Looking unto Jesus."

A very brief reference to the connexion in which they are used will suffice. The inspired writer having spoken of the faith of the heroes of the Old Testament times, and of the great things wrought by them, refers to their testimony as left to the Church,—for the primary work of a witness is to testify. Having such a crowd of testimony, let us run, looking off them unto Jesus. We might say, "Look to Paul, the most able and successful of missionaries"; but Paul would say, "Look higher; you will need a more perfect example than I can furnish; you will often stand in need of encouragement eminently beyond any that I have power to give you."

1. "Looking unto Jesus." Do this, in the first instance, considering always Christ as *the Supreme Director of your work*. It has pleased God, by his gracious Spirit, to call you to preach the Gospel among the heathen. In you we trust that the Divine Spirit is about to accomplish the same work as was accomplished in the ministry of the Apostle. We trust you are sent "to open their eyes, and to turn them from darkness to light, from the power of Satan unto God." Now this work is not of man. This undertaking is not the result of any combination of human wisdom, or philanthropy, or holiness. This, the cherished purpose of God, has a distinguished prominence from the most ancient times in his sacred Word. "All the ends of the earth shall see the salvation of our God" (Isaiah lii. 10). He has even appended to this purpose pledges, expressed in the most solemn language that could enter human ears—"As truly as I live, all the earth shall be filled with the glory of the Lord" (Numbers xiv. 21, Habakkuk ii. 14).

This is the work of God, then, that you are about to undertake, and this should be most distinctly cherished in your convictions, and bear its impression upon all your labours. This is the work of the Lord Jesus Christ, which He himself came to accomplish, in his incarnation, in his sufferings, in his death, and in connexion with which He retains an interest, far loftier and more profound than that which has been entertained by the holiest and best of his followers and friends upon earth. Calvary did not exhaust the Saviour's love to souls; it was an expression of that love unparalleled and unapproachable. But that same

unchangeable compassion of the Son of God is still ever associated with faithful, simple, earnest, self-denying efforts to make the Gospel known among the sons of men. By the grace of God we will never forget to pray for you, but we are far too fickle to be depended upon. But be assured that Jesus never will forget you. So long as you adhere to the simple consecration you have professed, rest assured your heavenly Lord and Master will never lose sight of you. You will be very dear to Him. You will be always in his thoughts. And do you never lose sight of the Lord and Master. Be very confidential with Him about all the details of the work. Consult Him in every step that you take. I do not know whether you have read that precious piece of biography, "The Memoirs of Mrs. Winslow." How deep, how practical is her remark, "I tell Jesus everything; I ask Jesus everything." As long as this is the leading rule of your action in missionary work for Christ, you will never be at a disadvantage, for his omnipotence will never fail, his wisdom will never be perplexed, his compassion will never be exhausted. Go forth in his strength, leaning on the arm of the Beloved. Seek such fellowship with Him as when one human heart responds to the beatings of another heart. As long as He is the Supreme Director of the work, you can place before Him all its results and all its responsibilities. If you had to find all its requirements, your prospect would be a poor one indeed. But "strong in the Lord and in the power of his might," your hands shall be upheld, and your labour shall not be in vain in the Lord. On Feb. 17, 1682, when Francis Bamfield was preaching in the city, a constable came up to him, saying, "Mr. Bamfield, I hold a warrant in the name of the Lord Mayor to stop you." "I hold a warrant from the Lord Maximus to go on," was the reply. The Lord Maximus is He whom you serve and follow.

2. Then, again, I would urge upon you the habitual "looking unto Jesus" as *the unfailling source of all fitness for the work*. Every instrument requires adaptation and fitness. Suppose you were going forth as the delegates of Western civilization to awaken the dormant curiosity of the many millions of China; to bring them into the regions of sympathy with all living things; to indoctrinate them with all the recent developments of science; to familiarize them with Western literature; to soften their manners, and not suffer them to be brutes,—you would want great adaptation and much care and preparation. But it would be trifling to what you want now. Let me mention two things you require.

(1.) A very high degree of *spirituality of mind*. This is to be obtained only by "looking unto Jesus." Here is the great need of our prayers for you continually, and of your own prayers. It is hard for some of us, surrounded by privileges as we are, to keep the heart near to the Lord and Master. But you, my brethren, dearly beloved, the very echo of your steps upon the shores of the land where you go will ring through the dark halls of Satan, and his counsels will be stirred up to ensnare your feet, and to put obstacles in your path. Only the almighty grace of Him you follow will be sufficient to maintain a needful degree of spirituality of feeling. Your ears and eyes will be met by the most atrocious crimes and sounds. Nothing will keep you through all this but the daily and hourly recurrence to the fountain opened for sin and uncleanness. May the loving God keep you very near to Himself in spirituality of heart and life.

(2.) The enterprise is one which demands a very eminent degree of *prudence and strength of moral character*. It is not every man that is fit to be a missionary to the Chinese. You are going to the most astute of the peoples of the earth—a race that is a very paradox to us. The stratagems of political *finesse*, and the shrewdness of commercial sagacity, find it scarcely possible to bring them into the comity of nations. In the conflict in which you engage, Saul's armour will not serve for your defence, nor Saul's weapons for your attack. The Chinese are to be won, not by the sulphurous cruelties of war, but by the loving power of the everlasting Gospel. Your battle is the Lord's, the warrior and his weapons must be the Lord's, and the victory shall be entirely His. Take constant counsel with the Saviour. He will preserve you—and that will not be a small thing—from indiscretion, from shortness of temper, from unwisdom in causing offence, from unseasonableness of zeal, from haughtiness of manner. Ever recognize the fact that all your strength is in Another—that is, the Lord Jesus.

3. Once more I charge upon you this "looking unto Jesus" as your *refuge in all times of distress and trouble*. Do not wait until the heavens have become all black, and the storm bursts; but when the small cloud is on the horizon, flee to the Saviour. I do not know, but it may be, but in a very short time you will have your faith in Christ sternly tried. Perhaps when you have found the distance of a few hundred miles between you and this land, the heart-strings will relax, and the spirit will sink. Perhaps as your voyage lengthens, home will cling about your memories as it never did before, and thoughts of the friends of your childhood may try very forcibly the strength of your resolution. In every conflict of the kind may your remedy be "looking unto Jesus." We do not know, but your voyage out may be over stormy seas and exposure to bodily peril. We know this: our Christ will be with you in the typhoon and the tornado as really as in the church and in the assembly of his worshipping people. You will have to meet all sorts of difficulties and trials; you will awaken the hostility of Satan; you will want sustaining power. Look to the Saviour; think of his faithfulness unto death. It may be, though we will earnestly pray that God will preserve your health, that you will be exposed to bodily pain and suffering. If lingering in sickness in some lonely hut, or boat, and dependent on strangers for help, may He be near to you who says, "I am Jehovah-Rophi" (the Lord that healeth thee). We do not know, it may be, that He who sends you forth may call you to an early triumph and an early reward. Brethren beloved, may you in that hour be "looking unto Jesus."

4. May this be your spirit and conduct, a continual looking to Him as the *truest Friend of your work*, and the *faithful Promiser of a large reward for its continuance unto the end*. He has engaged to crown every one of his faithful servants. It is the spirit of the labourer He thinks of. He is sending you to do more good to yourselves than you could do to anybody else. If it were not for the welfare of the labourer, we should all be displaced by Him, and angels would take the work. But our faith needs to be strengthened, our love enlarged, our meetness for the Kingdom matured.

Brethren and sisters, we charge our brethren about to leave us to be "looking unto Jesus": may we show [758]

the sincerity of our wishes by walking in the same direction ourselves. Let us strive to find in Him more and more intensely "the chiefest of ten thousand," our all in all, for time and for eternity.

Brethren beloved, God speed you. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." Though we shall never meet again as this afternoon, by the grace of our heavenly Saviour be it yours and ours in his time to hear the words, "Well done, good and faithful servant, enter thou into the joy of thy Lord." Amen.

THE INQUIRY-MEETING.*

I.—WHAT IT IS.

"AWAKENED sinners are as prone to fall into the Slough of Despond in our day as they were eighteen hundred years ago, when so many thousands were sinking in it, and the first great evangelistic service was of necessity resolved into an inquiry-meeting.

"The place of inquiry may be the open air, as when, in the wilderness or on the banks of Jordan, the people, the publicans, and the soldiers, awakened under the preaching of the Baptist, stated their difficulties, and John cut the knot in each case in his own decisive way. Or the inquiry-room may be the street or the temple porch, as when Peter dealt with the three thousand inquirers, and answered the question, 'Men and brethren, what must we do?' Or it might be in a chariot, as when Philip instructed the eunuch; or in a gaol, as when Paul answered the question of the awakened gaoler; or in a private room, as when the same apostle answered the questions of his inquiring countrymen in 'his own hired house' at Rome.

"Some imagine, or affect to believe, that an inquiry-meeting is a kind of confessional. Nothing could be further from the truth. There is no priest, no confession of sin, and no absolution. There is no secrecy, no mystery, and nothing in the conversation that might not be proclaimed from the housetop. On the part of the inquirer it is in substance the asking of the question, 'What must I do to be saved?' On the part of the Christian worker it is the opening up of the divinely inspired answer, 'Believe on the Lord Jesus Christ, and thou shalt be saved,' in an honest attempt to explain the simple plan of salvation, with earnest prayer for the teaching and grace of the Holy Spirit. Conversation, or a free, friendly discussion involving question and answer on the one side and on the other, has been a recognized mode of instruction since the days of Socrates, ay, even since the time of the patriarch Job. In fact, for the elucidation and communication of truth, the catechetical method, or, in other words, conversation, is not excelled by any of the other modes of instruction, and possesses invaluable advantages of its own. The decay of this method indicates, we fear, the advent of a shallower age, or at least an age whose knowledge is at once more extensive and less profound. At all events, if for one half of our sermonizing we could substitute the old-fashioned diet of catechizing, there would be a clear gain to fulness and accuracy of religious knowledge, and inquiry-meetings would be at once less a novelty and less a necessity. Meanwhile, there is surely nothing unreasonable or unscriptural in persons competent in point of knowledge and Christian wisdom giving answer to the earnest question of the inquirer, 'What am I to do to obtain salvation?' 'At a fountain in one of your streets,' said Mr. Moody, 'a stranger from the country sought to refresh himself the other day. There he stood with the empty

* From a valuable book, now in the press, entitled "Revival, and Revival Work," giving a comprehensive account of revival movements, with special reference to the remarkable work of God in this country, during 1873-75, under Messrs. Moody and Sankoy. By Rev. John Macpherson, of Dundee, author of "The Life of Duncan Matheson," &c. *Morgan and Scott.*

cup in his hand, vainly endeavouring to fill it; he did not know how to touch the secret spring. At length despairing, for not a drop would come, he threw down the cup and was going away. A little shoe-black, taking pity on him, touched the spring with his dirty thumb, and out gushed the water in a crystal stream. Now, that dirty little shoe-black did better than a bishop could, if the bishop did not know how to touch the spring. Why, then, should not one who knows the way of salvation explain it to one who does not know?

"Dealing with inquirers is difficult work, the most difficult perhaps within the circle of Christian effort. Few are able to trace the subtle movements of the human soul, especially when it becomes the theatre of a spiritual war. When the spirit and the flesh, truth and error, the love of sin and its recoil on the conscience, the tangible, ever-present, all-powerful interests of time, and the more distant but tremendous realities of eternity, strive for the mastery, the conflict is terribly real. Let not the eye of idle curiosity look on this momentous struggle; let no fool intermeddle with this awful strife. Grim and ghastly memories of the past, present evil in portentous shapes, and ominous forebodings of judgment to come, mingle in the scene. When fears, stings of self-reproach, pangs of remorse, the bitterness of wounded pride, the gall and wormwood of baffled effort, the sense of God's wrath, and the shadows of despair possess the soul, one can understand the psalmist's experience—'The sorrows of death compassed me, and the pains of hell gat hold upon me.'

"There are some who enter the Kingdom of God with scarce a struggle. They are born in great peace. Their light comes in like a fair summer morning. Like Cæsar Malan, they are awakened up to a new life, under the quickening breath of Divine love, as a babe is awakened by its mother's kiss. The Holy Spirit leads them gently, even as a tender nurse leads a delicate child, and they learn to walk almost without a fall. But the trouble will come; the battle must be fought one day. There is no crown where there is no victory, and no victory where there is no conflict. To some the bitterness of life's cup lies at the bottom; but it is in the cup to all. If sharp pangs of conviction come not before conversion, or in conversion, they will assuredly come afterwards. This knowledge of sin is one of the fine accomplishments of the saint, and must be learned some day and somehow. True it is indeed that the way of salvation is plain to the enlightened eye, and easy to the foot of faith; but so long as man is what he is, so long as ignorance and pride, unbelief and foolishness, are bound up in the heart, so long as the great adversary is master of the situation—and he is master, ay, until cast out by a stronger than he—so long will awakened souls be found in the Slough of Despond, floundering in the mire, and unable even to see the steps.

"Now, under God, to guide the oppressed and struggling spirit in the line of safety, to raise no false battle-cry, to display no ill-omened flag of truce, to hurry on no unholy peace, to shout no premature cry of victory, and yet to press the banner of the Cross to the forefront, to sound the trumpet-call of immediate decision, and urge the matter to a speedy and successful issue on the side of truth, is a task demanding the highest Christian wisdom. To discover and expose the crafty shifts of an awakened soul, in its restless wanderings within the enchanted circle of dead works, needs no little skill. For this work it is not enough to possess clear views of the way of salvation; knowledge of human nature and Christian experience are needed no less. To guide the inquirer, it is often necessary not only to teach, but also to contend. Error in its most refined and truth-like forms, sin in its most subtle and deceptive guises, unbelief all the more fiendish that it is clothed as an angel of light, and the prince of darkness making a final stand for his trembling empire, conspire for the mastery of the soul at the time of its most earnest inquiry and agonizing efforts to escape. In contending with principalities and powers on the *terra incognita*, the mist-shrouded field of the inquirer's heart, your efforts will sometimes be baffled and your weapons shivered, and you will be made to feel as

helpless as you would in a personal conflict with Apollyon in the Valley of Humiliation. You can only cry to the Captain of salvation for succour. Hence, all other things being equal, the best qualified guide of the inquirer is the believer who is filled with the Spirit. Such an one alone possesses the needful skill, courage, sympathy, and faith. Even such an one, although he stands in the full light of God, panoplied over with all grace, will sometimes be foiled and beaten, and compelled to leave the inquirer in the hands of Him to whom nothing is too hard. You are made to feel the force, if you do not quite comprehend the meaning, of the Lord's words, 'This kind goeth not forth but by prayer and fasting.'

(To be continued.)

ROTHERHITHE GOSPEL HALL.

THIS new iron structure was opened for service on the 8th inst. by a tea and public meeting. The attendance was large, and very encouraging to the promoters of this much-needed mission effort. H. J. Bristow, Esq., presided, and he, as well as several neighbouring ministers, made speeches full of hearty sympathy and friendship. Mr. S. Golding and Mr. Trevor Francis, who have undertaken the burden of the work connected with the mission, also spoke, the former giving a brief history of its origin and progress.

On Saturday evening following, a "praise meeting" was held; and on Sunday morning, at eight, two excellent addresses were given to Christian workers by the Revs. J. A. Brown and Samuel Wilks. The meeting at eight on Sunday morning, we understand, is to be continued, and the attendance of all "workers" is invited.

Mr. S. Golding writes to us:—"Every night since its opening this hall has been crowded, and upon some evenings numbers have been sent away unable to gain admission. The Divine power has been manifested, too, in an especial manner, and many of God's dear children have been aroused to a sense of their responsibility, and not a few hardened sinners brought to trust in Jesus. Will the readers of THE CHRISTIAN pray for us that we may have still more abundant blessing?"

HOLLOWAY.—Mr. J. Trotman, jun., of the Rustic Works, Holloway-road, has, at his own expense, fitted up a small Gospel hall in connexion with his premises, and has conducted services there and in his gateway throughout the summer. Help has been rendered by various evangelists, and members of the Open-Air Mission, and fruits of these efforts have appeared from time to time. Visitors who would help in the work will be gladly welcomed, also tracts for distribution.

ALDERSHOT.—The Rev. A. Beable, Bible-Christian minister, has moved to Aldershot, and is endeavouring to cope with some of the prevalent ungodliness. For this purpose he desires to hold Gospel services every Saturday night in the Assembly Rooms, in order to attract, with the help of good singing, the crowds that throng the drink saloons on that evening. We commend this effort to the consideration and aid of those who know the great need of the locality and are willing to help, and shall be glad to receive their offerings.

WEEK OF PRAYER FOR YOUNG MEN.—The committee of the Young Men's Christian Association, Aldersgate-street, have appealed to the clergy and ministers of London to make the case and cause of young men a matter of special attention in their sermons on Sunday, Nov. 14, and to move their congregations to special prayer for young men in all public and domestic services of prayer during the week. Suggested topics:—Sunday, Nov. 14: (1) Sermons to young men; (2) Prayer for a blessing on such sermons, and on all the agencies employed by the Young Men's Christian Associations; (3) Prayer for a blessing on all agencies seeking the conversion of young men. Monday, 15: For young men brought up in the light of the Gospel, that they may be truly converted to God, and may thus be enabled to withstand the assaults of scepticism, and the numerous temptations to immorality. Tuesday, 16: For converted young men, and especially for such as are living in isolated positions, without opportunities of Christian fellowship—that they may be built up in the Christian faith by the operation of the Holy Spirit, and be beacons of light in the world. Wednesday, 17: For young men brought up in ignorance of the Gospel, and especially that God may put it into the hearts of some of their more favoured brethren to carry the Gospel to them. Thursday, 18: For young men in the army and navy. Friday, 19: For young men engaged in commerce (including sailors of the mercantile marine) and in agriculture, and for young men preparing for, or entering on, the learned professions. Saturday, 20: For young men preparing for, or already engaged in, the Christian ministry, or as home or foreign missionaries.

REST FOR OUR WEARY SISTERS.

DEAR SIR,—The case of the drapers' female assistant published in your impression of the 14th may well be described by you as "little better than alavery." Alas! there are hundreds of shops where the assistant's lot is harder than the one that has called forth your commiseration—shops kept open every night till eleven o'clock, and where the poor girls are compelled to pull off their boots on account of the suffering occasioned by the swelling of their ankles! I must not, however, dwell on these things, knowing that your space is required for other subjects.

I will, then, address myself to your correspondent's question—"Can anything be done to relieve us poor fagged-out females?" My answer is, Yes! In a note I have just received from Lord Shaftesbury, in reply to one I addressed to him on my "seats movement," his lordship says, "I have long been aware of the sufferings to which the various classes of shopwomen are subjected, and I shall be very glad to hear of any effort that shall be made on their behalf." Few as are

these words, they will carry comfort to thousands of "fagged-out females." But 'this is not all; several of the leading journals—medical and general—have declared themselves strongly in favour of the movement. I will now explain my plan of operation, and point out how THE CHRISTIAN may aid it.

Plan: To get the subjoined schedule filled in; when I have been furnished with 400 or 500 cases, to have the schedule printed and distributed amongst the members of both Houses of Parliament and throughout the country. Taken up by Lord Shaftesbury in the Upper House (on which I think we may assuredly rely), and by — in the Lower, and backed by the public press, we should not have to wait long for legislation on the hours question, while the seats question would commend itself to every reader of the schedule.

By the publication of this letter and the schedule you will be helping the "fagged-out female" assistants to help themselves, and your more fortunate readers to help their distressed sisters.

Yours very faithfully,
Leeston, Weston-super-Mare, Oct. 15. FREDK. SMITH.

SCHEDULE FILLED IN PRO FORMâ, TO SHOW HOW IT IS TO BE FILLED UP.

Mr. Smith's column.*	Number of females employed in shop.†	Arrival at shop.	Breakfast: time for sitting.	Dinner: time for sitting.	Tea: time for sitting.	If any extra time for sitting, state it.	Total sitting time per day.	Leave shop.	Total standing time per day at shop.	Extrn on Saturdays.	Walk to and from shop occupies me	If proposed plan of seats, behind counter adopted, I should probably have more sitting time per day
a.	b.	c.	d.	e.	f.	g.	h.	i.	j.	k.	l.	m.
No. 1	20	8 a.m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.
No. 2	50	7 a.m.	0 15	0 20	0 10	1 0	1 45	9 30	11 45	2 0	0 30	2 0
			0 20	0 30	0 15	1 0	2 5	11 0	13 55	1 0	0 25	3 0

No. 1 is taken from THE CHRISTIAN of Oct. 14, except b, g, h, l, m; No. 2 from a letter lying before me, so far as relates to c, i, k.

* On receipt of my paper filled up, the same will be numbered by me 1, 2, 3, &c., in the order of their reception, and placed on a file. The numbers 1, 2, 3, &c., will be published hereafter, but not the name or address of the writer: these I undertake to keep secret. The use of the letters a, b, c, d, &c., instead of the words in the headings, will save the writers much trouble.

† I have to request that not more than one person will write to me from the same shop or warehouse.

THE EVANGELICAL ALLIANCE.

THIS great gathering of Christians, which met last week at Belfast, was inaugurated by a prayer-meeting on Tuesday afternoon in the Music Hall, which was largely attended. A meeting for reception of the delegates took place in the Ulster Hall in the evening. Lord Waveney, the President of the Alliance, took the chair, and gave an address in which he sketched the conditions of the religious world leading to the formation of the Alliance, and the benefits of such an organization in promoting visible and practical union among the various sections of the Christian Church.

Rev. Dr. Henry, Queen's College, Belfast, welcomed the foreign representatives. He said the highest union that ought to bind Christians, of whatever language or clime, into one sacred and inseparable bond, was that which originated in the brotherhood of the Redeemer himself, and clasped with the right hand of hearty fellowship all who believed in the Lord Jesus Christ. While conscientiously belonging to different denominations, they were prepared to unite with all who hold the supremacy of Christ, justification through his blood, the sufficiency of Scripture, and conversion through his Spirit, in endeavouring to extend a knowledge of these essential truths to the whole human family, barbarian, Scythian, bond and free. After dwelling briefly on some of the causes of division among Christians, and expressing his approval of all well-conducted evangelistic efforts, he concluded:—"I confess I have no fear for the future of the Church if the Bible—free and unclasped, carrying to every man's door a copyright within its inspired pages, making conveyance to the poor negro at his daily task, as well as to potentates and monarchs, of the inalienable individual prerogative to open, to read, to learn, and believe,—that Bible, the sword of the Spirit, the great instrument which is destined to overthrow the stupendous systems of superstition and idolatry which make the world groan under the pressure of accumulated misery,—that Bible, now translated into hundreds of tongues, is carried over every sea into the doors of entrance opened in the darkest and most distant climes, for the healing

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of the nations, and for the establishment of righteousness, purity, and universal freedom."

At one of the Wednesday meetings, the report of the Alliance was read by the Secretary, Rev. J. Davis. It stated that new branches had been established in Canada and other places. Advantage had been taken of the visit of the Shah of Persia, the Czar of Russia, and the Sultan of Zanzibar to present them with addresses, and urge the necessity of a free circulation of the Bible. The Council had recently been considering the religious persecutions in Turkey. The restrictions on the printing of the Bible in the Turkish language had now been removed, and most of the points asked by the Alliance had been granted. The Council had been invited to hold a special conference in Rome.

During the evening sitting, a thrilling address was given by Rev. J. P. Chown, of Bloomsbury Chapel, on "The life of the Church, and how to quicken it." A dead church, or a Laodicean or lukewarm church, he said, was a disgrace to God, a discredit to the name she bore, and a grief and disappointment to all who might ever look upon it.

Pastor Fische, from Paris, gave an encouraging report of religious progress in France, and said that one-half of their 7000 Sunday scholars were converted Romanists.

The Rev. T. Gay, from Rome, said that the Alliance had taken root in Italy. It used to be the case, even under the pontificate of Pius IX., that a Bible found in a person's house was enough to get them imprisoned, but now Rome can send to all Italy the Bible in the Italian tongue. They had got as a convert a man far more important than the Marquis of Ripon, or any of those converted here in England. He alluded to Dr. Lana, who had been professor of philosophy in the private seminary of the Pope at the Vatican. He was the first priest that had come over from the Vatican; and let them look for success when from the very head-quarters of the enemy they were receiving help. He proceeded to speak of the various churches at work in Italy, and stated that they had more than 400 soldiers converted from Popery.

At the second meeting, on Thursday, Right Hon. Master

Brooke presided, and referred to the late conference of Old Catholics, &c., at Bonn. Reports were also given of revival work in Scotland, Ireland, and England, the details of which are already known to our readers.

Mr. Faithful spoke hopefully of Spain; and the same may be said of Rev. Mr. Von Andel's remarks on Holland.

A request from the Christians at Rome to hold the next meeting of the Alliance there was considered, and referred to the Council. It supporting it, Pastor Gay quoted a saying of Garibaldi's, that Rome had two epochs—first, ancient Rome; second, the epoch of the Pope. He asked them to go and inaugurate the third epoch—the epoch of the Gospel.

The Rev. W. Wright, Damascus, detailed the persecutions inflicted on Christians and Moslem converts to Christianity in the Turkish dominions; and a resolution was agreed to, recommending the Council to active exertion on this subject until religious freedom was secured in Turkey.

The evening meeting was chiefly devoted to the subject of Christian union, and suitable addresses were delivered by Dr. Donald Fraser, Rev. R. D. Wilson (Craven Chapel), and Canon Battersby. Rev. A. McAulay, of Liverpool, also spoke on the "Signs of the Times," showing that the world was being prepared to receive the Gospel of Christ. This was made manifest by the shaking and uprooting of old notions and prejudices all over heathendom, and increased spiritual life at home.

The meetings of the Alliance were closed by a public breakfast on Friday morning.

MISSION IN JAFFA.

THIS Mission, which was commenced by Miss Walker-Arnott as a school for girls in 1863, has gradually widened its borders, so that now Christian instruction is given to both sexes and all ages. Evangelistic services also form part of its operation. A new building for these purposes has just been erected, and respecting it Miss Walker-Arnott writes, on Sept. 16, describing the opening under encouraging conditions, but adds, "The money sent us has not been more than one-third of the sum needed (£2500). At great personal inconvenience I have risked my own small property in order to accomplish this undertaking, which I fervently hope may be followed with increasingly blessed results. We return grateful thanks to those who have responded to our appeal, but are there not many more who would willingly help us if they knew the great need?" We would remind our readers that at Jaffa (then called Joppa) it was first made clear to Peter that the Gentiles were admitted into the full privileges of the grace of God. Do we not owe a debt to Jaffa? Any help towards this deserving institution will be received by Miss Walker-Arnott at Jaffa, Syria, by Miss Stone, Erith House, Torquay, Secretary to the Mission, or by ourselves.

ABERGAVERNNEY.—Miss Savill, of Clifton, has been conducting services for young women in the lecture-hall connected with the Priory here. The meetings have been well attended, and great interest and attention have prevailed. C.

GLASGOW FLOWER MISSION.—During the past season a "Ladies' Flower Mission" has been carried on in connexion with the Glasgow Western Infirmary; and the patients, through the bouquets and text-holders, have been enabled, in the words of the correspondent who sends us the intelligence, "to possess a flower from the gardens of nature and revelation—the former producing tears of joy at the thought that they are not forgotten, and the latter unveiling to their hearts the sweetness and fragrance of 'Sharon's fair and bleeding rose.'" The work of the Mission has been blessed to the souls of many of the recipients of its bounty.

WHITBY has experienced such a blessed season during the past six or seven weeks as it probably never experienced in any prior part of its history. About six weeks ago Mr. Thomas Johnson, of the Evangelization Society, commenced a course of services in the rooms of the Young Men's Christian Association; but these were found to be too small for the numbers who flocked to hear the Gospel, and the large hall known as St. Hilda's was taken. This place was full at the first service, and on the second and following nights people were unable to get seats—even standing-places were difficult to obtain. The Sunday services were held at 3 p.m. and 8 p.m. in the Congress Hall (the largest in the town, and which could only be obtained on Sundays). This was also packed with attentive audiences. Many precious souls have been brought to a saving knowledge of the truth, and have found Jesus to be a precious Saviour. Mr. Johnson goes to conduct a mission in Leeds, and we would earnestly urge all true Christians in that great town to rally round him, and assist him in his noble work. W. G. PERCIVAL.

EVANGELISTIC TOUR IN AMERICA.

BY JOSEPH WEATHERLEY.

HAVING just returned from a tour in America with my friend Mr. Holroyde, whither we accompanied our brethren Moody and Sankey, it may be interesting to your readers to hear our experience; and at the same time we shall be glad to express to the brethren, who so warmly welcomed us on the other side of the Atlantic, our grateful thanks for the many kindnesses we received at their hands.

Before leaving us, our brother Moody sketched out a general plan for our travels, and introduced us to Mr. W. E. Dodge, who took us to his country home on the Hudson for the Sunday's rest. Here we were not allowed to remain idle, for our kind host arranged with the Episcopal and Presbyterian clergymen to have a meeting at a mission church in the neighbourhood, at which both were present with a large number of their respective congregations. Here began a series of addresses upon the late blessed work in our land, which we shall always look back to with thankfulness, for while in many cases they were the means of stirring up the churches, frequently we were permitted to see souls brought to know Jesus. With the aid of Mr. McBurney, of the Young Men's Christian Association of New York, the following places were visited:—

SARATOGA,

the famous American watering-place, with its 20,000 visitors, had among them many of the Lord's people, who met daily at the noon prayer-meeting in the large Congregational Church. Here there was such a desire to hear about the work in England that we were, on beginning to speak, voted the remaining portion of the hour, and requested to stay for the next day's meeting and to take the whole hour. This we cheerfully consented to do, feeling the importance of such an influential audience to the forthcoming work of our brethren Moody and Sankey in their native land. We were not disappointed; the church was full, and a vote of welcome proposed by Dr. Cuyler, of Brooklyn, was so heartily responded to that we could not but rejoice that our steps had been directed thither. The next place of importance visited was

MONTREAL,

where we had on Sunday evening a crowded meeting in the large hall of the Young Men's Christian Association's beautiful building. At the after-meeting there were so many anxious souls that we were induced to stay for another meeting the next day, when, as on the previous evening, there were many anxious, and several professed to find peace. At the hotel one of the upper servants came to us in deep distress of soul, having heard us preach on the Sunday evening. With the simplicity of a little child she drank in the story of the Cross, and went on her way rejoicing. From thence we went to

TORONTO,

where we had only a few hours to spare, but with the aid of Mr. J. Sabine Knight, who was spending a few days here, waiting for cooler weather to go to his labours among the freedmen of the South, the active secretary of the Young Men's Christian Association had arranged a mid-day meeting. There was a good attendance, and those dear people who had recently seen much blessing through the instrumentality of our dear brother Henry Varley, listened with evident interest. Noticing, as I was leaving the room, a young man with downcast countenance, I spoke to him about his soul, and found him very anxious. He was visiting the city on business for the day only, and seeing the placards announcing the meeting, he determined to come. It was the case of a soul seeking a Saviour; he found, and went away rejoicing. As we embarked after the meeting, our hands were grasped by several business young men who had spent the noon meal-hour in attending the service. We were to have been the next Sunday in Chicago, but such pressing invitations came to us from

LONDON (ONT.), DETROIT, AND AMHURSTBURG,

that we felt we dare not pass them by. At each of these cities, as well as at Windsor on the Canadian frontier, we had services, and have reason to believe that in all, but in London and Amhurstburg especially, many souls were brought to the Lord.

SAINT PAUL,

on the Mississippi, 1500 miles from New York, nearly the most western point we reached, was the first of a series of cities in which we found great anticipations, and a longing desire for revival, and hence our description of the work in

our own land was listened to with intense interest. Here preparations were being made for a visit from our brethren Whittle and Bliss. In our sojourn of two days and a half, we had five meetings. The clergy of nearly all denominations were there, and the spirit of prayer and entire consecration of time, influence, and money was so apparent, that we felt the shower of blessing had already commenced by a baptism of the churches. We only regretted that we were compelled to hasten our departure from this neighbourhood, as in a hasty visit to Minneapolis, we found we were expected there also, but an engagement at

CHICAGO,

already twice postponed, was imperative. Here we found even a still greater yearning for a blessing; and it much needs it, for, notwithstanding the efforts made by many of the Lord's most devoted servants, the marvellous growth of this wonderful city has brought with it a tide of infidelity, corrupt literature, Sabbath-breaking, and gambling which is simply appalling. It is well known that our American cousins endeavour to excel in everything, and in no city is this more apparent than in Chicago. Nowhere did we meet with larger prayer-meetings, or so large a band of Christians working manfully for the Master; but as pre-eminent in this way, so the other extreme is more than fully exemplified. Perhaps this is felt by no one more than by our dear brother Moody, and it will rejoice his heart to know that we in England are praying for Chicago. I need hardly say that here we got a very warm reception. We attended a preliminary meeting of the leading Christians, to consider the means to be taken for mass meetings on the return of our brethren to their own city; so deep was the interest in the English work, that we were pressed to stay for a week to attend the adjourned meeting, at which it was expected that all the evangelical churches would be represented. We knew that Chicago had a claim upon British Christians, and even with the risk of shortening our visit to other cities, we felt we ought to consent to this arrangement. At once the leading churches were thrown open to us, and our difficulty was what to refuse. We therefore placed ourselves at the disposal of our dear friend and host Mr. John V. Farwell, who arranged for one or two services every day, including a visit for Gospel preaching at Ottawa States Fair; also at Lake Forest, and a camp-meeting at Lake Bluff. At each we found an increasing desire for a revival of God's work in their midst, which culminated at the adjourned meeting of Christian workers of the city, where no less than seventy-five evangelical churches were represented by their ministers and leading members. It was then resolved to raise the necessary funds for securing large buildings, and to send off a deputation of five with a most touching appeal to our brother Moody to come and work in his old home—an appeal which, we heard from his dear wife, drew tears from his eyes. From Chicago we proceeded to

WASHINGTON,

where a deputation of the churches, headed by Dr. Newman, chaplain to the President, met us, and hearing that we could only stay in the city three days, at once arranged for as many meetings as could be crammed into that time. Washington, like the other cities of the United States, is waking up to the necessity for an earnest effort to arrest the abounding iniquity. Only a week before, Dr. Newman had travelled all the way to Northfield to endeavour to get our brother Moody to fix a time for his visit. Though this city does not bear the same relation to other parts of the States as London does to the British Isles, there are so many young men employed in the Government offices, besides the multitudes brought together while Congress is in session, that we ought to remember our brethren's desire for prayer for this city. During our short sojourn here we had no less than seven meetings, at most of which there was a re-dedication of themselves by the Lord's people, and we had the joy of seeing many who had been halting led to decide for Jesus. Nor were our brethren unmindful of our desire to see their fine city; and we cannot sufficiently thank them for placing their time and carriages at our service for this purpose.

BALTIMORE AND PHILADELPHIA.

At the former we could only remain for the noon prayer-meeting, but, as at Toronto, during this short visit it was our privilege to see a soul brought to Jesus. At Philadelphia we found, if it were possible to say so, that our visit was pre-eminently timely. Mr. Geo. H. Stuart, so well known on this side the Atlantic, was to have given a special address on the Lord's work in England on the following day, but was laid

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aside by an attack of asthma. It was therefore our privilege to fill the gap. We were introduced to the meeting by that esteemed veteran in the Church of Christ, Dr. Newton. It was a service none of us can forget. We had a large after-meeting, and as we saw the results we could but feel, that as in other parts of America, so here—God was preparing hearts for seed, and full ripe corn for the sickle of the labourer. A gathering of all the evangelical churches had been called for the next day, to consider the plans for Moody and Sankey's meetings, so that here, again, our London experience was in request. There was a unity and earnestness on the part of our Philadelphian brethren which was hardly surpassed at Chicago, and it was difficult to tell our brother Moody which was the more prepared. I must not now take up your space by describing

MR. WANAMAKER'S SUNDAY-SCHOOL,

but allow me to say that what I saw there makes me long for the day when we shall adopt the International Lesson System, and our school services have the brightness and vivacity introduced by our American brother. At another time I hope to describe this school. From Philadelphia we returned to

NEW YORK,

where we found a committee for Moody and Sankey's services already formed, and in many ways the arrangements much in advance of those in other cities. We attended the committee, and were glad to have it in our power to set one or two brethren right as to the effect of these special efforts upon the regular church services, and quoted the experience of Mr. Billing as to his congregation during the time of, and subsequent to, the services in the Agricultural Hall.

My principal object in entering into this lengthened account of our tour in the American cities is to stir up the hearts of the readers of THE CHRISTIAN to pray for a blessing on the campaign our brethren hope to begin almost at once. Of its need no one who knows America can doubt, for it is now proverbial that in her politics, in her commerce, and in her social life, there is a moral darkness that may be felt, and even the secular press is calling out for our brethren to preach among their own countrymen that Gospel which was attended with such mighty results in England. "Ask your countrymen to pray for us," were the last words we heard from many lips as we took our departure from the cities through which we passed. It will interest your readers to know that we paid a parting visit to our brother Moody in his quiet abode at

NORTHFIELD,

where we found him full of joy that the blessing which followed his word in England was not withheld there. It had been true of him as of the Master—"A prophet is not without honour, save in his own country," etc.; but the Lord has made his present visit not only a blessing to members of his own family, but to the whole neighbourhood, and both in the village and on the cars we heard testimony of the work of God there. The dear old mother, whose tearful watching for her prodigal boy used to be told so touchingly, now resting on Jesus, and the brothers, who hitherto have been prominent members in the Unitarian Church, now saying of Jesus "My Lord and my God," while a neighbour notorious for his profane language and ungodly conduct told, with touching simplicity, how he had just been led to Jesus, and, like another demoniac, was "sitting clothed and in his right mind," formed a group around the Word of God, the evening we spent in the old homestead at Northfield, which will not easily be forgotten by any of us who were present.

KILMARNOCK.—A fortnight of special services, under the auspices of the Kilmarnock Y.M.C. Association, have just been held, with gratifying results in the quickening of saints and conversion of sinners. The meetings were addressed by the Messrs. Stewart, of the Scottish Evangelistic Association, and were characterized by deep spiritual power, and a tone of great earnestness. Nightly meetings for the young were also held, and latterly the attendance was such that it was thought advisable to have a separate service for the senior boys and girls. This division was followed with most beneficial results in the ingathering of souls, numbers of the elder portion being in an anxious state of mind. As it was found impossible to have personal conversation with all who waited for counsel, they were divided into little groups, and willing workers at once sought to point them to "the Lamb of God that taketh away the sin of the world," and very many professed to have found rest in Christ. With a view of feeding the lambs, a staff of workers have each taken charge of little bands of from six to twelve for the purpose of meeting in private once a week for prayer and Christian counsel.

"RESCUE THE PERISHING."

DEPTFORD "GOSPEL MISSION" AND "INDUSTRIAL HOME."

DEAR FRIENDS,—In a few days we shall enter upon our fourth year of labour for God in this place. Naturally, at such a time, our thoughts run back to the time when our heart was first drawn out to care for poor boys, and we are greatly cheered to think what divine grace has done in our midst since then. Will you join us in our evening visit to the dear lads in our Home?

Passing up the street we meet a boy wheeling a great canvas frame bearing in large letters the announcement of to-night's Gospel service in the People's Hall, and just behind is a large band of converts and earnest labourers singing sweet hymns and sweeping along with them a crowd of working-people, who will soon throng into the Mission Hall and eagerly listen to the Word of Life. The boy's happy face as he recognizes us arrests your attention, and you want to know his history.

His father was the sexton of a church, but absconded with some money belonging to a benefit society, and left his wife quite destitute. The poor woman died shortly after in a London hospital. Virtually an orphan, and without any friends to care for him, poor Dick found employment in a horsedealer's yard; but falling into bad company, became connected with a gang of juvenile fruit-stealers.

Having been discharged with a caution for the first offence proved against him, later on in the same week he was in custody for a similar theft, and was sent to Wandsworth Gaol for three weeks' imprisonment. We became acquainted with the history of the poor lad one evening while investigating the story of a young runaway, whom we had the pleasure of safely restoring to his anxious parents, and the next morning made our way to the prison and had an interview with the benevolent governor, who readily offered us every assistance in his power. On the morning of his discharge, poor Dick was greatly surprised to find some one waiting to kindly escort him to the Home, where he is now shielded from temptation and happily learning to be a shoemaker. Will you remember the lad in prayer, that his soul may find life, rest, and joy in believing on the name of the Son of God?

But here we are at our unpretentious but much-loved home, and our ring is speedily answered by a little fellow—the most shrewd, brisk, witty mannikin, we believe, in all London. An elder lad is bringing a tray from the kitchen piled up with huge slices of bread for tea. You notice that the boy has a somewhat superior appearance to the other lads noisily swarming round us. His case again illustrates the character of our work, and proves that it is quite beyond the range of any existing Acts of Parliament, however rigorously enforced. The lad's father is a soldier on foreign service; on the death of his mother, some years ago, he went to work for his uncle, a large baker, in a great midland city. Having begun a system of pilfering, he became so fearful of detection that he ran away, and, after roaming about for some weeks in a starving condition, applied for admission into the Home. Inquiries were at once made into the truth of his story, and by an early train his uncle came up with a warrant for the boy's apprehension, and fully determined to prosecute him for his theft. In vain for a long time we endeavoured to dissuade him from doing so, pointing out that as he would not receive the lad into his house again, as soon as the term of imprisonment was over he would be cast upon the streets without a character, and, probably, be speedily reconvicted, and become a confirmed gaol-bird. Finding all our earnestness in this line of argument useless, we determined to accompany the uncle and his prisoner home to the midland city. When the man became calmer his heart softened towards the boy, and when we reached his house the whole matter was arranged so that by the very next train we returned in triumph to London with the boy in tears of gratitude for his rescue from certain imprisonment. Ask the father of the Home, and he will tell you the lad gives every satisfaction, and bids fair to be a real credit to the Home. Now take a look at our family—their cheery faces sparkling with fun seem to belie the sadness of their histories and the hardships of their past lives.

Through the generosity of a kind lady, we have just been enabled to add ten beds, so that we have accommodation for forty boys now, but we are working very hard and waiting much upon God to have a comfortable home for eighty lads by the end of this year.

We have taken the next house for this purpose, and intend making one large building with a new school-room, dining-

hall, and workshops in the rear, so that our devoted labourer^s need not any longer work under the disadvantages from which they have suffered in the past for want of suitable premises and necessary conveniences.

For this we will want £1200, and we hope every reader of THE CHRISTIAN will try and help us in some way in this important work. If any who wish to do so will communicate with us we will gladly correspond with them about the matter. The third report of the Home is now ready, and can be had on application by letter.

Seeking to be continued in prayerful remembrance,

I am, dear Friends, yours faithfully,
The Boys' Home, J. W. C. FEGAN.
112 and 114, High-street, Deptford, S.E.

"UNDER THE LEAVES."

Oh, ye who went forth in the dew of your morning,

And heavily toiled in the vineyard all day,

The shadows of evening are gathering o'er you :

Why have ye so little to carry away ?

O'er a half-empty basket the labourer grieves,
If he seek not the fruits that lie "under the leaves."

And ye who are strong and determined to gather

All, all ye can find in the garden of God,

There's fruit in the hedgerows as well as the vineyard,

For no limit marks where his mercy hath trod.

Work on and work bravely; for he that receives,

Hath the faith that stoops down to look "under the leaves."

Though pendent and fading some tree of the garden,

Not long since that waved in its foliage fair;

Though its autumn hath come and its winter approacheth,

And the sere, yellow leaf is the brightest thing there :

Go and seek for the fruits; and the sweetest of these

Are the fruits that you'll find hanging "under the leaves."

And say, are ye found in the "market-place" standing,

While planter hath planted and heaven hath rained,

And the bright Sun of Righteousness warmeth his vintage?

Go forth to your work: is there nought to be gained?

Yes, he goes and gathers, who, going, believes

He shall find a day's gathering "under the leaves."

Go, seek out the souls in sin's deep shadow lying,

Don't wait till the canker hath wrought, for your hire!

Perhaps 'tis the last time the Master will call you;

Do all you can do ere the daylight expire.

And though late you are hired, he that worketh receives

His reward for the souls brought from "under the leaves."

The Manse, North Malvern.

MARY A. YEATS.

THE CHILDREN IN OUR HOSPITALS.—Several ladies, having formed themselves into a committee, have thought that, during the winter months, when flowers are not easily obtainable, a "Scrap-book Mission" might be started, to entertain and instruct the children. The "Flower Mission," in the summer time, proved itself so useful, that the committee hope this effort may meet with equal success. Will any friends help, either by making books themselves and forwarding them, or by sending any pictures, hymns, or Scripture texts for insertion? It is proposed to make the books of coloured glazed calico, to render them at once substantial and attractive. Any communications to be addressed to the Secretary, Miss Curwen, Lanark House, Clapton, E.

OUR SAILORS.—The *Record* of the 18th inst. has a leading article on the dangers and temptations that surround our seamen on landing, from what is known as "crimping." "Crimping is an employment of men in seaports, who board ships as soon as they arrive home, for the purpose of soliciting the sailors to come to their boarding-houses and taverns. Directly a ship reaches the port, or enters the dock-gates, runners or agents from the various public-houses and lodging-houses gather round the men and entice them away, and they are soon induced to fritter away their hard-earned wages, and, in a few days, are left destitute and friendless. The chief remedy is, however, the multiplication of Homes and of agents to win the sailors into them. If the crimps have their emissaries, the Christian Church also should have hers. We would compare the Homes to the lighthouses which adorn our coasts with their beautiful, life-saving lights, and the agents to the life-boats as saving from spiritual wreck. We should rejoice to see these beneficent agencies multiplied a hundredfold, until we can feel assured that the evil has been counteracted and the good offered, and that our sailors are not left at the mercy of their tempters and destroyers except of their own free will, with their eyes open and their hearts warned."

MAJOR COLE AT LIVERPOOL.

OUR readers are aware that the Victoria Hall, Liverpool, has been opened for special services during this month. Last week they were conducted by Major Cole, whose services in the Circus some months since were so owned of God.

The Liverpool *Protestant Standard* has the following about the carters' meeting on Sunday week:—"Last Sunday afternoon at three o'clock the Liverpool carters held their usual meeting in Victoria Hall. Major Cole presided on the occasion. There was a large attendance, probably about two thousand. These meetings of the Liverpool carters are being attended by much blessing. The Lord is evidently working by their means to bring precious souls unto Himself. Last Sunday afternoon was the first meeting Major Cole presided at since his return to Liverpool. As soon as he appeared on the platform, everyone present seemed rejoiced to see him.

"Major Cole, on rising, said how rejoiced he felt to be amongst them again; he felt as if he would like to shake hands with each one present; he loved to be working with the carters of Liverpool in the service of Jesus. Mr. and Mrs. Cole then sang very softly and very sweetly a precious little hymn about 'Jesus and his love.'

"At the conclusion of the singing, prayer was requested for a man who was a slave to strong drink, Major Cole remarking that he rejoiced to think that Jesus was no half-and-half Saviour; He could save a man from drunkenness or from any other sin. Silent prayer was then offered up on behalf of the poor drunkard, and that tens of thousands of the working classes might be brought to Jesus. Major Cole having read Heb. xii. 25—"See that ye refuse not him that speaketh,"—dwelt very forcibly on the danger in delaying to accept Christ now. Mr. and Mrs. Cole then sang together a heart-searching hymn commencing as follows:—

"I gave my life for thee,
What hast thou given for Me?"

"At the conclusion of the meeting it was announced that the Rev. Charles Garrett would address the carters' meeting last Sabbath afternoon at three o'clock. It was with deep regret that we heard that Miss Cole was unable to unite with her beloved parents in the singing of their precious Gospel songs, on account of illness."

INCIDENTS OF THE MEETINGS.

The first night Major Cole spoke, a young man went into the inquiry-room, and soon found peace in believing. As he was going out, he stated that when Major Cole was holding meetings in Chester he went into the inquiry-room, but was overlooked by the workers; and he resolved, if he had a chance to hear Major Cole again, he would go, and accept Christ. He came at his first meeting here, and returned to Chester by the late train, believing he was saved.

One man said he came thirty miles to the meeting; that for eight years he had been trying to be saved; the sermon "Behold the Lamb of God" enabled him to see that it was finished, and he went home rejoicing.

Another was approached by a lady—"Are you a Christian?" "Yes." "How long have you been one?" "Not quite an hour. It was while 'the Lamb' was being lifted up that I believed. I was saved by the blood."

A gentleman who had been in sympathy with Christian work from the time Moody came here, and at times tried to do a little personal work, but was never assured that he was saved himself, was enabled to throw away all doubts the night that Major Cole spoke on the "News." "Now is God's time—now is my time. Now I will trust in Him for ever." And now he is all joy.

A dear blind woman from Chester was so blest at the meetings there that she came to Liverpool to attend them here, and has not missed one, though it has rained almost constantly since Major Cole came. It was very touching to see her night after night catching every word, and her face lighting up with joy as the name of Jesus was mentioned by the speaker, and still more interesting (though she moved not from her seat), every night she was sure to have some unsaved soul to point to Jesus. I have seen Major Cole in tears as he watched this poor blind woman teaching some little street Arab or some little girl about Jesus and his love.

MR. SPIERS.—We are sorry to learn that this indefatigable worker among the children is at present ill, and not likely to be able to resume work for some time. We need hardly ask our readers to remember him in their supplications, and to pray that the special services for the young may be sustained.

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MISS ANNIE MACPHERSON'S HOME.

MONTHLY MEETING OF WORKERS.

THIS gathering, always interesting, was more than usually so on Wednesday evening last week, and despite the depressing influence of a steady, penetrating drizzle, there was a large assembly of workers, from various parts of London, to partake of the hearty hospitality of Miss Macpherson and take a part in the engagements of the evening.

It will be no news to those of our readers who have been present at any of these monthly reunions, to say that Miss Macpherson is the heart and soul of them. No matter what burdens of labour and responsibility she may be sustaining, she has a smiling welcome and a loving friendly word of encouragement for all, which makes even a stranger feel instantly at home. Before giving a few particulars of the proceedings, we must express our deep regret that some words of our correspondent at the Clifton Conference (the result of our necessarily incomplete report) seemed to convey the notion that Miss Macpherson's work among the East-end gutter children was superseded by the action of the School Board. Her own earnest words, in our last week's issue, will, in a large measure, have set the matter right; but in case any of her friends and helpers may have entertained the idea to which we have referred (as Miss Macpherson tells us they have), we should like emphatically to repeat here her statement of last week, that the only department of her work which has been interfered with by the Education Act is the match-box making. Her rescue work was never more needed; and we trust this unfortunate misunderstanding on the subject will have the effect of awakening a deeper solicitude on behalf of our sister's divine work of rescuing the perishing little ones.

The main interest of the meeting on Wednesday week centred on the China Inland Mission, whose earnest promoter, Rev. J. Hudson Taylor, gave an address on "Faith and how to strengthen it." The two most newly appointed missionaries for that wide field were also to take leave of their English brethren, having to start on their long journey next day. But China did not absorb the whole of our sympathies. Even during the tea-hour, Miss Macpherson's untiring energy provided for us words of good cheer from far and near. A missionary who has grown grey in the service of his Master among the Basuto tribes of Southern Africa, gave interesting intelligence respecting the work there, incidentally paying a tribute to the services rendered to that mission by a visit from Major Malan. No sooner had the voice of the foreign missionary ceased, than Miss Macpherson led Mr. George Holland to the front, and we were gladdened by hearing, from the lips of this devoted and unassuming servant of the Lord, of many signs and wonders wrought by the power of the Gospel in the midst of our home-heathen. Mr. Holland shrinks, with true modesty, from advertising his work, but it is none the less a great and glorious work, and it must have rejoiced the hearts of all present to hear of so many encouraging circumstances in connexion with it. A number of the girls rescued by Mr. Holland are now under the fostering care of Miss Macpherson. The brief histories of these before and after their rescue were listened to with intense interest, and showed how the power of Christian sympathy can reach and elevate the most hopeless and unlovely.

Under the genial presidency of Mr. H. M. Hodder, the remainder of the meeting was chiefly taken up with Mr. Hudson Taylor's address, some remarks upon it, and the valedictory words of Messrs. Easton and Brounton, the two missionaries-elect for China. Mr. Taylor spoke from the words of Christ to his disciples after the withering of the fruitless fig-tree, "Have faith in God," the marginal rendering of which—"Have the faith of God"—was preferred by the speaker. On this important theme Mr. Taylor dwelt, showing how Jesus, in his human life, was able to prevail through resting on God's unchanging faithfulness, and how we can follow in his footsteps only by cherishing the same implicit, unquestioning trust.

Messrs. Easton and Brounton were severally presented to the meeting, and God's blessing and guidance invoked on them. Both responded in terms which led us to think they are likely to prove instruments in God's hands of greatly extending his Kingdom in their adopted spheres. We are sure they will be followed by much prayer.

Ere the meeting broke up it was gratified by hearing, in a few words from Mrs. Birt, who had just returned from Nova Scotia, of her success in placing under the care of kind friends there, the band of boys and girls she lately took from Liver-

pool. We could not but thank God for such labourers as Miss Macpherson in London, Mrs. Birt in Liverpool, and others like-minded. Surely they are the salt of the earth.

MR. VARLEY IN BRISTOL.

MR. HENRY VARLEY has been conducting a series of Bible-readings and Gospel services in this city, extending over six days. The opening meeting for prayer was held in the Lesser Colston Hall, when Mr. Varley gave a brief address to workers on Isa. xl. 31.

In the afternoon a very interesting gathering took place in the Large Hall. It had been announced that at three o'clock there would be a special address to men only, and so well was this responded to, that by the time named for commencing, the hall was filled in every part, about 3000 being present. The subject was 2 Cor. v. 20, and very earnestly were those present urged to accept the terms of mercy which came from the imperial throne of God. In the evening there was a public service open to all at eight o'clock, when the hall was again crowded. Mr. Varley took as his text the words in 1 Peter ii. 24, and threw his address into a catechetical form, by getting Mr. Mayers to answer a series of questions on the subject.

On the following days of the week, from Monday to Friday inclusive, the services consisted of afternoon Bible-readings at three o'clock and Gospel services at 7.30, excepting Thursday, when, instead of a Bible-reading, there was a Gospel service in the Bethel ship at one o'clock. These meetings, instead of being confined to one place, have been held in chapels and halls in various parts of the city, twelve different buildings in ten different districts having been occupied during the series.

At the Gospel services, Mr. Varley's subjects were "the new birth," "the prodigal son," "thoughts," &c.; and the old, old story concerning ruin, regeneration, and redemption was told with much simplicity and force. Among the subjects at the Bible-readings were Matt. xvi., also "faith," "unbelief," "the responsibilities of believers," &c.

All these meetings were well attended, and as the ever-recurring topic was "holiness through faith," special interest was felt by those whose views harmonized with Mr. Varley's on this point; but it is only fair to state that there are many who take grave exception to several of the statements made at these meetings, while at the same time they hold in appreciation a large portion of Mr. Varley's work. J. L. S.

"READY TO PERISH."

CHOLERA IN SYRIA—WAR IN LIBERIA.

WE have received pressing appeals for help in connexion with these cases of temporal and physical distress. With respect to the former, a correspondent says:—

"According to the latest accounts, the fearful ravages of the cholera are greatly abated, but it has been followed in many places by typhus and low fever, so that, although the great calamity is over, its after-effects will entail yet deeper distress, now that the people will be returning from the mountains, to which they had fled by thousands, to their desolate homes; and urgent are the entreaties that England would stretch out a helping hand in this time of trouble."

Letters from residents fully corroborate this statement, and appeal very strongly for aid. One writes:—"The winter season will be one of great distress. We earnestly trust you will, with as little delay as possible, send us means to help them in this time of sore need."

Mr. E. Fox, of 60, St. John's-wood-road, N.W., Vice-Consul of Liberia, writes with reference to the sufferings among the settlers around Cape Palmas, owing to the native tribes having attacked them and destroyed the produce and their farms—"They are completely destitute, and require immediate relief." It is stated that this war was quite unprovoked, and only entered into in self-defence. Contributions may be sent to Mr. Fox at the above address.

A REQUEST comes to us which we have peculiar pleasure in complying with:—"Pray for my brother-in-law, that he may be helped and guided in labouring among the blacks of Tennessee, America. It is cheering to tell you that he has been awakened by reading back numbers of THE CHRISTIAN in which Mr. Moody's addresses of July appeared, and now desires to labour for Christ in teaching the poor blacks. In doing so he has given up all, and with a wife (my sister) and four children cast himself upon God. Pray that he may be guided aright, and greatly blessed."

MESSRS. MOODY AND SANKEY IN AMERICA.

THE following extracts from our American contemporaries will inform our readers of Messrs. Moody and Sankey's prospective arrangements, so far as they are fixed. We are sure our readers will comply with the request of Mr. Weatherley, in his interesting paper, to be instant in prayer that a great work of grace may be accomplished in America through the instrumentality that was so largely blessed in our midst. The following is from the New York *Illustrated Christian Weekly* (Oct. 16):—

"At a private meeting held in Brooklyn, Oct. 7, Messrs. Moody and Sankey finally announced their conclusion to commence their labours in the city of Brooklyn on Sunday, Oct. 31. The place chosen is the Brooklyn Rink, which will hold 7000 or 8000 people. The week-day services will consist of a morning prayer-meeting at Dr. Talmage's church, and evening services at the Rink. On Sunday the hours will be 8 a.m. a service for Christian workers, and 4 p.m. a service for the people. These hours have been selected as those least likely to interfere with the Sabbath services of the churches."

The New York *Christian Union* advises all Christians to work with the evangelists, pray for their success, but to stay away from the meetings, that the unbelievers may have a chance to get in. It says:—"Evening services will be held daily, except on Saturdays; and it is proposed that there shall be a Sunday evening service at 7.30, admission to be by ticket, and the tickets to be distributed only among persons who are not members or attendants at other churches. The selection of Brooklyn as the starting-point of Mr. Moody's operations will be admitted to be as good as any that could have been made. Within an hour's travel of the Brooklyn Rink live nearly or quite two million people—one-twentieth part of the entire population of the United States. There can be no doubt of Mr. Moody's having full houses to preach to, and from Brooklyn the leavening influence which the evangelists are reported to exert upon the churches can affect more congregations than can anywhere else be found within the same radius."

Dr. Talmage's paper, *The Christian at Work*, says:—"Mr. Moody is to commence his work in Brooklyn. He finds the ministry united in a wish for him to come—united in purpose to hold up his hands and push forward his work—and his work is to do just as he has done. This is no time for Mr. Moody to trim his theological views to suit some brethren who do not hold to them; but it is his duty to preach the Gospel of Christ as he believes it in his heart, leaving to the Holy Spirit to give it power, leaving to an omnipotent God to bring strength out of his weakness. We hope, we cannot doubt, Mr. Moody's work will be abundantly blessed to the salvation of souls, and for this let all Christians pray while looking for a blessing for themselves."

A leading article in the same issue says:—"The question is asked, 'Will there be no opposition in these quarters against the ministry of these men who come to proclaim Christ to the people?' Some are under the delusion that all will be peace; that the tide will all be one way; that no opposition will be created; and that all our pulpits and all our printing-presses will say 'Amen.' Before two or three months have passed that delusion will be scattered. There never was anything yet accomplished for God and the Church unless all the batteries of the 'world, the flesh, and the devil' were opened against it. If the work of God is to be revived, there will be carping and criticism; there will be venomous and violent opposition. But what is all opposition, when men stand up in the love and strength of Christ to do their duty? What are all the powers of hell arrayed against the truth as in Christ Jesus,—the plain, simple truth of the Gospel of the Son of God? One shall put ten thousand to flight."

"But are there no real objections to an awakening created by such evangelism? Some have said, 'Let the work of evangelizing our cities be done by the regularly ordained ministry.' Why, the work has not been done in that way, and never will be done in that way. There are multitudes of people who come not into the house of God, who never have been there, and never will be there unless a supernatural influence brings them. You talk about men living far away from church; there are people in Brooklyn who live 5000 miles away from church! If the people will not come to church to get the preaching of the Gospel, then let men carry the Gospel to them."

A DAILY PRAYER-MEETING was held at the Illinois State Fair, at Ottawa, this season.

JEWISH MISSION HALL, WHITECHAPEL.

On Tuesday evening last week a service of a deeply interesting character was held in the building which, through the energy and liberality of the English Presbyterian Church, has been changed from a "penny gaff" into what will henceforth be known as the "Jewish Mission Hall." The premises are admirably adapted for the work of the Mission, and the various alterations which have been made rendered it a somewhat difficult task to identify it with the dirty little theatre which for so many years was the source of vicious attraction to the youth of Whitechapel. Tea was provided, and nearly all who sat down were Jews who have become savingly acquainted with "the truth as it is in Jesus."

Dr. Lorimer, who presided, announced, greatly to the regret of all present, that the Rev. A. Saphir, who had been expected to deliver an address on this occasion, would be unable to be present on account of indisposition. He then proceeded to say that the former premises proving too contracted for the work of the Mission, this hall had been purchased, and they would now have a house admirably adapted for carrying on their work. It could hardly fail to remind them of the development which so many centuries ago occurred in the history of the Jewish people when the temple of Solomon took the place of the tent and tabernacle. He trusted that the glory of this second house would far surpass that of the first.

The Rev. Theodore Meyer explained the circumstances which had led to their being in possession of the hall in which they were now assembled. Four years ago he came here quite unknown except to a few of their ministers. It was "the day of small things" at first; but when he looked at the meeting of this evening, and thought of the large number with whom the Mission brought him into contact, as well as the number whom the Lord had graciously given him as the fruit of his labours, he could not fail to say, "The Lord has blessed me out of Zion." He looked upon their new hall with feelings of the liveliest hope, because although at present it might be larger than was actually needed, he hoped in time that they would grow up into it, and have a congregation that would fill it. When he thought of what the place had been in the days of its penny shows, and in hope contemplated the work which they intended carrying on here by evangelistic services, by prayer-meetings, the exposition of the Old Testament Scriptures, and by meetings with inquiries, he could not but heartily rejoice, and was quite sure he might rely upon their earnest sympathy and prayers in the work in which he and Mr. Friedberg were engaged.

Rev. D. Maccoll (Wandsworth) said he took a deep interest in the meeting of this evening, because such a gathering could not fail to touch all their hearts. It had been the first time he had had the pleasure of meeting so many Jews and Jewesses, although he had often desired to take part in the vigorous efforts which were being made to bring them under the influence of the Gospel. For many years he had cherished a profound affection for Mr. Meyer, who was particularly liked by his congregation. He was delighted to see their goodly premises, and although they might be somewhat larger than were needed at present, he hoped that the cry would very soon be heard, "We want more room!" He should like to see a congregation largely composed of Hebrew Christians here, or in some part of the city, and he believed that when the English Presbyterian Church heard that a larger place was wanted, the same liberal hands and hearts which had so generously aided in the present movement would again be found ready to do what might be required.

Rev. D. A. Herschell said he felt it a privilege to be allowed to share in their joy on the present occasion, and right heartily he congratulated them on the encouraging circumstances under which they met. He was quite sure that this movement was in the right direction, for a house of this kind was imperatively needed in a locality where Jews were constantly passing and repassing. The speaker then specially addressed those who were seeking to know the truth as it is in Jesus, and those who have already accepted Him as the true and only Saviour.

Mr. Ascoli, a member of the congregation, expressed the thanks of his Jewish brethren for the kind interest which had been taken in their welfare; and indulged the hope that in the opening of that Hall they were only at the beginning of good things to come, and that they would see greater things than these.

Mr. Vanderberg (speaking in Dutch) said that he had been an inquirer for about ten years, and could not tell anyone the emotion he had experienced upon reading the New

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Testament. The veil, he was thankful to say, had now been removed from his eyes. In conclusion, he said it was his ardent wish to serve the Lord Jesus as a missionary in foreign lands.

Mr. Newstead said it did his heart good to see so many of his brethren on the present occasion. In speaking of what the Lord Jesus had done for him, he ascribed his conversion to an address he had heard Mr. Moody deliver the last Sunday he was at the Opera House.

After an interesting address by Mr. Friberg, the proceedings were brought to a close by singing "Rock of ages," and by the offering of fervent prayer for a blessing to rest upon the inauguration of the new Hall.

THE JUBILEE SINGERS.

THIS unique band of American sacred songsters is at present in Scotland, and we are happy to learn from report and from the northern papers that they are everywhere meeting with a warm welcome, and are seeing the object of their sojourn in our land surely and not too slowly accomplished. In all the towns they visit, crowds flock to hear them, and sit spell-bound by the irresistible and indescribable charm of their sanctified melody.

We notice with pleasure that in the midst of their popularity they do not forget to lend a helping hand in evangelistic work when the opportunity offers.

Messrs. Hodder and Stoughton have recently published an account of the mission of our Jubilee friends, which we take much pleasure in recommending to the notice of our readers. It is partly written by Mr. T. B. Marsh (late of the Chicago *Advance*), and partly compiled by him from the former volumes descriptive of their mission. It is a very graphic and deeply interesting sketch of the labours and successes of the singers, brought down to a very recent period. Its value is greatly enhanced by the touching life-stories of the individual members of the band, and the extended collection of their wonderful songs which form part of the volume. It is no doubt a very different thing to attempt to sing these songs, from hearing them rendered by the Jubilee Singers themselves, but to those who have had that privilege they will form a welcome memorial, and they will whet the appetite of those who have not.

PORTSMOUTH SOLDIERS' INSTITUTE.—Although the winter season for large meetings has scarcely commenced, a very encouraging beginning has been made here. For some weeks past Lord Radstock has held a weekly service in the large hall, also drawing-room meetings in the house, which have been well attended. On the 21st a large "united service" tea-meeting was held, addressed by Miss Weston; and on Sunday evenings Mr. Henry Edwards is speaking at present. God is blessing the work, and a large nightly Bible-class is well sustained; several Christian officers and ladies are helping. The meetings for soldiers' and sailors' wives and children are also increasing, and a branch "mothers' meeting" is just opened at Eastney Barracks, three miles distant. The liabilities amount to some hundreds of pounds, and Miss Robinson must leave the Institute for the purpose of collecting funds unless they are otherwise sent in.

CONVALESCENT COTTAGE, EPPING.—What a pleasant title! What visions it conjures up of returning health, of pure country air, of brief rest from toil in the crowded city! But if the mere title is so cheering and refreshing, how much more a peep at the real thing itself! And truly a visit to this bright and happy little recruiting-place, provided by those who are following the steps of their Lord in "considering the poor," will more than repay the trouble. It has been established in order to afford a few weeks' rest and change for attenders of the Bedford Institute Mission Meetings, who, through illness or overwork, may be needing it. These meetings are under the care of members of the Society of Friends, and are held in several parts of the East-end and Clerkenwell; it is, therefore, easy to conceive how great a boon such a branch in the Mission may be to those who live in these crowded neighbourhoods. The cottage is dependent for support on voluntary contributions, separate from the general fund, the inmates themselves only paying 3s. 6d. per week each. Its managers, while thankful for liberal contributions, will also gratefully receive the very smallest sums that may be sent them by young people or others not in a position to subscribe largely. To every service, great or small, rendered to the Lord's children, out of love to Him, belongs the blessing spoken by the Lord Jesus: "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto Me."

A VISITOR.

N.B.—Contributions, either in money or goods, may be sent to Mary J. Catlin, Secretary of the Convalescent Cottage Committee, at the Bedford Institute, Wheeler-street, Spitalfields, E.

THE TABERNACLE IN THE WILDERNESS.

THE Tabernacle Models exhibited and explained by Dr. Cranage, of Wellington, Salop, at Stafford House, the town residence of the Duke of Sutherland, last July, are, we understand, to be shown and lectured on by the doctor on the afternoons and evenings of Nov. 3, 4, and 5, at 3.30 p.m. and 7.30 p.m. The special interest of this Ark of the Covenant, Altar of Incense, Table of Shewbread, and Golden Candlestick, is that they are made of the full dimensions of the originals as described in the Book of Exodus; in comparison with which smaller models are mere toys. As far as we are aware, *fac-similes* of the dresses of the High Priest of Israel have never been attempted before. Dr. Cranage will on these occasions exhibit them, and the models alluded to, for the first time publicly to a London assembly, at the Mildmay Conference Hall. Further particulars may be obtained from Captain the Hon. R. Moreton, Conference Hall, Mildmay-park, N.

REVIVALS AND PRIVATE COUNSEL.

AT the annual autumnal gatherings of the Church of England (Stoke-on-Trent), Baptist Union (Plymouth), and Congregational Union (London), papers were read and discussions took place on revival work. At the Church Congress the main topic of debate was the inquiry-meeting. In the course of an excellent paper Mr. W. T. Paton said:—"The revival movements with which I have been connected, and which have resulted in permanent good, have been, humanly speaking, the outcome of thoroughly organised effort and plan. . . . They should be the result of, not the substitute for, spiritual life and activity—the harvest gatherings of a devoted ministry, a working Church, and of an able, efficient, and faithful preaching of the Gospel. But does not the inquiry-room come 'perilously near' the confessional? Not if I understand the confessional. If by the confessional is meant that inquirers are invited or encouraged in any way to confess particular sins, and if they are encouraged to do so by the assurance that they may or can be absolved by any power or authority on earth, then my answer is clear and emphatic: no such practice has ever obtained in any inquiry-room with which I have had to do. It is not a man's particular sins that are the subject of conversation; the man is spoken with because he feels himself a sinner. It is sin, not sins—not the thing in detail, but the thing in principle, that is dealt with; and the only relationship in which the worker stands to the inquirer is that of friend and counsellor, whose place is to stand as far in the background as possible, so that he may point to the Lamb of God, who taketh away the sin of the world. And as to any absolution short of that which the Great High Priest himself pronounces in his Word, and testifies to by his Spirit, not only would it, in my judgment, be out of place, but it would avail nothing. For the conscience-stricken sinner there is but one refuge, and that is in a direct and personal application to our Lord and Saviour Jesus Christ."

The Earl of Harrowby, who closed the discussion, said:—

"There is no difference between the Romish confession and sacramental confession as practised largely, I do not know by how many, but by too many of the priests of our Church. I would say to my brethren and sisters present, I would say to all the laity—Beware, above all things, of auricular confession. If you wish to undermine the purity of your households, if you wish to undermine the manliness of the English character, if you wish to undermine the Protestant reformed religion, if you wish to prevent a man from consulting his Bible and his conscience—then sanction auricular confession."

EVANGELICAL MISSION TO ISRAEL.—A very interesting lecture upon "The Day of Atonement" was recently delivered by Mr. Joseph, at the Hall of the Evangelical Mission to Israel, 394, Hackney-road, describing the spiritless form of the synagogue worship, and pointing out the difference of the mode of their service from that which was instituted by Moses. He earnestly entreated his hearers to pray for the Lord's ancient people, that their eyes may be opened to see that the Messiah did not reject them, but that they have rejected Him; and He still holds out his open arms to receive them. Christians are earnestly requested to remember at the throne of grace the various branches of this Mission. Besides the visiting and speaking to the Jews in their homes and in the streets, there are lectures on Saturdays, preaching of the Gospel on Sundays, a night-school three times in the week, and a good Sunday-school. Any friend who desires to know about this work can obtain the report by application at the Evangelical Mission to Israel, and Hebrew Christian House of Industry, 394, Hackney-road, E.

THE CONFERENCE AT SALISBURY.

PERHAPS no part of these two days was more useful than the hour after dinner. On Wednesday a number of friends gave accounts of the work of God in many places.

Lord Cavan spoke of a Russian nobleman and his large family, the fruit of Lord Radstock's ministry, who had been used of God in leading others to the Saviour, and with whom his lordship had recently sailed from Sweden, holding most interesting Bible-readings on board during the voyage.

Rev. W. Saunders told of the good use made of a Gospel tent, lent him by Mr. Thwaites, in which meetings had been held for many weeks in his parish, in Bristol, by Mr. Cooper, one of the agents of the Evangelization Society, who gave addresses on sixty consecutive days, the last having as much freshness as the first. Many souls had been won to God by these meetings.

Rev. E. N. Thwaites gave instances of the good work done in a tent near his house. Mr. Sutton, of Reading, spoke highly of the Evangelization Society, and said that he had procured a tent, which he would gladly lend when not in use. Mr. Morgan gave some details of the evangelistic visit of Mr. G. Brealey to Kidderminster.

Mr. Studd, a country gentleman, won to Christ at the meetings in the Opera House, and who has broken up his racing establishment, said that at Tedworth, in Hants, a most successful and encouraging evangelistic work has been set on foot in a barn on his estate. The services have been largely attended every evening for three weeks in succession, and many souls have been brought to a knowledge of their Saviour. The surrounding villages added largely to the attendance, and a most earnest desire has been expressed that the services now closed should be carried on through the winter. In this case, also, the agents of the Evangelization Society have been much used.

Mr. Westlake (Fordingbridge) also said that he had been delighted to hear of the Evangelization Society, and pointed out the advantage of a continuance of meetings for several weeks. He said that many souls had been gathered in in his own neighbourhood, and referred to the evangelistic work so much blessed at Southampton.

The Hon. Cowper-Temple said that some little time ago a tradesman's wife sent in a request for prayer for a dark place in the New Forest. Two ladies went to visit the locality to make inquiries, and found that the cottage at which they called was that of the writer of the request. This led to the establishment of a meeting in the cottage, at which he (the speaker) and others had preached the Gospel. After this a tent was procured, in which an evangelist had held services for a fortnight with great success. Then the neighbouring villages wanted the tent, and so the work spread. Mr. Cowper-Temple added that those who had gardens were accustomed to have garden-parties. He had found that gatherings of this kind for Christian fellowship were far more enjoyable and profitable than parties for mere worldly conversation.

Some of the narratives of conversion on the second day were very touching; in most of them the influence of the godly mother was the chief means of leading to Jesus.

THE REV. THOMAS RYDER.—Many of our readers will be interested in knowing that the Rev. Thomas Ryder, whose sudden death we recorded last week, specially revised the beautiful hymn and tune which he composed at the Brighton Convention, and gave it to the Rev. J. Mountain, for insertion in the new and enlarged edition of "Hymns of Consecration and Faith," along with another tune, the last he ever composed. Both hymns and tunes are inserted, and are, justly, very highly appreciated. Their intrinsic value is considerable, and the sudden death of Mr. Ryder so soon after their composition, and so far away from his native land, surrounds the hymn and tunes with a special interest.

MISSIONS IN EGYPT.—A correspondent of an American contemporary sends an account of mission work in Egypt, and says:—"We greatly need the prayers of our friends, and I might suggest to some of the many to whom the cause of slavery is deeply interesting, to think of and pray for the *white slaves*—the multitude who, with an appearance and organisation so like our own that they often seem like our own kindred, and yet so utterly without education and without hope for the future! These lonely ones, who hardly can recollect either parents, sisters, or brothers,—have they not a peculiar claim on our pity and our prayers? Do, dear Christian girls, happy in your family circle, pray for the fair Georgian and Circassian, who never had a mother's loving hand, and who knows not if she has brother or sister, or even what her own name was in infancy; and far, far more, who knows not the Blessed Name. Pray that she may be able to say, 'If my father and mother forsake me, the Lord shall take me up.'"

EVANGELIZATION IN FRANCE.

SOMETIMES we hear of evangelistic tours by earnest pastors, like the following:—"For six days we went from village to village (near one of the places of pilgrimage), giving tracts and picture-sheets; and we returned, blessing God for the marvels He performs, and praying Him to give increase to the Word of Life sown broadcast. Amid ignorance and superstition we found a real desire to hear of salvation through faith in Jesus Christ. We were almost everywhere well received, and here and there we found witnesses of the grace of God, who welcomed us with tears of joy. In one place we were ourselves edified by the faith, joy, and scriptural assurance of a few good women near a mountain-top, who are firm on the Rock of Ages. The priest has tried a thousand ways to shake their confidence, but the Spirit of God strengthens them through his Word, their only guide. Lower down, an old man with his family are shining with the true light, enlightening those around. A woman found peace by reading the tract, *Un Cœur mis au large*. An earnest Christian workwoman gave *Les Trois Croix* to a peasant woman, who took it joyfully to her mountain home. On arriving, she called her neighbours and read the tract to them. An old man broke down, sobbing, and begged her to read it over again; a week afterwards he died. 'Sweetly, sweetly did he pass away,' said his daughter; and it was that tract which did it. . . . These honest people, who receive the tracts and illustrated journals with acclamations, notice the Scripture quotations, and say, 'But you have some other book which goes with these?' and so are ready for the Bible. There are rich Protestant families here and there, but they live generally in religious indifference. Oh, for evangelists! oh, for labourers! Those who once worked are passed away, and none supply their place."

In another place, a Christian shopkeeper calls in the sailors or soldiers who pass, gives them a paper or a tract, and, if time permits, converses with them, till the numbers rapidly increase. The Lord multiply the living power in such and similar souls, and there will be no lack of response.

A journal was dismally contrasting France with England, saying even Moody and Sankey would not draw the masses here. We say from experience, only let men of kindred spirit and equal knowledge of what the heart of man needs, try, and similar results will follow. It is astonishing how sceptical religious men are as to the power of the Gospel. They seem to seek to reduce it to an infinitesimal quantity in speech and print, on the plea that the people must be prepared to bear it. Why, the people are thirsting for it, and know it not, for it is not placed within their reach.

The Bible-carriage is pursuing its modest career through France. It has lately visited the Ile-et-Vilaine, Cotes-du-Nord, Finistère, Morbihan, Mayenne, and La Manche. M. and Mme. Pointet are well fitted for their task; they sold during the year seventy-three Bibles, 6428 Testaments, 4364 *Almanachs de Bois Conseils*, 10,000 wall-papers, and gave freely 57,190 Scripture portions. The carriage is admirably adapted for use in preaching the Gospel; and the evangelists employ it thus constantly in fairs and market-places, sometimes using a little trumpet to call the people together.

The Bulletin of the *Mission Intérieure* shows hopeful symptoms of new life appearing in several quarters, through the agency of one of their new itinerating preachers who seems to have received a fresh spiritual impulse—Pastor Fournau.

AN ENLIGHTENED PRIEST.

We sometimes hear incidentally of strange and touching cases where light breaks in upon most unlikely men in very unexpected ways. An anxious penitent confessed to a priest that she had been to a Protestant service. He questioned her closely, for his curiosity was greatly excited. She gave him a full account, and acknowledged that a great impression had been made upon her mind. The impression communicated itself to him; and shortly after he requested his own sister to go to the nearest place where Protestants assembled, to listen as with *his ears* and under his responsibility, and to bring him a full detail of everything. Reluctantly she did so, but faithfully reported all. The priest was convinced that there were truths of which he was ignorant, entered into communication with the pastor, appointed a secret place for a prolonged interview, and found peace in the finished work of Jesus then and there. The secluded place in which he labours allows him comparative freedom of action; he preaches Jesus; all his parishioners have the New Testament; the children learn more of Christ than of ceremonies; and confessions are stopped

short, and belief in the full satisfaction wrought by the Lord Jesus is substituted for penance.—*Evangelical Christendom for October.*

NOTICES OF BOOKS.

PRACTICAL THOUGHTS ON BIBLE-STUDY. By MRS. GEORGE BRIGHTWEN. *Hamilton*. Third Edition. 9d.—A useful little manual, with an appendix containing illustrative examples of Bible-study.

VOICES OF THE SEA, AND OTHER POEMS. By EDWARD A. PHILLIPS, B.A. *Partridge*. 1s.—Some of these poems have appeared in our columns, and have been much prized. They are the thoughts, in classic metre, of a devout and scholarly mind, and not one of them but contains some precious gem of Scripture truth or Christian experience.

IMOGEN: A STORY OF THE MISSION OF AUGUSTINE. By EMILY SARAH HOLT. *Shaw*.—Many of our readers are familiar with the historical stories of Miss Holt. She has here given us a sketch of still earlier times than in her former books, taking us back to A.D. 600, and depicting the conflict between the ancient British Church and the Romish priest Augustinus, who attempted to bring it into subjection, and in the end succeeded. The story of "Hrolf the Dane" is an admirable illustration of the Gospel truth of sub-stitution. It will be a welcome gift-book in the coming season.

CHRISTMAS AND NEW YEAR'S CARDS. By C. K. T., author of "Hymns for Quiet Hours." *Campbell and Tudhope*, Glasgow. One shilling per packet of twelve.—If we could transfer to our pages one of these truly beautiful cards, that would be a better recommendation than anything we can say. Decorated in the highest style of floral art, and with coloured letterpress suitable to the season, as well as to various classes of recipients, we hail them as welcome substitutes for the tawdry and fanciful style of missive that has been in common use in past years at such seasons. Another word in their favour—the profits are to be devoted, says the author, to missions in China.

LIGHT AFTER DARK; or, Bible Words for Inquirers. *Nisbet*.—The best way to secure the possession of that "light" which the entrance of God's Word gives, is, of course, to "search the Scriptures." But for those who find it advantageous to have the searching done by others, and who desire to possess the principal passages relating to the essential truths of human ruin and redemption grouped together, so as to be easy of reference, this volume will be a welcome acquisition. The selections are pointed and appropriate to the various headings, and—what we look upon as most important—will conduce to further study and research.

THINGS TO COME. Being a Short Outline of the Great Events of Prophecy. By J. R. C. *City Bible House*, 2, South Clerk-street, Edinburgh. 6d.—A dispassionate setting forth of the things that shall be, which we commend to the increasing number of Bible-readers and of inquirers into the revealed purposes of God. His view leads the author into occasional interpretations in which we cannot follow him, but he deals with "outlines," about which there is comparatively little difference of view, and avoids speculative details, which are the seed-plots of controversy. The tone of the book is one of communion with Him who is meek and lowly of heart.

THE MINISTRY OF RECONCILIATION. By the Rev. J. B. JOHNSTON, D.D. *Hodder and Stoughton*.—The author says, in a preface, that at the close of the thirtieth year of his ministry he has, in response to repeated requests of his congregation, published a volume of sermons, in which his object has been to set forth "a clear and forcible statement of the fundamental truths of Christianity, rather than indistinct utterances, which, when stripped of their philosophic guise and colouring, are seen to be expressive of thoughts that are of little depth or value." These sermons seem to possess both depth and value, and to be both sound in doctrine and rich in experience.

ANGELIC BEINGS, THEIR NATURE AND MINISTRY. By the Rev. CHARLES D. BELL. London: *Religious Tract Society*.—"The present pages are selected (we are told by the author) from a course of lectures lately delivered to my ordinary congregation in Cheltenham. They are slightly altered and abridged to suit the present form of publication." They consist, we may observe, of six papers or lectures on the various connexions in which angelic ministrations are spoken of in Scripture. Angels "called to worship," "praising," "rejoicing," "inquiring," "taught," "ministering," besides four others on the being and nature of angels, the cherubim, and the angel of the covenant. The subject is an interesting one, and it is well handled by Canon Bell, both so as to exalt Him "who was made so much better than the angels, as He hath by inheritance obtained a more excellent name than they," and so as to bring out the tender love and watchful care of Him by whom the angels are "sent forth to minister to them who shall be heirs of salvation." We are rightly warned against undue thoughts of subservience to those whom God has appointed to be the servants of his people, and we are rightly instructed that the way to secure the services of the angels on our behalf is not by the Romish folly of attempting to deal directly with them, but by living in communion with Him who is their Master and our God, whom alone they obey, and who alone can hear and answer us.

THE NARROW PATHWAY TO THE GOLDEN GATE. By A. T. S. *Holness*, 21, Paternoster-row.—This is "a book for young pilgrims," and a very good one. It exercises them in searching the Scriptures by leaving the references blank, while there is a special request in the preface that every text may be searched out, and chapter and verse written in the blank spaces. It will also afford suggestions for many addresses to the young.

BRIEF NOTES OF PASSING EVENTS.

CALCUTTA has imitated the Christian example of Glasgow and Edinburgh in establishing free Sunday morning breakfasts for the poor.

UGHT THIS TO BE THE CASE?—In India to-day there are less missionaries in proportion to the number of converts than there were twenty-five years ago.

GOSPEL LEAFLETS.—"R. K.," 7, King-street, Snow-hill, E.C., is publishing a series of leaflets and cards. They are very convenient in size, and well chosen as to matter.

BOMBAY.—It is matter of much thankfulness that the Young Men's Christian Association in Bombay has been so successful. Its numbers are constantly on the increase, its weekly meetings are well attended and most interesting, and the members are laying out work for themselves.

A SUNDAY-SCHOOL CONVENTION for India is to be held at Allahabad, Jan. 6 and 7. We hope that this Convention will give a new impulse to the work, by showing how effective the schools may be made, not only to Christian children, but to others, and by showing the methods necessary to this.

BRANDON, NORFOLK.—Mr. J. J. Browne, who for some years laboured in mission-work at Epsom, has now removed to this place, where he finds an open door for the preaching of the Gospel and the ministry to the saints. His address is Weeting, Brandon, Norfolk.

WE CAUTION our readers against a young German (about twenty-one or twenty-two years of age) who professes to be a converted Jew, and to have travelled in various parts of the world. He has visited many towns in England, and used the names of prominent Christians without authority: he says he wishes to become a missionary.

MINNESOTA.—The revival meetings led by Messrs. Whittle and Bliss, at St. Paul, Minnesota, are growing in interest. The great opera-house has been filled with young men at some of the meetings, and not less than 2500 persons have been at the tent meetings in the evening. Inquirers by the hundred have remained for personal conversation at the close of these meetings.

AN OPEN DOOR.—At the Glasgow Convention, Dr. Wallace said he believed that never in the history of Glasgow were there more open doors than now, where Christian visits would be welcomed. There were, he said, in the hands of Mr. Pollock, 45, London-street, Glasgow, 3000 names of persons who had given their addresses from the regions of waidom, and were anxious to be visited.

THE MISSION FIELD.—There are 290,000 inhabited towns and villages in Bengal and the North-West Provinces of India alone. Calculate how long it would take to visit and preach once in each of these; how much it would cost to place one Bible in each; and how many men of earnest piety are needed to give one evangelist to each score of villages. And what are these two provinces to the whole of India? and what is India to China?—*Christian Witness*.

THE Pacific Christian Advocate reports impressive revival services in East Portland, Oregon, under the lead of workers sent out by the Young Men's Christian Association. A large tent is being made ready for religious meetings during the Oregon State Fair. The Portland Association has outgrown its old quarters and taken new rooms over the "Cosmopolitan Saloon," including the old billiard-room of that establishment.

SUNDAY CLOSING OF PUBLIC-HOUSES.—A series of meetings in support of the Irish Sunday-closing movement were held in Dublin last week, and a deputation on the same subject has waited on the Chief Secretary. We are glad that the friends of this much-needed reform are thus betimes preparing for next session, when, we sincerely hope and trust, it will be finally granted.

RELIGIOUS INTOLERANCE IN SCOTLAND.—Several months ago the parish minister of the island of Tyree sent written orders to the teachers of all the public schools within the parish, that the Baptist ministers were not to be allowed to preach in the school-houses in future, and since that day the school-houses have remained locked against the Baptists, except one, the teacher in that case choosing to disobey the decree. It is not easy accounting for the Tyree minister arrogating the power which belonged only to the School Board. The Duke of Argyll is the proprietor of the island of Tyree, but we cannot for a moment suppose that his grace has the slightest sympathy with this petty persecution of a body of devoted evangelists, who are highly esteemed in the Western Highlands by all earnest Christian men, and with whose work the Duke, we should suppose, sincerely sympathizes.—*Freeman*.

ABERDEEN.—The death is announced of the Rev. Principal Lumsden, of Aberdeen Free Church, who was a prominent leader in the denomination to which he belonged.

A STRIKING FACT.—Forty years ago there were eighteen converts to Christianity in Burmah, and now there are 18,000. And not only has there been success in numbers, but also in Christian character and development.

PASTOR THEO. MONOD writes to us on the 22nd inst. from 114, Place Lafayette, Paris:—"I am off again on a visit to the churches—Alais, Oct. 24 to 26, and Lyons, Oct. 30 to Nov. 3. This visit is of particular importance, and I commend it to your prayers. I hope to be back again on Nov. 4."

KILBURN.—On Sunday, Oct. 17, we closed nearly six months' open-air work. Roughly calculating, we have held eighty meetings, at which about 350 Gospel addresses have been given and listened to by thousands of souls. We have had many encouraging cases; but the day of Our Lord alone will declare the results of this effort. THOS. LUFF.

NOTTINGHAM CONVENTION.—It will be interesting to your readers, especially to those who attended these meetings, to know that we have been able to send Rev. Theo. Monod £26 10s. towards his fund for evangelistic work in France, as the balance that remained in hand after paying all the expenses of the Convention. GEO. T. HINE.

THE SYNOD OF ALABAMA has resolved to open the Orphan's Home at Tuskegee to the fatherless and motherless children of the State of every name and denomination. With the hope of aiding in securing its needed annual amount of 5000 dols, a planter invites each of the farmers of the State to give to it a tenth of the product of one of his most fertile and lucrative acres.

WOMAN'S WORK.—At a farewell meeting held in Providence previous to the departure of four ladies as missionaries of the Woman's Baptist Missionary Society, Mrs. Hovey, the corresponding secretary, stated that during the past four years the women of their churches had contributed over 100,000 dols. to aid the work of the Missionary Union. They are now supporting nineteen female missionaries.

A NEW YORK PAPER states that a company of Baptists have contracted for seventy acres of land on the east side of Chautauqua Lake, just opposite the grounds of the National Sunday-school Assembly, at \$300 per acre, which is designed as a summer resort for Baptist ministers and laymen, where neat cottages shall be erected, and an auditorium for religious services, and be held as a general place of resort for picnics and excursions of Baptist Sunday-schools and churches.

CHURCH CHOIRS.—That worthy old German, John Zundel, who is organist in Mr. Ward Beecher's church, has composed a little book of original hymn-tunes, which he entitles, "Christian Heart-Songs," and in his preface he says some good things: "Put no profane people, good singers as they may be, into your choirs. And then why not pray for your church music while you are praying for your pastors, deacons, Sunday-schools, &c. ? I hold that choirs are worth praying for; I know they need praying for, and I trust none will say they are past praying for."

BELFAST MIDNIGHT MISSION.—A very successful meeting of this Mission—the first of the winter series—was held on Tuesday week, in the rooms adjoining the Rev. J. Macnaughten's church, Rosemary-street. About fifty of the class for whom it was intended were present. Fourteen persons accepted the invitation to go to the "rescue house" of the Mission. Eight of these were subsequently drafted off to penitentiaries. Such an amount of success is encouraging to those engaged in a work so often fraught with discouragement.—*Witness*.

THE PRINCE OF WALES.—A contemporary states that "in reply to the Society for the Propagation of Religion in Foreign Parts, the Prince expressed his adherence to the words of the Queen to the people of India on a former occasion, testifying 'her firm reliance in the truths of Christianity and the solace of religion'; and added his own 'admiration for those distinguished men who pursue their Christian labours in India, claiming nothing for themselves,' and seeking only the lasting good of their fellow-subjects in the Eastern Empire. The missionaries in India will be among the first to welcome the Prince, and there can be no doubt of the cordial interest of his Royal Highness in their operations."

E. W. DALE, of Birmingham, in an address to young men in the City Temple, said:—"My idea of the duty of a Christian workman is this—that he should be just as honest in all his work as though Christ were the head of the firm. My idea of a Christian master is this—that he should conduct his business on the hypothesis that he has a Master in heaven, and that he is but a manager under Him. It will solve a great many difficulties if men remember that. If some of you retail tradesmen when you drew up your advertisements really believed that you were carrying on business for Christ and were advertising for Him, don't you think that that would a little change the colour? And if some of you wholesale manufacturers and great merchants when you sent in tenders for contracts remembered that, would you not hesitate to tender at a price at which you knew you could not supply goods that were worth having at any price?"

A FACT FOR SUNDAY-SCHOOL TEACHERS.—Of eighty-nine persons baptized within the year in the Second Baptist Church of Suffield, Connecticut, about seventy were directly from the Sunday-school.

A PRAYER-MEETING for officers of the army and navy will be held (D.V.) on Saturday, Nov. 6, at 2 p.m., in the committee-room of the Naval and Military Bible Society, 32, Sackville-street, Piccadilly, W. Please make this meeting known.

A BRITISH WORKMAN PUBLIC-HOUSE has been opened at Warrington by a limited liability company, chiefly promoted by Mrs. G. S. Reaney, a well-known writer on temperance. The opening festival was attended by upwards of 500 persons.

Dr. & Mrs. BARNARDO'S WORK.—We are sorry to hear that Dr. Barnardo's Homes for *destitute boys and girls* are just now in great need of funds. Our brother and his helpers have been much tried of late, but their faith in God's goodness is unshaken; and we doubt not but that many sympathizers with their precious work among destitute children will feel it a privilege to minister afresh to the daily wants of the almost 400 little ones now under his care. Our brother's address is—Home for Working and Destitute Lads, 18 and 20, Stepney-causeway, E.

GLASGOW.—We desire to remind our friends in the country of the boarding-house for young women in connexion with the Young Women's Christian Association. Those who were interested in the opening of this house will be glad to know that its prosperity is most encouraging. At this season of the year great numbers of young women come to the city seeking employment in warehouses, &c., and we are sure that many of them would take advantage of this comfortable home in preference to lodgings, were ministers and other Christians interested in their welfare to bring it under their notice. Information on application to the Secretary, 322, St. Vincent-street.—*Times of Blessing.*

SEVEN DIALS.—The Committee of the West London Auxiliary Sunday-school Union have reuted, from the School Board, premises recently erected in Tower-street, Seven Dials, for the purpose of religious instruction on the Lord's-day. The object will be to gather in only those children who do not at present attend any Sunday-school, and all possible care will be taken that none but such are admitted. The school will be conducted on purely unsectarian principles, all Christians being cordially invited to unite in carrying on the work. Contributions will be gladly received by the sub-treasurer, Mr. R. T. Burr, 10, Bishop's-road, Bayswater, W.

PURE LITERATURE.—Speaking of the Religious Tract and Book Society for Scotland, the *Daily Review* says:—"This Scottish Society has established, first, the importance of selecting for sale and distribution the religious literature produced by all agencies, private and public, instead of itself producing books and tracts; and, secondly, the certain success of colportage, if used for the circulation of all forms of pure literature, as well as of that which is professedly religious and to which this Society confines itself. The figures for last year give us a vivid idea of the sales that may be made by some two hundred agents. Besides the gratuitous distribution of a million of tracts, there were sold 55,000 copies of the Scriptures, 120,000 copies of religious books, 810,000 weekly and monthly periodicals for adults, and 400,000 for the young."

PEACE ESSAY.—A prize of £5 is offered by John Ridley, Esq., for the best essay on the causes of the cessation of wars (1) between the different parts of England; (2) between England and Ireland; (3) between England and Scotland. Candidates to be girls between the ages of fifteen and twenty years. Books of Reference: (1) Freeman's "History of the Norman Conquest"; (2) Goldwin Smith, Froude, Macaulay; (3) Burton's "History of Scotland"; (4) Mr. Henry Richard's "Gradual Triumph of Law over Brute Force," published by the Peace Society. The essays to be legibly written, on one side of the paper only, and distinguished by some assumed name, initial, or motto, which is also to be written on the outside of a sealed envelope containing the writer's real name and address, and sent with the essay, before May 1, 1876, to Miss Ridley, 19, Belzize-park, London, N.W.

IMPROVEMENT?—The Madras correspondent of the *Indian Church Gazette* speaks in enthusiastic terms of the "wonderful improvement in church matters" which has occurred of late years in the diocese to which he belongs:—"Five years ago there was but one surpliced choir in Madras, and none in Bangalore, and the invocation before the sermon was quite unknown in the diocese. In 1870 the choir at St. Mathias, Vepery, were put into surplices and cassocks, and the invocation was adopted. A year or two afterwards cassocks were adopted at the cathedral at Madras; and now, at Bangalore, there are four choirs vested in surplices and cassocks, the invocation is used before the sermon, and, at one church, the choir turn to the east at the *Glorias*." The *Lucknow Witness* well remarks:—"And this is improvement! Now, cannot this earnest writer tell us of some poor sinners brought to Christ? Cassocks and surpliced choirs, and invocations before sermon, and turning to the east, may be important enough to some people; but all this reminds us so very little of the improvement in Church matters mentioned so freely in the Book of Acts, that we cannot help wishing to know if sinners are turning from the error of their ways, and finding peace and joy in believing, in this highly prosperous diocese."

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Dr. EADIE.—During the sixty-two years which have elapsed since his birth in Alva, Dr. John Eadie has gone through, perhaps, more work than most men as student, preacher, professor, *littérateur*, periodicalist, &c. His published works already amount to a large shelf-ful. He is now also about to add to his theological productions two volumes of "Expositions of the Scriptures."

MONMOUTH.—"M. J. H." sends us a most cheering account of the progress of the Lord's work here in connexion with the labours of Mr. G. Hefford of the Evangelization Society. Prayer is asked that Mr. Hefford's bodily strength may be sustained in the midst of arduous work, and also that guidance may be given as to the carrying on of the work in Monmouth after he has left.

CONCORD, N. H., has a large and prosperous Young Men's Christian Association, with about 300 active and 125 associate members. Five prayer-meetings are held each week outside of the central rooms, in the gail, schoolhouses, and cottages. Concord is also the headquarters of the State Young Men's Christian Association. There are now twenty-six Associations in the State, being an increase of eight from last year.

WORKING MEN'S COLLEGE, No. 91, Blackfriars-road. (Founded 1868).—It is proposed to form a class for the purpose of reading the Bible as a text-book of theology, without reference to any special creed. No language but English will be used, but the best known works of modern theologians will be referred to, as also the history and geography of the countries spoken of, the one object being a knowledge of the Bible. Mr. Rossiter, the honorary secretary of the College, will be glad to hear from any who are willing to join such a class, which will be open alike to men and women, and for which Sunday morning is thought to be a convenient time of meeting.

AN OBSTACLE TO MISSIONARY WORK.—The Japanese are disposed to look upon all foreigners as Christians, and when the character of many men in the foreign settlements displays itself in everything but a Christian spirit, the first thing missionaries have to teach is, that Christianity is a personal possession, and not a national characteristic. A native came running one day to a missionary, complaining against Christians. On inquiry, the native told how he had been beaten, unprovoked, in the street, by a Christian. "Oh no," said the missionary, "no Christian would do such an act. How do you know it was a Christian?" "Oh yes, it was a Christian! I know it was, for he wore a hat." As the Japanese are destitute of the covering of the head worn by Europeans, the force of his remark is readily seen.

A BAPTISMAL SERVICE IN JAPAN.—On Sunday, May 9, the waters of Mississippi Bay witnessed an interesting sight. In the morning there was a meeting of the First Baptist Church of Japan, at which the candidates for baptism related their Christian experience, and were closely catechized by Dr. Brown. They evidently do not belong to the class called "rice Christians," who join the Church for worldly advantage. At five o'clock a little company gathered on the shore in front of a wretched fishing-village. A hymn in Japanese was sung, followed by reading of Scriptures, and an address to the candidates by Dr. Brown. Prayer was then offered in English by Mr. Arthur, followed by Dr. Brown in Japanese. The three young men who were to be baptized, as well as the other native members, expressed by their dignity and reverence a comprehension and appreciation of the service which was scarcely expected from them. Dr. Brown walked out into the water till a suitable depth was obtained, and one at a time the young men went out to him, and were "baptized." When they came up out of the water, they were received with a hymn by the little church upon the shore. The last young man came back, and led down to the baptismal waters a young girl, thirteen years old, the eldest daughter of Mrs. Brown. Quite a large congregation of natives had gathered upon the shore and in the fishing-boats, which were just returning from their day's toil.—*Freeman.*

PROSPECT TERRACE MISSION.—Few who daily walk through Gray's-inn-road are aware of the densely populated square, called Wellington-square, lying hidden between Sidmouth-street and Prospect-terrace. Some months ago I called the attention of the London City Mission to this spot, and applied for a missionary, who, I am deeply grateful to say, they at once sent. We took a beer-shop, renting the ground-floor, and transformed it into a mission-room. Though scarcely three months have passed since the missionary entered this place, there is now established a Band of Hope numbering some sixty-five members (a temperance meeting for adults starts on Monday next); a Sunday-school, which already numbers some sixty or seventy scholars; a service on Sabbath evenings and Tuesdays for adults; and signs of blessing have already appeared,—and this in the midst of one of the darkest and most depraved spots in this part of London. Our brother who labours here wants to obtain the whole house, that mothers' meetings, sewing-classes, and many other such meetings may be carried on. A band of young men, thoroughly alive, thanks to Messrs. Moody and Sankey's visit, are prepared, and do work in every way. But tracts, Bibles, clothes for poor ragged children, money to furnish the hall with forms, pegs, &c., is much needed, and will be gratefully acknowledged. The abounding iniquity in the midst of this locality calls loudly for Christian work. Any further information I will gladly give if needed.

88, Hemingford-road, Bagnsbury.

H. E. STONE.

DAILY TEXTS.

"NOW IT IS HIGH TIME TO AWAKE OUT OF SLEEP."—
ROM. XIII. 11.

Thurs., Oct. 28.—"Jonah rose up to flee unto Tarshish from the presence of the Lord." "Jonah was gone down into the sides of the ship, and he lay and was fast asleep." "They took up Jonah, and cast him forth into the sea; and the sea ceased from her raging."—Jonah i. 3, 5, 15.

Fri., 29.—"At the time when kings go forth to battle, David sent Joab...but David tarried still at Jerusalem." "In an eveningtide David arose from off his bed." "Why sleep ye? rise and pray."—2 Sam. xi. 1, 2; Luke xxii. 46.

Sat., 30.—"She made him sleep...and his strength went from him." "And he awoke out of sleep and said, 'I will go out as at other times before, and shake myself'; and he knew not that the Lord was departed from him." "And the Philistines took him, and put out his eyes, and bound him with fetters of iron, and he did grind in the prison-house."—Judges xvi. 19, 20, 21.

Sun., 31.—"He cometh and findeth them sleeping, and saith unto Peter, 'Simon, sleepest thou? couldest not thou watch one hour?'" "Wherefore it (light) saith, 'Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.'"—Mark xiv. 37; Ephes. v. 14.

Mon., Nov. 1.—"What meanest thou, oh sleeper? Arise, and call upon thy God...that we perish not." "Is it time for ye, O ye, to dwell in your coiled houses, and this house lie waste?" "They that sleep, sleep in the night...but let us who are of the day be sober, putting on the breastplate of faith and love, and for an helmet the hope of salvation."—Jonah i. 6; Haggai i. 4; 1 Thess. v. 7.

Tues., 2.—"His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber." "How long wilt thou sleep, O sluggard; when wilt thou arise out of thy sleep?" "He that sleepest in harvest is a son that causeth shame."—Isa. lvi. 10; Prov. vi. 9; x. 5.

Wed., 3.—"While the bridegroom tarried, they all slumbered and slept." "I sleep, but my heart waketh." "The best wine for my beloved, that goeth down sweetly, causing the lips of them that are asleep to speak."—Matt. xxv. 5; Cant. v. 2; vii. 9.

"LEST, COMING SUDDENLY, HE FIND YOU SLEEPING."—
MARK XIII. 36.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.—For an answer to prayer asked in THE CHRISTIAN a few months ago, for a minister after God's own heart.—For answers to prayer in connexion with services at St. Ann's, Hoxton-street, N.

PRAYER.—For an only child, newly married, and on a voyage to a distant land.—For the restoration to health of a clergyman.—For a Christian sister, that she may be enabled to make a full and unreserved surrender of herself to Christ.—For one who is terribly tried and troubled, that God may sanctify the trouble to him.—For a daughter four years in a lunatic asylum, that by God's blessing her reason may be restored; and also for a daughter-in-law dangerously ill, with little hopes of recovery.—For a broken-hearted wife and her child in great tribulation.—For a Bible-class for men in a country parish, that many may be converted through its instrumentality.—For a family in much trouble.—For a young Christian worker whom it has pleased the Lord to afflict mentally, that restoration to friends and to work may be granted.—A sister earnestly entreats prayer for three dear ones who have been sadly led away from Jesus.—For restoration to health of a Christian governess who has suffered long and severely from mental and physical nervousness.—For a special meeting with my Sunday-school class of elder boys next Sunday evening, that souls may be saved at it.

PLACES.—For the Friars' Mission district, Newcastle.—For six days' special evangelistic services at Stanwick and Raund in connexion with the Y. M. C. Association, commencing Oct. 25.—For a great outpouring of the Holy Ghost upon Alston, where the evangelist W. D. Dunn has just begun his labours.—For a spiritual awakening at Rawmarsh.—For a great blessing on the children's special services to be held at Stone, Staffordshire, on Oct. 31 and Nov. 1 and 2.—For God's blessing on Pau (France), and on the invalids there.—For a great blessing on special evangelistic services to be held at Cummertrees, Dumfriesshire, Scotland, commencing on Oct. 24.—For a mission at Chopstow from Oct. 30 to Nov. 8.—For the outpouring of God's Holy Spirit on those attending the prayer-meetings at Kilkenny.—For great blessing on a week's special services to be held (D.V.) by Mr. John Bennett, of the Evangelization Society, commencing Monday, 25th, at Tangley, near Guildford.—For Yetholm, where meetings are at present being conducted by the Messrs. Stewart, of the Scottish Evangelical Association.—For mission services at Stervington parish church, Nov. 8 and 14, by the Rev. W. and Mrs. Bradbury.—For a week of special services at Westbury (Wilts), beginning on Nov. 1, by Mr. Vicary.—For an out-

pouring of God's Holy Spirit on Bedminster, and for services to be held there by Mr. Somerset Gardner.—For special services by Mr. Opie Rodway in Wiltshire the last week in this month, and during November in Somersetshire.—For the unction of the Holy Ghost to rest on lecturer and audience at the forthcoming Tabernacle lectures at Mildmay-park.—For services in Victoria Hall, Liverpool, this week, conducted by Mr. Varley.

CONVERSIONS.—For two sisters, a brother, and two cousins.—For my son-in-law and his seven motherless children, that he may be brought to acknowledge Jesus, and teach his children to love and fear Him.—For a little girl ten years of age.—For my aged father, who is seriously afflicted, drawing near to the grave, but not able to realize his interest in Christ.—For my two sons and a daughter.—That my children may be all brought to Christ now in their youth, and made useful in his service.—For a brother, the slave of strong drink; and for his family, who are many of them following his example.—For four dear brothers.—For my husband, who has been brought to see himself a sinner, but has not found peace with God.—For a young girl who has long been seeking to know the truth.—For a young lady now trusting to her own strength.—For a young man suffering greatly from mental and physical debility.—For a dear friend, a young medical man, whose besetting sin is strong drink.—For a dear son, that he may be rescued from the apparently hopeless habit of drinking, and brought to the knowledge of the Saviour.—For a beloved husband.—For my husband.

FORTHCOMING SPECIAL MEETINGS.

DUBLIN CONVENTION, Nov. 23 and 24.

AGRICULTURAL HALL, Islington.—Sunday, Oct. 31, Rev. Ed. Medley at 3.30 p.m., and W. Boyd Carpenter at 8 p.m.

MOORGATE-STREET HALL.—Every Tuesday, at 8, a Gospel Address. Young Women's Meetings.—Bible Readings every Saturday afternoon from 3 to 4, Upper Room (entrance from London Wall). Gospel Meeting, on Monday, 7.30 to 8.45; Address by Miss Macpherson, and Singing by London Choir.

HOME OF INDUSTRY, Commercial-street, Spitalfields.—Workers' Meeting, third Wednesday of the month, at 7. Tea at 6.

THE NORTH LONDON YOUNG MEN'S MEETINGS are now held in the Y.M.C.A. Rooms, The Priory, 198, Upper-street, Islington, on Sunday, Tuesday, and Thursday, at 8.30 p.m. precisely.

Y.M.C.A., THE PRIORY, 198, Upper-street, Islington.—An Address to Young Men, on Thursday evening, Oct. 28, at 8.30, by the Rev. J. Boyle.

YOUNG MEN'S MEETING, at the Young Men's Room, Abbey-road Chapel, St. John's-wood, Friday, 9 to 10 p.m.

COW-CROSS MISSION HALL.—W. Catlin and Wm. Bradlaugh (brother of the infidel lecturer), every Sunday at 7.

THE SOUTH LONDON YOUNG MEN'S MEETINGS, every Wednesday, at 9 p.m., in the Camberwell Hall, Grove-lane.

CONFERENCE HALL, Mildmay-park, N.—Saturday, Oct. 30, Evening of Sacred Song, at 7. Sunday, Oct. 31, Meeting of Christian Workers, at 8 a.m.—Address by Captain Moreton; Mr. G. Kirkham at 3.30, on "A Night in the Spirit World"; Captain Moreton at 7 p.m. Dr. Cranage, on the Model of the Tabernacle, on Nov. 3, 4, and 5, at 3.30 and 7.30.

SPECIAL SERVICES IN THEATRES AND HALLS, Sunday, Oct. 31:—St. James's Hall, Regent-street, Rev. G. W. McCree, at 3.30; Rev. J. Richardson, M.A. (Camden Chapel), at 7.

St. George's Hall, Langham-place, Rev. Denham Smith, at 7.

Royal Amphitheatre, High Holborn, Rev. H. E. Stone, at 3.30; A. F. Gurney, Esq., at 7.

Philharmonic Theatre, High-street, Islington, N. B. Downing, Esq., at 7.

Britannia Theatre, High-st., Hoxton, Rev. J. Teall, at 7.

Town Hall, Old-street-road, Shoreditch, Rev. J. Ellis, at 3.30.

Pavilion Theatre, Whitechapel-road, G. Scudamore, Esq., at 7.

South London Palace, London-rd., Borough, Mr. Winton, at 7.

Y.M.C.A., STAFFORD ROOMS, Titchborne-street, Edgware-road.—Friday, Oct. 29, Evangelistic Service at 8, both sexes. Sunday, Oct. 31, Young Men's Service at 3.15. Wed., Nov. 3, Social Meeting, by invitation of George Williams, Esq., at 8. Address by R. Baxter, Esq., and others, at 9.

KENNINGTON Y.M.C.A., Hanover Assembly Rooms, 334, Kennington-park-road.—Frequent Meetings every week, open to all classes and both sexes, excepting the Sunday afternoon Bible Meeting, which is reserved for males only.

HOUSE OF REST, 7, Cambridge-gardens, Kilburn-park, N.W.—Meeting for Christians every Friday, at 3 p.m.

HOMERTON MISSION HALL, High-street, Homerton.—Gospel Addresses by J. J. Jones, on Sunday and Wednesday evenings, at 7. Young Men's Meeting, Tuesdays, at 8. Bible Reading on Thursdays at 7.30.

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CLAPTON PARK THEATRE, Glenarm-road, Hackney.—Sunday next, at 7 o'clock, Thomas Septimus Marks, Esq.

ST. GEORGE'S HALL, Langham-place.—Rev. J. Denham Smith will preach next Lord's-day evening, at 7. Next month at Upper Clapton.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Arrowsmith at Stamford, Nov. 1 to 5; Mr. G. S. Jordan at Stone, Staffordshire, Oct. 30 to Nov. 2; Mr. J. W. Jordan at Stockwell Orphanage, Stockwell, Nov. 9, 10, and 11, at 7; and at St. Andrew's Church, Woolwich, Nov. 12, at 7.

City Weekly Prayer-meeting (for business men), at Weigh House School-room, Fish-street Hill, E.C., every Tuesday morning, at 9 to 9.45 a.m.

MOORGATE-STREET HALL.—Bible Lectures by R. C. Morgan, Tuesdays, Nov. 5 and 12, at 7.30.

TRINITY CHAPEL, John-street, Edgware-road, W.—Meeting for Young Men, every Tuesday evening, 9 to 10. Meeting for Young Women on Wednesday evening.

MISSION CHAPEL, Little Wild-street, Drury-lane.—Henry Holloway, of Manchester, will preach the Gospel on Sunday evening, Oct. 31; and every evening during the week (Wednesday excepted), at 8.30.

LEWISHAM, Gospel Hall, Loampit Vale.—Sunday, Oct. 31, Archd. Bell, from Lurgan, at 6.30.

DEPTFORD, the People's Hall, 188, High-street.—Sunday, Oct. 31, J. W. C. Fegan, at 3 and 7 p.m.—Lecture Hall, High-street, Sunday, Oct. 31, a Soldier, at 7.

GREENWICH, Lecture Hall, Royal-hill.—Sunday, Oct. 31, E. O. Hay, Esq., at 3 and 7.

WOOLWICH, Alexandra Hall, Powis-street.—Sunday, Oct. 31, the "Father" of the Deptford Boys' Home, at 3.30 and 7. Tues., Nov. 2, J. Weatherley, Esq., at 7.30; and, specially to Young Men, at 9.

WEEKLY NOON PRAYER-MEETING, St. George's Hall, Langham-place, W.—Every Wednesday, from 12 to 1.

QUEBEC INSTITUTE, 15, Lower Seymour-street, Portman-square, W.—Prayer and Praise Meetings every Monday at 3. Special Address by Rev. W. Haslam, Monday, Nov. 1.

GREENWICH RAILWAY STATION, LARGE HALL.—Prayer-meeting every Thursday at noon for the present. Evangelical Address every Tuesday evening at 7.30.

WOOLWICH, 14, Thomas-street.—Union Prayer-meetings, Saturdays, 3.30 to 4.30.

DAILY PRAYER-MEETINGS.

CENTRAL CITY NOON PRAYER-MEETING, Moorgate-street Hall, corner of London Wall, 12—1. Ladies' Meeting, 1 to 1.30.

Y.M.C.A., Stafford Rooms, Titchborne-st., Edgware-rd., 12—1.

No. 59, LOMBARD-ST., Mon., Tues., Thurs., Sat., at 1; Wed. and Fri., at 12.30.

MILDMAY CONFERENCE HALL, Mildmay-park, at 12.

EAST-END CONFERENCE HALL, Carlton-sq., Globe-road, at 12.30.

SUSSEX HALL, Leadenhall-street, at 1.

SUNDAY-SCHOOL UNION, 56, Old Bailey, at 1.

PEOPLE'S HALL, 272, Whitechapel-road, at 1, except Saturday.

GREEN LANES WESLEYAN CHAPEL, N., 6.45 a.m.

ONBLOW HALL, Neville-street, Fulham-road, Sat. even., at 7.30.

UNION HALL MISSION, Carlisle-street, Edgware-road, 1—2.

The Christian TRACT FUND.

To Donations received | By Grants to Distri-
to Oct. 23 £0 7 0 | butors, &c. £0 7 0

APPLICANTS FOR TRACTS.

- E. Davies, 33, Salthouse-road, Barrow-in-Furness.
- J. J. Browne, Weeting, Brandon, Norfolk.
- Alexander E. Sibley, 33, Jardine-street, Albany-road, Camberwell, S.E.
- W. Miller, Rockfield Institution, Clifden, County Galway.
- T. E. Howe, 73, Long-street, Union-street, Hackney-road, E.
- D. Williamson, Town Missionary, Ringwood, Hauts.
- W. Jas. Jones, 2, Gnull Park-road, Neath, Glamorganshire.
- L. Tattersall, 7, Hill-street, Brierfield, Burnley.
- W. Avery, Charlton Hall, Lawrence-hill, Bristol.
- E. Tanton, The Forstal, Lenham, Maidstone.
- F. Millar, Napier-place, Lennox-street, Birmingham.

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NOTICES.

Communications received with thanks:—H.E.S.; M.G.; M.B.; G.H.; J.W., jun.; F.M.; J.W.G.; J.J.J.; J.P.C.; W.G.P.; C.G.; Mary; S.E.F.; J.C.S.; J.M.; E.M.; W.R.T.; C.K.T.; S.D.B.; S.G.; W.F.; W.Y.; W.P.P.; W.F.; J.T.; C.W.; E.F.; J.T.M.W.; G.B.; H.D.; W.F.M.; J.H.C.; J.B.P.; J.H.; D.C.J.; W.R.; Miss C.; L.J.A.; H.S.; M.J.C.; W.H.P.; C.C.; M.H.P.; J.N.W.; J.T.D.; S.B.; F.W.; G.T.H.; T.H.S.; T.L.; W.S.G.; M.S.B.; F.A.C.; C.W.N.; H.R.; Miss R.; L.R.; J.L.S.; N.McG.; J.W.; R.H.; H.M.B.; F.A.M.; E.P.H.; W.T.G.; F.E.G.; C. de S.; C.W.A.

W. V. D.—Your contribution for the Jubilee Singers was acknowledged in our issue of last week under the heading of "Fisk University."

W.B., CALCUTTA.—The contribution to which you refer was written by a lady; we regret, therefore, we cannot assist you in your search.

BETA.—We do not know of a volume such as you desire.

LIEUT.-COL. URMSTON requests us to state for the benefit of correspondents that his address for the next six months will be Belgrave House, South Parade, Southsea.

THE REV. J. MOUNTAIN'S address is 2, Freegrove-road, Camden-road, N.

WM. ALLAN has removed from 121, Highgate-road, to 3, Gordon-villas, Mansfield-road, N.W.

BELL-STREET, EDGWARE-ROAD, W.—We understand that the correspondent who sent us a paragraph about this mission last week was in error with respect to its support. It is supported by the voluntary contributions of friends of the Bible-women's Mission, and any help will be thankfully received by Miss Shipman at 12, Bell-street.

Donations received by Messrs. Morgan and Scott to Saturday Morning, Oct. 23rd, 1875.

	£	s.	d.
Gratuitous Circulation of "The Christian"—E.J. 2/6; A.K. 2/-;			
A.L.G. 6d.	0	5	0
"The Christian" Tract Fund—T.L. 2/-; M.F.C. 5/-	0	7	0
Major Malan's Mission—D.M.C. 10/-; A.C. 10/-; H.H.S. £1	2	0	0
Mr. Richard Weaver—Dr. K. 10/-; M.L. 2/6; T. Bros. £1 0/6;			
H.H.S. £1; C.M. and L.D. £1 10/-; Anon. 2/-; R. and E. 4/-	4	9	0
Rev. W. C. Van Meter's Work in Rome—Mrs. W.A.	1	1	0
Young Women's Institute, Limehouse—Matt. xxv. 27	15	0	0
Mrs. Pennyfather's Deaconesses, Mildmay Park—Matt. xxv. 27	4	0	0
Our Police and Postmen (Miss Whiteway)—Matt. xxv. 27	1	0	0
Gospel in Paris (M. Monod)—Anon.	10	0	0
Expenses of Messrs. Moody and Sankey's Meetings in London—			
S.J. 2/6; C.P. 15/-; M.F.C. 5/-	1	2	6
North-West African Expedition—Miss S. £2; H.H.S. £1;			
R.E.Z. 2/-	3	2	0
Iceland Distress Fund—J.C.	0	2	6
Bristol Orphan Homes—C.L.S.Y. £1/10/-; A.B. £1/11/-	8	1	0
Home of Industry—C.L.S.Y. 10/-; Flower Mission: A Friend 1/4	0	11	4
East End Juvenile Mission—C.L.S.Y. 10/-; M.B. 14/2; Friend			
£1; Bury-hill Bible Class 18/-	3	0	2
Homes of Hope, Brighton—J.H.	0	2	6
Noonday Prayer-meeting Fund—A.M.	0	2	6
Friendless and Fallen—S.M.S.	0	2	6
London Temperance Hospital—Mrs. A.G.	1	0	0
People's Café at Dover—Mrs. A.G.	1	0	0
Miss Weston's Work in Royal Navy—H.H.S. £1; Life-Boat Hall,			
Devonport: E.A.B. 10/-; A Reader 5/-	1	15	0
London Medical Mission, Endell-street—B.A.R. 10/-; H.H.S. £1;			
L. £1	2	10	0
Mr. Lawrence's Work in Spain—J.P.H.	1	0	0
Gospel-Hall at Spa—E.T.T. 10/-; E.H.P. 5/-; L. £1	1	15	0
Mission to Poles and Jews—E.T.T.	0	10	0
Nestorian Mission—H.H.S. £1; M.F.C. 5/-	1	5	0
Famine in Asia Minor—H.H.S.	1	0	0
China Inland Mission—H.H.S.	1	0	0
Mr. W. Penrose's Mission—P.B.M.	1	0	0
Parson's-green Homes Fund—P.B.M. £1; L. £2	3	0	0
East End Training Institute—Amicus 3/4; C.E.B. £10; C.E.B.			
(Mr. Johnstone, Jamaica) 45	15	8	4
Deptford Gospel Mission—Orphan Homes: E.E.G.	1	0	0
Miss Sharnan's Orphan Home—E.E.G.	0	10	0
Scripture Readers' Society, Ireland—A.E.Y.	1	0	0
Miss Lee's Home, Plaistow—G.H.	1	0	0
Poor French in London (Mons. Barbier)—R.E.Z.	0	2	0
Society for the Distribution of Scriptural Truth—J.R.	1	0	0
Day Nursery, Angel-alley (G. Holland)—M.F.C. 5/-; F.G. 1/-	0	15	0
Midnight Meeting Movement—M.F.C.	0	10	0
Cripples' Home—M.F.C.	0	10	0
Dinners for Aged Sick and Poor—M.F.C.	0	10	0
Mission to Police, Cabmen, etc.—M.F.C.	0	5	0
Poor Jews in Whitechapel—M.F.C.	0	5	0
Mr. McAll's Work in Paris—S.S.F.	0	10	0
The Crèche, Stepney—L.	0	10	0
Widow of the late C. F. Perrin, Melbourne—R.C.	1	0	0
Soldiers' Institute, Portsmouth—R.B.M.	1	0	0

£91 14 4

Home of Industry—D.M.C. £1; A.C. £1 2 0 0

The Christian.

THE RESPONSIBILITIES OF THE REVIVAL TO THOSE WHO WERE IN IT.

ONE can scarcely take up a religious paper at present without seeing the question, "What has the Revival left us?" discussed and answered with more or less penetration. The answers have been very numerous and very varied. Above all, they have been very satisfactory. To speak commercially, one might say the balance on the side of future evangelicism was decidedly good.

Besides the actual number of converts, the movement has yielded results which must tell upon all departments of home mission work for a long time to come. Critics who discussed the great meetings in London and elsewhere had not calculated upon this, and, when they lectured the committees on the extravagance of putting up great buildings for a month's or six weeks' work, forgot that a revival leaves behind it a legacy of impulse even richer than its first donation of fruit. Doubtless we are not yet aware of the full significance of the Revival which has swept through so many cities of our land. Already we have much to profit by, much to thank God for. But in all great movements, political, ecclesiastical, or spiritual, the great and true results can only be taught by the tardy finger of time; and it remains for history to tell posterity what the Revival of 1874 and 1875 has done for Britain, for Christendom, and for the world. No eye has sweep enough to foretell these results to-day, but it will no doubt be found that this movement has its place in the great chain of events by which the many kingdoms of the earth are to be drawn into the Kingdom of Heaven.

As we can find little satisfaction from the historical aspect of the Revival, let us once more turn to the practical. What *has* it left us? We answer, *Responsibility*. Others have given different answers, but this includes them all. Some say it has left new life, and some new hope. To some, strong faith and a stronger love; to some, more power to labour, more grace to suffer and to wait. Great gifts of God are these to the world's weak ones, but not so great as this—Responsibility. Responsibility embraces them all, and adds an element of its own. Responsibility *is* them all, and something more.

Has the Revival left me *life*? Then I must *grow*. Life is the gift it gave me; growth is the responsibility it left me. Mr. Moody's Bible-readings must not be the end of my Bible-readings. I must read for myself now. I must find out new truths in God's great treasury. I must know the old ones better, and strike the roots of my being further into their unfathomable deeps. To hold earthly treasure is to hold earthly responsibility, but to be the custodian of God's rich truth is to hold the highest and the most sacred trust. And the Revival has left this to thousands. Do I know the *responsibility* of it?

Has the Revival left me *faith in the ministry of song*? Then have I responsibility. What did not die with the last grand strains of Mr. Sankey's voice. If God has given me a voice, it may not be a very grand one, but could He not use it, such as it is? If I have

been silent these last three months I must answer for it. Are there no poor homes near me which would be gladdened by my simple hymn? Are there no dark, burdened lives around me to which the paths of "Go bury thy sorrow" might come as an angel's song of peace? Are there no sick and lonely little ones into whose hearts the "Old, old story" might not waft the seeds of a child's first faith? Or are there no sinful, despairing ones in whose hardened souls "The Great Physician" might not touch the chords of penitence and love? In my inmost soul have I dwelt upon the "responsibility" of this?

Has the Revival left me *power*? Then I must win souls with it. I am not to lay it by till the next revival comes. That would be having the power without the responsibility. But the power *is* the responsibility, and therefore I must work. If I think of my responsibility, then I must not talk of the movement as if it were past—of the "late" Revival. No. There must be more Revival. There shall be more if I am true. There must be *my* Revival next. It may be a very little one; perhaps no one shall hear of it. But I am responsible for having it, and God will give me it. I do not mean that it will be really my Revival. It will be God's Revival, and He will give me the Holy Spirit, and so it will succeed. But I must ask that; and this is part of my responsibility. God has given me this before, and I dare not stop here. I must go on now; and on, and on, and on—as long as He will let me: for this has become my responsibility,—has it not?

Oh, it is a very solemn thing to have once been a Christian worker. One must never, never stop it is for life; it may be for ever. If God would allow it, I think all real workers would like to work for ever. But doing God's will is even higher than winning souls; and He will lay all the plans for eternity for the best. Meantime, let me do my duty to the present. Perhaps some poor worker would not at all like to work in eternity. Perhaps you have got tired already! When the inquiry-meeting stopped, you stopped perhaps. But your Revival responsibilities did not stop. You must think of that. You must not be afraid to look it in the face. There may still be time to do a little; God may have many souls waiting for you. The opportunities of yesterday can never be recalled, but you can honestly face the responsibilities of to-day. You must not shrink from thinking about them. I cannot revive them by telling you about them. They lie between you and God. But be honest and willing *now*, and He will tell you what is right. But remember this: that He will bear your burden of folly and sin and trouble if you will; but responsibility for all the strength and opportunity He has given you, and all the work He has shown you, you yourself must bear in secret and alone.

Think of the responsibility of having once been used! Perhaps it was only to speak *one* time to one little boy or girl about his or her soul. Well, that is well worth living for; but why did it not happen many times? At whose door does the responsibility lie? Why did I give up working? Were there no more children to save? What am I to say to my Master when I go for my one-starred crown? Oh, may my soul not be shut to the profound responsibility of having once been a fellow-labourer with Christ!

When a famous divine was once asked "What is the most important thought you ever entertained?" his answer, after a moment's reflection, was this. "The

most important thought I ever had was my individual responsibility to God." Yes, "my individual responsibility to God"! The Revival has left me this—more solemn, more sacred than any other thought—the having breathed the atmosphere of a great Revival. But there is one thing more terribly solemn still: to have breathed this atmosphere, to have caught this spirit—and then to have lost it!

"HOW SHALL WE STUDY THE BIBLE?"

BY REV. THOMAS RICHARDSON.

THIS question is being asked by many young converts just now, and by many who have been professing Christians for years. It is the natural outcome of a revival of true spiritual religion. It may be profitable to give a few practical hints from those who have long made the Bible a daily study.

The present remarks are by one who has read and re-read the Book of books from beginning to end every year for twenty-five years, besides going over the substance of the whole of the Scriptures every month for many years; and every summer holiday for a few years past has been in the habit of making one Prophet, one Gospel, or one Epistle the Bible-subject for that year.

In reply to hundreds of requests, "Pray help me to the intelligent study of the Word of God," the answer has been—"Read through the Bible from Genesis to Malachi, and from Matthew to Revelation, as soon as possible, but read the Old Testament in the light of its one subject."

"What is that?" one says. The key-note is "the Messiah," "the Anointed," "the Apostle," "the Sent One," "the Prophet,"—all one meaning: *the One coming from God to man*. Let the books of Moses speak of the Messiah of whom they spake in the days of the woman of Sychar, and let the Psalms be read in the light of the Messiah, with the Prophets, and then will every heart yearn as the Holy Ghost leads us into all truth.

The Old Testament is a lock with many wards, to many readers. Let "Christ" as the key be applied, and every ward necessary for the opening of the Word will give way; for the Scriptures of the Old Testament will be found to testify of CHRIST.

Around this one thought every other moves, and gives a harmony to the whole. Without "the Anointed" as the one text, all is chaos and mist. With "Christ" as the Sun, there are other lights, indeed, like planets; but the keener the study, the more do these set forth "Christ" in his glory, as the centre of the spiritual system presented to the prayerful and diligent study of the believer whilst he sojourns here on earth.

Here is a gigantic thought—"The Christ" of God is to leave heaven and come down to man. Here it is all of God—from beginning to end; and the Book opens and closes with declarations that are only justified by the grandness of the centre truth—that God has so loved the world that He has determined to send his own "Messenger" from his own throne to the dwellings of men.

The whole of these Hebrew Scriptures carry us to Heaven, and we therein read Heaven's counsels and decisions.

Here, then, we have a practical help in the reading of the Bible through. There may be hard sentences, but none harder than the solving of our own existence; and by setting our opinions aside till once read through with this key, we shall be more in love with these marvellous pages as we progress.

The fulness of the blessing to those who read may not be realized at the first effort, but the untold delight of seeing the secret thought of one portion of the Bible will repay all the labour.

So long as we study the Old Testament, "The Messianic" is yet in heaven, yet to come. Make a note at the beginning of Genesis, "Messianic—He who will come from heaven to man." When read we shall be able to put on the fly-leaf after Malachi, "Messianic—He who will come [774]

from heaven to man." Or let the key to the Old Testament be "The Messiah, which is, being interpreted, The Christ."

When we turn to the New Testament Scriptures, we have quite a different thought embodied. It is not, as in the Old Testament, one coming from a heavenly throne to an earthly home, but it is One born in the world in the most humble sphere; growing to manhood, establishing a Name, dying for sin, rising from the dead, ascending to heaven, taking a place on the throne of God—in short, just the history of Jesus. From the first verse in Matthew to the last verse in Revelation we have "the Saviour" brought out in a variety of ways, every separate book lending a special component part of "the light." But not in a confused way, if we apply the key to meet every ward in this lock. "Jesus," "the Saviour," the Man from amongst men, going from earth to heaven for man. This is a thought as entrancing as the Christ of the Old Testament. On the forefront of Matthew we may write "Jesus." At the end of Revelation, when read through, we shall from experience be able to write "Jesus."

Knowing that hundreds have privately followed this advice, and have found great delight in their closet-reading of the Word of God, it may be, in this day of mistiness, many may be glad to know that the Old Testament tells the history of THE ANOINTED of God, and the New Testament tells the history of THE SAVIOUR of sinners.

(To be continued.)

CHRISTIAN WORKERS' TEMPERANCE UNION.

IN view of the terrible increase of the habit of drinking amongst the women of our country, of all classes, it is proposed to form a bond of union amongst Christian women who are engaged in mission work, for the purpose of strengthening each other's hands in the Lord, in doing battle against our national foe—strong drink.

A preliminary meeting for prayer and consultation will be held (n.v.) at the Home of Industry, Commercial-street, Spital-fields, on Wednesday evening, November 10: tea at six, meeting at seven. All who are engaged in any kind of Christian work are earnestly invited to attend.—Charlotte Mason, House of Rest, Kilburn; Agnes E. Weston, Sailor's Rest, Devonport; Annie Macpherson, Home of Industry, Spital-fields—conveners.

ROTHERHITHE.—A very important mission work is being carried on, under the direction of Mr. Harris and a few friends associated with him, in Paradise-street, Rotherhithe. It has proved most useful as an evangelical agency among the riverside people who inhabit the locality. The little room called "The Ark," in which operations have been conducted, will hold only about seventy adults, and the need of larger premises has long been felt to be urgent. An opportunity for suitable extension now presents itself. The adjacent property has just been sold, and, through the kindness of a friend, secured in the interest of Mr. Harris and his coadjutors. Upon this site they propose erecting a new mission-room, and appeal to their Christian friends generally for pecuniary help, to enable them to carry out their proposal.

THE VAUDOIS OF PIEDMONT.—The result of a visit to Piedmont four years since was to impress me with the great need of what we should call in an English parish a school-church or mission-chapel, to supply the wants of some 400 Valdeis living at Pra del Torno, a distance of eight hours from their pastor's residence and their parish church. I made known, chiefly by my little work "The Vaudois of Piedmont" (*Shew*), this thought to the Christian public. A very encouraging response has come, and the work has now commenced; still, we need about £400 more. Had it not been for changes affecting my sphere of labour, and corresponding parochial responsibilities, I imagine the whole sum would have been contributed before now. While I feel anxious to bring the undertaking to a close as early as may be appointed by the great Head of the Church, yet it is chiefly because of the urgent need of a more suitable place for the earnest labours of Pastor Bonnet, and for the fuller development of the work so successfully carried on among the young during the last winter, that I venture to ask the prompt and liberal contributions of all those of your readers who wish to add brightness and warmth to that light which has flamed so long in steady fidelity amidst the darkness of past and present times. Any donations will be thankfully received either by F. A. Bevan, Esq., 54, Lombard-street, or myself, *Haddesley Rectory, near Selby, Yorks.* J. N. WORSFOLD.

CHRISTIAN HEROISM.

A CHAPTER IN THE STORY OF MISSIONS.

We lay before our readers, with much satisfaction, the following narrative of facts, communicated to us by our brother Mr. Henry Reed, of Launceston, Tasmania. We feel sure they will all agree with Mr. Reed that in the "converted Fijians," to whom the story refers, will be found a type of Christianity worthy of its best days, and we trust with him also that this statement of the facts "will lead to prayer for the noble fellows who have gone forth to New Guinea in the prospect of death."

The following extract from Mr. Reed's letter to us contains the facts preliminary to the main part of the story:—

"About four or five months since, the Rev. G. Brown, from the Friendly Islands, with a very interesting converted native called upon me. He said that for some time he had felt a strong desire by some means to send or carry the Gospel to New Guinea, and the islands about it. After much prayer and thought and consultation, he had come to the conclusion that the most likely way was to place the state of the people before the converted natives of the Friendly Islands, and ask for volunteers; which he did, and ten were selected. He then started for Sydney to obtain the sanction of the Missionary Committee, and to arrange for funds and conveying the men to their destination. All was satisfactorily settled; the Committee entered warmly into the scheme, and the necessary funds were obtained.

"But whilst in Sydney he was introduced to the commander of a man-of-war just returned from surveying a portion of New Guinea (I think it was Commodore Goodenough, the one just murdered with two of his crew by the natives of one of the South Sea Islands), who told him that without a steam-launch little could be done, the climate was so enervating, and fever and ague arising from the mangrove swamps in some localities rendered much exertion under a tropical sun dangerous, and strongly recommended a steam-launch. Mr. Brown's visit to Tasmania was, if possible, to obtain funds to purchase one. When the whole was laid before me, I thought it of God, and offered to pay the cost of one, if such a thing could be found in the colonies. Upon his return to Sydney, a launch in every way suited was for sale—a strange circumstance. I was communicated with, sent the money, the launch was bought, and without my knowledge was named the *Henry Reed*.

"Mr. Brown's plans, now apparently completed, were all upset in consequence of measles breaking out in Fiji, and carrying off thousands. The authorities of the Friendly Islands dreading their introduction, made such quarantine laws that Mr. Brown found it would be impossible to get off the men who had promised to go. The plan was altered, and he sailed for Fiji."

What follows is taken from the correspondence of Rev. G. Brown with his friends in Sydney and with Mr. Reed. After describing the terrible state of matters in Fiji consequent on the prevalence of measles, and the noble self-sacrifice on the part of the missionaries and teachers there in helping the natives during the fearful visitation, Mr. Brown writes:—

"On June 1 and 2 we held a meeting at Navukoa with the missionaries and native ministers, and afterwards, with the students. The native minister who was appointed to go with us was not sufficiently recovered from his illness to make it advisable for him to fulfil his appointment, and we found it difficult to get another in his place. We had plenty of volunteers from the students; in fact, they all volunteered, but some of them who were married and well suited for the work had to be passed by, on account of difficulties connected with their families. Six of the married were selected, and three single men, and with them we hope to make a start on Monday next.

"Fiji, June 12, 1875.—We hoped to have sailed to-day, but the action taken by the Government here has prevented us. In the afternoon a gentleman waited upon me with a letter from the Colonial Secretary. I told him that I would gladly meet his Honour the Administrator and the Executive Council with the natives, and named 11 a.m. to-day. In the meantime we heard that two gentlemen connected with the Government had gone to the teachers and asked them whether they were going of their own free will, how much salary they were getting, &c. They also told them that they were being sent to a race of cannibals, to a place where people were always ill of a strange disease (fever and ague), and where the food was not such as they were accustomed to, that they were going to be left to

themselves for many months, and finished up by asking them if there were no heathens in Fiji to convert.

"At 11 a.m. to-day I attended at the Government buildings with the teachers. I was very kindly received, and had a chair given me next to Mr. Layard. He told me that the reason why the Government wished to meet the teachers and myself was, that reports were being circulated that the men were not volunteers, that they were being kept in ignorance of the real facts of the case, and that, as they were now British subjects, the Government considered themselves to be responsible for them, and therefore wished to have the whole matter fully explained to them. He also told me that he had a despatch from home, which positively forbade any Fijians being taken away to other groups, though he scarcely thought that that despatch was meant to apply to such a case as this.

"Mr. Layard addressed the teachers through the interpreter, and told them that they must remember that they were now British subjects—that no one had any right to compel them to go to any place where they themselves did not wish to go; that they were free to go and free to stay; that he was responsible for their safety; that if any of them went away now and got killed and eaten, the Government here would be blamed by the Home Government; and so he wished to tell them himself all about the countries to which they were being taken, and then to hear from them their own opinion and wishes. He then told them about the people, that they were great cannibals and very fierce; that the islands were very unhealthy, so that almost everyone that went there suffered much from fever and ague; that food might be very scarce, and that although we might take food with us, yet it was not the food to which Fijians were accustomed. He told them that they would be left alone without protection or support for some months; and asked them to consider the matter, and if, after hearing what had been told them, they still wished to go, he would not prevent them, but would wish them God-speed.

"The teachers then asked if they were to reply individually, or if one could speak for them all. Mr. Layard said that if they had appointed one to speak he could do so, or they could all speak if they wished. At all events, Amenio stood up, and with deep feeling said that they were not surprised at what they had just been told, that it was no new thing to them, as they had heard it all before from the missionaries before they volunteered for the service. He said—'*We have fully considered this matter in our hearts; no one has pressed us in any way. We have given ourselves up to do this work, and "if we die we die, and if we live we live."*' You may be sure I was well pleased to hear the noble fellow speak out so well, and his reply evidently made a good impression, but Mr. Layard began again telling them of the hardships endured by the London Missionary Society's teachers in New Guinea, and read extracts from the *Sydney Morning Herald* of May 8, with the accounts of the sufferings and death of teachers and their wives.

"A paper was then produced, which they were asked to sign. I objected to their doing so until certain alterations were made, after which the translation was read over to them, and they all said, 'It's all right,' or 'It's all clear to us.'"

Here follows a translation of the document to which they consented:—

"We, the undersigned Wesleyan teachers, do solemnly and truly declare that we were fully and carefully informed by the promoters of the mission to New Britain, New Ireland, &c., of the dangers which may be incurred to life and limb from the cannibal propensities of the natives of those islands and the insalubrious nature of the climate, which produces fever and ague and diseases of that character. We also were fully acquainted with the discomforts we may undergo from want of the food to which we are accustomed, and from not being able to speak the language of the people among whom we should be left without protection or support for some months; and we declare that, fully knowing all this, we make an election to proceed on this mission of our own free will, not compelled thereto by any orders or authority of anyone, but simply desirous of spreading the knowledge of the Gospel of Christ among the heathen inhabitants of those islands."

"There are very different opinions expressed about this action of the Government. I believe they felt that it was their duty to protect the natives, as they thought they were being imposed upon, or were being made the victims of our fanaticism. None of them are religious men, and they have but little sympathy with missions; but I think they were all both surprised and pleased—in fact, I know that Mr. Layard said afterwards to a gentleman in Fiji that it was really grand to hear those men (the teachers) talk. The whole affair was

a triumph for us, and has placed us in a far better position than we were in before.

"Just as we were leaving, one of the women was persuaded away by some of her friends, and a white man who is married to some relation of hers, so we had to leave her husband behind also; thus we have only eight with us. I have been much pleased with them on the voyage. They have been cheerful, and have behaved well. They have family prayer, with singing and reading twice each day, and two services with sermons each Sunday. We expect to get two or three teachers here (Samoa). I daresay we could get more, but we do not wish to take more than ten this time.

"I was much troubled when in Sydney at our long detention there, but I feel certain now that it was a kind act done by our wise and loving Father. Had we got away from Sydney when we wished to do so, we should have reached Fiji at the very worst time, and would not have been able to get a single teacher; in fact, the great probability is that our expedition would have been abandoned, but God caused that to work for our good. We have had many proofs that God is with us, and so we are of good courage, and strengthen our hearts. Pray for us, that we may be neither foolhardy nor cowardly, but that we may do the work which God gives us to do with a single eye to his glory. I am in good health, and full of hope that we shall be successful. Oh, that we may be privileged to take to those poor perishing people the glad tidings of the Gospel of Christ, to tell them of salvation through Jesus only, to assure them that to them also is the word of this salvation sent."

Mr. Reed adds, in his letter to ourselves:—"What adds to the value of the narrative, the Government official documents are before us. It is not a mere missionary tale or a platform speech. *Here you have full surrender and full consecration in its highest development.* Ask your readers to pray for them. New Guinea and islands around contain an immense population."

KINGSDOWN ORPHAN HOME.—The Home is now carried on at Chester House, 3, Manor-road, Upper Holloway, in the immediate vicinity of Kingsdown-road, where the smallness of the house would not allow of increasing the work.

SOUTHAMPTON.—On the 12th ult. a crowded prayer-meeting was held in the Philharmonic Hall in this town for the purpose of returning thanks to our heavenly Father in Christ for the marked blessing which had attended, for five months nearly, the preaching of God's free, full, present salvation in Jesus, by working men, trained as evangelists, in connexion with the London Evangelization Society. The vicar of St. Matthews gave an interesting account (from the chair) of the united movement. The fruits throughout the neighbourhood were also most highly spoken of by Mr. Bullen, Major-General Tryan, and others. Dr. Wright (Presbyterian) gave out a hymn, and Mr. March, Mr. Carlisle (Congregationalist), Mr. Sandemann (Presbyterian), and Mr. Barnett (Free Church of England) engaged in prayer. Mr. Randle (J.P.) also spoke. The final Gospel-tent meeting of the Friday week previous was crammed, a good many being compelled to return owing to the pressure of numbers crowding for some way round the tent enclosure. On this occasion a considerable number of persons rose to signify that they had got benefit or salvation, in the first instance, through the efforts of the workmen sent by the Evangelization Society. H. M. BARNETT.

OPEN-AIR MISSION.—Dr. Donald Fraser gave the address at the quarterly meeting of the friends of this Mission on Monday week. There was a large attendance in Queen-square Mission Hall, and the chairman on the occasion was the Right Hon. W. Cowper-Temple, M.P. "Regeneration; how related to Gospel Preaching," was the subject treated by the doctor. After stating the obvious truth that the preacher must be a regenerate man, he showed that to be born again was a law of the Kingdom of God. "Ye must be born again," said our Lord to Nicodemus; and after stating this unalterable law, He preached the Gospel to the astonished ruler. The relation between the two was most important, and often not clearly understood. It was not acquired by baptism, nor by circumcision. God says, a "new heart I give you"; but was it not also written, "Every good gift cometh from Him"? The difficulty would be lessened, the doctor thought, by altering the phraseology. What is meant by the heart? The predominant affection, that would manifest itself according to its state, naturally at enmity with God, and, when changed, by a liking for things which it formerly hated. What the preacher, then, has to do, is to endeavour, speaking from the human point of view, to remove the hatred and to bring the people right up to the Gospel; as ambassador for Christ, beseeching, pleading, and praying the ungodly to be reconciled to God. This is what makes people change their minds. A new influence will come over them as the Holy Spirit imprints the word upon the heart, and makes it yield to his mighty influence. The Rev. H. E. Fox opened, and Mr. R. Baxter concluded the meeting, with prayer. Preaching bands were afterwards formed, and services conducted in the neighbouring streets to large audiences.

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CONVENTION AT ST. GEORGE'S HALL.

THE fourth half-yearly Convention of Christians at St. George's Hall, Langham-place, W., was held on Tuesday and Wednesday last week. A large company assembled for prayer and meditation on God's Word. The subject chosen for consideration was "Christ as testified of in the Epistle to the Hebrews." We cannot too highly commend this plan of fixing on some comprehensive portion of the inspired volume, and seeking to expound it for the edification and strengthening of the assembled believers. In the midst of so much doubt and disbelief, we want nothing so urgently as an intelligent and honest opening up, by well-instructed and Spirit-taught teachers, of God's own word.

Mr. Hurditch presided at all the meetings of the two days, and various well-known brethren spoke on the allotted subjects. Lack of space prevents us from giving a detailed report, and instead of attempting to condense the proceedings of the two days, we think it will be, perhaps, more profitable to our readers if we give the following testimony which has reached us from one who was present on the first day. We trust the case of the writer, whom we know well as a greatly tried child of God, is but one of many.

"A REST FOR THE PEOPLE OF GOD."

"Blessed and praised be God for the Convention of Oct. 26, held at St. George's Hall. For some time my soul had been exercised on the subject of rest. I had endeavoured, with all my might, prayerfully to find it, and greedily read every book on the subject that came within my reach. I sought it, expecting to receive or enter into it. The Lord granted my request according to his own word which He used as written in Heb. iv. 15, unrobing me of my own righteousness, as the sacrificial lamb was skinned and left naked, then opening and laying bare my heart to his burning gaze. He granted me the power also of discerning what was within me. I beheld such a mass of impurity and unholiness, that, before I could be considered at rest, would have to be cleansed, removed, put out of remembrance, that had God left me within sight of *self only*, I should have given up the idea as hopeless—rest impossible—and been wretched the remainder of my life.

"But blessed be his name, He never maketh ashamed. He did not leave me in the miry clay of despair, but with his own arm, the Spirit, drew me out and placed my feet upon a Rock, from whence I should see great things. God put it into the heart of some unknown friend in Ramsgate (for the letter bore that post-mark) to send me a notice of this Convention. Tuesday, being the most convenient day, was fixed upon; had Wednesday been more so, my soul would not have learned the lesson it longed to know—so kindly does the Lord arrange all things for the good of his children. A dear servant of the Lord, Mr. Groves, presented such a glorious view of my Saviour's divinity as he spoke, by the aid of the Spirit, from Heb. i., that my soul was filled and satisfied with the perfection of it. He next clearly revealed the perfection of his manhood, which also established me in a manner I cannot describe. The perfection of the Sacrifice once offered, the blood, the life of the Son of God—God-Man,—satisfied me. Christ was being exalted; I was dwindling down to nothing at all. His finished work being accepted by God for sinful man, filled me with thanksgiving; my joy seemed almost full, till a glance back at self again—so imperfect—brought a sad sense of unrest, but not for long.

"A brother led the meeting on to consider Jesus as our great High Priest. As he thrillingly spoke of the compassion, the love, the perfection of Him who had rent the veil, taken down the partition, and was seated at the right hand of the Majesty on high, having by Himself purged our sins, inviting us to come boldly to the Throne of Grace, telling all that was in our hearts, to obtain compassion and find grace to help in every time of need, my heart burned within me, and I found rest in those precious words found in Heb. iv. 15. Surely, I thought, Jesus, the Perfect God, Perfect Man, Perfect Sacrifice, Perfect High Priest, is my Rest. I commend myself into his keeping. 'Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.'

WESTERLEIGH, GLOUCESTERSHIRE.—We are glad to learn from a correspondent that the Young Men's Mutual Improvement Society in this place has for its object a more full acquaintance with the truths of the Bible, encouraging one another in the Christian life, and the benefit of those around who do not love the Saviour. We wish it abundant success in the attainment of these all-important objects.

REVIVAL IN THE WEST OF IRELAND.

DEAR SIR,—It will interest your readers to know that during the past two months a very gracious work of God has been going on in the West of Ireland. It is particularly interesting as occurring in that province of our land which is enveloped in greatest spiritual darkness, and which, owing to its comparative inaccessibility, is the most isolated part of our country, and is thus shut out very much from evangelistic effort. Latterly "the wilderness and the solitary place has been made glad," for we have had "times of refreshing from the presence of the Lord."

The Rev. O. L. Leonard, from the United States (in connexion with the Irish Evangelization Society), visited Ballina in the end of last August, and laboured there for some weeks. All the Protestant ministers heartily co-operated with him, and found it a season of great refreshment and blessing. A letter sent to me at the time by a minister, who drove many miles to take part in the meetings, runs thus:—"The Lord is doing great things in Ballina. I went in on Thursday evening. The meetings are united—held in Young Men's Lecture Hall. They are crowded; many have come out publicly on the side of Christ. The people have been greatly moved, the young men inquiring in large numbers and waiting to be conversed with. Careless ones and scoffers have been brought down by the Spirit of God."

On the 19th of last month Mr. Leonard visited Killala, where the writer had an opportunity of uniting with him, and of taking part in the glorious ingathering of souls to Christ. The meetings were held in the Presbyterian Church, which was filled every night—people coming six and eight miles to attend the services. Not a few Roman Catholics were amongst these, some of whom found their way to the inquiry-room. This latter seemed quite insufficient to accommodate the multitude of anxious souls, and in several instances almost the whole congregation waited to be conversed with.

On the 3rd of this month Mr. Leonard visited my congregation and remained with me four days. It was a time of much blessing. God's Spirit was very manifestly present. The inquiry-room was crowded every night—strong men were bowed down and wept like children; others were rejoicing in a newly-found Saviour. It was a scene never to be forgotten by the writer, who cannot now but look upon his little church (situated, as it is, in one of the remotest parts of Connaught) with double interest as the birthplace of many souls. My predecessor in the ministry (Rev. Michael Brannigan) toiled for upwards of twenty-five years in this lonely corner of the Master's broad harvest-field, and fell at his post after having sown the seed midst many tears and prayers. Yet not to him was such a season of blessing and of ingathering of souls vouchsafed. He laboured, and I have entered into his labours, but God must have all the glory. "This is the Lord's doing: it is marvellous in our eyes."

Ballinlen, Co. Mayo, Oct., 1875.

WILLIAM FRABON.

CONVENTION AT CASTLEBAR.

A Convention of ministers of different denominations, and of others interested in the work of revival, was held in the Parochial School-room, Castlebar, on Tuesday, Oct. 19. The attendance was large, and a spirit of deep earnestness pervaded the meeting; the Rev. O. L. Leonard presided on the occasion.

After the preliminary services, Rev. John Wilson, Killala (Presbyterian), spoke of the necessity of believing prayer in order to the obtaining of a revival in the land. He told of the blessing that had attended the labours of Mr. Leonard in Mullaferry and Killala; the people of the district had been greatly stirred. A large number of the young people had been led to decide for Christ.

The Rev. Robert Duff, Ballina (Presbyterian), gave a deeply interesting and impressive account of the work of grace that had been experienced there. A daily prayer-meeting, he said, was held each morning at eight o'clock, which was attended by fully one hundred persons, no matter what the weather; and the rooms, in which the weekly services connected with the different churches were held, were filled to overflowing.

Brief, earnest, and practical addresses were delivered by Revs. Messrs. Martin and Johnston (Methodist), and Cairns (Presbyterian), all bearing on the work of revival in the locality. A good many inquirers retired to the Methodist church adjoining, to be conversed with by Rev. Mr. Leonard and other Christian workers. The Lord is indeed visiting his people in this dark part of the land, and filling their hearts with joy and gladness.

J. W.

CONVENTION AT HULL.

THE meetings here commenced by a prayer-meeting held in the Protestant Hall, on Monday evening, Oct. 18, when the room, which holds 500 people, was densely packed, and many could not find entrance. The subsequent meetings during the four following days were held in the Artillery Hall, and commenced each morning with a prayer-meeting at 7.30—the numbers at this increasing each day, till they reached on Friday an attendance of between 300 and 400. Two general meetings were held, one at 11.30 and one at 7.30; at the latter of which, on the last two evenings, there were not less than 1800 people present. Two young men's meetings were also held, one on Wednesday evening and one on Friday, both largely attended. Meetings for inquiry took place twice a day for an hour each time, and while these were going on similar meetings were assembled in another room for ladies, conducted by Mrs. Compton.

Let me say a few words about these inquiry-meetings. They are second in importance only to those which have been held for the awakened sinner. The struggles of the soul, in its anxiety to follow Christ, and in its conflicts with evil, are so many that it is impossible to exaggerate their importance. At Hull they were remarkable for the spirit of real inquiry displayed by all who attended them; no word of cavilling at the truths enforced in the general meetings was uttered, but only questions closely bearing on the difficulties of the Christian life, and how they were to be met, were put. It is believed that many an anxious one went home rejoicing in the all-sufficiency of Christ, and in the comfort derived from the promises of God as given in the Scriptures.

The meetings generally were remarkable, too, for the close attention given to the things that were said, and for the devout spirit displayed throughout. A large number of men of business were there, many clergymen and ministers, many professional men also—all of whom showed the utmost appreciation of the value of the effort that was made in gathering them together.

It may be asked, "What does all this mean, and whither is all this tending?" It surely means that there is a craving in the hearts of the Lord's people for some better thing than the most of us have attained to; that there is a growing conviction amongst us that there are treasures of power, of grace, and of strength in Christ, for all our need, which but few have hitherto believed. It is tending to a greater separation from all known evil and from all doubtful things, to a more complete yielding of ourselves to Christ and to a more entire trust in Him for "all things that pertain to life and godliness" (2 Pet. i. 3).

If people gather together in humility, and nothing is put before them but those things which are taught and sanctioned by the Word of God, much blessing will follow—blessing which will help forward the revival of God's truth in the hearts of believers, and the progress of the Gospel throughout the world.

H. F. B.

KILKEEL, co. Down, Ireland, has been visited by agents of the Evangelization Society, and their labours have been much blessed. The neighbourhood (says a correspondent) appears ripe for a revival, if Christians of all denominations will take united action, and support the labours of these evangelists.

Y.M.C. ASSOCIATION, YORK.—The annual meeting of this Association was recently held, and we see from the report of the energetic secretary, Mr. G. Bennet, that the need of larger and more accessible premises is greatly felt. Mr. Bennet recently reminded us that Messrs. Moody and Saakey commenced their services in this country at York, and suggested that it would be a fitting memorial of their labours if a good building for the purposes of the Association were erected there, especially in view of the very deep solicitude Mr. Moody feels in the welfare of such institutions. We wish Mr. Bennet, and his friends good success in their work.

"PREPARE TO MEET THY GOD."—On my wedding-day—about fourteen years ago,—entering Portsmouth by train, my eye caught the above text, twice referred to of late in THE CHRISTIAN as being on a house close to the railway in that town. It broke with startling power upon my mind. At intervals since then has the sight of that text and the solemnity of those words returned vividly to memory. I feel the sight of that text on the wall of the Portsmouth house has been a call from the Lord which, neglected, would leave me "without excuse" before Him. I venture to send this as some testimony to the usefulness to souls of that one text in particular, in the humble hope that it may serve as encouragement to those who may be stirred up to make similar efforts elsewhere to that of the "aged blacksmith" of the Portsmouth dockyard, so that, with God's blessing, they may "by all means save some."

A THANKFUL BELIEVER.

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AMONGST THE WORKING MEN IN PARIS.

MY DEAR BROTHER.—The ship which Mr. MacAll has been navigating is getting into deep waters; and as he is now spreading all sail, let us wish him a favourable breeze, a safe voyage, and an abundant entrance into port. To speak without figure, on Tuesday evening last a new preaching station was opened. Thank God for seeing one of the grandest sights in Paris, one not soon to be forgotten!—this beloved servant of Christ, and his wife, surrounded with *entente cordiale* by a united band of French and English friends, in the midst of the *ouvriers* of Belleville. On entering the avenue through a garden leading to the hall, which had been formerly a “*café chantante*,” a crescent of gas-burners cast their light upon a group around the door. We entered and found the hall, which will, perhaps, hold 500, brilliantly lit up with gas, well filled with working men and women, and well ventilated. We were invited to a seat by a gracious young English lady. A young French brother, formerly at Mr. Guinness’s institution in the East of London, was singing with a good voice “*Sur Toi je me repose*,” and the people cordially joining in the chorus. The singing was tastefully accompanied on the harmonium by Mrs. MacAll. We watched the proceedings with intense interest and emotion.

M. Le Pasteur Lorriaux, who was saved from the *Ville du Havre*, said a few kind words, after which M. Le Pasteur G. Fisch addressed the meeting, saying: “After the war and the Commune I received the visit of an English gentleman, a pastor, who, with his wife, was passing through Paris. A few days after, I received a letter, signed Robert William MacAll (a smile from *ouvriers*), stating that whilst distributing tracts at Belleville, a young *ouvrier* had urged him to come and take up his residence amongst them for their good. Mr. MacAll added that, not speaking French well, he asked me my opinion about it. I wrote back to say that it was a matter to commit in prayer to the Lord; and I had no doubt that, if He sent them, it would be for a blessing to the people. A few days later I received another letter, stating that he had mentioned the fact to his congregation, and his desire to leave them, in order to devote himself to Belleville. They set their faces against it, using every kind of objection, stating, amongst other things, that he would be sure to be killed amongst such a set.” “But you see,” added Pasteur Fisch, pointing to him, “he came in spite of that; he is still alive; you have not killed him! and I hope he will live many years to be a friend to you.” This speech brought tears to many careworn faces, and looks of love from all as they gazed upon their “*ami*” whom God had sent them. M. Faucher added that if he had been asked four years ago if Mr. MacAll would ever be likely to adjourn to such a hall as this, from the shop where he first commenced the work, he would certainly have said, “No.” And if it were possible that fourteen meetings of the same kind could be held in Paris, he would have said, “Certainly not”; but now he would say, “The more the better.” He added a few more words about a “finished salvation.”

At the close of the meeting, Mr. MacAll stood at the door, and said a kind word, and shook the people by the hand as they went out. Ah! it is sympathy the French workman wants; and “I believe in the love of God and the shake of the hand!” This is the fifth or sixth adjournment to larger premises.

A working man said exultingly, the other day, to a French lady at one of the meetings—“This is the thing to do to drive the Jesuits out of Paris, and out of France. We have tried fire and sword, but now we will try the ‘*Beangile*.’”

I bespeak the sympathy of the Lord’s people in England on behalf of our friends and their important work. They do not need anything for their personal expenses, for, through the goodness of God, they can live upon their own resources, but this is a great and growing work, and at the present moment they are at “low-water mark” with respect to funds, or rather I should say they are “under water.” As long as the working man of Paris are so ready to listen to the Gospel, the work cannot stand still—it must go on; and I can, I am sure, confidently ask our English friends to give him a helping hand.

A very promising young brother, whose translations of Sankey’s hymns are sung at the meetings, has just joined the army; this is a great loss to Mr. MacAll. The young men of Belleville, with tears and prayers, commended him to God last Saturday, that he might be kept from temptation, and made a blessing in the army. Let us do the same.

Then the great pressure of the work affects the bodily health of the labourers, and now and again they are laid aside;

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and they equally need to be remembered, that God may vouchsafe spiritual health and vigour amidst the routine of work and the whirl of Paris life.

With these fourteen stations, your readers can imagine what a great need exists for labourers. Pray, then, for those already engaged; that God may raise up many more; that He may bless Mr. and Mrs. MacAll, giving them health and strength for their delightful yet arduous labours.

I am, dear Brother, yours very sincerely,
16, Rue Tilet, Paris, Oct. 21, 1875. JANE B. PEARSE.

THE PRISONER OF THE LORD.

“This is the work of God that ye believe on Him whom He hath sent.”—John vi. 29.

“The Lord thy God hath given thee rest.”—Deut. xxv. 19.

LORD, I would work for Thee,
In thy wide field afar;
The joyful song wakes echoes sweet
Where thy dear servants are.
Vain seems my life for Thee,
While I sit here apart;
Oh! give to me the hearing ear
And understanding heart!

“My child, yon busy scene
Is not assigned to thee,—
Thou hast a place upon the Rock,
There thou shalt rest with Me.
The pine-tree loves the plain,
The cedar seeks the height,
But myrtles in the valley low
May bear their blossoms white.

“Is it so hard a lot—
This stillness and this rest—
To suffer with Me for awhile,
And be for ever blest;
To know my hand of love
Upholding in the gloom,
That not a cloud too dark should break
To mar my myrtle’s bloom?

“Safe from the scorching day
Thy sheltered life hath been.
The storms that swept above the hill
Have left my valleys green.
Life’s deep mysterious scroll
A sealed book must be,—
The service of thy Father’s house
Is to believe on Me.

“Within my dwelling-place
Thy tender life shall hide;
Enough that I have need of thee—
Only with Me abide.”
Lord, teach me as Thou wilt
The mysteries of thy grace;
Content, if only I may share
The sunshine of thy face.

A. S.

LEEDS METHODIST MISSION.—In all the Circuits around Leeds, mission services are to be shortly held. Two preachers are to be sent to each place, who, in conjunction with the ministers stationed there, by preaching, holding services in mills, outdoor addresses, &c., will strive to bring lost sinners to a Saviour. As preparatory to this great effort, the whole of Friday last week was set apart for a convention of the church for prayer and conversation on the work of God. A work has already begun, the magnitude of which no one can estimate. Ministers and laymen from all parts got up one after the other and gave themselves anew to the Lord, and spoke of how best to win souls to Christ. If possible, the great evening meeting in Brunswick Chapel surpassed all. We believe there were many conversions. A. W.

LAMBETH.—A portion of the friends who aided Major Cole in his efforts at the Victoria Theatre during the late visit of Messrs. Moody and Sankey, have, together with a band of young converts, opened a mission in Bath-street, London-road, under the title of the Bath-street Mission. A small chapel, capable of containing about 200 persons, has been secured at a moderate rental, and it is earnestly hoped that the Lord may largely bless the efforts so put forth for the furtherance of his kingdom. Meetings are held three nights in each week—viz., Monday, Wednesday, and Friday, commencing at eight o’clock. A committee has been formed, which meets for business at the close of the service on Friday evening.

C. L. GRANT, Secretary.
26, Ann-street, Waterloo-road, S.E.

"SPOILS OF BATTLE" AT KIDDERMINSTER.

It was enacted, and the statute remains in force, that those who tarry by the stuff should share alike in the spoil with those who go down to the battle (1 Sam. xxx. 24-26), and as many have been praying for great blessing from the Lord to follow my visit to Kidderminster, I write a line for the joy of such as have specially prayed, that they may rejoice in the song of the Lord over many precious souls blessed through the word spoken.

As a word of encouragement to the Lord's dear children to sow beside all waters, I might be allowed to say, that, some years since, I was returning from the Dublin meetings by Chester to Birmingham, and, as is my custom, I was speaking to some of my fellow-passengers on matters of eternal interest, when I found one of these was a Christian lady. We exchanged notes of address, &c., and she gave me an invitation to come to Plymouth, which I promised to accept when the Lord should be pleased to make the way for me. This He did some time after, and some souls were blessed at that visit. This same lady has been staying for some time in the neighbourhood of Kidderminster with a lady who had the souls of the people at heart, and who was seeking to help them in spiritual things as well as in matters for this life.

Reference was made, in your letter respecting Kidderminster, to an invitation to address a meeting of mothers some months since. I did not think the time had come for me to visit the place then, and suggested their waiting upon God in prayer, and I would do the same. When, some time after, I heard again from this same lady, who still kept the matter before the Lord, I suggested that the various ministers of the town should be consulted, and if possible united, working together for the common good of the town, and having special prayer in all the churches, so as to enlist the sympathies of the Lord's people. Also, I desired that a committee of Christians should undertake to visit the people, as was done by Mr. Reginald Radcliffe in Liverpool and London. All this was heartily agreed to, all the choirs of the various Non-conformist churches uniting in leading the singing.

No doubt this very greatly added to the good work, so that the present blessing, which I trust will go on to far greater results, has come, under God, from the perfect fellowship which has been manifested by all the Lord's people. I can say for myself that I never spent a happier nine days in my life. There was nothing to mar our fellowship in this good work. And I believe, if the Lord's people in other towns would act in the same way, very large blessing would be the result. It would still be true that the world would believe when they see believers themselves *one* in heart and one in purpose—to exalt and glorify the Lord Jesus Christ.

As to the work itself, it is too early to say what has been definitely done, but many cases came before me which are deeply interesting. One said, "I have come to ask your forgiveness, for I did you a wrong." I said I had nothing to forgive. "But," she said, "I said you were telling what was not true, for you said no one need leave the hall without salvation if they heartily desired to be saved, and I said 'That is not true, because I wish to be saved. I have prayed for it, but I am not saved.' We went home, and my friend said to me, 'Do you think that man would come and tell us a story which was not true?' So I said, 'I'll try.' I went down on my knees and said, 'Lord Jesus Christ, I come to Thee to be saved from my sins, and by thy help I will not get up without getting it, if it is to be got.' While I was on my knees I remembered the words you said—'Whosoever believeth in Him shall not perish, but have eternal life.' I said, 'Lord, I believe Thou hast died for my sins, because Thou hast died for the world.' Well, sir, when I said that I felt I was saved, and it was true, and I was the liar, not you. So I was so happy that I could not keep it; I had to tell it to some of my neighbours, and they are here and want to speak to you." I found them each under anxiety of soul. I trust that they were able to rest in the Lord before the meetings were closed.

Another case was that of a man who said, "I was the most dreadful sinner in the town—blasphemy and cursing came out of my mouth like smoke from a chimney. The word fitted me which you said about 'the mouth full of cursing and bitterness.' I am an awful sinner. But if the Lord will save me I wish he would." His wife had been at the meeting the night before, and went home with the Word in her heart. I hope both these cases will end in true conversion.

Another man said, "My house is a hell, and has been for years. My wife has often felt the power of my fist, and what you said about the cat running out of doors was just like me; my children hide anywhere out of my reach. But by the help of the Lord this shall not be so any more, for I am determined to give up the accursed cup and take the cup of salvation."

Another said, "My mother is dead, and your words made me remember her words. She would often pray for me, and when she died she said, 'You will meet me in heaven, won't you?' I said, 'I'll try'; but I did not mean it, because I wanted to have my own way. But 'tis like as if she was again talking with me to-night, and I have come to Jesus now, and He has saved me."

Another said, "We never went to any place regularly for twenty years," and they had not entered into any place to hear the Gospel for several years. But they had come in some miles from the country every night, and both man and wife were confessing to salvation. Another said, "That word went home to my heart like a dagger—about going to hell; and leading the children there. Oh, thinks I, that man is speaking to me; that belongs to me. Yes, I be a long way towards the pit, and there's a lot following in the same way." And the poor fellow groaned out—"O Lord save me; forgive me, and stop us from going on to hell."

Many who had been awakened before under the preaching in the various chapels and Sunday-schools, were led into peace, and went away trusting in the Saviour. These are only samples of many others who were blessed at these meetings. May I ask your prayers for special services at Staines and Windsor. Yours very truly, GEO. BREALEY.

A LETTER FROM GLOUCESTER.

A LADY, who took a deep interest in Major Cole's recent services here, thus writes to a friend:—

"No day passes now without our meeting with some burdened one, who has been anxious ever since Major Cole's visit, and it is our great joy to lead them to the Saviour.

"The most precious meeting took place on Friday evening, Oct. 15. All were invited who had become anxious about their soul's salvation, or had lately accepted Christ, also the ministers, committee, and some Christian workers. An encouraging address was given, and then they were asked to confess Christ by telling of the blessing they had received; our hearts were stirred, and the tears of joy gathered, as we heard their simple testimonies to the power of the Holy Spirit (in some cases) in reaching the most degraded and sunk in sin. They thanked God for bringing Major Cole here, and for having saved them, and asked him to keep them steadfast. We contemplate a similar evening next Friday.

"We have kept up the noon prayer-meeting, and it is so sweet to see dear schoolboys come in regularly, day by day, with their school-books in their hand—one yesterday, who lives at a distance, with his sandwiches in his pocket, rather than miss the 'sweet hour of prayer.' The ministers take a warm interest in this meeting, and come and take part. We also keep up the Sunday morning 8 a.m. meeting, which is a sweet, calm hour with God, and bands the workers together. Every hand was raised that it should be continued. Theatre-services, twice a Sunday, have been held for some months with precious results, among just the class intended—those who go nowhere else.

"The Lord has heard prayer in thus blessing souls, and now we don't want to give any of the services up, but are at a standstill for funds; everyone seems to have done their utmost, but we have nothing in hand. We are in the midst of a time of great blessing. If the theatre-services are discontinued many will be turned adrift who come there, but have before been used to idle their Sundays away. We do not want to break up the noon prayer-meetings, and are impressed that there ought to be more 'special services' again soon.

"We have confidence that the Lord will do what is right about his own work. Surely He will send all that is needed to enable us to carry on the services if He sees good."

KINGSTON-ON-THAMES.—Prayer was asked for special services to be held here: we now ask you to praise the Lord for having most manifestly blessed his word. For eight weeks the people have been eager to listen to the words of this life, night after night souls have professed to receive Jesus. Mr. Herbert Francis will follow up the labours here: we ask the readers of THE CHRISTIAN to remember him and the effort which will be put forth at the large Fair to be held in this town on the 9th inst. — N. D.

GOOD WORKS IN LIVERPOOL.

OPENING OF A "BRITISH WORKMAN" PUBLIC-HOUSE.

We are finding out, bit by bit, as it is well expressed in our opening paper, what the labours of Messrs. Moody and Sankey have left us. We are exceedingly glad to be able to record to-day one direct result of the Liverpool meetings, for which we trust and believe that town will, in generations to come, have cause to rejoice. We well remember the ringing cheers that greeted Rev. Chas. Garrett's fervent speech at the Liverpool Convention, as he dilated on the temptations to which the 20,000 Mersey dockmen were exposed, with scarcely any alternative, and proposed the formation of a British Workman Public-house Company, to provide safe and comfortable places of resort and refreshment.

Mr. Garrett's proposition was taken up by many of the Christian philanthropists of the town with creditable warmth and zeal, and the first "British Workman Public-house" is now an accomplished fact.

A Liverpool contemporary contains a glowing report of the opening meeting, held on the premises, 76, Regent-road, on Wednesday, 20th ult. Mr. Robert Lockhart presided, and various speeches of an encouraging and congratulatory character were delivered, including one from Mr. Garrett, in which he stated that he hoped the chairman would live to preside at the opening of "British Workman" No. 300.

A working man also spoke, appealing to his fellows to support the undertaking, and the proceedings altogether appear to have been most enthusiastic.

Our contemporary closes its account of the meeting thus:—"At the close of the meeting there was a tremendous demand for tea, coffee, and cocoa, hundreds availing themselves of these delicious luxuries, and, notwithstanding that the demand was immense, the attendants at the bar served all comers with the greatest rapidity and without the slightest confusion prevailing. There was no fighting—no cursing or swearing—no poor broken-hearted wives to be seen peeping in at the door; but, on the contrary, there was much joy, and much kindness of feeling and sentiment interchanged between man and man as they met to eat and drink together, and to enjoy a meal on which, without hesitation, they could ask God's blessing."

Mr. A. Balfour, who is one of the directors, writes to us on Friday last:—"I have just returned from a visit paid to the 'British Workman.' I rejoice to inform you that the undertaking promises to be a great success. The premises consist of a ground, a first, and a second floor; all the three were crammed to-day with working men—so crowded was the place that they were sitting in a line on the stairs! I cannot but expect that great results are to ensue."

It is fully anticipated that the Company will be successful on commercial grounds; on moral grounds alone it deserves the hearty support of all who wish well to the bodies and souls of their fellow-men and women.

TEMPERANCE MEETING IN VICTORIA HALL.

On Saturday week a meeting was held in Victoria Hall by Major Cole, specially to consider the question, "Can a drunkard be saved?" According to reports received, the meeting was in every way successful. Major Cole testified to the power of Christ to save from the power of the intoxicating cup, and many others in different parts of the hall corroborated his evidence from personal experience. The appropriate hymn "Yield not to temptation," which we lately published, was sung by Major, Mrs., and Miss Cole; and we trust that the meeting was not without result.

SUNDAY MORNING FREE BREAKFASTS.

This movement has extended to Liverpool. The first gathering of hungry and homeless ones was brought together on the morning of Sunday week in a school-room in Vauxhall-road, when about 130 were present, besides Christian workers. Mr. Court presided, and Major Cole spoke very lovingly and touchingly on "The Gospel of Jesus Christ." About thirty remained to be spoken with at the close. We bid our Liverpool friends God-speed in all these labours of love.

WILTON.—A correspondent writes of great blessing in this town attending the evangelistic addresses of Miss Howden. During the ten days of successive meetings the spiritual interest was intensified, and many who were sitting contentedly in "the valley and shadow of death" are now rejoicing in the Light of Life, and enjoying the brightness of the True Light. In one instance a whole family were thus blessed. Miss Howden's address is No. 7—Springfield Villa, Springfield-road, St. Leonard's-on-Sea.

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CHILDREN'S SPECIAL SERVICE MISSION.

The annual meeting of this Mission took place on Monday, Oct. 26, at the Conference Hall, Mildmay-park.

A Conference of Workers was held in the afternoon, the Rev. Arthur Hall presiding. The Rev. S. Hebditch, of Clapton, opened with prayer.

Mr. J. W. Jordan first spoke of Saturday afternoon services for children held during the summer on Blackheath, of meetings at Woolwich, at Guildford, and at Barking, at each of which places there was a good work.

Mr. E. Arrowsmith gave an interesting account of work amongst the children on the seashore at Llandudno. He had held services daily on the beach during a fortnight, having several gatherings of 1000 or 1500. Between the services he often had a game of cricket with some of the boys on the sand, and this led many elder lads to attend the services, and there were some hopeful cases of conversion amongst them. On Sunday afternoon there was a gathering of 1500 in the "Happy Valley," and the singing of the simple hymns by the children brought a number of fast men and fashionable young ladies, who, perhaps, seldom heard the Gospel.

Mr. Finch, Secretary of the Orphan Working School, said that his own children's service at the Boatmen's Institution, Paddington, had resulted in several young people joining neighbouring churches.

After some interesting details from Mr. H. Hill, jun., and Mr. Kerwin, a gentleman from Chelmsford bore testimony to the blessing resulting from the services held there by Mr. Jordan. A Christian Band had been formed, and twenty or thirty young people had joined it.

The Rev. T. Kübler and Messrs. Bishop and Parkinson also spoke. The Chairman dwelt on the necessity for a week evening service for the thoughtful and earnest children. He had such a meeting weekly, and fifteen or sixteen of the young people were consistent members of his church. Great good had been done by the special meetings held by the Children's Evangelistic Band at his church at Tolmers-square; it was not merely what had been done at the time, but the after-effects. It would do good to any school to have a series of such services occasionally.

The meeting was closed with special prayer for Mr. Spiers, who has been obliged to give up work for the present on account of illness.

After tea the workers assembled again for a prayer-meeting conducted by Mr. T. J. Hughes, Chairman of the Committee of the Mission.

The evening meeting was held in the large hall, Captain the Hon. R. Moreton, President of the Mission, in the chair.

Mr. T. B. Bishop read a brief report, supplementary to the annual report of the Mission issued in July last. It appeared that there were in London 100 Sunday-evening and 125 week-evening children's services, and all but about five or six had been commenced within the last eight years. In Liverpool there were sixty-five services, with an average attendance of 16,000 children, and a staff of 700 teachers and monitors. In Birmingham there were over twenty services, in Chester eight or nine, and there were many other towns where large and successful services had been established, all within a short period. During the last few years different members of the Mission had held services in no less than 240 country towns, and many of them had been visited several times. The report went on to speak of the seaside services, and the extension of the work in Ireland and Scotland, and to Canada, Germany, Holland, Switzerland, &c., and closed with some remarks on the leading principles of the work. It was mentioned that the Mission was about £110 in debt, the subscriptions having been much smaller than usual during the last few months; but it was not insolvent, as there was a large stock of hymn sheets and children's tracts and books on hand. It would be possible to dispose of this stock and clear off the debt, but the stock was necessary to the proper carrying on of the work of the Mission.

The Rev. D. B. Hankin, Vicar of St. Jude's, Mildmay-park, gave the first address. He was one who firmly believed in the conversion of little children. He would say to all engaged in this blessed work—Work earnestly, work prudently, and work prayerfully. It was most needful also to keep a careful eye on the children after they had passed out of our immediate control.

The Rev. Dr. Sinclair Paterson followed with an earnest and stirring address on the importance of seeking the early conversion of children. No association was more worthy of the support and confidence of the Christian Church than one

which sought to bring children early to the Saviour, and then to lead them up in the nurture of the Lord.

The Rev. Gordon J. H. Llewellyn, of Ledbury, gave the last address. After speaking of the services held by Mr. Spiers at Ledbury, and of meetings for children held by himself in several other towns, he referred to the conversational meetings. His excellent remarks on this point we hope to give in an early number.

The meeting was closed with prayer by Rev. J. Wilkinson.

During these meetings some interesting personal testimony was given of blessing resulting from the children's services. One minister spoke of two of his children having been deeply impressed at Mr. Spiers' seaside services. Those deep impressions seemed to wear away for a time, but they have now, at a very early age, been admitted to his church. Another minister said that his servant owed her conversion to the Sunday-evening children's services.

THE GEORGIAN BAY, CANADA.

ALL-DAY MEETING.

On a rainy morning, Oct. 9, a number of earnest-looking men and women might be seen gathering into the village street, and thence into a capacious building known as the Drill-shed. On entering this you found a large stove in the centre throwing out heat. On every side were seats formed of rough planks on blocks of wood, which were rapidly being occupied by the incomers.

How came so many on a busy week-day, and why were the stores in the village shut? To give thanksgiving and praise to God for the recent Revival in their midst; and, reading of the all-day meetings at home, the old and young converts determined to have one in their midst.

Hardly four months since, in a Sunday-school gathered mainly by the efforts of an old sailor, converted five years since during the Galt Revival, the Spirit of God was poured out in a singularly godless neighbourhood. With no outward help the work began and progressed during the first week, and some of the most hardened cases in the neighbourhood, who came to scoff, were arrested, changed, forgiven, and soon were pleading with their former companions. The work spread rapidly, hundreds were converted, prayer-meetings began in different neighbourhoods, and the work still goes on.

To praise for the past, and pray for a continuance of blessing, this all-day meeting during the busy fall season was called, and hearty and earnest were the testimonies given during the day to the reality and completeness of the change. The morning meeting, presided over by one of the most earnest Christians living in their midst, was specially devoted to thanksgiving and praise. The afternoon consisted of evangelistic addresses from Christians and young converts; while the evening was a union of prayer, praise, and exhortation.

It would have rejoiced Mr. Sankey to hear the spirit and feeling with which his well-known hymns were sung, and Mr. Moody to know that it was owing to one of his printed sermons in the *New York Witness* that the first convert was gained.

The old sailor, finding he could get fifteen papers for twenty-five cents, sent for them, and, like Hezekiah, pleaded before the Lord that they might win fifteen souls. The Lord has "given him much more than this," and he has faith to believe the blessing is yet but beginning.

God grant the wave of blessing may spread till, touching other circles, the whole of this mighty Continent may be moved.

E. A. B.

Marchmont, Belleville (Ont.).

NEWCASTLE-ON-TYNE.—We have received a despatch just as we are going to press, stating that much blessing attended the services held here by Major Cole on Sunday last. The Town Hall was crowded with 3000 people, and many could not get in.

DUBLIN-BY-LAMPLIGHT INSTITUTION.—We have received some verses written in behalf of this Institution, which seeks to "weep o'er the erring one" and "lift up the fallen"; but regret that we cannot afford space for them. We subjoin the following remarks by the Lady Superintendent:—"This Institution is in great measure dependent on voluntary support. The number of its inmates is unusually large at present, and daily increasing, while the pressure upon its funds is proportionally great. The young women are being trained with a view to self-support. All are received without distinction of creed. The Word of God is daily read and explained to them, and we have had several blessed proofs of late that the instruction given has not been in vain. Will your readers help us in this work and labour of love? The address of the Institution is 35, Ball's-bridge-terrace, Dublin.

FOR THE YOUNG.

A STAGE RIDE FROM CALIFORNIA TO OREGON.

BY E. PAYSON HAMMOND.

DEAR YOUNG READERS IN GREAT BRITAIN,—It is a long time since I have sent you a letter through the columns of THE CHRISTIAN. I think you will be interested with some account of the wonderful stage ride of 275 miles we are having through the mountains of Northern California and Oregon. After having travelled 200 miles from San Francisco by rail, we were told at midnight we must leave the cars for an old-fashioned stage-coach. We were, therefore, soon being drawn rapidly over a rough road by six fiery horses. Having heard of the daring robberies which had been committed on the mountains over which we were passing, I determined to keep my seat on the outside with the driver.

Not long ago one of these drivers had been shot by robbers, who, at another time, succeeded in getting \$56,000 from the express box. Though the stage was crowded, the horses flew round the short curves as if they did not care if it was upset. About three o'clock the birds began their morning chorus of praise to God, and from every flower-covered hill-top and mountain-side, and from the banks of every river, ascended the notes of praise to Him who noticeeth the little sparrows that fall to the ground. When the king of day came towering up over the high mountain-tops, it revealed to us such beauty and grandeur of scenery as we had seldom seen surpassed, even in Switzerland. Nearly all day we followed the course of the Sacramento river, till, instead of bearing the mighty steamer upon its broad bosom, it became a tiny rivulet.

We passed a farmer who had seventy sheep killed a few days before by California lions.

Finally we came in sight of Mt. Shasta, which was covered with snow, though in the valley where we were the sun was very hot. It is 14,390 feet high. We wanted to stop and ascend to the top of it, but we found that it would take three days to go and return. We therefore had to content ourselves by spending the Sabbath at its base.

Only a few weeks ago, Mr. Muir, whom I met in the Yosemite Valley, climbed to the top of Mt. Shasta, and was caught in a dreadful storm. The guide saw it coming, and warned him to flee for his life; but he did not heed the warning, and before he knew it, the blinding snow burst upon him. They could not find their way down the steep, slippery side. This Mt. Shasta was once a volcano, and there is still near the top of it a boiling spring, and this alone saved their lives, for they surely would have perished with the cold had not the warm sand of the spring protected them. Sometimes the sand and water were so hot that it blistered them. As they had no extra clothing, they had to keep on their wet clothes all night. In the morning they left their warm bed, and hurried down through the bitter cold and deep snow. But in half an hour their clothes were frozen to them, and Mr. Muir's hands and feet were stiff with the frost. In descending these mountains the traveller has to use a long staff; and the people, who live at the foot, told me that Mr. Muir's hands were frozen to his staff as if they had grown to it.

Let us stop a moment to draw a lesson from the sad experience of Mr. Muir. The guide, you remember, told him that the storm was coming, and warned him to flee from it; but he said, "I'll risk it."

He did risk it, and you see what the consequences were. Often I have heard young people, when warned of the danger of disobeying God, say, "I'll risk it." But as the storm of vengeance has burst upon them, they have found, when it was too late, that they were in a worse condition than Mr. Muir in that dreadful storm on Mt. Shasta.

Have you ever, my young friend, felt that you were a great sinner, and were in danger? You are, whether you have felt it or not. If, when Mr. Muir stood there on that mountain nearly frozen to death, knowing nothing of the hot spring near by, I had gone to him and said, "There is salvation for you in the left of that rock," he would have thanked me for it, and at once have fled for refuge from the storm. Now, you know Jesus is often called the "Rock of Ages"; and when you trust in Him, you enter into the Rock. This will help you to understand those words in Isaiah: "Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and every one that is lifted up shall be brought low, and a man (Jesus) shall be as an hiding-place from the wind, and a covert from the tempest."

Have you, my dear young friend, made that precious Saviour your "refuge"? If not, I entreat you to do so immediately.

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You know not how long will be your stay in this world. A little girl, who had attended my meetings in San Francisco, was one day, soon afterwards, leaning against a window, and in some way broke off the point of a fine needle in her side. The doctor was sent for to get it out; but the needle, as if alive, kept pressing its way into the flesh, and speedily caused her death. Many people are asleep, but do not know of the danger they are in. Yesterday we crossed a river where a man, sound asleep in the stage, was drowned. It happened in this way: Very few of the rivers here have bridges over them, and in the spring, when the snow melts on these high mountains, they are greatly swollen. One day the driver, with six horses, came to one of these deep rivers, and thought he could drive across as usual; but soon the horses were swimming, the stage tossing about in the mad waters. The passenger awoke from his sleep "too late," and found he was drowning, with no one near to help.

We are all hastening to the river of Death; and unless we have made Jesus our friend and Saviour while on earth, we shall awake only when it is too late, to find that we are lost for ever.

MR. MOODY IN NORTHFIELD.

HIS LAST SUNDAY.

The *Christian at Work* of Oct. 21 says:—"Last Sunday, the 17th inst., was Mr. Moody's last Sunday in Northfield preparatory to commencing work in Brooklyn. Mr. Moody's work in Northfield has been rich in results for the Master. The differences in the Congregational Church have all been healed, and the congregation are united; a large circle of men and women have been converted; the young women converts hold independent prayer-meetings; a Young Men's Christian Association has been organized, and numerous accessions have been made from the Unitarian ranks, largely helped by the opposition of the Unitarian minister. The effects of Mr. Moody's labours in Northfield have been as widely felt in the surrounding towns, multitudes having come under the influence of the power of the truth. We avail ourselves of the report of the *Herald* for the following:—

"The old church was crowded even to the aisles this afternoon, and the meeting was opened by the singing of the hymn, "I am trusting, Lord, in Thee."

"B. F. Jacobs, the great Sunday-school worker of Chicago, who had preached in the morning, led in prayer, and it was followed by Mr. Moody's favourite hymn, "Tell me the old, old story." After which Mr. Moody read the fifty-first Psalm, commenting upon the lesson as he read. After the reading Mr. Moody gave out the hymn, "God loved the world of sinners lost."

"After the singing of this hymn, Mr. Moody said he would speak upon a part of the ninth verse of the third chapter of Genesis—"Where art thou?"

"The first question asked of man after the fall—not Where is thy neighbour? Where is this man or that man? but Where art thou? I do not know that ever I was in a place where people lived so much on one kind of food as in Northfield. That is someone else's fault. You will never get fat on that food. It is poor food for the soul. What are others' faults to thee? We do not come before God in families, but one by one we must pass up to Him. Now, ask yourselves these questions: Where am I? Who am I? Where am I going to? I have talked with some here who think they have no hereafter. If a man thinks he is no better than oxen, I might as well preach to the oxen. It is little account what the people in the town think of you; but it is of great importance how you stand in the sight of God. Where art thou? No sooner had the news reached God that Adam had fallen, than down came God. God was the seeker. Adam ought to have been. He ought to have cried up and down Eden—"God, where art Thou?" But it was the voice of grace, the voice of God. I doubt if Adam has ever had a son who has not heard it. Down the ages it has come. Like an autumn leaf or a weaver's shuttle my life will soon be gone, but where am I? [Mr. Moody proceeded to address the question of the text to professing Christians, backsliders, and the unconverted, in terms almost similar to those employed in his sermon from the same words in this country—published by Morgan and Scott; one penny.]

"As Mr. Moody, who had spoken throughout in a trembling voice, closed his appeal, very many were weeping all over the church. He extended the invitation to all to rise that wanted to be prayed for, and twenty-five rose at once. Suggesting that the young converts also rise, a great number arose.

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"Mr. Moody said: "O, Lord, we thank Thee for the pleasant Sunday evenings in this place, and now, as we have come to the last one, give us a final blessing." He was overcome by emotion, and Mr. Jacobs continued the prayer."

The *New York Christian Union* presents its readers with "Hold the fort" and "The ninety-and-nine," music and words, and says:—"Preparations are already made for the daily attendance of a select choir of 250 voices to assist in the revival services in Brooklyn. The design is to secure a choir of Christian men and women, who will enter upon the work because they love it, and not as a formal or paid service."

The *Illustrated Christian Weekly*, correcting its former statement that the meetings would commence on Oct. 31, says they would open on Oct. 24, a week earlier, and adds:—"Messrs. Moody and Sankey probably go to Philadelphia in four weeks thereafter. The Boston clergy have united in extending to them an invitation to come to that city. Several clergymen in Brooklyn preached on revivals last Sabbath as a preparation for their coming. Arrangements are making for a series of union prayer-meetings in New York; a series under the auspices of the Baptists have already been commenced. The Universalists will also begin a series of meetings this week. Indications point to a religious work in other churches. A meeting has been held in Washington, in the Capitol portico, addressed by an evangelist and former co-labourer of Mr. Moody. A series of railroad meetings, growing out of the Christian Association work at Cleveland, has been inaugurated, mostly along the line of the Pennsylvania Railroad. Why not a series of union prayer-meetings in every town and village?"

We hope next week to be able to record the opening services in Brooklyn.

THE EVANGELIZATION SOCIETY.

Our readers cannot fail to have noticed how seldom, if ever, a week passes without our having to record some wonderful work of saving grace in different parts of England, through the instrumentality of the agents of this most invaluable Society. We have been filled with thankfulness and gratitude, as these accounts have steadily reached us, and we confess to a feeling of surprise that the Society has been able to secure such a band of consecrated and successful preachers.

The Society has just issued an Occasional Paper, and we can well believe that they "find it no easy task" to give an adequate account of the work during the past six months; and that during no previous summer have they had so many tokens of the Divine blessing attending the preaching of the Gospel. 3937 meetings have been held within the summer half-year, as against 3011 last year. This occasional report contains many undeniable testimonies to the remarkable work the Society is doing, and of course a hundredth part is not told. We subjoin two extracts from the report, and suggest that those interested in this work should apply to the Secretary at 21, Surry-street, Strand, W.C., for a copy.

"We would earnestly commend to the Lord's people the subject of the preparation of tents for the next summer season. It is not possible for the Evangelization Society itself to undertake the purchase and management of tents, but we feel that they might become a means of great usefulness, especially in rural districts, and we would gladly supply the preachers for the work if friends would do the rest. Indeed, we can see no other way of evangelizing some parts of the country."

"It is not possible but that the increase of work during the past months, in which we rejoice, should have brought an increase of expense, and we now have the prospect of a still greater demand upon our men and our money in the approaching season, for the number of meetings is steadily increasing each month. Therefore, as on past occasions, we must again appeal to the readers of our report, and to all friends of evangelistic work, to help us in our need. We ask for more Evangelists, we ask for more money, and we ask most earnestly for the fervent and continued prayers of God's children."

"THE BIBLICAL MUSEUM," commenced some four years ago by James C. Gray, author of "The Class and the Desk," "Topics for Teachers," "The Sunday-school World," &c., contains a collection of notes, explanatory, homiletic, illustrative, &c., on the Holy Scriptures, arranged in a singularly clear, concise, and effective manner, carefully chosen, and eminently practical. The compiler has successfully completed the New Testament Commentary, and he has recently agreed to prepare, on a similar plan, the Old Testament Commentary. Of this section the first volume will shortly appear.

WEST CENTRAL INSTITUTE.

ABOUT 8 p.m. any day of the week, when a comparative hush has fallen upon Regent-street and Oxford-street, the great world having made its purchases, and rolled off in its carriages to dinner, a procession of another kind follows, for the "young people" who have spoken so politely and smiled so patiently at all the imperious demands and requirements of fashion are wending their way home; and on Tuesday, Oct. 26, some hundred or more pairs of eager feet turned to the home in Great Marlborough-street, where their much-loved and respected mother-friend was holding a tea-party. Time and space do not allow us more than a brief notice of this meeting, which, however, was full of pathetic interest, for Miss Bramwell, who has been long suffering from painful and complicated illness, could not advance, according to her custom, and bid each guest to a welcome seat; but from a low chair by the door, with extended hand and kindest smile, she gave every one the home feeling which we all desiderate entering a large company. And this "keeping up" of smiles and words was at a great cost, both mental and bodily; for it wanted but forty-eight hours to the anniversary of her beloved sister's departure from the work, which, as she laid it down, the one who rejoiced in her position of less prominence, bravely came forward and assumed, and by God's help has carried on for five years with a success all of his giving.

The guests, too, were interesting, many of them so young, so bright-eyed, and brave-hearted in bearing up against the world, too hurried in these days to notice whom it slights or injures.

But, the tea being concluded, and prayer and hymn having risen to God, it became evident that from the brightest eyes the tears are never very distant, as Mr. Wilson delivered a most eloquent and persuasive address to those who were not Christians, that they might at once flee the dangers of indecision, and gave a solemn charge to those who knew the grace of God that they should manifest it in their daily life, which, as he knew, is so full of hard toil, and worse-temptation.

Other gentlemen kindly gave addresses which we would fain tell of did time permit; but as the parting hour arrived, it was evident that great impressions had been made upon many hearts. May the great Day show blessed results!

Dear readers, we have told you in these columns, before, something of the nature of the Misses Bramwell's work. But it cannot be carried on, especially in winter, without the practical sympathy of those who have power to supply what is lacking. This lady gives—and counts it her greatest privilege to do so—her whole life, at a time when ease and rest would be acceptable. Will you strengthen her hands, now, with the money which God has given you? And then maybe—nay, certainly—you shall share her reward when Jesus says to you and to her, "Ye did it unto Me." E. H.

MR. KIRKHAM.—We observe with much pleasure that the friends of the Midway Conference Hall Open-air Mission on Thursday, the 21st ult., presented Mr. Gawin Kirkham with an harmonium in token of their appreciation of his unwearied and valuable labours amongst them.

THE YORKSHIRE HIRING FAIRS, which last about a fortnight, commencing on Nov. 16, present a glorious opportunity for distributing the Word of God and Gospel literature amongst domestic servants, farm labourers, and agriculturists generally. I intend, if the Lord will, opening a Bible-stall in each town where the fairs are held, such as York, Knaresborough, Wetherby, Otley, Ripon, Thirsk, &c., and shall be glad to receive Bibles, Testaments, books, and tracts for this purpose. May I ask your prayers, and that of your readers, that the Lord's blessing may continue to rest upon the seed sown, as I believe it has already done? G. H. JOHNSON.

Simpson's-buildings, Skipton-road, Harrogate.

KURRACHEE.—I saw in your issue of July 22 an appeal for tracts, books, &c., from Calcutta. A few of the kind therein mentioned would be very acceptable here. I have a sister in the Lord that sends me out THE CHRISTIAN every week, and as soon as I have read them I lend them out. I have ten weeks' numbers out now, and they have been hardly half-way round. I should, if I could afford it, be only too happy to keep a circulating library here in my own house. If any readers of THE CHRISTIAN have any books, tracts, &c., of a truly religious character, I shall be very thankful for them, for the purpose named, after they have done with them. I will put them in circulation as soon as received. There are plenty of Europeans in this station that can only be thus reached. W. J. R. BARNES, Constable.

Kurrachee European Police, Sudder Bazaar, Kurrachee, Scinde, East India.

MR. BIRCH'S WORK IN MANCHESTER.

THE Manchester Evening News of the 13th ult. contains an appreciative sketch of the origin and progress of the labours of this devoted layman in connexion with his Orphanage and the Free-Trade Hall services for the people.

It says:—"During the past year Mr. Birch has preached there without intermission, and from the overwhelming attendance it may readily be perceived that his work is warmly appreciated. Indeed, the crush is often so great that hundreds are unable to obtain admission, and if the hall were twice as large it would probably be well filled. Take, as an instance, Sunday night last, when the hall was crowded to excess. The orphan children, numbering about 130, were ranged on the platform, and sang two or three pieces during the evening with great effect. At half-past six, Mr. Birch entered, and offered a short prayer. The congregation then joined in a hymn, composed by Richard Baxter in 1681, and it was singing such as is rarely heard. Then followed the lesson, which the preacher expounded as he went on. Further on in the service there was a 'pause for silent prayer.' Mr. Birch also requested prayer for old people, and especially for one seventy years of age, who was dying. In due time came the sermon, and the great crowd, though hundreds were standing wedged against the walls, was so still that the preacher's voice was heard in every part of the hall. The sermon abounded with affecting tales and illustrations, and once, when the preacher described the death-bed of a profligate youth, both men and women were deeply affected. For about forty minutes Mr. Birch went on speaking words of hope and encouragement. At eight o'clock the service was over, and the people streamed forth into the wet streets. The congregation appeared to consist of working men and women, most of them well dressed, and, what is a striking fact, there appeared to be more men than women. Mr. Birch evidently believes he has a mission to the poor, and he appears to have had remarkable success. He said in his sermon that, during twenty years, he had only one failure, and of that he had some hope.

"The four orphan houses at Corbrook contain 136 children who have lost both parents. The collections are made before the sermon at the Free-Trade Hall, and we understand there is a collection every Sunday, generally for the Orphanage. That on Sunday night was for the Elder's Fund, distributed among the destitute sick who are members of the congregation. In announcing the collection Mr. Birch stated that there were above 300 poor widows, over whom a kindly oversight was kept. The amount gathered on Sunday night was £21 odd—£10 copper, £10 silver, and £1 gold. It cannot be doubted that the benefits which flow from his labours are of the highest value to the community, and it is to be most sincerely hoped that he will receive abundant support in his efforts not only to spread religious principles among the poor, but to provide for fatherless children and widows in their affliction."

BIRMINGHAM.—At a meeting of the clergy and ministers on Tuesday, it was resolved, among other things, to agitate for the entire closing of public-houses on Sunday.

CHINA INLAND MISSION.—You will rejoice to know that we hope to send four or five missionaries to China on or about the 18th inst., and that meetings will be held to commend them to God for their journey and future work, as follows:—Monday, Nov. 8, Edinburgh Castle, Dr. Barnardo in the chair; Tuesday, Nov. 9, Barnsbury Congregational Church, Rev. J. Morgan will preside; Wednesday, Nov. 10, Trinity Presbyterian Church, Notting-hill, Rev. A. Saphin will preside; Thursday, Nov. 11, Heath-street Baptist Chapel, Hampstead, Rev. W. Brock, jun., will preside. Will you kindly ask the prayers of those readers of THE CHRISTIAN who will be unable to be present? J. HUNTER TAYLOR.

MEETINGS OF POLICEMEN AND POSTMEN.—On Tuesday afternoon, Oct. 26, upwards of 250 policemen, chiefly of the N Division, assembled in the Conference Hall, Midway-park, to hear addresses on the subject of total abstinence. Captain Moreton presided; and the speakers were Mr. George Holland, Mr. T. B. Smithies, and the Rev. Dr. H. S. Paterson. Afterwards an adjournment was made for tea, and then the speaking was resumed, chiefly by the men themselves. As a result forty-eight of the men signed the pledge, including several of the sergeants. On the following Thursday about 150 postmen assembled for tea, and were addressed by Captain Moreton, Mr. Neville Sherbrooke, Mr. Dowling, and others. Several of the postmen also gave their experience, one of them tracing his conversion to Mr. Reid's book, "The Blood of Jesus," which was given them at their former tea-meeting, and two to the preaching of Mr. Moody. At both these meetings the singing was led by the North London Evangelistic Choir.

DR. BARNARDO'S WORK AMONG DESTITUTE CHILDREN.

THE report for the ninth year of our dear friend Dr. Barnardo's work is now in the press, and as we believe a special need exists at present for bringing the claims of that work before our readers, we gladly give the following extract from the annual narrative so soon to be placed in the hands of subscribers and friends. It is called

SAVED FROM DEATH.

"Although but little girls of tender years, they looked scarcely human. Low receding foreheads, and features of the most debased and degrading type; added to which, the younger child, Annie, had had the bridge of her nose broken some years ago by a kick from her mother when the latter was in drink. That feature now lay flat upon her face, and added to her already repulsive appearance.

"The schoolmistress of our free day school first brought them under our notice in a letter, from which the following lines are extracted:—

"I think it my duty to bring under your notice the cases of two children in my school. They are, I believe, in a state of semi-starvation, having only just enough clothing to cover them, are wretchedly thin, and, I believe, thoroughly destitute. Their names are M. and A. B., and they live at ——. Their father died two years ago. The mother, a sickly woman, gets what work she can as a needle and charwoman. The children attend regularly and never complain, but day after day come here looking half dead, and sit shivering till I put them by the fire. This morning they had their faces turned from me, and were crying quietly. I found, on inquiry, that they had not tasted food since yesterday afternoon, when they had some dry bread; but the only help I can give is a pennyworth of bread now and then, and I generally spare them a little of my own dinner; but that is so little between three!"

"We visited their mother and inquired carefully into her story, discovering that her husband, the father of the two girls, had been a clerk in the West India Docks, and on his sudden decease, leaving his wife and children unprovided for, they sank lower and lower until the depth of their poverty was something awful to contemplate. Mrs. B., their mother, occasionally gave way to drink, and at such times was reckless in her conduct to the children. But when we saw her she was sober, wan, and forlorn-looking. The next morning, whilst standing in our room, she would have fainted but that we gave her a chair, and opened the window to let in a draught of the cold outside air. On being asked if she received any help from the parish, she replied,

"I would rather perish, and let my children rot, than let them go into the 'house.'"

"The little ones presented a truly pitiable sight, whilst the smell from their heads made the atmosphere around them offensive. The hair on the back of the head of Martha, the eldest girl, was matted with dirt, the back part being full of sores. After their admission to the Home the matron took them to the bath-room and proceeded to perform the usual ablutions. The children shrank with terror from the water. They said, '*We've never been used to washing!*' The clothes of the youngest, although mere rags, had to be out from her; both of them declared that they had not been undressed for weeks. Concerning the truth of this statement the matron assures us there can be no doubt.

"After the so-much-needed bath, these children were examined by the medical attendant of the Home, and pronounced to be in so shocking a state as to make it unwise to clothe them for some time. They therefore remained in a separate room, covered only with sheets, whilst poultices and ointments were applied from head to foot. With great care they had to be fed, as at first they were ravenous to such a degree as to make it dangerous to place much food within their reach. After they had been with us a little while, their health gave way, and the eldest child was brought near to death's door by a severe chest disorder. A few weeks' residence by the sea-side performed wonders for the poor little one, whose health became quite restored, and visitors to our girls' Home would scarce now recognize in the plump, well-favoured, bright-looking children the abject and degraded creatures which our photographer's art depicted on the day when first they came beneath our sheltering roof.

"In these cases, as in many others, not, perhaps, so well marked, we have been enabled to trace clearly the refining and elevating effect seen even in the expression and features of our rescued little ones; proving what may be accomplished in the most hopeless by loving care, good food, and kind treatment.

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"When we remember that already 141 such little girls have been, through God's goodness, so rescued, and are now receiving in our homes that training which, with his blessing, may influence their whole future lives, and perhaps, also, the destinies of numbers yet unborn, our hearts swell with devout thanksgiving to God for being permitted thus to shelter, feed, and influence these little lambs of the Great Shepherd's flock!"

"In due time

THE VILLAGE

we have begun at Ilford will be built, for I am sure that the money needed for the erection of the remaining cottages will not be wanting when the hour arrives for completion, and then

SIX HUNDRED RESCUED GIRL-WAIFS

will be always there, forming (D.V.), in the progress of years to come, a little army of cheerful domestics, who shall bring a blessing to the land, instead of the blighting curse which they would surely become if not rescued, cared for, and influenced.

"Our funds for all departments of our work now are very low, our purse almost empty, but we are neither fearful nor afraid, nor do we repent one step we have taken, or for a single moment desire to give up one iota of the blessed responsibility of the whole work which we bear in fellowship with Christ."

Dr. Barnardo's address is—Home for Working and Destitute Lads, 18 and 20, Stepney-causeway, E.

AMONG THE MASSES AT HOMERTON.

Mr. J. J. JONES, whose brief but good work in London amongst policemen, cabmen, &c., has gained for him a warm sympathy amongst the children of God, and who, therefore needs no introduction through these columns, has taken a mission-hall here, and thrown all his energies into the work. Under the strong conviction that God is going to pour down rich and mighty blessings upon Homerton in answer to many prayers, he has removed into the immediate vicinity. Mr. Jones seems eminently fitted for this branch of service for the Lord, having been thrown greatly among the working classes, and acquired by a long experience an intimate knowledge both of the nature of the people and of that peculiar adaptability so essential in all dealings with them. He has gathered, together the children, who swarm like bees on every threshold. In addition to the Sunday-school, which is in itself a great success, arrangements have been made for devoting one evening in the week for their especial benefit, and thus those who in a few years will fill the homes of their fathers and people the neighbourhood are now being brought in early life under the refining influence as well as the saving power of the Gospel.

A young men's meeting has also been formed, a class for learning to read and write begun, a mother's meeting established—all of which we believe to be potent means of reaching the masses around. In addition to this, we have not been blind to the peculiar attractiveness of the service of song, and the wonderful way in which God has stamped it with his approval in the great evangelistic movements of recent date. We have formed a choir of Christian workers, who will sing the Gospel to the people, and also lend us material aid in dealing with the people in after-meetings, &c. Thus has been commenced a work so increasingly successful that last Sunday evening the hall proved too strait for us, and Mr. Jones has already taken the Clapton-park Theatre, not far from the hall, in order that greater numbers may come under the sound of the Gospel. We earnestly lay before our Christian friends our work in this sterile soil, that we who are endeavouring to remove the weeds of darkness and superstition, and sow the good seeds of the Kingdom, may reap the benefit of your practical sympathy, as well as your earnest prayers before the throne of grace, for a rich outpouring of blessing on the unsaved thousands of Homerton.

Oct. 22.

W. S. G.

A BRANCH of the *Union Chrétienne de France* has recently been formed in Bayswater; and out of the great number of French-speaking young men in the metropolis, some might be glad to join this Association, which holds its meetings every Tuesday evening, from eight to nine o'clock, in the vestry of the French Protestant Church, Monmouth-road, Westbourne-grove. Christian young men of any nationality, with some knowledge of French, will be heartily welcome. Will readers of THE CHRISTIAN, employing or knowing French-speaking tutors, servants, or others, kindly call their attention to the existence of the Association, and thus contribute to their spiritual welfare?

BIRMINGHAM CHRISTIAN CONFERENCE.

WHEN Conferences were increasing by the rule of addition, it was thought that we were beginning to have too much of a good thing; but now that they are being multiplied, and every new one becomes the seed of many, we are finding out that the more we have of them the better. There are some localities which seem more appropriate than others as the gathering-place of these assemblies, but none more so than Birmingham, for this great and important midland town is known throughout the country as one where party spirit runs high, and especially as the focus of the controversy between the Establishment and Nonconformity.

The Rev. H. G. Thwaites, in catering for the second annual Conference, wisely provided as the subject for the three days' consideration "Our union with Christ for life and liberty, for successful work, for patient suffering, for continuous growth, for perfected glory." We have attended many Conferences, but we never remember an occasion when the subject was more carefully adhered to, and the addresses so closely packed with Scriptural truth and original thought. The speakers were the Earl of Cavan, Revs. H. Webb-Peploe, A. M. W. Christopher, T. Richardson, C. Graham, H. G. Guinness, Dr. Donald Fraser, Dr. Mackay, Mr. R. C. Morgan. Addresses were given at the luncheons and devotional meetings by Revs. G. E. Thomas, B. Bowlby, R. G. Brown, J. G. Dixon, James Lane, and J. D. Tetley. Bible-readings were held in the afternoons, and in other rooms addresses were given by Miss Robinson on her work among soldiers; by Miss Ada Leigh on her Mission Home for English Girls in Paris; by Miss Maopherson and Mr. G. Holland on work among neglected children; and by Dr. Meacham and Dr. Saunders on medical missions. The attendance was not large for so large a town, but the influence was great and good, and we doubt not that its efforts will be found in gathering together in one the children of God that are scattered abroad.

NOTICES OF BOOKS.

THE STANDARD OF ISRAEL AND JOURNAL OF THE ANGLO-ISRAEL ASSOCIATION. *Nisbet*.—A monthly journal devoted to the advocacy of the idea that the lost tribes of Israel are to be found in the Anglo-Saxon race. It is an interesting subject, and we wish well to any Scriptural investigation of it. It must not be forgotten, however, as an able paper in the *Record* lately showed, that many think it has first to be proved that the ten tribes really are lost.

"BLIND SAUNDERS." By DR. GRIGOR. *J. T. Melven, Nairn, N.B.* Price 2d.—A slight sketch of one who, though blind from his childhood, successfully followed the perilous occupation of a fisherman for forty years, and, having served his day and generation better than most men in his position, fell asleep at the age of fourscore. The profits of this booklet go to aid the teaching of the blind in the Northern Counties.

A WORD TO PRAYING MOTHERS.—At one of our recent Sunday evening evangelistic services I took my seat beside a respectable-looking woman, who was a stranger to me. The hymn with the chorus, "Only trust Him," had just been sung, and, by way of introducing a conversation so as to ascertain her spiritual state, and, if needful, enjoy the privilege of helping her, I remarked, "What a blessing it is that we have such a Saviour to trust in; and the more we trust Him, the more He gives us cause to praise Him!" I found I had touched the right chord, for she immediately replied, "Oh, how true that is! I have trusted Him, and He has given me cause to praise Him indeed!—not for myself only, but also for my children. When they were young I did not know the right way myself, and therefore could not lead them in it; but eight years ago the Lord converted my soul, and gave me a concern for the souls of others, especially for my three boys. Oh, I could not bear the thought that they should grow up and leave home without a change of heart. I used to go upstairs to plead with God for the souls of those dear boys, and one or other would come up, and, seeing me in tears, would say, 'What's the matter, mother?' Ah, they knew—they knew what it was! And I would, at such a time especially, try to impress their minds with the importance of seeking the Lord. And what is the result of it all? Why, three months ago the Lord converted the eldest two in one week;" and she added, with a face radiant with joy, "and last week the other gave his heart to God. Haven't I cause to praise the Lord?" I had been reading that afternoon in your report of the Perth Conference (*THE CHRISTIAN*, Sept. 9), a quotation of one of the speakers, that "If parents were what they ought to be, children would be converted at the home hearth"; and here was a practical illustration of the truth of that remark. H. M.

BRIEF NOTES OF PASSING EVENTS.

HOME.

THE SALE OF "SACRED SONGS AND SOLOS."—It having been stated by a contemporary that "sixteen to twenty million copies are understood to have been sold from Jan. 1 to July 1, 1875," it may interest our readers to know that the actual number was 3,551,000—three million five hundred and fifty-one thousand.

BARNESLEY.—Special services have been held here for young men and others, with gratifying results.

LECTURES TO YOUNG MEN.—The Committee of the Y.M.C. Association announces a course of six lectures, in Exeter Hall, on Nov. 16 and five following Tuesday evenings, at eight o'clock. Tickets, for the course only, at 165, Aldersgate-street, E.C.

THE METROPOLITAN TABERNACLE COLPORTAGE ASSOCIATION pursues its useful course with much success, but, like many another helpful institution amongst us, it is somewhat straitened for lack of funds. Still, although from various causes nine districts had to be relinquished last year, there are at the present time thirty-eight under the direction of the Society. The reports from these districts are full of encouraging facts.

THE *Methodist* says:—"The services on the day of prayer for Sunday-schools were singularly blessed. We have intelligence from several places of a very gracious work of God, and the report of the conversion of many of the elder scholars. This must greatly encourage our friends at the Sunday-school Union. It is to be hoped that, next year, they will devise plans by which their circular shall infallibly reach every school in the land."

A CHALLENGE.—A gentleman connected with the Hants Congregational Union, whose name is not to be mentioned, has generously promised to pay one-third of all the existing debts on the Congregational churches and Sunday-schools of the county, provided that the remaining two-thirds be raised within three years. As the total existing liabilities amount to upwards of \$9000, the challenge represents a promise of \$3000, any part of which will be paid as soon as it can be claimed on the above conditions.

KEIGHLEY.—On Sunday, the 3rd ult., Rev. W. O. Simpson preached to large and attentive congregations; some were convinced of sin, and sought and found forgiveness. The noon-day services during the following days of the week surpassed expectation. The services were continued on Sunday, the 10th ult., by the ministers of the circuit, and also during the week, when Mr. Simpson again came to our help. The work is being carried on by means of special services at several of the smaller places in the immediate neighbourhood. Scores have already been deeply impressed by the mission; many have joined the Church, and the Society has been raised to a higher level of Christian experience.—*Methodist*.

HEBDEN-BRIDGE.—Special services were commenced last Sunday fortnight in connexion with the Halifax and Bradford Methodist Mission. The Rev. G. M. Cobban, of Bradford, preached at midday on the following Monday and Tuesday at two of the mills, the masters so arranging the stoppage of their works that the hands might have an opportunity of attending the services. He also, on the Sunday, headed a large band of earnest workers who sang through the streets. A singing procession also perambulated the streets on Sunday, and, up to the evening of that day, there had been no fewer than from sixty to seventy inquirers as the fruits of the special efforts. Lay agency has been a conspicuous element in the revival. The good work is still going on, and another week of special services is contemplated.

SPITALFIELDS.—A special service for young men was held in Spitalfields Chapel on Sunday evening, Oct. 24. The attendance was very large. The Rev. Richard Roberts preached a sermon of remarkable power on David's charge to his son Solomon. A united meeting for prayer was held in the body of the chapel at the close of the service, to which several hundreds remained. A second meeting for anxious inquirers was held in the band-room, and several young men sought and found the Saviour. There is a very blessed work of revival progressing among the young men of Spitalfields, and home mission bands have been formed by them for evangelistic work in the neighbourhood. Revival services will be held in the chapel each Sunday evening during November.

"EVENING SERVICE."—A correspondent proposes that the Christian young men and women in our churches should devote their Sunday evenings throughout the winter months to visiting from house to house, reading portions of Scripture, and drawing a few practical lessons from that which is read. They would thus reach many who either cannot or will not go where the Gospel-message may be heard. We heartily approve of the suggestion, and recommend, in addition to what he proposes, that a large use should be made of the gift of sacred song. We would also commend to the prayerful consideration of such of our readers as have leisure on the Lord's-day, the golden opportunities for saying a word for the Master, or distributing God's word in some shape, to the groups of men and lads to be found lounging at the corners of streets, or in their homes, in the forenoon of the day of rest. "Go work in my vineyard, there's plenty to do."

MEDICAL PRAYER UNION—The second annual meeting of this organization was held in the Freemasons' Tavern on Friday evening last. Dr. A. P. Stewart presided, and upwards of sixty medical students composed the audience. The report given by Mr. Jones, Secretary, showed that the operations of the Union are being extended, and its beneficial effects felt in many of the medical schools and hospitals. Suitable addresses were given by the Chairman, Dr. Fairlie Clark, Rev. Denham Smith, Rev. Dr. Paterson, and Dr. Saunders. What unparalleled opportunities for spiritual good medical men possess, and how sad is the fact that many of them are not qualified to employ these, from the lack of Christianity as a power in their own hearts? We hope this Union will be instrumental in effecting a change for the better.

FOREIGN.

BROOKLYN TABERNACLE—The deep work of grace which has been in progress for the last two years continues unabated. On a recent Sabbath there were over 200 new cases of religious inquiry.

THE NOVA SCOTIA Baptist missionaries who went to Siam with the intention of choosing there a field of labour, have opened their mission among the Telogeos, on the western shore of the Bay of Bengal, a short distance north of the river Godavery.

A TEACHERS' INSTITUTE, under the direction of the Presbytery of Erie, was held at Franklin, Penn., Sept. 28-28. There was a large attendance, and many representatives of various denominations were present, making the occasion one of much interest and satisfaction.

THE TURKISH GOVERNMENT has authorized the printing of the Scriptures in the Arab character, with a statement of the authorization inserted on the title-page, thus forestalling any interference with the circulation. This action of the Government has been long sought, but hitherto not granted.

THE BOMBAY MEDICAL MISSION, which is doing a great work for Christ, much needs the prayers and liberalities of God's people. It is hoped that many may be led to contribute to maintain and carry on this Mission, which is proving at once a benevolent and evangelistic enterprise.

CHICAGO—The directors of the Chicago Exposition have resisted the demands of the daily press and the offer of the "Sunday Lecture Society," and refuse to open their art gallery on Sunday. In their decision, in which policy and principle unite, they will be sustained by right-thinking, order-loving citizens.

THE SOCIETY FOR THE CONVERSION OF JEWS to Christianity having obtained leave from the Russian Government to commence operations in the ancient kingdom of Poland, now called the Vistulian country, has already despatched several missionaries to Warsaw. The local authorities have received orders from St. Petersburg to afford to the Englishmen every protection and assistance.

BOSTON, U.S.A.—The new Deaconesses House in Boston has been completed at a cost of \$6000, and was dedicated on Sept. 26, when addresses were made by Rev. Messrs. Waldron and Thwing, Dr. Callis, and Russell Stungis, jun. It is designed for the training of Christian women for service in public and private charity, and has accommodation for twelve deaconesses, several having already entered.

THE LESSON IN THE PULPIT—A few Sundays since, the pastor of one of the large American city churches read as a Bible selection for his morning service the Sunday-school lesson for the day of the International series. No sooner did he read its first verse, than scholars and teachers of the Sunday-school throughout the congregation looked up and listened with fresh interest, because of their familiarity with these words.

JAPAN—The two religions of Japan are Buddhism and Shintooism, but the greater part of the people are virtually without religion of any kind. They believe in a Creative Power, but that is all; and hundreds never enter a temple except on State occasions. The country is one of the most promising of mission fields, but hitherto it has been strangely neglected by Christian people; and though all nations flock thither for commerce, none seem to care for the spiritual welfare of this land, which the natives sometimes call "the Britain of the East." In most countries the greatest amount of good can only be done by native agency, and this especially applies to Japan.

AMONG THE SIGNS of an awakening religious interest, we notice the inauguration, at the Pennsylvania Railroad freight depot in Jersey City, of a series of meetings intended to reach the thousands of railway employes who live and work about the railroad lines converging at that point. The Executive Committee of the Young Men's Christian Association have charge of the movement. About 250 men gathered about the speakers stand, which was raised in the centre of the depot, and their apparent interest in the exercises is described as most encouraging to the conductors of the meeting. Mr. Lang Sheaff, of Cleveland, Ohio, presided, coming from another railroad centre where much religious interest has been awakened among the employes. It is thought that this numerous class may, by judicious management, be led to a general attendance upon such extemporized services.—*New York Christian Union.*

[1886]

DAILY TEXTS.

"SEARCH THE SCRIPTURES."—JOHN V. 39.

Who that has obeyed the injunction, "Search the Scriptures," has not proved that finding always follows searching, and that searching is something very different from mere reading? Whilst searching lately for confirmation of the fact that during our Lord's ministry He was ever influenced or acted upon by what was *wisdom* of Him, the following instances were found, proving how He stooped to meet every expressed want, and always in the way requested.

Thurs., Nov. 4.—"My servant lieth at home sick of the palsy." "I will come and heal him." "I am not worthy that Thou shouldst come under my roof; speak the word only." "As thou hast believed, so be it done unto thee."—Matt. viii. 6, 7, 8, 13.

Fri., 5.—"They brought little children that He should put his hands on them." "And He laid his hands on them."—Matt. xix. 13, 15.

Sat., 6.—"I beseech Thee look upon my son." [We do not read here of any touch—only a look.] "As he was yet a-comeing . . . Jesus healed the child."—Luke ix. 38, 42.

Sun., 7.—"Lord, teach us how to pray." "And He said unto them, When ye pray, say," &c.—Luke xi. 1, 2.

Who can read the following request, and fulfillment of it, without a shudder!

Mon., 8.—"They besought Him that He would depart out of their coasts." "He entered into a ship and passed over into his own city."—Matt. viii. 24; ix. 1.

We do well to note that *definite* requests were evidently most pleasing, and first attended to; when definiteness was wanting, it was called for.

Tues., 9.—"Have mercy on me!" "What wilt thou that I should do unto thee?" "Lord, that I may receive my sight." "Jesus said, Receive thy sight."—Luke xviii. 30, 41, 42.

How encouraging his reply to the half-doubling leper!

Wed., 10.—"If thou wilt." "I will: be thou clean."—Luke v. 12, 13.

"HE THAT SEEKETH, FINDETH."—MATT. VII. 8.

H. E. G.

STATISTICS—The *New York Christian at Work* says:—"In this country (United States) there are 146,000 drinking-saloons, 128,000 school-houses, and 54,000 church buildings. The manufacturers and sellers of spirituous liquors number about 560,000, or twelve times the number of preachers, four times the number of teachers, and more than twice the number of lawyers, doctors, and preachers in the land."

CHINA INLAND MISSION—Our readers will rejoice to hear that the *Fleets Castle*, in which our friends Messrs. Cameron, Nicoll, and Clarke sailed for China, safely reached Shanghai on Sept. 30. Letters from them may be expected in the latter half of the present month. Let us not fail to give thanks to God for his goodness in thus hearing our united prayers on their behalf. If the Lord makes the way plain, we trust that Mr. McCarthy and another party of missionaries will leave us about the 16th of this month.—*China's Millions for November.*

EAST AFRICA—One of the agents of the Church Missionary Society writes:—"The first, and a very important, step has now been taken towards the creation of a freed slave colony near Mombasa. The land is purchased, the deeds are signed by the governor, and I, as representative of the Church Missionary Society, am in lawful possession of the property. Of course the great work still remains to be done, and for that we shall, above all things, need much wisdom and grace from above; yet let us at this stage set up our 'Ebenezer' and praise the Lord who has so graciously removed obstacles, and made plain our path. This opens up a new era in the East African Mission. God grant it may be only as the first drops of the shower of blessings with which it shall please Him to visit us." [An appeal has just reached us from the Church Missionary Society, stating that a schoolmaster and two assistant missionaries are greatly needed by Mr. Price, the missionary above referred to.]

PRIESTS AND THE BIBLE—A short time ago I gave each of my Spanish workmen a copy of the Gospel of St. Matthew, in their own language, and simply asked them to read it and ask God to bless it to them. It came to the priest's knowledge that such books had been given to these men, and a few Sundays ago he made it the point of a special sermon, denouncing the person (myself) who had introduced them into the parish, and requiring all who had these *damnable* books to bring them to him or to burn them, under the pains and penalties of being deprived of the partaking of the holy sacrament, and to be denied the Christian rites at their several funerals. This, however, had not the desired effect. He therefore called upon one and asked him for the book that the Englishman had given him. This was denied, the man replying that he had read it and saw nothing in it that called for its burning, but rather a book to be kept and read always, as it contained the life and doings of our blessed Lord; and if he (the priest) was a servant of God, he would do well to read it and study it. He (the priest) was wrong, and the book was right, and he therefore did not care for the threatened excommunication. The priest retired dismayed.—*Extract from letter dated Spain, Oct. 13.*

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.—For services that were held at West Keynton last Feb. 9 to 14, and at Tormartin 15 and 19; and at West Littleton 16, 17, and 18, to the conversion of many souls, who are now members of Christian churches.—For great blessing at Walton and Trimley.—For marvellous blessing given at Alston in connexion with the labours of Mr. W. D. Dunn.

PRAYER.—For a gentleman in America of whom nothing has been heard for months.—For special guidance at this time.—For a service held in my house for the villagers.—A mother asks prayer for her eldest son, that he may see a loving Hand in his illness.—For guidance and direction in a difficult path.—For one who did run well, and was the means of good; but being alone in a worldly family, and his profession throwing him among ungodly young men, he has become discouraged.—For a Christian lad entering a university for the first time, that, taking a bold stand for Jesus, he may lead many to Him, and be preserved from everything that would draw him from the faith.—For the restoration of two pious students backsliding through Rationalistic reading.

PLACES.—For special services to be held at West Keynton (Gloucester), commencing Nov. 5.—For an outpouring of the Holy Spirit on a girl's school at Hampstead.—For a week's special Gospel services to be held at Beaminster, Dorset, by Henry Murch, of the Evangelization Society, from Oct. 28 to Nov. 4 inclusive.—For services to be held at Cambridge by Mr. Stevenson Blackwood; also for evangelistic services there by the undergraduates in the Ragged School, &c.; and for a blessing on tract distribution among the men who work the coprolite pits around Cambridge.—For God's blessing upon a week's special services to be held at Betley from Oct. 31 to Nov. 6.—For blessing on the Bible-stall at the hiring fairs in Yorkshire.—For special services at the "Edinburgh Castle," to commence on Nov. 13 till the end of December.—For a parish in Surrey.—For work in the Gospel at Tewkesbury, from Oct. 24 to Nov. 5.—For a genuine revival in Fortrose, and in the whole of the Blackisle of Ross-shire.—That the Lord would open the way for three of his labourers to go into some of the Devonshire villages where darkness and superstition reign.—For a week's special services to be held (p.v.) at South Wraxall, commencing Monday, Nov. 8.

—For a blessing on Shottersmill and the neighbourhood.—For special services in Doncaster by Mr. J. M. Scroggie in connexion with Young Men's Christian Association from Oct. 31 to Nov. 14.—For mission services in Norwich, Nov. 7 to 15.—For six days' services by Mr. Opie Rodway at Weston-super-Mare, to commence Nov. 6.—For meetings at Ashley held by Miss Howden.—For meetings by R. C. Morgan, on Wednesday, Thursday, and Friday this week, in his native town, Abergavenny.

CONVERSIONS.—For two sons and a daughter.—For two married brothers and a sister.—For four young men (the sons of a Christian mother); also for the conversion of their father.—For me and six of my companions.—For a husband and father in serious illness.—For the brother of a Christian worker, and son of believing parents, who may not recover from an attack of consumption.—For a friend.—For a young man.—For myself, that I may become a real, instead of a professing, Christian.—For my parents, and four brothers and three sisters.—For a young woman who is very unhappy in her present situation.—For my husband.

MR. GLADSTONE says, in a recent article, that his conviction has deepened by the lapse of the few months which have intervened since he last wrote on the subject, that we are on the eve of a terrible conflict between Popery and Ritualism, and that the result must be fatal to either of the combatants.

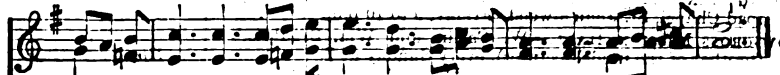
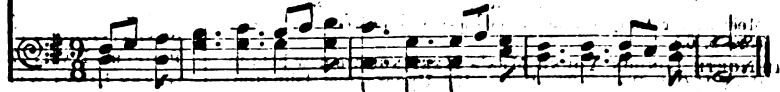
[787]

I will Guide thee with Mine Eye.

Joyfully. P



1. Pre-cious promise God hath giv-en To the wea-ry pas-sen-by.
2. When temptations fierce as-sail thee, When thy trust-ed help-ers fly.
3. When thy se-cret hopes have perished, In the grave of years gone by.
4. When the shades of life are fall-ing, And the hour has come to die.



On the way from earth to heav-en: "I will guide thee with Mine eye."
 Let this pro-mise ring with-in thee, "I will guide thee with Mine eye."
 Let this pro-mise still be cher-ished, "I will guide thee with Mine eye."
 Hear thy faith-ful Pi-lot call-ing, "I will guide thee with Mine eye!"



REFRAIN.



I will guide thee, I will guide thee, I will guide thee with Mine eye.



On the way from earth to heav-en, I will guide thee with Mine eye.



FROM "HYMNS OF CONSECRATION AND FAITH."

CHESTERFIELD.—On Sunday evening, Oct. 17, a special sermon to the young was preached by the Rev. C. A. Collingwood. At the prayer-meeting which followed, the body of the chapel was filled. Upwards of thirty persons were in deep anxiety about their souls, while nearly that number (chiefly young men and women) professed to find peace through believing. It was indeed "a season of grace and sweet delight." Special services were conducted during the week by the Rev. R. Stewart, of Rotherham, the Rev. C. A. Collingwood, and the Rev. R. Mandale. The results of the services have been a decided quickening of spiritual life, and an encouraging ingathering of souls. At several places in the circuit God is reviving his work and bringing sinners to Himself.

REV. C. H. SPURGEON has opened a new Mission House Ragged and Sunday-schools at Richmond-street, Watworth-road. The Mission was established in 1859, and the new buildings will accommodate 500 children.—On Friday week there was a very pleasant reunion, at the Stockwell Orphanage, of friends of the institution, when the collectors brought in their cards and boxes, and a very handsome sum was realized; so that it is now more than probable that Mr. Spurgeon will be able to leave for the Continent, as he had expressed a hope would be the case, without any anxiety for the institution, in a pecuniary sense, during his absence.—Friends throughout the country will rejoice to learn that Mrs. Spurgeon is reported to be decidedly better and free from pain.

FORTHCOMING SPECIAL MEETINGS.

THE EVANGELIZATION SOCIETY are prepared to send qualified Evangelists to any part of England and Wales upon due notice. Apply to Honorary Secretary, 21, Surry-street, Strand, W.C.

DUBLIN CONVENTION, Nov. 23 and 24.

AGRICULTURAL HALL, Islington.—Sunday, Nov. 7, Rev. Gordon Calthrop at 3.30 p.m., and Rev. B. C. Billing at 8 p.m.

MOORGATE-STREET HALL.—Every Tuesday, at 8, a Gospel Address. Young Women's Meetings:—Bible Readings every Saturday afternoon from 3 to 4, Upper Room (entrance from London Wall). Gospel Meeting, every Monday, 7.30 to 8.45; Address by Miss Macpherson on the 15th inst.

HOME OF INDUSTRY, Commercial-street, Spitalfields.—Special Meeting for Lady Workers, Wed., Nov. 10, at 7. Tea at 6. (See p. 6.)

THE NORTH LONDON YOUNG MEN'S MEETINGS are now held in the Y.M.C.A. Rooms, The Priory, 198, Upper-street, Islington, on Sunday, Tuesday, and Thursday, at 8.30 p.m. precisely.

YOUNG MEN'S MEETING, at the Young Men's Room, Abbey-road Chapel, St. John's-wood, Friday, 9 to 10 p.m.

COW-CROSS MISSION HALL.—W. Cotlin and Wm. Bradlaugh (brother of the infidel lecturer), every Sunday at 7.

THE SOUTH LONDON YOUNG MEN'S MEETINGS, every Wednesday, at 9 p.m., in the Camberwell Hall, Grove-lane.

CONFERENCE HALL, Mildmay-park, N.—Sunday, Nov. 7, Mr. G. Kirkham at 3.30, on "The Night of Decision"; Mr. Finlay Gibson at 7. Sunday, Nov. 14, Mr. G. Kirkham at 3.30, on "The Sleepless Night"; Mr. Finlay Gibson at 7.

KENNINGTON Y.M.C.A., Hanover Assembly Rooms, 334, Kennington-park-road.—Frequent Meetings every week open to all classes and both sexes, excepting the Sunday afternoon Bible Meeting, which is reserved for males only.

HOUSE OF REST, 7, Cambridge-gardens, Kilburn-park, N.W.—Meeting for Christians every Friday, at 3 p.m.

REV. J. DENHAM SMITH will preach on Lord's-day evenings during November at Upper Clapton, at 7.

MOORGATE-STREET HALL.—Bible Lectures by R. C. Morgan, Tuesday, Nov. 9, at 7.30.

TRINITY CHAPEL, John-street, Edgware-road, W.—Meeting for Young Men, every Tuesday evening, 9 to 10. Meeting for Young Women on Wednesday evening.

MISSION CHAPEL, Little Wild-street, Drury-lane.—Henry Holloway, of Manchester, will preach the Gospel on Sunday evening, Nov. 7, at 7 o'clock; and every evening during the week (Wednesday excepted), at 8.30.

YOUNG MEN'S CHRISTIAN ASSOCIATION.—Lectures to Young Men in Exeter Hall, on Nov. 16 and following Tuesday evenings, at 8. (See par. on p. 17.)

Y.M.C.A., THE PRIORY, 198, Upper-street, Islington.—An Address to Young Men, on Thursday evening, Nov. 4, at 8.30, by Hermann Liebstein, Esq. A Special Address to Young Men on Lord's-day afternoon, Nov. 7, at 3.15, by the Rev. Halley Stewart.

Y.M.C.A., STAFFORD ROOMS, Titchborne-street, Edgware-road.—Friday, Nov. 5, Evangelistic Service at 8, both sexes. Sunday, Nov. 7, Address to Young Men by F. A. Bevan, Esq., at 3.15. Wed., Nov. 10, Address by Rev. James Keeling, at 9.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Atrowsmith at Stamford, till Nov. 7; Mr. Lidstone at Staines, Nov. 16, 17, 18; Mr. Wigner at Belmont Lecture Hall, Grafton-square, Clapham, Nov. 8, 12, at 7; Mr. Rawling at Homerton Gospel Mission, John-street, High-street, Homerton, Nov. 16, 17, 18, at 7.15; Mr. J. S. Tyler at Literary Institution, Sevenoaks, Nov. 8, 11, at 7; Mr. Rickards at same place, Nov. 9, 10, at 7; Mr. Russell at Camden Hall, King-street, Camden Town, Nov. 4, at 7.

City Weekly Prayer-meeting (for business men), at Weigh House School-room, Fish-street Hill, E.C., every Tuesday morning, at 9 to 9.45 a.m.

HOME FOR DESTITUTE AND DESERTED CHILDREN, 6 Kilburn-square, N.W.; Country Home, St. Albans.—The Annual Meeting will be held at 19a, Great Portland-street, W., on Thursday, 25th inst., at 7.30 p.m. All Christians interested in the Home are invited to be present.

EDINBORO' CASTLE, Rhodewell-road, Limehouse.—Sundays at 11 a.m. and 7 p.m., and every week-evening at 8 p.m.

WEEKLY NOON PRAYER-MEETING, St. George's Hall, Langham-place, W.—Every Wednesday, from 12 to 1.

QUEBEC INSTITUTE, 15, Lower Seymour-street, Portman-square, W.—Prayer and Praise Meetings every Monday at 3. Saturday, Nov. 6, Children's Service, by Mr. W. Forbes, at 3 p.m. Special Address by Rev. M. G. Pearse, Monday, Nov. 8. [788]

GREENWICH RAILWAY STATION, LARGE HALL.—Prayer-meeting every Thursday at noon for the present. Evangelical Address every Tuesday evening at 7.30.

WOOLWICH, 14, Thomas-street.—Union Prayer-meetings, Saturdays, 3.30 to 4.30.

DAILY PRAYER-MEETINGS.

CENTRAL CITY NOON PRAYER-MEETING, Moorgate-street Hall, corner of London Wall, 12-1. Ladies' Meeting, 1 to 1.30.

Y.M.C.A., Stafford Rooms, Titchborne-st., Edgware-rd., 12-1. No. 59, LOMBARD-ST., Mon., Tues., Thurs., Sat., at 1; Wed. and Fri., at 12.30.

MILDMAY CONFERENCE HALL, Mildmay-park, at 12.

EAST-END CONFERENCE HALL, Carlton-sq., Globe-road, at 12.30.

SUSSEX HALL, Leadenhall-street, at 1.

SUNDAY-SCHOOL UNION, 56, Old Bailey, at 1.

PEOPLE'S HALL, 272, Whitechapel-road, at 1, except Saturday.

GREEN LANES WESLEYAN CHAPEL, N., 6.45 a.m.

ONSLOW HALL, Neville-street, Fulham-road, Sat. even., at 7.30.

NOTICES.

Communications received with thanks:—W.S.; E.H.; D.S.; W.W.; W.D.; W.N.; J.G.A.; F.A.M.; J.P.; N.McG.; W.H.J.; A.W.; C.F.D.; C.M.S.L.; G.B.; J.E.E.; H.C.G.; J.B.; J.K.; H.F.B.; S.W.; J.DU P. DE LA H.; J.E.S.; A.A.R.; C.L.G.; C.S.; T.H.; M.H.; D.M.D.; F.G.H.; H.H.; V.M.S.; G.E.; W.F.J.; N.H.; H.W.; H.R.; C.S.; A.M.; A.E.W.; W.S.; T.H.; A.M.; W.P.; W.C. VAN M.; T.B.B.; T.J.B.; P.H.G.; A.E.W.; F.H.W.; W.C.; J.T.C.; N.H.; W.B.; J.W.; H.M.H.; J.B.; T.M.

S.—Send the old numbers to any city missionary or district visitor you know of.

E. E. E.—Send the tracts to Rev. H. M. Barnett, Ebenezer, Southampton.

REV. W. E. and MRS. BOARDMAN expect to sail from America for England on the 4th inst. Friends will please not to address further letters to America.

The Christian TRACT FUND.

APPLICANTS FOR TRACTS.

Miss Hewlett, Church-street, Maidstone.
 Rev. H. M. Barnett, Ebenezer, Southampton.
 C. L. Grant, 26, Ann-street, Waterloo-road, S.E.
 Jas. Henderson, 5, Winchester-row, Kelso.
 Miss E. Hawke, Bank-street, St. Columb, Cornwall.
 Jas. King, Albert-road, Horley, Surrey.
 P. J. Brainé, Groll-park-road, Neath.
 H. T. Hatton, 30, Poplar Cottage, Amblecote Bank, Brierley Hill, Staffordshire.

Donations received by Messrs. Morgan and Scott to Saturday Morning, Oct. 30th, 1875.

	£	s.	d.
Gratuitous Circulation of "The Christian"—S.S. 1/-; "The Lord's Tenth" 2/-	0	3	0
China Inland Mission—Anon. 2/-; Collected by Children of St. John's Church School, Forest-hill, £1/16/-	1	19	0
Nestorian Mission—J.S.H.	1	0	0
East End Juvenile Mission—C.W.K. £2; S.D. 3/6	2	3	6
George-yard Ragged Schools—C.W.K. £2; J.M.R.H. £1	3	0	0
Arthur-street Mission—C.W.K.	2	0	0
Parson's-green Homes Fund—C.W.K. £2; W.A.P. £5; G. and M.K. £1; H.P. 2/6	8	2	0
The Christian Mission—C.W.K.	2	0	0
North-West African Expedition—W.M.L.	0	5	0
People's Oath at Dover—E.A.C.	0	5	0
Scripture Readers' Society, Ireland—E.A.C. 5/-; C.H.T. £1	1	6	0
Friendless and Fallen—E.C. 5/-; S.D. 2/6; H.P. 5/-	0	12	6
Major Malan's Mission in Africa—M.A.W. and S.E.W. £10; Miss B. £5	15	0	0
Mr. Richard Weaver—Darlington 10/-; C.S. 5/-; J.S. 5/-; G. and M.K. £1; Friends per Mrs. H. £1/2/6; T.F. 5/-	3	7	6
Gospel in Paris (M. Monod)—C.H.T.	2	0	0
Evangelical Mission to Israel—C.H.T. £1; Mrs. M. 5/-	1	5	0
Midnight Meeting Movement—B.M. 10/-; E.J.J. £5	5	10	0
Homes of Industry—A.E.C. 5/-; H.C.P.H. 15/6; S.D. 3/-	1	6	6
Mission to Poles and Jews—Servant	0	5	0
London Medical Mission, Endell-street—Servant 2/6; S.D. 3/6	0	6	0
East End Training Institute—F.T. (J. Johnstone, Jamaica) 2/6; Maria (J. Johnstone, conveyance) 1/-; Maria (J. Johnstone, poor of Jamaica) 1/6	0	5	0
Protestants in the High Alps—Mrs. M. (fuel)	0	5	0
Woman's Mission to Women—H.P.	0	5	0
Miss Leigh's Home in Paris—Widow's Mite 3/-; Manx Fairy £1/1/-; R.J.J. £10	11	4	0
Rev. W. C. Van Meter's Work in Rome—S.W.	10	2	6
North-Eastern Hospital for Children—A.S.	0	4	0
Essendon Orphan Home—Widow's Mite	0	3	0
Freedmen's Aid Society—Miss G.	2	0	0
Tent Breakfast Fund, Glasgow—D.	2	0	0
Special Religious Services in Theatres and Halls—Two coupons, value £20.	20	0	0

The Christian.

THE TEMPORAL RESOURCES OF FAITH.

It is truly a more pleasant duty to bring forth from the Master's treasury "things new and old" for the instruction and comfort of the children of God, than to point out to them their unbelief and its outgoings; yet there seems to be a great need of the latter in these days when the Church and the world are walking arm-in-arm together—a state of things which must needs be to the dishonour of the Lord Jesus, and the hindrance of his cause. We are taught by the Word that "the friendship of the world is enmity with God" (James iv. 4), and we have no Scriptural ground for expecting the world to love the Lord Jesus any more now than in the day when Jew and Gentile agreed to crucify Him; yet we find religion patronized by the world, and, to our shame be it spoken, that patronage sought by the Church! What is the source of this evil, and what part the Lord's people have in its production, are questions which I desire to answer in accordance with God's Word, in so far as they relate to the temporal resources of Christian service.

When camps join, and combatants are mixed, not in conflict but in dishonourable truce, is it not time to call over the battle-roll and cry, "Who is on the Lord's side?" Are those true combatants who are admitted into the enemy's camp on the understanding, they say, that they are there to collect the means to carry on their Master's conflict? Will they return to fight the good fight of faith? Israel and Amalek were not more antagonistic than are the Church of God and the kingdom of Satan. Did the Philistines supply Israel with swords and spears? Nay, they took precautions otherwise (see 1 Sam. xiii. 19). And note that Israel's destitution was in this case, as in so many others, the way in which God would lead them to look to Him for deliverance. Oh that the hour that finds us destitute of earthly help might also find us strong in faith, and proving in blessed experience that "our help is in the name of the Lord who made heaven and earth" (Ps. cxxiv. 8).

Satan is a master in subtlety; he suits his snares to the times. Since the true light now shineth, he cannot hide from the men of our day that God claims their service, so he deludes them into the belief that they can serve God, and yet be of the world; yea, and he has even blinded the eyes of the Lord's own people, and tempted them, by the specious pretext of bringing the world under the sound of that Gospel which he hates, to seek after gifts for the cause from those at enmity with God! Oh that the Church of God were thoroughly awake to this snare of Satan, and could say with Paul, "We are not ignorant of his devices." No other snare has Satan used so successfully to obliterate the line of demarcation between the Church and the world. Well he knows how to present temptation under the guise of charity and zeal for God; and to make those who give ear to him forget that the character of true Christian life is, to "walk by faith, not by sight."

The walk of faith is on no uncertain path. The Word of God is a lamp to the feet therein, and gives clear principles for our guidance, showing how far we may have intercourse with the world, and showing

also that contact with the world may be free from conjunction with it, and must be so if we would follow Jesus. Alas! is it not the blight of very much that is commonly accepted as Christian work, holy unto the Lord, that it is *decidedly in conjunction with the world?*

I allude to the various *schemes* (everything that can be called by that name) by which Church members gather funds for Christian service. God said to the Jew of old, "Thou shalt not plow with an ox and an ass together" (Deut. xxii. 10). Is there here no lesson for us not to join ourselves as partners with the wicked in even lawful earthly pursuits? And if God requires this separation to be observed in the earthly labour of his people, shall the service of his Gospel be less purely ministered? Though God has a claim upon the worship of all men, what does He say to the wicked? "What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth, seeing thou hatest instruction, and castest my words behind thee?" (Ps. l. 16, 17). Again, "When ye come to appear before Me, who hath required this at your hand to tread my courts? Bring no more vain oblations" (Isa. i. 12, 13). But the true worshippers "worship the Father in spirit and in truth; for the Father seeketh such to worship Him" (John iv. 23). Their gifts are "an odour of a sweet smell, a sacrifice acceptable, well pleasing to God" (Phil. iv. 18). Such is the contrast drawn by the pen of inspiration between the worship and offerings of the just and unjust. The Scriptures say, moreover, that "without faith it is impossible to please God," and "whatsoever is not of faith is sin."

It is evident from all these passages that the gift of the natural man is not acceptable to God. The thank-offering must ever be preceded by the sin-offering. The worshipper must be "purged" ere he can offer acceptable or even intelligent thanksgiving. The application I would make of this truth is this: If God refuses the impure offering, how dare his people solicit it on his behalf? Do they not thereby become partakers of other men's sins? May God the Spirit guide his people into all truth, and stir them up to offer unto the Lord no other than "an offering in righteousness," an offering "pleasant unto the Lord" (Mal. iii. 3, 4).

It appears from the ninth chapter of 2 Corinthians that the system of the early Churches regarding the ministry of bounty consisted simply of offerings from the faithful in Christ Jesus as tokens of gratitude and love; to insure the becoming regularity of which, the apostle gave directions as to how they should be gathered. The benefits supplied by this ministry extended not only to a liberal distribution unto the saints, but also unto all men. And we do not find a single instance recorded in which any but believers were solicited for contributions. Well would it be if the whole Church of Christ now acted thus, and could say with Paul, "Though we walk in the flesh, we do not war after the flesh, for the weapons of our warfare are not carnal" (2 Cor. x. 3, 4).

Believer in Jesus, what do you think of the offerings of the unconverted to God's cause? Are they anything but "carnal weapons"? And does not a large proportion of the temporal means of the churches consist of such gifts, which are, as I have shown from Scripture, not acceptable to God? These may be inconvenient questions, for they lay the axe so near to the root of the tree of human resource; but what need

for regret, when the limitless resources of the Almighty are opened up to us in such comforting words as these—"God is able to make *all* grace abound toward you; that ye, having all sufficiency in all things, may abound to every good work" (2 Cor. ix. 8).

Observe that *grace* is the spring of Christian liberality; (read 2 Cor. viii. 7) a gift from any other motive is but a "carnal weapon" in the hands of those who use it knowingly.* This appears to have been the view taken by the early Christians, who, even for the purposes of temporal relief, did not solicit external assistance; and how much less would they have sought from the unconverted the means to preach the Gospel!

I have spoken of the schemes by which Church members gather funds for Christian service. Let me name one as an example—one which appears on a surface-glance to be the least open to objection,—that of "bazaars" or "fancy sales." There is often so much that is really noble about the selling of articles, the proceeds from which are devoted to the Lord's work, that his people are apt to think that all sales by them for the same purpose must be of a like character. For instance, where one who is known to possess but very limited means, yet contrives, by devoting her time and the skill of her hands, which are all her capital, to the Lord's service, and is thereby enabled to offer substantial gifts, is not hers a noble offering; the outcome of faith and love? Yes, she hath done what she could! But change the instance. What shall we say of that mode of raising money by "bazaars" which is often carried out by mixed congregations of well-to-do persons? Is it too much to affirm that evil is at work throughout? Not simply the evil inherent in all that is human, but the energetic seeking of the world's helping hand in what should be only a "work of faith and labour of love." And when the world is solicited for help; the inducements held out cannot be pure. They really take the form of flattery. The unconverted are flattered with the thought that they are willingly advancing the cause of God, and at the same time complacency is scarcely concealed at drawing the money from their pockets which they would not *give freely!*

Reader, I have not painted this at all, but have simply endeavoured to throw the light of God's Word upon the subject, that it may be seen in its own colours. If any brethren or sisters in the Lord are led to see evil in any one scheme such as I have here instanced, it will I think convince them that every other scheme (such as concerts, penny readings, and the like), conducted on the same principle, is equally unworthy of the Christian.

In view of all the vast spiritual need of this world, let the churches of Christ but cast themselves completely and only upon God, refusing with Him the unsanctified offering, and they will not only be "enriched in everything unto all bountifulness," but also "prove what is that good and acceptable and perfect will of God." H. J.

GLASGOW MEDICAL MISSION.—Seven years ago the work commenced with 8059 consultations yearly, or 155 a week; now our consultations are 25,289 yearly, or 486 a week.

* I would not be misunderstood. Exhortation is no doubt more called for as regards the *soliciting* than the *receiving* of gifts for Christian service. It is the bounden duty of Christians to confine their solicitations within that circle where it is a matter of grace and privilege to give. The Word of God gives somewhat more latitude as to receiving, inasmuch as judgment must be used in harmony with the principle laid down in 1 Cor. x. 25-29, for an analogous case.

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THE INQUIRY-MEETING.*

• HOW TO CONDUCT IT.

"THERE are many cases of inquiry, however, with which any well-instructed Christian is competent to deal. It is often simply a case of pointing to the finger-post, and spelling out the words on which light from above is falling: 'I AM THE WAY.' A meeting for inquirers ought to be an established institution in every church. In every prosperous Sabbath-school, and in every godly family, there will be an inquiry-room. The right-minded pastor's study will be open to every Nicodemus, to all who come saying, 'Sir, we would see Jesus.' The minister who never sees the face of an inquirer may well become an inquirer himself, and ask, 'Have I lost the way? or have I ever been on the way at all?' Everywhere, and all the year round, we shall find, if we but take a little pains to seek them, men with a trouble on their consciences. The man who does not see this is himself sorely in need of light.

"If I might presume to counsel the counsel-givers, I should say—

"1. *Be in full sympathy with the Holy Ghost.* Be filled with the Spirit. Trust Him, honour Him. Place yourself meekly and reverently in his hands. Bear in mind your own utter impotence. Pray to the Spirit for his guidance and blessing. Beware of going before Him; follow where He leads, pressing on in the very footprints of his teaching and work. One word in the Spirit is often more effective than a thousand words of mere carnal reason. One hit on the head of the nail is better than a thousand side-kicks. 'In the Spirit' secures the faith, the love, the tenderness, the spiritual insight, the singleness of eye, the patience, and the tact, which the Holy Ghost is wont to use for his own ends in this work.

"2. *Be in sympathy with your inquirer.* Place yourself outside the gate with him, and knock as for your own life. Go into the darkness and grope with him. Descend into the depths and agonize with him. Place yourself on the brink of destruction, and take him by the hand, saying, 'Let us escape.' Be tender and weep with him. Next to the force of truth and the power of the Holy Ghost is the might of sympathy.

"3. *Ever bring the inquirer to the Word of God.* First and last let the question be, 'What saith the Lord?' The Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.' 'The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple.' 'The entrance of thy Word giveth light.' 'He sent his Word, and healed them.'

"4. *Aim at bringing your inquirer face to face with Jesus in the Word.* No sinner on earth, convinced or unconvinced, can at too early a moment be instructed in the knowledge of the Saviour. We need not fear to begin too soon with Him who is Alpha. The Law is to be used; but there is a wise use of the Gospel that includes the most effective use of the Law. At any rate, it is yours to stand beside the Cross and say, 'Behold the Lamb of God!' While the inquirer cries for *Christ in the heart*, you must still direct him to Christ in the Word.

"5. *Be swift to hear and slow to speak.* It is a conversation, not a lecture. The inquiry-room is more for searching than sermonizing. In this work a good hearer is better than a glib talker. A sentinel in the dark needs a quick ear. A watchman may talk well, but he should not be deaf. He who sounds the heart should know how to use the stethoscope.

"6. *Strive above all things to find out the inquirer's difficulty,* otherwise your counsels may only be like spreading the sail before the anchor is weighed. Unless you speak

* From an invaluable book, now in the press, entitled "Revival, and Revival Work," giving a review of revival movements, with special reference to the remarkable work of God in this country, during 1873-75, under Messrs. Moody and Sankey. By Rev. John Macpherson, of Dundee, author of "The Life and Labours of Duncan Matheson," &c. *Morgan and Scott.*

to the difficulty, in effect you do but speak in an unknown tongue. Unless you know where the shoe pinches, you are not likely to be instrumental in bringing relief. In your ignorance of the particular seat of the disease your whole treatment may be empirical, a mere experimenting on your patient, prescribing medicine when food is requisite, or putting on a plaister where the lancet is required. To find out the difficulty is, in short, the main business. Unless you are able to cast up the log and ascertain the latitude and longitude of the inquirer's whereabouts, you will make but a sorry pilot on so wide and troubled a sea. No gift of the Spirit is more valuable than this faculty of discernment, this skill in soul-diagnosis. He who possesses this spiritual intuition is best able to minister the Gospel, is the best steward of the grace of God. Often when the difficulty is discovered, the work is done. Difficulties may be divided into three classes, the *doctrinal*, the *experimental*, and the *practical*. Keeping this in mind may help you.

"7. Use your own experience without laying it down as a rule or holding it up as a pattern. An illustration is a window, not a foundation; beware of founding on skylights. Your experience is but footprints on the King's highway; not the highway. It may be easy for me to walk on that highway; it may be impossible for me to walk in your steps.

"8. Beware of using unsuitable texts or misapplying Scripture. Do not apply to an inquirer the word spoken only to a believer. For instance, 'The Lord hath laid on Him the iniquity of us all' is a believer's text, expressing as it does the experience of the saved. To counsel an inquirer to regard this text as proving that his sins were laid on Christ is tantamount to saying, 'Believe that you are saved, and you are saved.' It is another and a very different thing to say, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' The sinner's warrant for taking Christ may be found in a hundred Scriptures as clear as day, without our having recourse to those passages that give rise to the most profound and difficult questions in theology.

"9. Do not press the inquirer too much. Under the pressure a gentle spirit may yield, not to the force of truth or the grace of God, but to the violence of the guide. 'I believe' may be said in haste and repented of in leisure. To heal the wound once badly healed is always difficult, often the hardest of all things. Frequently the worst scepticism in the world is the scepticism of the man who once thought he was a believer and has found out he is all wrong. There is no answering his, 'But what if—?'

"10. Beware of healing the wound slightly. Do not flatter the inquirer. Be not afraid to wound deeply, or to drive the anxious one to self-despair. The inquirer will make an idol of his anxiety, a refuge of his good resolution. Be an iconoclast; break every idol. Ruthlessly expose every false refuge. But when you have done your part, a difficulty remains which you cannot remove, a mystery you cannot clear up. That mystery, the point of junction of the two roads, the broad and the narrow, is known only to the Spirit of God; that difficulty, the actual passing from the one to the other, can be overcome only by Divine grace. 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.'

"11. Persevere with your case. In teaching a child the alphabet you would exercise patience. Here is a soul trembling between the two poles of eternal destiny, and should we not take the greatest pains? Here many Christian workers fail. They pilot their ship to the harbour's mouth, and leave it sticking in the bar. It is easier to steer a vessel over a thousand leagues of open sea, than guide it safely over a narrow and dangerous bar. Here, as elsewhere, 'be not weary in well doing.'

"12. Labour to bring the matter to a clear issue. Do not accept of any excuse for delay or present indecision. Put before the inquirer the only alternative, the acceptance or the rejection of the Saviour. Leave the rest with God.

"13. Never pronounce judgment on the case. Leave to the inquirer the entire responsibility of assuming the profession of a believer."

FOR THE YOUNG.

"WHAT ARE YOU GOING TO DO WITH JESUS?"

AT the recent annual meeting of the Children's Special Service Mission at Mildmay, Rev. G. J. H. Llewellyn, of Ledbury, related the following touching incident, which occurred at one of Mr. Moody's meetings at which he was present in Manchester:—

The group he spoke to in the inquiry-room consisted of two young men, two working women, a hardened-looking burly man, and a little girl of seven or eight years old. He spoke first to the young men, then to the women, and then to the older man.

All this time the child was eyeing him most earnestly, and when he had finished he said to her, "Well, little girl, isn't it time for you to be in bed? Are you waiting for anyone?"

"Yes, sir," she said, "I am waiting for mother,"—pointing to one of the women. "Do you think mother will give her heart to Jesus to-night, sir?"

He was much surprised, and said to the child, whose name he found was Ada, "Why, Ada, are you a Christian?"

"Yes, sir."

"And how long have you been one?"

"Ever since last night, sir."

"And how was it, Ada?"

"Well, sir, last night Mr. Moody was preaching, and he said, 'Young man, what are you going to do with Jesus to-night? Young lady, what are you going to do with Jesus to-night?' And then he said, 'Little girl, what are you going to do with Jesus?' and he looked right at me. After the meeting was over, I wanted to speak to Mr. Moody, but mother was very cross, and dragged me home, and put me to bed, but when she had gone downstairs I got out of bed again, and knelt down, and gave my heart right up to Jesus."

This simple faith staggered him, and he asked her what made her think Jesus had made her his child. Ada answered, "Because I went to Him, and He has promised never to send anyone away who comes to Him."

This confession, which was made before the whole group, quite broke them all down. The old hardened man said, with the tears trickling down his face, that he wanted to accept Christ as the little girl had done; and before they left there was good reason to believe that all the five in that group had been led to give themselves to the Saviour.

CHEERING NEWS FROM ROME.—Mr. Van Meter writes:—"With joy and gratitude, I am again at my post. The warm and earnest expressions of deep and abiding sympathy, and the generous contributions to my work during my visit to England and Scotland, assure me that many will 'hold the rope while I am down in the well.' The fidelity and efficiency of my co-workers during my absence make me feel that no man in Italy has associated with him a nobler band. The work has commenced in all its departments, and the number of pupils is daily increasing. The generous donations of supplies from England and Scotland, brought free by the Anchor Line, have just been received. To those Christian friends whose generous contributions have sustained this work I am grateful."

12, Vicolo d'Aliberti, Rome.

MANCHESTER.—The work among the masses is still going on with unabated freshness and increased vigour. Dr. Ziemann and his staff have now organized meetings in five different districts of the city. Gospel meetings—especially services for men and children—and cottage meetings are arranged; and that the work has laid hold upon the people is seen by the fact that all the services are still exceedingly well attended. Dr. Ziemann reported at the noon prayer-meeting on Monday, the 1st inst., that the most encouraging sign in the work is the large attendance at the Bible-readings and prayer-meetings, which he has especially arranged for the working people. Hulme Town Hall has been engaged for Gospel addresses on Sunday nights at eight o'clock. Dr. Ziemann purposes to recommence his Thursday afternoon addresses to Christians, which were so largely attended last spring, and which were greatly blessed by the Holy Spirit to the edification and profit of those privileged to hear them. J. R.

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"GO YE INTO ALL THE WORLD."

UNDER the title of "Harley House, Bow, E.," Mrs. Grattan Guinness tells the "story of our second year at the East-end Training Institute." The little pamphlet proves (though no proof was needed) that this young institution has already done yeoman service for the Master, both at home and abroad. While there is abundant cause for thankfulness in this respect, the following extract from the report will show that the work of evangelizing the world may hardly be said to be begun:—

"At the present time we have a large number of applications pending, and a day rarely passes without adding to their number. Many of them are from men whom we do not judge to be called of God to foreign mission work, and some from those who may not be suited to mission work at all. But many are from earnest volunteers, who seem to be endowed with the needful powers of body, soul, and spirit for arduous, self-denying service among the heathen. Shall we refuse to help them? What shall we say to them? Shall we tell them that they must have wrongly read their Bibles to suppose that the Lord would have them seek first the spread of his Kingdom and righteousness? Shall we assure them that there are already plenty of better men at work in heathendom? Shall we urge them to try and satisfy their consciences by doing good at home? We cannot! we dare not! We do not believe we should be giving them godly counsel if we did.

"Of all parts of the wide world, Christian workers are least needed in England. Nowhere on earth are additional labourers less required. The ministers at work in this country are, as we know, a small part of the whole army of workers. We have, besides, city and town missionaries, evangelists of all classes, Sunday-school teachers by the thousand, Bible-women, district-visitors, &c. We may probably reckon that the labours of every minister are supplemented by those of at least ten Christian workers of one kind or other. How many ministers have we here in England and Wales? The Church of England alone has 25,000, the Wesleyans have about 2000, the Independents have at least 2400, and the Baptists about 1800. These four denominations alone have, therefore, more than 30,000 ministers at work in England and Wales. Multiply this number by ten, and you have a host of 300,000 Christian workers congregated together, treading on each other's heels, in one little island, whose total population of twenty millions are all professedly Christian to begin with!

"Then look at heathendom. The Church Missionary Society has 242 agents scattered amid its darkness; the Wesleyan Society has about 250; the London Missionary Society 158; and the Baptist Missionary Society under 100; so that these four bodies of Christians, who supply England's twenty millions with 30,000 ministers, dole out to the eight hundred millions of heathen who are lying in utter darkness and spiritual death, about 750 teachers!

"A moment's serious reflection on this terrible anomaly will justify the above statement which some might be inclined to question. On the one hand, less than 800 evangelists for 800 millions of heathen, that is, not one man to a million of utterly ignorant idolators; and on the other, one teacher to every sixty-six nominal Christians. One man is given to a thousand thousand heathen who have never even heard of the Saviour—whereas in a country professedly Christian, deluged with Bibles, and possessed of a Christian literature which is unparalleled for its abundance and excellence, every sixty-sixth person is a religious teacher!

"How can we in conscience urge the nobler portion of fresh volunteers for Christian work to remain at home? In the face of such facts we cannot—we dare not!

"And the case is in reality far stronger than we have stated; for we have taken into account only the four principal evangelical denominations; but the smaller sections of the Protestant Church are not only very numerous, but very active. England is vastly indebted to the various bodies of Methodism; while Presbyterians, Moravians, Friends and Brethren, as well as the great body of unattached evangelists, must not be forgotten. Are we not justified in repeating with emphasis the statement that of all parts of this wide world, Christian workers are least needed in England?

"Compare England with other parts even of our own empire. Think of India's 250 millions, governed by us, but how imperfectly evangelized by us, though so open to our influence! Think of populous China, with its hundreds of huge and swarming cities, in which no voice has ever named the only Name whereby men can be saved—with its thousands of large towns equally destitute, and its tens of thousands of dark and miserable villages, the evangelization of even one

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of which would be a noble life-work for any disciple of Christ! Think of the 'lost Continent' of Africa, with its enormous extent of almost unrelieved darkness, and the unutterable cruelties it conceals. North—South—East—West—Central Africa, what vast realms of ignorance and anarchy, of degradation and death, of corruption and cruelty, rise before the mind at the very mention of these regions!

"Think of the scenes reported to us from Madagascar—large congregations of Malagasy assembling regularly to sit in silence in the chapels their own hands have reared, longing to worship the Christian's God, and asking in vain for some one to come to teach them how!

"Think of the intelligent inquiring millions of Japan, willing, *yea, wishing*, to be taught a truer faith than their own, and listen to the cry that reaches us from the over-strained missionaries in their midst,—'Send us helpers, or else we shall sink under the burden of work, which we cannot leave undone!'

"Think of the continent-like island of New Guinea, with its all-but-unknown, yet numerous tribes, barely touched as yet by missionary effort; and of Borneo, with its cruel Dyak population, almost in the same condition. Constantly are these scenes, and other similar ones, before our minds. There seems to ring in our ears the echo of the last accents that fell from our Master's lips, 'Ye shall be witnesses unto Me, to the uttermost parts of the earth.' We cannot, we dare not discourage suitable men, who have a Christ-like practical pity for the lost, and self-denial enough to go to their rescue. We esteem it a privilege, a duty, an honour, to be permitted to help such, and we rejoice that so many of our dear Christian friends have shown by their acts that they share our feelings."

"I CAN TRUST GOD."

It is a dreary, cold October night, and a fierce easterly gale is blowing. Three men enter a dark street; one of them is undoubtedly a working man, who has just left his weary horse in the stable to take its night's rest. The other two appear to be men of business. What can be the object of these men to-night? Every door and window in the street is closed, and no one seems to be moving about. One breaks the monotony by starting a "sacred song," in which all join in happy chorus. "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord;" "Christ hath redeemed us from the curse of the law being made a curse for us"; and one or two other forcible passages from the Gospel are distinctly sent forth. One more verse of praise, and the little company decamp. Only a few minutes have been occupied in this important business, yet souls are hungering and thirsting for righteousness.

It seems unreasonable for these men to pursue, but faith leads on to another locality. The thought of perishing souls and the vastness of eternity sweeps everything out of the way: the Gospel has free course, and a very small company is earnestly listening to the message of God's forgiving love. Less than half-an-hour has been employed, but deep and lasting impressions have been made.

Some few minutes after these three labourers have entered the main road homeward, they are overtaken by a man who desires to know if "there is to be any more prayer, for he is unhappy." "Are you anxious about your soul, friend?" says one of the company. "I am, indeed, for I have missed the way to heaven. I was once a Sunday-school teacher." "It is holiness you are seeking—of course you are saved?" "No, no! I am not saved." The Gospel is simply put, but yet he finds no rest. One speaker remarks that it is strange that so many can trust anybody, or trust to anything, but *not trust God*. Not trust God! This seemed to go as an arrow to his anxious heart, and he grasped the hand of the speaker, and exclaimed, with the earnestness of a dying man, "But I CAN!" A blessed change was visible on his countenance, and there was also a depth of earnestness there which could not be mistaken.

Manchester.

W. R. T.

THE SOUTH LONDON EVANGELISTIC CHOIR have received the most hearty co-operation from nearly all the sections of Christ's Church at Battersea, where there will be a united mission at the Lammas Hall, Nov. 15 to 19; also at Brixton, at the Angel Town Institution, Jan. 17 to 21. To enable the Choir to extend its work, the hon. sec. appeals for the support as well as the prayers of those who delight to see the various sections of our Lord's Church united on one platform for the common object of winning souls to Him. Experienced workers are cordially invited to assist in the after-meetings. Contributions will be thankfully received by the Hon. Sec., R. J. Dobbie, Esq., 11, Bow-lane, E.C.

THE TABERNACLE IN THE WILDERNESS.

LECTURES BY DR. CRANAGE.

It will be impossible for us, with the limited space at our disposal, to do more than give a very brief outline of these lectures. But even although we were to give the fervent words of the lecturer at length, we could not convey to our readers anything like a true representation of the lectures themselves, as they were illustrated by the beautiful models that formed their theme. As Dr. Cranage truly said, the great value of models consists, not only in a better and more correct understanding of the subject, but they impress its lessons on the mind and memory with tenfold power. One may easily forget what they hear or read, but it is almost an impossibility to forget what is conveyed to the understanding through the eye. It is because of this that we could wish these models of the Tabernacle were exhibited and explained, as they were explained last week, in every town in the kingdom.

Dr. Cranage stated, in his opening lecture, that he had in his own town, Wellington, given about fifty lectures on this deeply interesting subject, that he felt a difficulty in compressing all he wanted to say about the "bonnet of the High Priest" into one lecture, and that he seemed as if he had hardly touched the subject at all. It may well be supposed, then, that the three lectures of this course were by no means exhaustive. At the same time they conveyed such a very large amount of historical information and Gospel teaching, poured forth with a surprising wealth of thought and utterance, that the lessons they conveyed were sufficient food for devout reflection through a long lifetime.

The opening lecture was devoted to the teaching of the Tabernacle and its surroundings as a whole. On the ordinary raised platform of the Conference Hall there was placed a small model of the tabernacle and its enclosure. A lower and larger platform in front formed the foundation for a ground-plan of the tabernacle, almost full size, which extended nearly from side to side of the hall. This was covered with sand, and a plank indicated the line where the Holy Place merged into the Holy of Holies, the latter occupying one-third of the entire space.

In the Holy of Holies was placed the Ark of the Covenant, most wondrous to behold, the central figure of the whole, and, as the lecturer pointed out, the one first made by Moses, according to the command of God. In the Holy Place were distributed the Altar of Incense, the Table of Shewbread, and the Candlestick,—somewhat out of the proper arrangement, so as to be better seen by the audience.

Various engravings, representing the High Priest's dresses, the position occupied by the Tribes round the Tabernacle when pitched in the wilderness, the order of march, &c., &c., were displayed on the wall at the back of the platform, and were referred to by Dr. Cranage in the course of the lectures. The explanatory passages both from the Old and New Testaments were read by Mr. G. Kirkham, Rev. J. Wilkinson, and others. The three lectures were given, substantially the same, on the afternoon and evening of the three days.

In his opening remarks, Dr. Cranage used the scarlet thread to be found at one time (if not at present) in all the ropes of the Royal Navy, to illustrate the truth, that all the worship of the Jews, and all the types and symbols connected with it, were meant to exhibit the Lord Jesus Christ. Many Christians neglected the Old Testament, forgetting that the New did not supplant the Old, but was an inspired commentary on it. There was much more taught about the life of our Lord in the Old Testament than in the New.

As a commentary on this, Mr. Kirkham read the words in Heb. x. 1—"The law having a shadow of good things to come." Dr. Cranage sought to expound this with a square box—on every side of which was painted the word "Law," and a burning lamp representing "the true Light," Jesus Christ. Putting the lamp at the back of the box, he said, there would be a shadow cast along the intervening ages until Christ appeared. When He came, in the fulness of time (this was represented by the lamp being placed on the top of the box), and kept the law, there was still a little shadow all round about. But, said the lecturer (putting the lamp down in front of the box), when Jesus had died and risen again the shadow was completely removed, and now in this dispensation we are in the full blaze of Gospel light. And he who seeks to worship God now with types and symbols—with fanciful dresses, with incense, candlesticks, pictures, or images,—says, by the very act, this awful blasphemy, that the Light has not come.

Moses wrote of Jesus (John v. 45), and only of Jesus. When

David exclaimed, "Oh, how I love thy law," he spoke of the Pentateuch. The 26th chapter of Exodus was then read, in which God gives the most minute instruction respecting the structure of the Tabernacle, its curtains, its covering, the boards with their sockets, &c. During the reading, Dr. Cranage interposed frequently to remark on various points. The Holy of Holies, he said, in the Tabernacle was set towards the west; why the supposed parallel to this in churches was placed towards the east he could not tell. He described the measurements of the cubit (which he had fixed for the purposes of the models at twenty-one inches, the greatest length of arm—from the elbow to the tip of the finger—of any man he had met with), the span, the handbreadth, and the digit. He could not agree with the translation that gave us "badgers' skins" for the covering of the Tabernacle; more likely it was seals' skins, as seals were to be found in the Red Sea, along which the Jews travelled. A model of one of the boards of the Tabernacle was shown, giving the height of its wooden walls, and the fastening of the boards was explained and expounded. Dr. Cranage analysed the teaching of the colours of the veil dividing the Holy and Most Holy Places—blue, purple, and scarlet. The blue, set before us continually in the heavens, typified the Godhead of Christ; the scarlet spoke of his suffering humanity; whilst the purple, emblem of royalty in nearly all the courts of earthly kingdoms, betokened the kingly glory of the risen and ascended God-man.

What remained of the first lecture was chiefly a description of the experiences of a sinful Jew in approaching the Tabernacle for forgiveness and comfort. Looked at from the outside, with its rough seal-skin covering, the Tabernacle would appear to a stranger very coarse and devoid of beauty, just as the natural heart sees no beauty in Jesus, or in his followers. But how different would be the impression of a devout, sorrowing Jew as he came to have his sins removed in the prescribed form. At this stage, the lecturer showed, from the ceremonial of the sin-offering, the preciousness of "the doctrine of the blood," and, in closing, expounded, with great force and beauty, the typical teaching of the various offerings—burnt-offering, meat-offering, peace-offering, sin-offering, and trespass-offering—treated of in the first five chapters of Leviticus.

SECOND LECTURE.

On the second day of the course, Dr. Cranage set himself the task of describing the contents of the Holy Place and the Holy of Holies, pausing, at the close of each descriptive paragraph, to elucidate and press home the lessons taught by each sacred symbol. At the outset, he made some interesting and pregnant remarks with respect to the present condition of the Jewish nation, and the manifest purpose of God concerning it. A veil, he said, rested on their eyes and hearts in our day, yet they were doing a wonderful work for Christians and Christianity. They are scattered abroad among all the nations of the earth, but yet they are almost universally taught the Hebrew language in early life. Does not God intend by this, that when they are restored to their own land, they may have a language in common; and, being spread abroad in all nations, and therefore knowing the languages of all nations, they will be fitted to carry the Gospel into all the ends of the earth after their national restoration? Dr. Cranage advised every student of the Bible to visit the synagogues; the modes of worship there would throw much light on many parts of God's Word.

Reverting to the more immediate subject, the lecturer said the teaching of the inside portion of the Tabernacle, of which he was to speak, was very different from that of the previous day's lecture. That was full of Gospel invitation to the sinner; this was full of meaning to those who have seen Christ as their Saviour.

The Golden Candlestick first claimed his attention. God gave no directions as to its size; the inference was that God does not reveal the size of his Church, which was typified by this part of the Tabernacle appointments.

Rev. J. Wilkinson having read the portion of Exodus xxv. detailing the form and pattern of the Candlestick (which stands nine feet high and six feet from tip to tip of the outside branches), and the passages relating to it in the 1st and 2nd chapters of Revelation, Dr. Cranage said that in this emblem all Christendom was represented, the main pillar in the centre, supporting all, being the Lord Jesus Christ. It was to be made of pure gold, showing how God values his people in Christ. Some might be a flower in the candlestick, adorning the doctrine of God; others only a knob,—but all were gold. There were various diversities in the Church, various names by which the members are known, but God's name for all was—gold. Then the Candlestick was emblematical of light.

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As there was an incessant preparing of the olive oil by the priest, so we must be continually taught of the Spirit, signified by that ingredient. Some solemn exhortation, about being light-bearers, was touchingly illustrated by an incident in the Doctor's own experience.

Passing to the Table of Showbread, it was noticed that this, as well as the Altar of Incense and the Ark of the Covenant, were to be made of shittimwood, almost the most worthless wood there is,—a fit type of our human nature. The Shewbread points us to "the true bread that came down from Heaven." Do we take care to eat our Shewbread, as the priests did, or do we neglect the Bible? A strong appeal for continuous, systematic, and devout study of the Bible was based on this.

The Altar of Incense was then described in detail, the incense on the top being, meanwhile, burnt, and shown to teach the duty of perpetual prayer and lifting up of the hands to God in praise. The horns of the Altar set forth the strength of the Lord Jesus Christ, and also show the necessity of blood-shedding in the fact that the tips had to be touched with blood by the High Priest when he made atonement.

Last of all, and most significant of all, in this second lecture was the Ark of the Covenant, the glory of which could not properly be understood without the dazzling Shekinah Light that burned above the Mercy Seat between the Cherubim. In contrast with it, how feeble the lamps of the Candlestick would burn; how feeble was the light of the Church compared to the grandeur of the light of God Himself, on which the priests were unable to look.

The Ark itself undoubtedly represented Jesus Christ. Its interior dimensions were so large that twelve ordinary men could be closely packed into it. God never wastes anything. Why was it so large, since it only contained the two Tables of Testimony, the Pot of Manna, and the Rod that budded? Is it not a type of the great heart of Jesus, in which the law is kept. "Let us love these ten commandments," said Dr. Cranage; "do not believe any theology which would abrogate them." Mr. Wilkinson here read the Decalogue in Hebrew—"the sacred language of God, which He is perpetuating even now."

In the Golden Pot of Manna the lecturer saw typified a special supply of strength for special purposes, whereas the Shewbread betokened the regular supply. Aaron's rod that budded was suggestive of all tried and tempted ones of the fact that what seems chastisement often turns out to be a great blessing. The Rod was kept in the Ark. No trial ever comes to the Christian without first being taken out of the heart of Jesus. When the wilderness journey was over, and the Ark rested in the Temple, the Rod was put away. There will be no rod in heaven.

A great deal has been written about the two Cherubim. They have been said to represent the Church; Dr. Cranage could not see why. Neither could he agree with the view that supposes them to be the angels; the angels were not beaten out of the same piece of gold as the Lord Jesus Christ. He was obliged to come to the conclusion that, as the Mercy-seat represented Jesus Christ, the two Cherubim stood for the Father and the Holy Ghost. These three, with the Shekinah glory in the midst, spoke to us of the one and undivided Trinity. As the Cherubim looked towards the Mercy-seat, so the Father and the Holy Ghost looked and rested on Jesus, and were satisfied with Him. Dr. Cranage closed his second lecture with an earnest appeal to all who were still in darkness or unbelief, to be satisfied with Him who was the Mercy-seat, and on whom "the Lord hath laid the iniquity of us all."

We must defer till next week our notice of the concluding lecture on the Dresses of the High Priest. Like the others, it was full to overflowing of the deepest and most significant Christian teaching.

BRUSSELS.—A Bible-reading for ladies will (p.v.) be held every Thursday afternoon, at three o'clock, at 10, Rue de Bois Sauvage, near St. Gudule, to which any ladies are cordially invited.

THE HOMES AT PARSON'S-GREEN.—The Lord having proffered the effort to raise a fund to secure these Homes by purchase, a special meeting was held at 200, Euston-road, last Wednesday evening, to return thanks for the success thus far. Mr. Startin presided. Mr. Thomas gave a brief account of the history of the Homes. Since 1857 about 10,000 friendless and fallen females have participated in the benefits of the institution, and all have heard of Him who is the "Way, the Truth, and the Life." Mr. Thomas said that during the whole of that time no good thing had been lacking, and that he had no doubt but that the present deficit of about £400, to make up the £1900, would be forthcoming in the Lord's own time, way, and manner.

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CHINA INLAND MISSION.

CHRISTIAN FRIENDS.—After three years of happy fellowship at home, I am about to return to the far East, and resume my labour for Christ. The object for which I left China in 1872—the completion of my medical studies—has, through the goodness of God, been accomplished. I expect to leave early in the coming year for Bhamo (in Burmah, near the Chinese frontier), where we hope to prosecute medical-mission work.

During my stay in England, many opportunities have been afforded me of pleading for China; and not a few have requested me to visit them again before leaving. If I can at all further the Lord's work in China by addressing you again, I am at his service. As the time is short, those friends who wish for meetings to be held for China will be kind enough to communicate with me at the address below at once.

I must also ask them to leave the arrangement of dates with me, so that the tour through the country may be as inexpensive as possible. London meetings must be deferred until the latter part of January. Yours in Christ,

THOS. P. HARVEY, M.R.C.S., L.S.A., L.R.C.P.

P.S.—For the future friends will address—6, Pyramid-road, Newington Green-road, London, N.

HELPERS FOR CANADA WEST.

ABOUT two months ago, prayer was asked through Miss Macpherson for our General and Marine Hospital in St. Catharine's, in consequence of troubles having arisen with the Catholics in the town. Much further sorrow has been produced by the same cause in the breaking up of a work I had established in connexion with the Hospital—that of a training school and home for nurses. I am now striving to re-establish the home, and make it a work for Christ, under the title of a "Ladies' Christian Nursing Association."

For this purpose we are much in want of helpers, who are solely actuated by a desire to show their love to their Saviour, and who will give their time and labour for the sake of his sick and suffering ones. I have with me three assistants from Miss Macpherson's work, who are engaged in nursing, taking the message with them of Christ's love to sinners. Will you kindly bring this matter forward in THE CHRISTIAN, and inquire if there be not some ladies who would be glad to come and help me in my work?

Please also recommend our work to the prayers of Christ's people, and our needs to the benevolence of the charitable. We are much in want of help in this particular, and are daily laying it before the Lord.

CHARLOTTE A. MONEY.

St. Catharine's, Ont., Canada West.

KIDDERMINSTER.—Rev. Ira Boseley, in a recent letter, says—"It is only right that promoters of the late services in our town should acknowledge, with thanks, the sympathy and prayers of some of the readers of THE CHRISTIAN for their success. The last service was as largely attended as ever, and an increased interest and a more fervent spirit seem to be the result in all the chapels of our town. The Ladies' Committee are arranging to continue their visiting. One pleasing incident may be worthy of notice in your paper. While two ladies were visiting a number of houses in the neighbourhood of a mill, giving invitations to the services and distributing tracts, a number of the workers leaning out of the windows sang 'Scatter seeds of kindness,' &c. I may say that my own services are better attended, and that last Monday I commenced an inquirers' class, with between thirty and forty in attendance."

THE LATE REV. T. RYDER.—A correspondent writes:—"The remains of this much-esteemed young minister of Christ, having been embalmed, were brought over from America and interred at Nottingham on Friday, Oct. 29. No such funeral has ever been seen in Nottingham. The procession, four deep, was nearly half a mile in length. The scene in the cemetery was most impressive; many thousands of people were present, almost all attired in mourning. Profound was the stillness as around the grave was sung the last hymn Mr. Ryder had written, to a noble tune of his own composing—'Buried with Christ, and raised with Him too.'* And very sweet and comforting, after the glorious words, 'in sure and certain hope of a joyful resurrection, came the parting hymn—'There's a land that is fairer than day.' In memory of our brother a memorial fund is being raised for the purpose of purchasing an annuity for his widow. Friends at a distance wishing to contribute may send their remittances, by cheque or otherwise, to the hon. secretaries of the fund, Rev. R. Dawson, or Mr. J. Leighton, Nottingham."

* This hymn, given in our issue of June 17, will be found with Mr. Ryder's music in "Hymns of Consecration and Faith," arranged by Rev. J. Mountain, recently published by Morgan and Scott.

MR. RADCLIFFE IN THE NORTH.

The whole of Aberdeen has been divided into about forty-four districts, and has most encouragingly taken up the house-to-house visitation.

This has been done without in any way interfering with the periodical distribution of the *Monthly Visitor*. It easily becomes understood that the declaration of the glad tidings by the living voice by means of the house-to-house visitation—thus passing once, Jonah-like, through the entire population, rich and poor—in no way interferes with any more permanent work, where that already exists; whilst the fact becoming known that the whole city is being visited, opens the doors of richer persons which might otherwise have been closed. From the very first, in Aberdeen, reports have come in of most interesting cases of conversion, and of the visitors being entreated to return.

Were Edinburgh and Glasgow, and the other large towns of Scotland in which Mr. Moody was most blessed, now at once to take up this scheme of visitation, there would be a bright prospect of its passing this winter through the whole country.

A desire is expressed that the London superintendents and visitors should be invited to come together. If such a meeting were held, it would doubtless contribute to the finishing of any unfinished districts in London, and also to the visitation being taken up in those English towns into which it had not yet penetrated.

At the former meeting in London of the superintendents and visitors, at which Mr. Moody was present, an appeal was made for the foreign field; and ere we can meet again, not a few well-beloved ones of those who assisted in the London visitation will have already departed for India, China, Spain, and other lands. What thanks are due for this! Yet these truly honoured dispersed ones should still live in our hearts. The field is the whole world, but may all the labourers be more than ever indissolubly united.

REGINALD RADCLIFFE.

Aberdeen, Nov. 6.

CORRECTION.—"In your issue of Oct. 21, under the heading 'England's Daughters for India's Need,' it is stated 'that Miss Brandon and Miss J. Brandon will take charge of a school at Masulipatam.' This must be a mistake, for my daughters are gone to Masulipatam as 'Zenana missionaries.' Please have the kindness to correct the misstatement in your next issue.—WM. BRANDON, Rector of Leekinfere, co. Wexford."

LEBANON.—The Rev. Mr. Rae in a recent letter, amongst interesting particulars of information regarding the schools, mentions that on Sabbath, Aug. 8, he administered the communion for the first time at El Schweir. "There were thirteen of us in all at the table—two from the Church in Jerusalem, one from Sidon, the others from various parts of the field; four besides, natives of this place. It is our day of small things. Pray for us. We rejoice with trembling, yet we rejoice. I hope soon to baptize a Druze young man, who has long been a candidate for baptism."

MR. GEORGE MULLER IN GLASGOW.—This veteran servant of the Lord has been speaking almost daily in this city during the last fortnight to large audiences of Christian people, besides giving evangelistic addresses on the Sunday and other evenings of the week. His speech is truly in power. His very presence is a sermon. It makes you magnify God for all the great things He has wrought through his child. At the same time, we are humbled as we contrast the dwarf-like stature of our own faith with the giant growth which that of this beloved brother and father in Christ has attained. He seems greatly to delight in telling forth his own precious experiences of the Lord's lovingkindness and tender mercies. May he be spared long yet to bear so full a testimony to the grace and might of a prayer-hearing God.

CHATHAM SOLDIERS' HOME.—I write to ask you if you will kindly help us to raise the remainder of the funds needed to build a Soldiers' Home at Chatham? We are most anxious to provide one similar to the mission-hall, which, under God, has been such a blessing here. What is so greatly needed in all our garrison towns is a Home where the soldier can spend his leisure time when off duty,—a place free from all the temptations and snares which are spread for him in the gin-palaces and public-houses, and where he can be surrounded by good and holy influences. Such a Home we are seeking to provide at Chatham. The work is most important, and I trust you may be kindly disposed to aid us.

G. F. S. DANIELL.

Aldershot.

MAJOR COLE AT NEWCASTLE-ON-TYNE.

A CORRESPONDENT writes:—"One of the best results of the visit of Mr. Moody to Newcastle was the union which it effected amongst the ministers of all denominations. The immediate practical effect of this union was the establishing of a mid-day prayer-meeting, which has remained in full working power until the present time, and is conducted in rotation by about seventy ministers and laymen of all evangelical denominations. The committee have also the arranging of special united evangelistic services, and it supplies ministers and others to conduct dinner-hour services in six large manufacturing factories in the town.

"This committee invited Major Cole, and the services thus inaugurated are being conducted with marked success and very signal blessing. The services were commenced by an address to 'Workers' at eight o'clock on Sunday morning, Oct. 31. About 400 persons were present, and the testimony borne to the meeting was that it was a most precious season, and a general desire was experienced for a similar gathering. There will be another on Sunday next, Nov. 7, at nine o'clock.

"In the afternoon, at the Central Hall, although the rain came down heavily, yet the people thronged the Hall until the seats were quite full. Major Cole based his remarks upon the Lord Jesus as our Rock, and we have not seen so great a manifestation of the power of God since the visit of our beloved friends Messrs. Moody and Sankey, as took place in this service, the Holy Spirit carrying the blessed Word home to the hearts of the people present; and when the Major, with Mrs. and Miss Cole, sang that beautiful hymn, 'Rock of Ages,' the effect was very powerfully felt.

"The evening service was held at the Town Hall, which was filled by an audience of over 3000. This meeting was felt to be so great a success in regard to the class of people brought together that another meeting for Sunday, Nov. 7, has already been arranged for.

INCIDENTS OF THE MEETINGS.

One of our townsmen, who was an intimate friend of the sainted Judson, and was four years with him in the mission work, passed Major Cole last Sabbath morning while on his way to the morning meeting. "Good morning, Major Cole; welcome to Newcastle-upon-Tyne. May you be a great blessing to our town." Major Cole replied, "God grant that I may be a blessing to the family of that dear brother who has welcomed such a weak instrument so cordially." In the crowded hall the same evening, while unbelievers were urged to stand up and publicly accept Christ, a son of the above-mentioned brother rose for prayers, and before leaving the hall was enabled to trust Christ freely.

Three soldiers enlisted the same night in the army of the Lord.

A lady brought nine women to one meeting, and had the joy of seeing them all stand up for prayers. A goodly number of them found Christ.

A wife exclaimed, as her husband found peace, "Oh! how I have prayed and labored for this day!"

A working man and his wife, though much afflicted, decided to leave the meeting unavailed, and as they were about rising, their eyes met, and they both said, "Let us decide now!" The father of the wife said, with tears, "Amen; children, it's the best thing you ever did."

One of our solicitors was at one of the meetings during the week, and said that he was a slave to drink; that Major Cole's address had given him hope. The song, "He will carry you through," had rung in his ears ever since he heard it, and he was enabled to put his trust in Jesus.

A lady from an adjoining city asked Christians to pray for her seven children. One of her sons was at the same meeting, and, to the surprise and unpeepable delight of the mother, at the second meeting was made one of God's children by faith in his Son.

"The overflow-meetings are being conducted by the different ministers, and are accompanied with much blessing. The majority of ministers close their places of worship next week, in order to give all their strength and that of their people to the work."

A later despatch says:—"Major Cole's service in the Town Hall on Sunday evening last was densely crowded. He spoke very powerfully. The after-meeting was largely attended, and much good done."

THE CALIFORNIA CORRESPONDENT of the *Herald and Presbyterian* states that Mr. Edward Kimball, the Sunday-school teacher in Dr. Kirk's church, Boston, through whose faithfulness Mr. Moody was brought to Christ, has recently moved to San Francisco. Finding a vacant and discouraged church in the suburbs, he began meetings there on the Sabbath and on Wednesday evening. The fact that he was not a clergyman, but a business man, drew together a large audience. Deep solemnity has pervaded his meetings. At the close of the evening service on the first Sabbath of September the feeling was so manifest that he invited all who wished personal religious conversation to remain. Fifty accepted the invitation, and remained over an hour in serious consideration of their personal duties to Christ. We trust that Mr. Kimball may be the means of saving many Moody's on the Pacific coast.

MESSRS. MOODY AND SANKEY IN BROOKLYN.

OPENING SERVICES.

We are now able to record, with thanksgiving, the commencement of Messrs. Moody and Sankey's evangelistic campaign in their own land. Before making extracts from the American papers, which report the proceedings very fully, we give the following notes from Rev. J. Sabine Knight:—

"Brooklyn, U.S.A., Oct. 25.—The American Evangelists have now fully thrown themselves into the work of the Gospel in their own land. The general feeling is much in their favour. The fervour of the ministers of Brooklyn, and the spirit of prayer here, speak well as to hope for a large blessing to follow our brethren in this city. Except for certain surroundings, one might imagine it was in some other 'Camberwell Hall' that the well-known voices were ringing out the 'wondrous love' of God to man.

"The same mighty crowds seeking admission; the tone of general talk out of doors; the pressing demand for platform tickets; the 'eager, anxious throng' gathering at the early Sunday morning meeting—all these, and much beside, remind us of the never-to-be-forgotten London meetings at home.

"A larger proportion of men is seen in these meetings than in London; and while there is less manifest impression, yet the audiences appear more serious, and to have come to hear the Word of Life.

"The meetings for young men take the same form and time as at home, and the meeting of inquirers is held in an adjacent church, while the after prayer-meeting goes on in the same building where the preaching is held. Both Mr. Moody and Mr. Sankey seem in the best of health and spirits; all the old warmth is apparent in each of them, and the order of the meetings is excellent all through.

"Philadelphia is praying for and expecting a blessing; New York is getting ready; and many places are waiting in hope.

"The early union prayer-meeting at eight o'clock is more promising even than at the Opera House noon-day meetings. Let the praying ones this side be gladdened by knowing that their brothers and sisters across the sea are still pleading with God for gracious showers to fall upon this thirsty land.

"Tuesday, 26th.—Dr. Cuyler said this morning in our hearing, 'This looks more like a break in the clouds than we have seen yet.' Thousands were at the 8 a.m. prayer-meeting.

"Wednesday, Oct. 27.—Over 5000 at the eight o'clock prayer-meeting to-day; an overflow-meeting in the next chapel."

We might fill half our columns with the graphic reports of the opening meetings given by the New York secular daily press, but it will profit our readers more, we think, to give extracts from the summarized accounts that appear in the religious weeklies. The descriptions of the meetings remind us strongly of the initial services in the Agricultural Hall in March last.

The following succinct account is from the *Sunday School Times* of Philadelphia:—

"Whatever question was in any mind as to the popular interest likely to be awakened in this country through the labours of the evangelists who were so blessed in Great Britain, it is at end since their first meeting in Brooklyn. It is clear that their words are to fall upon as ready ears in America as in England. Thousands of Christians thank God and take courage as they read the thrilling reports of the opening services led by Messrs. Moody and Sankey on Sunday last.

"Ample arrangements had been made for the meetings under the direction of the Brooklyn Committee, with the counsel of Mr. Moody. The Rink was fitted to accommodate some 6000 persons. The floors were covered with matting to prevent noise. Ushers were in their places at every door and in every aisle, all under skilled superintendence, to act together at a signal for opening the doors. A continuous desk for the reporters was fitted against the platform, so that the backs of the reporters would be to the audience. A choir of 250 Christian singers, and nearly as many well-known clergymen and lay workers, were given seats on the platform. The city railroads extended their tracks to the door of the Rink, and put on extra cars for the day. After the ticket-holders were admitted by the platform entrance, at the tap of a bell the main doors were opened, and in fifteen minutes the large building was quietly filled under the lead of the ushers, and again the doors were closed, leaving thousands outside who sought admittance.

"In the conduct of the services, as in the preparations for them, Mr. Moody evidenced the same sound sense which has

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distinguished him in all his evangelistic labours. Those who expected him to begin with an earnest appeal to sinners were mistaken. There was nothing of the kind in his opening sermon. His first words were to Christians. The services were opened at 8.30 a.m. by Mr. Moody, announcing the hymn 'Rejoice and be glad.' The Rev. Dr. Buddington then offered prayer. After other hymns, and a prayer by Mr. Talmage, Mr. Moody read selected passages of Scripture. He then asked Mr. Sankey to sing alone 'The ninety and nine.' The effect of this singing on the vast audience was marvellous. 'The sympathy among his hearers grew and increased until it seemed as if, had he continued the sweet melody and earnest supplication, every person in the whole audience would have risen and joined with him in a grand musical prayer of mingled appeal and thanksgiving.'

"After this singing Mr. Moody read the account of the returning spies at Kadesh Barnea, from Numbers xiii., beginning at verse 25. His text was the 30th verse, 'Let us go up at once and possess it, for we are well able to overcome it.' His theme was the probabilities of success and the hindrances to be met in revival work in America. He had no fear of scoffers and outside enemies. His only anxiety was as to doubt and hesitancy in the churches. He appealed to the Christians present to be strong and very courageous for the work before them. As he warmed in interest in his subject he made his appeal personal to the clergymen present. 'Are you ready, Dr. Buddington?' he asked; 'Shall we go on, Dr. Duryea?' and answers came back affirmatively. As he put the question thus to George H. Stuart, the latter started up and called out, 'Yes, we are ready. Let us go on.' And so, before a word of appeal was made to the unconverted, the Christians present were exhorted and aroused to their share in God's work.

"The impression on the audience was profound. The *New York Herald* says of the discourse: "Let us go and take the land," repeated a hundred times in rising, vigorous tones by a strong-bodied man of intense earnestness, struck the keynote of the revival. He had no occasion to explain that he called for an army of believers to go forth and drive sin out of the nation. His audience was responsive. He used neither logic nor rhetoric, but he thrilled them with the energy and boldness of his brief and plain appeal. It was as if Cortez, hungry and disheartened, turned to his timid but faith-inspiring followers, and, pointing to the gilded battlements of Montezuma's palaces, cried out in desperation, "Let us go up and take the land;" and history records that they went and took it."

"The Sunday evening meeting was even more largely attended than that of the morning, and the interest in it seemed greater. Mr. Moody's second sermon was from 1 Cor. xv. 1, 'I declare unto you the Gospel.' In this he preached Christ to the lost sinner, showing the fulness and freeness of the offered salvation. The numbers seeking admission to the afternoon meeting were estimated variously at from 15,000 to 30,000. And so passed the first day of the evangelists' work in Brooklyn. In reviewing it the *Tribune* says: 'All calculations with regard to the coming of the evangelists Moody and Sankey have been at fault. The numbers interested, the assistance at hand, the religious feeling awakened, have all been under-estimated.' And the comment is added, 'It is not unreasonable to anticipate, from such indications, that the field is ripe for the harvesters, a great and general religious awakening in this part of the country—possibly also in its remotest sections.' Surely there is reason for profoundest gratitude to God for his blessing on this work of his servants, and for his preparation of the hearts of his people for new zeal and new faith in his service."

Dr. Talmage, who seems to take an active interest in the movement, says in his *Christian at Work*:—"Moody and Sankey have come, and with them the blessing of the Lord, without which their arrival would not be of much account. The opening meetings in Brooklyn last Sabbath in the Rink, and last Monday morning in the Tabernacle, were successful beyond the most sanguine anticipation. The fire starts as though it would enwrap the whole land in holy conflagration. Bring on your torches and your faggots! Awake, people of God, and take possession of the land! They who have seen Brooklyn for the past few days believe the year of jubilee has come."

The *Christian Union* says:—"The inspiration of Mr. Moody's work and the secret of his power is a profound and vivid sense of God's love for sinful men. It is this that goes home to the hearts of his hearers. We hope and believe that he is to be instrumental in a work in this country not less grand and fruitful

than that in Great Britain. And we trust that his modesty, his good sense, and his self-forgetfulness, not less than his enthusiasm, will be shared by the multitude who will take up the work under his lead."

Mr. George H. Stuart, of Philadelphia, is reported to have said, at one of the meetings on the second day:—"Philadelphia and Brooklyn are to-day united by a chord of Christian sympathy which never can be broken, which cannot be fully realized until we have passed through the pearly gates and entered upon the golden pavements above. From more than 200 pulpits in my own beloved city of Philadelphia, prayers are offered up to God the Father, Son, and Holy Ghost, to bless Brooklyn and grant that our beloved brethren, who have come from across the land of their fathers to speak for themselves, may be enabled to speak for Christ as they have never done before; 100,000 prayers were raised that the work of our beloved brethren Moody and Sankey might flow through the streets of Brooklyn, and that a wave of salvation would cross over the East River into the city of New York. I have been engaged in commercial pursuits for years, and have passed through several commercial panics, but when the news of this last failure was put aboard the steamer off Sandy Hook, I thought I saw the hand of God reaching forth to stay us in our progress after worldly things. Our prayers went up then that God would so bless this commercial depression, and that having placed his hand upon the country, He would help the people in their misery; that he would stop our Sabbath-breaking, our profanity, our intemperance, our greed and lust. But two years have passed away; we have been going on, and to-day God speaks to us as He has never spoken before, and I believe that now is the accepted time, and now is the day of salvation."

The *Tribune* says of the morning meeting of the same day:—"During the remarks and prayers there were many responses from the congregation, and tears were in many eyes. After the meeting, Dr. Talmage said that at the regular meeting in his church on Sunday evening 300 persons arose for religious inquiry, and clergymen noted this as a very remarkable instance of the religious spirit which is now becoming prominent in Brooklyn."

Dr. Cuyler sends us a sketch of a visit paid by him to Mr. Moody at his Northfield home, which we regret not being able to find room for.

[In consequence of pressure on our space this week, we are obliged to omit several interesting reports; amongst others, one describing Mr. Varley's meetings at Liverpool, where he has met with much success.]

LIBRARY FOR HOSPITALS, BARRACKS, AND SHIPS.

—I have to thank many of your readers for so kindly and generously responding to my appeal of last May. The books and periodicals have been eagerly received by men and boys in hospitals, barracks, and ships. I shall still make thankful use of all parcels of books and old periodicals which may be entrusted to me, and I am much in need of small donations for binding, book-shelves, and other expenses. Parcels should in future be addressed to me, carriage paid, at the Army and Navy Institute, Gosport. Cheques or Post-office orders to be made payable, and forwarded to my husband, the Rev. H. Tudor Craig, Chaplain to the Forces, Gosport. J. T. CRAIG.

GIRLS' ORPHAN HOMES.—Dear Christian Friends and Workers,—Your loving sympathy to me in this work for my Master has often called forth a song of praise from the young and grateful hearts in these Homes. There are 120 under our care; one is dangerously ill at the present time with inflammation of the lungs. May the Lord restore her, if it be his will. The general health of the children is good, and those among them who are delicate have been greatly benefited by a visit to our cottage orphan home at Ovingdean, near Brighton, which is now closed for the winter months, but will be reopened in the spring should the Lord tarry. The children's ages vary from three to fourteen. Forty-eight have lost both parents, fifty-three lost father only, seventeen lost their mothers, two forsaken by both parents. They are being trained and educated for servants, and, with very few exceptions, have turned out satisfactorily. No debts are incurred. The work is entirely supported by the free-will offerings of the Lord's people, excepting a few small weekly payments from widows, who, through my taking their children, have been enabled to go to service, which has prevented them from going to the workhouse. The cold weather is now approaching, and there is a pressing need for warmer garments, also new stockings and boots for the 240 little feet, besides the hungry mouths to fill. May the Lord lay it on your hearts to help forward this work for his name's sake. Miss COLB.

65, Cambridge-road, Kilburn, N. W.

THE JUBILEE SINGERS.

MEETINGS WITH THE CHILDREN.

ONE of the most interesting features of the work in which the Jubilee Singers are engaged, is the meetings which they so often hold with the Sunday-school children where they spend the Sabbath. Their singing at Bow Hall, in London, last June, in connexion with the preaching of Mr. Aitken and Mr. Varley, bore precious fruit. Their hymns, at the last Glasgow Conference, are spoken of as one of the delightful features of that inspiring gathering of Christian workers. But nowhere does their singing seem to take hold of the heart more than in their services with the children.

Two very large and impressive meetings at Aberdeen and Dundee have been followed by one still larger here, at Edinburgh, on Sunday, Oct. 31. It was held at 10 a.m. in the Drill Hall, where the free breakfasts are given to the poor each Sunday morning. Over 5000 children, from all classes of society, were present; but the Hall was as quiet as at a church service, and the eager and sometimes tearful attention with which they drank in the songs and the speeches was something I have never seen in so large a gathering, except at Mr. Moody's meetings. For over an hour beforehand the children were busily gathering under the pilotage of their teachers—each one like a shepherd with his flock about him—at the Hall; those who were in their seats singing from "Sacred Songs and Solos" as the later comers filed into their places.

The services began with that sweet slave hymn, so dear to the hundreds of thousands of Christian hearts who have heard it sung by the Jubilee Singers, "Steal away to Jesus," followed, as usual, by the Lord's Prayer. Then came short addresses by Professor Seward, Mr. Rutling, Mr. Mareh, and Mr. Loudin, alternating with such hymns as "In bright mansions above," "Room enough," "He rose from the dead"—one of the newest and most effective of their songs,—and "I've been redeemed." This last seems to have laid hold of the Scotch heart with peculiar power, and to have taken a place among the Jubilee songs akin to that held by "The ninety-and-nine" among Mr. Sankey's. After hearing it at a concert in Glasgow, the other day, an unknown friend handed one of the Singers £15 for their fund, accompanying the gift with the request that they would sing "I've been redeemed" at every concert they should give hereafter.

Touching and impressive allusion was made, in the addresses, to the fact that, during the past week, news had been received from the United States of the death of Mr. Holmes, one of the Singers who came over to Great Britain on their first visit, and of the sudden death of the mother of Miss Julia Jackson, one of the present members of the company, and that a new-formed, but very dear friend of the Singers in Edinburgh, of sweet Christian character and active Christian life, and who was a week before looking forward with happy anticipations to this very meeting, was at that hour, to human appearance, at the point of death. Such circumstances gave, to the Singers at least, almost a new meaning to the familiar line in their opening hymn—"I have not long to stay here."

The Singers are looking forward to a very busy time for the next few months, in connexion with their work in Edinburgh, Dublin, and the Midland counties. They expect to be in Dublin during at least one day's session of the Conference there next month. M.

Edinburgh.

COSTERMONGERS' MISSION, VINEGAR-GROUND, OLD-STREET, CITY-ROAD.—Mr. Walter Penrose says—"Scarlet fever has been doing its work all round the Mission. Will the readers of THE CHRISTIAN remember us who have to labour amongst it all?"

OUR CHURCH COUNCILS.—In the best religious communities is there not a palpable deficiency of the true spirit and aims of Christianity? If we ask, What was the spirit of Christ?—the answer is, Sacrificing himself for others. Thank God, there are many individuals on every side who follow in the steps of Him who came not to be ministered unto, but to minister. But looking at our Christian gatherings at large, would one infer from them that this was the prevailing and pervading spirit? Is it the great feature in which Christian gatherings stand out as different from other gatherings, that their spirit is the spirit of self-sacrifice, in opposition to the spirit of self-seeking? What an irresistible moral force they would carry if it were so! What a glorious testimony they would bear to the divine origin of Christianity and the Christian Church! What sermons the very existence of such bodies would be! Undoubtedly the world looks for more of this spirit; and is it not entitled to do so?—*Sunday Magazine.*

"CHRISTIAN WORKERS' MISSION,"

CONDUCTED BY EDWARD WRIGHT.

ON Oct. 2 the Gospel-tent pitched during the summer at the corner of Southampton-street, Camberwell, was closed for the season, it being judged unwise to risk the exposure to the high winds that frequently prevail at this time of the year.

The meetings which have been held there every evening and three times on Sunday have been, by God's blessing, productive of great good. Many a hardened sinner has beneath that canvass roof been melted down like an iceberg under a tropical sun, and some of those who seemed past hope through sin, have by grace been hopefully reclaimed.

The services are now being carried on, as usual, at the Christian Workers' Mission Hall, George-street, Camberwell, which was purchased early this year from funds collected chiefly from friends in the locality. It has, however, had to undergo considerable enlargement to fit it for the reception of the tent congregation, and this has involved an outlay to the extent of more than fifty pounds. It would have cost much more had not the converts and friends of the Mission placed their services at our disposal gratuitously, while others, who could not give us manual assistance, subscribed and collected in one week the sum of fifteen pounds towards the expense.

Our friends will be glad to know that the attendance at the Hall has been very good, in spite of the unfavourable weather we have had. Above all, we rejoice that God is working among the people, and is drawing them to Jesus.

At a recent converts' meeting many persons testified of the power of the Gospel in their own experience. We give one or two illustrative cases:—

One said that he had been practising as an acrobat, intending to make his appearance at the music-halls on the flying-trapeze. He had a godly mother, who prayed for him, and continually sought to lead him aright, and induced him to belong to a Bible-class, where he actually composed an essay on Faith, though he had no real faith in Christ. The Lord warned him by allowing him to break his hand, and at another time his arm, while practising; but nothing seemed to stay him, until he came one Sunday to the tent, where he heard an address about the judgment-day, which led him to trust in Jesus. He felt so happy, the next day, that he could not help asking a man with whom he worked about his prospects for eternity, and Christ is now so precious to him that he feels he cannot do without him.

A young man, the son of a minister in Wales, said that he had gone astray on leaving home to enter business, through mixing with ungodly young men who came to the chapel he attended. He enlisted for a soldier, and after many narrow escapes with his life, he returned to England and took a public-house, associating with betting-men and other low characters. He became what is called a "book-maker," or a regular racing man, and also a dreadful drunkard, being never thoroughly sober for twelve years. He used to lead his wife a very wretched life, as may be supposed. Last year he had some very heavy losses in betting, which made him very miserable, and about the time when Messrs. Moody and Saukey were coming to London, his father sent him some papers containing accounts of their meetings. He resentfully sent to him some sporting papers in return, and determined not to be caught in that way; but when Mr. Moody came to Camberwell-green Hall, he was induced out of curiosity to go and hear him. He was convinced of his sinfulness, and afterwards went to the tent, where his anxiety was deepened. He returned home, and asked his wife to join him in prayer that God would save their souls. She was surprised, but gladly consented, and after half an hour spent in tears on his knees, light dawned into his soul, and he knew his sins were pardoned for Jesus' sake.

It has already been stated by Mr. Hodder, in a previous letter to THE CHRISTIAN, that it is proposed to raise a permanent building on the site now occupied, as soon as funds will permit. We trust that our friends will be led to help forward the work with their prayers and practical sympathy. Further information can be obtained on application to either of the referees, viz.:—M. H. Hodder, 27, Paternoster-row, E.C.; Eneas Dawson, 121, Cannon-street, E.C.; F. K. Glover, 15, Ludgate-hill, E.C.; Robert Paton, 43, Highbury Quadrant, N.; or to Ned Wright, 3, Cottage-green, Camberwell, S.E.

PORTUGUESE EVANGELIZATION SOCIETY.—The third report of the Society says:—"While very thankful for the quiet but decided advance that has been made in the spreading of the Gospel truth in Portugal, the committee feel much regret that, at so favourable a juncture, they are unable, adequately, to aid the agencies at work. The valuable donations of the Bible and Tract Societies, and success of the colporteurs, would prove much more efficient if the auxiliary agencies of preaching and teaching, which have been found so successful, could have been increased. To effect this, to open up fresh mission stations, and to cause the truth to be known by native preachers in remote and secluded parts of the land, as it is now in the chief cities and their vicinities, is the object the committee has most at heart, but they are much hampered at this time by want of funds, and they would most earnestly request you to help by your contribution, given with a willing heart." The treasurer of the Society is Robert Barclay, Esq., 64, Lombard-street, E.C.

I KNOW WHOM I HAVE BELIEVED.*

I KNOW where safe and sure
My soul hath anchor cast;
Else how could I endure
Thy memory, sin-stain'd Past?
I seek that sheltering place,
And plead my Saviour's name;
A Father's kind embrace
Proves Jesus still the same.

But for this knowledge blest,
When dark clouds round me roll,
Discouraged, weak, distrest,
How should I reach the goal?
Pursuing still, though faint,
I through the darkness cry,
And soon thine aid is sent,
O Saviour, from on high!

More precious still my faith
When Worldly Fortune's smile,
To lure my soul to death,
Is whispering, "Rest awhile."
"Not till thy work is done;
Then thou shalt rest with Me!"
Jesus, I journey on
In my calm walk with Thee.

A priceless boon thou art,
My faith, when joys are fled,
And aches my lonely heart,
Where troubles lie like lead.
I think, Were Jesu's less—
The manger to the grave?
And shall I shun distress,
Yet hope the palm to wave!

Come, Death, thy face is sweet!
I view thee undismay'd;
'Tis but day's painful heat
Cool'd in the evening shade.
My Saviour, by his death,
Did all thy sting remove;
He lives, and I, He saith,
Shall live with Him above.

And this my faith I prove
By answerable fruit;
While praising Him I love
Nor heart nor life is mute.
To do his will I strive,
Not "Master" only cry;
And thus 'tis Christ to live,
And thus 'tis gain to die.]

MONMOUTH.—Speaking of Mr. Hefford's meetings here, a friend says—"One man, considered to be one of the worst men in Monmouth, has been won by the love of Christ Jesus, and now he is seeking to win his entire family. Some nights he had them all with him at the meetings—his wife and child, his father and mother, his two brothers and their wives, and his own sister. Three of these have decided for Christ; all of these were formerly just the lowest and worst of characters." This is only one of many such cases.

MISSION TO THE BLIND.—It is my privilege to gather, every Friday evening, at the Hall, No. 38, Kennington-road, S.E., a company of blind ones, to read the Word of God in Moon's and Frere's systems. The books are provided for them gratis; and, to encourage them to come, they also receive a small sum wherewith to procure a guide to lead them there. Between forty and fifty avail themselves of this opportunity, and it is a sight not easily forgotten to see them all seated around the tables, some just learning, while others read very well. On Sunday evenings they meet again at the same place at half-past five, when a tea is provided for them, after which they have the Gospel preached to them by several friends who help in this Mission. This work has been struggling on for the last four years, having had for its beginning two blind men whom I invited to my house at No. 14, Walnut-tree-place, and there spoke to them after tea of their precious souls. God smiled on the humble work, and it is now increased to over 100 blind, besides sighted, who are gathered under the sound of the Gospel. May the Lord touch the hearts of his people to remember the poor blind, who call loudly for their help.

JAMES HAMPTON, Superintendent.

* From "Poems and Translations." By William Starkey. Simpkin.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

NORTH LONDON DIVISION.

The Islington branch of the Young Men's Christian Association is one of the oldest in London, having now been in existence for more than a quarter of a century. Immense numbers of young men reside in the district, owing to its healthiness and easy access to the City; and a good work has for many years past been carried on among them. Not a few have been brought to the Saviour, or helped in the Christian life; and former members are at this moment to be found in almost every department of Christian usefulness—some have gone abroad as missionaries, others are settled at home as clergymen and ministers.

The rooms hitherto in use have become too small for the work, and, as the numbers drawn to the place continue to increase, it has become a necessity to provide larger accommodation, especially a hall for evangelistic meetings, to which young men may be invited. At the suggestion and by the wish of Mr. Moody, suitable premises on the Priory grounds, hitherto occupied as a school, have been secured; £600 is required immediately to make them comfortable and attractive. It is the Lord's work, and he will doubtless incline the hearts of his people to give what is needful. Christian parents with sons in London, and who know what London is for the young, will see the importance of such an institution, where young men may find Christian friends, Christian society, Christian sympathy and counsel in time of need, and will require no argument to secure their interest in it. The Secretary will gladly forward a report, showing the work that is carried on, to any who may desire.

Donations to the building fund will be thankfully received by Mr. John Sands, treasurer, 17, Highbury-crescent, and 50, Old Broad-street; Mr. Patrick Stewart, chairman of committee, 16, Gresham-street; and Mr. James John Atkinson, resident secretary, The Priory, 198, Upper-street, Islington, who will also be happy to receive annual subscriptions for sustaining the work.

THE WOMAN'S CHRISTIAN ASSOCIATION of Utica, New York, was established in 1870, primarily "to improve the physical, intellectual, moral, and religious condition of women, especially of young women dependent on their own exertion for support." As a means for this end, a "Home for Working Women" was secured and opened. It was placed under the charge of a competent matron, whose care it has been to make it, not a refuge or a cloister, but a home indeed for its inmates, well-ordered, attractive, and welcome, where they could obtain good substantial board within their means. It has thus provided a desirable and greatly needed Christian home for 170 respectable, industrious girls.

"RECORDS OF THE BIBLE FLOWER-MISSION."—Our pages from time to time have recorded the progress of this most beneficent Mission, which has not only carried a sense of gladness to many a weary, wasted body, but has infused the light of the Gospel into many a sin-sick soul. The first year of its history has been gathered up in the little report issued with the above heading, and it may be had (price threepence) at the Conference Hall, Midway-park, and at the Home of Industry, Commercial-street, Spitalfields. If friends will procure and read it, they will discover ways of doing good of which they never dreamed before. We extract the following paragraph:—"During the winter we hope to continue the work of the Mission. When the flowers are over we desire to distribute bags of lavender, oranges, apples, pots of blackberry and other jams, always with the life-giving Scripture seed attached; and our lady-friends will still go to the hospitals and sing hymns to the inmates. Also we hope to decorate fifty Christmas-trees with useful little gifts, where such trees never were planted before; and shall be grateful for the help of little fingers to aid us with presents for sick children, and from invalids for other sufferers."

THE GOSPEL-TENT MISSION FOR SHROPSHIRE.—The closing meeting, for the present season, of the Mission was held in the New Hall, Wellington, kindly lent by Dr. Cranage, on Nov. 2. Mr. Heath, who has been engaged as tent evangelist, gave an account of the work of the tent during the past summer. He stated that the Mission had been at work eighteen weeks, and had visited seventeen towns and villages. One of the secretaries stated that friends had very liberally supported the Mission, and that above £150 had been given, which had enabled the committee to meet all expenses, and was only about £10 short of enabling them to purchase the tent. The committee intended to issue collecting cards, for their friends to collect during the coming winter, so that the committee may be able to use two or three tents another summer. Gratitude and praise to God were frequently expressed in the meeting for the blessing and success with which He has been pleased to favour the Mission.

LEWIS WEAVER.

HOME OF INDUSTRY, SPITALFIELDS.

MY DEAR FELLOW-WORKERS,—A full complement of work, now that all our mission wheels for the winter are in motion, causes us to reply to your kind communications with great brevity, or by our voluntary helpers. This leads me thus to keep you aware of our progress.

OUR ELDER GIRLS

plead earnestly that our ten years' actual experience may this winter be so sanctified and applied that thousands of young women may be saved from the vortex of eternal ruin. They are craving our sympathy in their homes and factories all around us. Poor lasses! what know they of the pure love of a Christ-born soul? Often, as we speak to them of Jesus and his love, their impure minds, brought up in contact with immodesty in many forms, in the few square yards where they have been reared, and beholding as they do in the singing-halls and theatres references to love as connected with the lusts of earth, can you wonder that they sit and laugh at us, knowing not our language? It is in such seasons that we realize the power of the living God as alone able to save, and our own utter nothingness but to weep and sympathize.

Many of these hundreds of girls surrounding us have grown up as the busy women who earn "mother's bread" from childhood, independent and controlling themselves. The fashion is not "being engaged," as in other ranks, but undertaking to wash the weekly shirt, &c., for some boy who has been turned out to find his own bed, as the four-and-sixpenny room can no longer afford to shelter him. He promises marriage—it may be two or ten years hence; they live together, and in multiplied instances he gets odd and easy work, whilst the girl's trade, being in greatest demand, becomes the means of support. Is it to be wondered at that children's arms are filled all around us, in every court and alley, with pale and emaciated, stunted babies? Even when we have a matchbox-makers' tea, girls will come, bringing these infants in their laps. We are powerless, having little means of help. We wait patiently, believing our Government will yet ere long turn her millions of drink revenue into increased and rapid improvements among the dwellings of the working-classes.

Just realise the tyranny of the race for new railway-stations. The one just opened at the top of our street caused 4000 families to be turned out, to find shelter for themselves and children in one week—you ask, *Where?* In reply we say, Come and see! But our leaders have such a horror of smells that it is impossible to woo them even for an hour to behold the patience and endurance of our oppressed and suffering fellow-creatures. We know none are so depraved that there is not a corner of entrance into their hearts; we proved this, the other day, by asking, from the adjoining street, a group of women, twenty-two in number, many of them not long out of prison, to spend an hour with us. Sermons and shibboleths they understood not, but without words they knew what a little bag containing 1d. worth of soap and a 1d. comb meant, and they came again in the evening having put them to use; and who will say that our sweet songs had not something to do with those tears that fell freely from every eye? Many would be discouraged as the third invitation to the same group went forth, and only one solitary woman came, and that so drunk that she fell on the floor a senseless mass, whilst from the outside we heard fearful fights going on, and shouts from the men, "Sal, ye shall not go to church again!" Could we be clean-handed and work on the stimulated strength arising from intoxicants? No; for we see many of our sisters shorn of their power to carry through the work given them to do. Thus much to secure prayer for our heaviest need this winter—that is, what is to be done with, and for, our young women?

Our present agency is rescuing and training about forty to fifty, showing them what a joy it is to make a home bright with cleanliness, and fill it all over with the odour of a holy life. As one poor girl said while preparing a bath, "Oh, surely this must be heaven, it is so different to the beer-shop I've been living in these two years." Second: Evening schools for the elements of education, and learning to make their own garments. Third: Those who are Christians, building them up in a knowledge of the Word, and leading them forth in couples to distribute tracts in the multitudinous courts around. Fourth: Lady visitors in the factories, and weekly room meetings, where the three to six can be met and helped as the discerning eye and loving heart filled with Jesus alone can do.

Let us by faith lay hold of the scores of "Fear nots" for health to do all our Father gives us to do for Him, means to

do it without debt, and submission in our trials to say "Thy will be done." May every mission band be united in heart, and, though we are all at different parts of the wall, let us each see to it, that we record this winter as the most glorious in results; and to Him who hath washed us in his blood be all the praise.

Nov. 6.

Yours in a risen life,

ANNIE MACPHERSON.

MISS MASON'S HOUSE OF REST.

A PLEA.

I FEEL impelled to lay before your readers a short account of a work which has been known to me, as to many of them, for some years, and which, from its very nature and constitution, should call forth the prayers and help of all who love the Lord Jesus Christ. I allude to the House of Rest for Female Missionaries, at 7 and 8, Cambridge-gardens, Kilburn, and Hyde-gardens, Eastbourne, conducted by Miss Charlotte Mason.

In Miss Mason's own words, "It was commenced in dependence on the living God, and though faith has again and again been tried to the uttermost, the Lord has never put me to confusion. I have received sums, in answer to prayer, varying from 6d. to £260." I have personally had experience in the work, as it is my privilege to make it my head-quarters whenever in London, and I can speak from experience of numbers of Christian workers who have come to Miss Mason utterly broken-down in health and spirits from excessive work, and who have gone forth, after a longer or shorter interval of rest, care, good food, and nursing, restored in body and in mind, and, I may add, in spirit also; for the simple Scriptural teaching and the practical life of faith daily exhibited must and does refresh the spirit of Christian workers, as it has oftentimes my own.

Just to show the number needing such help, I may mention that over one hundred have resided in the Kilburn and Eastbourne branches during the past six months. This will enable us to form some estimate of the large number needing such help, who have to be refused from want of means. The seaside branch has proved an inestimable boon to weary workers. This house is open, as well as the London houses, all the year round.

Another point to which I would draw attention is, that at Kilburn several permanent inmates are residing—dear aged Christian workers, whose time of active service is over, and who are only waiting their turn in the heavenly roll-call, to go home. Where would they be but for such a bright Christian home as this? Again, there is a sick ward in the London Home, where invalids are received instead of being sent to hospital, and the best medical care and skilful nursing is theirs.

A very important phase has lately developed itself. Miss Mason is willing to receive ladies who require a little instruction in the principles and practice of Christian work, before entering on any definite sphere. The cry is for labourers in the home and foreign fields; many would go, but they do not know how to grapple with work. I would earnestly recommend to them a few weeks' training and insight into London work in this House of Rest.

The daily needs are considerable; the funds are very low, the balance in the last report having been long entirely exhausted. All these workers have to be provided for; Miss Mason has many mouths to feed; and although her dependence is rightly on God, and her expectation from Him, it is our bounden duty to minister to their necessities. It is Miss Mason's wish to purchase the leases of the houses in Kilburn. She has already received so much towards the purchase fund that £1200 will complete it. I cannot imagine a Christmas offering more pleasing to God than, by making up this sum, to place a permanent roof over the heads of his dear children at Kilburn.

AGNES E. WESTON.

House of Rest, 7, Cambridge-gardens, Kilburn.

CALCUTTA.—Rev. W. C. Fyfe, writing to Dr. M. Mitchell on Aug. 24, says:—"There was an interesting service in the Mission Church here on the evening of Sunday last. A Brahman—an pupil of our Institution, and now employed in the office of Mr. Harris, attorney—was baptized, along with his wife and seven children. The ages of the children range from about two to fourteen years. This is the first instance in the history of our mission, on this side of India, of a whole Hindu family being at one time admitted into the Church. He read an interesting statement of his experience. The church was crowded, and there was considerable excitement among the Hindus whilst the ordinance was being administered."

[1800]

NOTES FROM SPAIN.

DR. WARREN, who recently went to Barcelona as medical missionary in connexion with the work of Mr. George Lawrence, writes to us under date Oct. 26:—

"The Lord's work here goes on very satisfactorily, especially that amongst the young. The numerous schools under Mr. Lawrence's supervision continue to be well attended. At the recent Government examination the elder boys did very well indeed.

"The circulation of our two papers *Il Aurora de Gracia* (The Dawn of Grace), which is weekly, and *La Estrella de Gracia* (The Star of Grace), which is an illustrated monthly periodical for children, continues to increase. The priests, of course, continue to be ardent enemies of them both, as well as of all other work for the Master. The week before last the Bishop of Barcelona issued a pastoral, calling on all the faithful (at some terrible penalty) to refrain from reading *Il Aurora de Gracia*, and to deliver up to their respective priests any copies they might have in their possession; at the same time denouncing it and all other similar publications.

"This vituperative article, however, instead of fulfilling his purpose, has gained a much wider circulation for the little Gospel messenger; in fact, has served quite as an advertisement and aroused the curiosity of many to know what this paper is like, so, to see for themselves, they procure a copy. 'Surely the wrath of man shall praise Thee' (Ps. lxxvi. 10).

"As regards my own work, up to this it has chiefly been in learning the language, making some little alterations in our 'Botica' or drug shop, and in the preparation of drugs, &c. As soon as I am a little more conversant with the language and the ways of the people—which latter I find quite as important as the former,—we hope to open a couple of dispensaries in the densely populated part of the city. And as they will be in connexion with the schools, and on the school premises, we look forward to a good work, with the Lord's blessing, and at a moderate expense. By this means we hope to keep the hospital supplied with desirable cases, making use of it in a measure as a convalescent home."

A correspondent sends the following extracts from a letter received by him from Spain, and for the truth of which he says he can vouch:—

"Does not the hand of God seem to be working very generally throughout Europe? For instance, when two Christian missionaries arrived at C— lately, I made the fact of their arrival known to as many as I could, and it was received with ridicule: 'The very idea of such impertinence as two Protestant preachers going to C—; why, they must be beside themselves!' These and worse were the expressions made use of by those who were then informed. The English Consul (who is also a Roman Catholic), when called upon by the missionaries, no doubt with the idea of cooling the burning love and ardour of their souls, referred them to the civil Governor of the province for permission to open their little chapel.

"The Governor, apparently much more civil than her Britannic Majesty's Consul, after a few days' deliberation sent word that not only might they open their chapel, but if they required any assistance it would be willingly accorded them. So the first evangelical preachers have been heard in C—. I copy from the *Avisador*, published in C—, that at the opening services there were over 300 present: this is the enemy's account, bear in mind. Will the Christians in England pray that the good seed sown may be abundantly blessed?

"So simply does Mr. W. explain in his preaching the love of God for us, that the little chapel is crowded, and is far too small for the many anxious souls who crowd it. For hours before the time fixed and announced in the papers for their meetings, crowds are seen gathering round the doors, awaiting their opportunity to enter, and so great has been the thronging, that these men, whom God seems especially to have sent here, have not only been compelled to multiply their meetings, but having done this, so great is the rush still, that now—in three weeks only, almost incredible!—those who enter, enter by tickets only. Who could or would ever have believed that the proud, bigoted Spanish Roman Catholics would ever be seen condescending to ask for tickets to enable them to hear of a Saviour, and to learn about Jesus and his love.

"Great is the harvest, and few the labourers. These blessed scenes can be multiplied in every town in Spain. Cannot you arrange to give us a simultaneous hour of prayer on behalf of poor Spain? Religious toleration and freedom of worship God has given us: now is the time for us to cry out—'The sword of the Lord and Gideon.' Pray for the breath to come

from the four winds, and breathe upon these slain that they may live. Oh, that the name of the Lord Jesus may be exalted throughout the length and breadth of this lovely, but dark, benighted, priest-ridden country."

GOSPEL TRIUMPHS IN PORTUGAL.

I HAVE lately returned from a visit to Portugal, and have been greatly encouraged by the progress of the work there. Portugal seems on the eve of a great movement in the direction of enfranchisement from Romish rule. The press unchecked advocates freedom from the vassal yoke, and priests are leaving the national church, and exposing her fallacies to the people. Many of them are seeking an alteration in the law in order boldly to come out and constitute a reformed church, to which, I believe, a large portion of the people would join themselves, so ready did I find them to receive the truth and gladly to accept Testaments and tracts whenever offered. Senhor Carvalho, whose labours have been so unremitting at Oporto, is now working at Lisbon, supplying the place of Senhor Mattos, who was summoned to Madeira to take part in the revival there.

It is pleasing to see with what an earnest, faithful spirit Carvalho, nightly, in different parts of the capital, proclaims the truth, and how eagerly it is listened to. He visited the fair at Belem, where for the last three years we have had a Bible-tent, bearing a banner with the inscription, "God is love," and there being assailed by a priest, he was able to confute him, and in the presence of a great crowd that assembled, for more than an hour to preach Christ to a sympathetic audience.

Prayer is being answered and fresh labourers are offering themselves, but funds are sadly wanting for the schools and many agencies which could now be worked so successfully. I believe it is only ignorance of the opportunity offering which prevents donations being given to help on the work in Portugal with the same liberal spirit as elsewhere. AUGUSTO SOARES,
Hon. Sec. Portuguese Evangelization Society.

4, St. Benet-place, E.C.

DR. BARNARDO'S WORK.—"E. M. S." is very sorry to hear that Dr. Barnardo's Homes for Destitute Children are in such great need of funds, as was stated on page 18 of CHRISTIAN of Oct. 28; and "E. M. S." offers 15s. for every £5 given in answer to this appeal for aid to Dr. Barnardo's invaluable work up to the end of November. Donors are requested to state, "In answer to 'E. M. S.," that "E. M. S." may know extent of liability incurred.

"HOMES OF HOPE."—The fifteenth report of this soul-and-body-saving institution says:—"We desire never to refuse admittance and drive a poor fallen being back into sin, but there are limits to the capacity of our houses, and, after much consideration and prayer, we have resolved to occupy No. 4, as well as Nos. 5 and 6, Regent-square. We cannot doubt that our friends, who have helped us so long in our arduous but blessed work, will still more strenuously aid us in our increased expenditure. When we see that 70 per cent. of our cases have turned out well, and that no small proportion of these have been turned from darkness to light, and from the power of Satan unto God, can we hesitate? The Committee desire to remind their friends that the last Wednesday of April, July, October, and January is set apart for prayer, and to invite any Christian friends to come and join with them in seeking a blessing. We can never cease to thank God that, while these Homes have reclaimed many from outer sin, they have also been the birthplace of many souls." Mr. W. Hornbrook, 6, Regent-square, W.C., is the Secretary.

"MR. BOOTH'S MISSION."—The return of Mr. and Mrs. Booth to town, although not yet in perfect health and strength, has brought great joy to all. Mr. Allen has returned to Cardiff, after a little rest, in very greatly improved health and strength. It appears that an order to suppress open-air services there had been issued to the police. Mr. Allen was summoned for causing an obstruction, and, against the testimony of five respectable witnesses, was convicted and fined. This aroused the attention of the whole town. A meeting of ministers, and then a large public meeting, protested against the outrage. Meanwhile, Mr. Allen persevered with his work, and was summoned again. Upon this occasion the magistrate discharged the case, in opposition to the evidence of four or five policemen. The newspapers spoke at great length, and very strongly, on the subject. The Watch Committee demanded explanations, and finally ordered the police in future carefully to protect the open-air services. In St. Leonard's, also, an attempt has been made to stop the open-air services; but Mr. Pearson has stood his ground, and we hope next month to be able to report that he has completely overcome the difficulty. So far we can report, however, that the magistrates and police have not only refused to stop the work, but given active protection.—*Christian Mission Magazine.*

THE "NEW YEAR'S GIFT" FOR 1876.

As many of our readers are aware, it has been our custom to publish, at the close of each year, a four-page illustrated paper, entitled "A New Year's Gift," containing stirring and awakening articles on the Gospel and Salvation. This paper will be found very suitable for giving away. A Specimen Copy of the present issue is enclosed in this week's number of THE CHRISTIAN.

NOTICES OF BOOKS.

CLERGYMAN'S MAGAZINE. *Hodder and Stoughton.* Is.—This magazine is conducted by members of the Church Homiletical Society, and appears to be a useful monthly shilling's worth among many of which the same cannot be said. The "Homiletic Notes on the Romans" are very good, and embrace copious references to the Greek text.

THE REFINER'S FIRE: Select Thoughts on Affliction. *Seeley.*—This is a handsome volume, and a most valuable work for those who visit the sick, or as a present to those who are being tried in the furnace of affliction. It consists of some of the sweetest portions of the writings of Archbishop Leighton, Samuel Rutherford, Hooker, Newton, Cecil, M'Cheyne, Mrs. Huntingdon, Cowper, and others.

ON THE APOCALYPSE. By T. W. GREENWELL. *Ridgway,* 169, Piccadilly.—This pamphlet is an examination of that part of Mr. Elliott's great work dealing with the vexed subject of the slaying of the two witnesses, which the author believes to be still future. We have neither space nor inclination to enter on this *quæstio vexata*, but must refer those interested in the subject to the pamphlet itself, which is very readably written. The author, who adheres in the main to the historical school of interpretation, appears to hold that this part of the Apocalypse is now in course of development.

BWARE OF FALSE TEACHERS: a Warning against Ritualism. By Rev. THOMAS GRIFFITHS, A.M. *Nisbet.*—THE LORD'S SUPPER: Not a Mass, not a Sacrifice, but a Memorial of Christ's Death as an Atonement for Sin; with Records of Early Piety. By WILLIAM CAMPBELL. *Book Society.*—These two little works are greatly needed at the present day. We recommend them especially for the view exhibited of the nature of Christian priesthood, a subject greatly needing fuller consideration on the part of a large class of writers on holiness just now, and who do not, as it seems to us, deal with this aspect of it to the extent which is desirable and demanded by its position in the New Testament.

BRIEF EXPOSITIONS OF THE EPISTLES TO THE SEVEN CHURCHES OF ASIA. By the Rev. R. MURRAY M'CHEYNE. *Oliphant and Co.*—The name of the author will be a sufficient recommendation to this little pamphlet, even were it not introduced by a preface by the Rev. Dr. Moody Stuart of Edinburgh, who says of the Expositions, "They are full of faithfulness, of love, of unction: they are also most interesting, and those who read one of these seven Expositions will scarcely fail to read them all."

THE GOSPEL OF THE TABERNACLE. By ROBERT EDWARD SEARS. *Elliot Stock.*—This is one of the best and most complete of the many works that have appeared on this interesting subject, and the publisher's name is a sufficient guarantee of its character as a book. We could willingly and easily extract many portions of great interest, but our limited space forbids. Where all is rich and full it seems invidious to select, but if we particularize at all, we should mention the chapters on the Laver, Altar of Incense, and Aaron and his Sons as especially instructive. The remarks in the latter on Election are very good: we give a brief extract:—"Election has brought blessings to millions; but it never did any one any harm. It has power to bless, but it has no authority to curse. No man will be sent to hell because he was not elected. Salvation is all grace; but damnation is all sin. Rightly understood, no doctrine is more encouraging to an awakened sinner than the doctrine of election. . . . The doctrine of election is in perfect harmony with the commission, 'Go ye into all the world, and preach the Gospel to every creature.' . . . Do you want to know whether you are elected? Come to Jesus and He will tell you. All who come to Him will hear Him say, 'I have loved thee with an everlasting love; therefore, with lovingkindness have I drawn thee.'"

AMERICAN FOREIGN MISSIONS.—The annual meeting of the American Board of Foreign Missions, held at Chicago, was largely attended, and was marked by many proceedings of great interest. The outlook seems encouraging in all directions. Work among the Mahrattas of India—long an unfruitful task—has been extended with excellent results.

"SAILORS' REST" AND INSTITUTE, DEVONPORT.—Miss Weston has received with gratitude a cheque for £70 from Miss MacIver, the proceeds of a sale in aid of the above work in Liverpool. She has now a very heavy demand for money upon her to complete the first portion of the Institute, and would be very glad if ladies interested in the Royal Navy could help her by arranging small sales of work in aid of its funds.

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BRIEF NOTES OF PASSING EVENTS.

LORD MONCRIEFF, who is well known in Scotland, and far beyond it, as an eloquent speaker and accomplished lawyer, has delivered a valuable lecture on the "Gospel and its Opponents," at Airdrie, N.B.

THE REV. D. MORRIS, Protestant Chaplain of the Liverpool Borough Gaol, reports a remarkable decrease in the number of juvenile prisoners, which he attributes to the action of the School Board.

Mr. GEORGE C. NEEDHAM and the members of his family were to sail from New York for Liverpool in the *Spain*, on Saturday, Oct. 30. His address in England will be Eccleston-hill, St. Helen's, near Liverpool.

MICHIGAN has tried, with good results, a new liquor law. It requires every liquor-dealer to give bonds in \$1000, and it is not as easy to get sureties to a bond as signers to a petition. The number of liquor-shops has been considerably lessened.

ST. GEORGE'S HALL CONVENTION.—Friends who may wish to possess themselves of the valuable addresses given at this Convention the week before last, will find them reported at length in the issues of our contemporary *Word and Work* for Nov. 4 and 11.

MEXICO.—The missionary work of the Methodist Church in Mexico is already developing into permanent institutions. Rev. Mr. Drees, of Puebla, has received two young men anxious to prepare for the Gospel ministry to their countrymen. With his native helper they may form the nucleus of a theological seminary.

SPAIN.—A new church for Protestant worship has been opened in the city of Granada. The cause of Christ is increasing in the interesting ancient capital of the Moors in Europe. At Valladolid a Young Men's Christian Association has been formed. The way lies among thorns, but the youthful converts have good hope that God will bless their work. The anniversary of the Christian Association of the Young Men of Madrid has been recently held.

RAILWAY SERVANTS.—Facts and figures of a very startling kind were brought forward, on the authority of the Board of Trade returns, at a meeting in the Egyptian Hall of the Mansion House, on behalf of the Railway Servants' Orphanage. It was stated that, on an average, 2500 railway servants are annually maimed, and 1000 killed, in the United Kingdom.

BERWICK-UPON-TWEED.—A conference of Christian workers will be held on Tuesday, December 7, from eleven till four o'clock; evangelistic meeting in the evening. Revs. James Cuthbertson (Gateshead), J. Kelman (Leith), W. P. McKay, M.D. (Hull), Dr. Cairns, and other ministers of Berwick, will take part. Meetings for the spiritual quickening of believers on the remaining evenings of the week.

FUNERAL REFORM.—Mr. Gladstone is of opinion that the whole subject of funeral arrangements requires to be gravely considered by the country.—Mr. Bright, writing to a Birmingham gentleman, says—"If your friends or any sensible people wish to reform the funeral exhibitions and funeral expenses, let them observe and copy the practice of the sect to which I belong—that of the Society of Friends. Nothing can be more simple, and nothing can be better."

THE HUNGARIAN NAZARENES.—A singular movement continues to make progress in Hungary. "The Nazarenes," says the Bible Society's Reporter, "still increase, and may safely be put down at 40,000. With all their peculiarities, they are burning and shining lights; their influence on the public mind is considerable, although it does not always manifest itself in a way very favourable to our work, the people refusing to buy the New Testament because it is said to be the book of those 'new believers,' and therefore dangerous."

SOUTHGATE, MIDDLESEX.—The ordinary quietude of this little village is much disturbed by a fair, which is held once a year in the autumn time. A new Congregational church has recently been opened exactly opposite the fair-field, and in the month of September last an active member of that church, backed by the warm-hearted minister, invited William Catlin, John McMillan, and others, to take a stand in front of the said chapel, and to preach a simple Gospel to the careless throngs while passing by. The attempt was eminently successful, and a deep impression was left on the minds of many that, perhaps, never heard the Gospel before.

REV. W. TAYLOR.—The *Christian Advocate* of August 19 has the following:—"Rev. William Taylor, after visiting the Chester and Emory Grove Camp-meeting, visited the Sea Cliff Camp-meeting, preaching at the latter Tuesday and Wednesday afternoons. On Thursday and Friday he was at the Newark Conference Camp-meeting at Denville, and on Saturday left for West Virginia, where he proposed to spend Sunday and Monday at the Wheeling Camp-meeting. Thence he would go on Tuesday to Silver Lake Camp-meeting, by way of Pittsburgh and Buffalo. His plan is to leave Silver Lake on Saturday, spend Sunday and Monday at the Camp-meeting near Lockhaven, Pa., and Wednesday and Thursday at the Wyoming Camp-meeting. Everywhere he goes he is ready and abundant in labours, preaching, praying, and singing, with all the vigour and earnestness and success of his earlier ministry."

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A GOOD WORK appears to be going on among the soldiers at Satara (British India). No less than eighty-five (more than half of the detachment) have joined the Total Abstinence Association, and the oaten serjeant's vocation will be at an end if the interest continues, as we trust it will.

SPECIAL SERVICES were held last week in the Methodist Episcopal Church at Egutpoora. There was a very good attendance, and deep interest was shown. Eight persons sought the Lord and found peace in believing. The Rev. Mr. Fox, of Poona, is conducting special services at Jubbulpore.

LIVERPOOL.—The Young Men's Christian Association here have made special arrangements for services on Sunday next, which has been fixed upon as a day of special prayer throughout the world on behalf of young men and Young Men's Christian Associations.

AN INTERESTING FACT.—During General Howard's recent visit to Alaska, he found, at Fort Simpson, Rev. Mr. Crosby, an earnest Methodist minister, who is building a church, and at whose Sabbath service not less than 600 Indians were present, an attentive and interested audience, a young Indian woman translating to them his sermon while he was preaching.

ROME.—This (Thursday) evening there will be a valedictory meeting in honour of Mr. Wall, at Regent's-park Church, and the programme will include the setting apart of Dr. Landels' second son for the work in Italy. This young man is to return to Rome in company with Mr. Wall, under whose care he will prosecute his training for the Italian Mission.

IN ST. PETERSBURG a society has been formed of ladies who renounce "the use of silk dresses, and every other kind of expensive attire, in order to employ the money so saved in the education of orphans." "In this country (says the *Sunday-school Times* of Philadelphia) a large number of professed Christians have renounced all giving to religious charities so as to use their money for silk dresses and other expensive attire."

ANOTHER PARTY of missionaries of the American Board have sailed for India.—Mr. H. Bruce and wife returning to the Mahratta Mission, Mr. Edward D. Hume and wife accompanying them. The latter are both children of missionaries, born in India, and now returning there for their life-work. Mr. Hume is a graduate of Yale College and Hartford Theological Seminary.

LEIGHTON.—"It is impossible," says a correspondent, "to give in a brief account any adequate idea of the wonderful work of God in Leighton in connexion with the recent Union meetings. The services had been arranged to be held only on four days, but such was the intense interest of people of all denominations in the town, and such were the manifestations of the Divine presence and blessing, that the meetings were continued two days longer, and another week of services arranged to commence on the 22nd of this month."

SUNDAY SCHOOLS AND HOSPITALS.—The Rev. E. A. Watkins writes:—"I have read with great interest a little book, entitled 'Rose Hall; or, Oh! so Happy' (published by Butler and Tanner, of Frome and London). I hope it may have an extensive circulation, as I think it calculated to be extremely useful. Such a truthful record of youthful piety, as the result of God's blessing on faithful Sunday-school teaching, is likely to be in the highest degree encouraging to Sunday-school teachers, who are so seldom permitted to see the fruit of their labours."

NEW GUINEA.—The *Daily News* says that the scheme for the colonization of New Guinea by an expeditionary force from England has so far advanced that 200 volunteers have been engaged, and will leave for their new home at the commencement of January, under the command of Lieut. Armit, R.N. The Association formed has already received within £12,000 of the sum required for the outfit of the expedition and the preliminary expenses, and a fully-equipped vessel of 1200 tons has been presented by one sympathizer, and a steam launch sixty feet long by another. The call for volunteers was responded to by over a thousand men, and the band selected are the pick of them, being principally retired soldiers, sailors, and mechanics. It is thought very probable that the Government will aid the expedition, in which case its success is pretty well assured.

NOON PRAYER-MEETING, EDINBURGH.—Truly distressed I have often felt at cavils advanced against the work of our esteemed brethren Messrs. Moody and Sankey, as if they could keep up the ardour of piety months after their removal. I constantly hear, without seeking, in various places, of blessed fruits of their efforts, so as to excite in me wonder and joy. A few days ago a person attributed to their agency, in my hearing, the conversion of a family of eight persons. One precious measure still in use here is the noon prayer-meeting in the Free Church Assembly Hall. During six weeks' services among United Presbyterian churches here and around, I have never seen less than 300 attendants, but I have always felt it a season of sacred peace and joy. One form of the usefulness employed here, that refreshed me, is the Saturday noon prayer-meeting for children. To-day certainly there were 750 children and 500 adults. It was deeply affecting to notice the tearful concern of parents for their children's good; and many of the children seemed to feel a tender seriousness, as if waiting for a blessing. For myself I felt—here is abiding good result beyond dispute and at a distant period.

Edinburgh, Nov. 6, 1875.

JOHN BOSS, of Bedford.

DAILY TEXTS.

"JESUS ONLY."—MATT. XVII. 8.

Thurs., Nov. 11.—"Thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father, which seeth in secret, shall reward thee openly." "I watch, and am as a sparrow, alone, upon the house-top."—Matt. vi. 6; Ps. cii. 7.

Fri., 12.—"Jacob was left alone, and there wrestled a man with him until the breaking of the day.... He blessed him there." "There stood no man with him, while Joseph made himself known to his brethren, and Joseph said unto his brethren 'Come near to me, I pray you.'"—Gen. xxxii. 24-29; Gen. xlv. 4.

Sat., 13.—"He shut the door upon them twain, and prayed unto the Lord." "Feed thy people with thy rod, the flock of thine heritage which dwell solitarily in the wood in the midst of Carmel."—2 Kings iv. 33; Micah vii. 14.

Sun., 14.—"I have trodden the windpress alone, and of the people there was none with me." "Jesus was alone praying." "He went up into a mountain apart, to pray, and when the evening was come He was there alone."—Isa. lxiii. 3; Luke ix. 18; Matt. xiv. 23.

Mon., 15.—"Jesus was left alone, and the woman standing in the midst, and Jesus said unto her, 'Neither do I condemn thee, go and sin more.'" "When they were alone, He expounded all things to his disciples."—John viii. 10; Mark iv. 34.

Tues., 16.—"God setteth the solitary in families." "Who hath begotten me these, seeing I have lost my children, and am desolate, a captive?... Behold I was left alone; these, where had they been?"—Ps. lxxviii. 6; Isa. xlix. 21.

Wed., 17.—"Lo, the people shall dwell alone, and shall not be reckoned among the nations." "Israel then shall dwell in safety alone." "The beloved of the Lord shall dwell in safety by Him." "The Father hath not left me alone; for I do always those things that please Him."—Num. xxiii. 9; Deut. xxxiii. 28, 12; John viii. 29.

"YET I AM NOT ALONE, FOR THE FATHER IS WITH ME."—JNO. XVI. 32.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.—For the great blessing given to the week of mission services at Crockham-hill, Kent.—For blessing on Kilmarnock in answer to prayer offered in THE CHRISTIAN in the month of August.—For a great blessing on a week's services held at Tangley, near Guildford, by evangelists from the Evangelization Society.—For God's presence and power at a recent conference of Dutch and Flemish pastors at Brussels.—For God's "good hand upon us" in arrangements for the services at Spa in the coming winter.—For many souls saved through the services in Staines held by Mr. George Brealey; prayer is desired for further blessing there, also at Windsor.

PRAYER.—That a large and influential congregation in Scotland may be guided to choose a minister after God's own heart.—For a sister who has fallen into sin, and, though the sin is put away, seems to have lost all hope.—For a young man who once professed to have found Christ, but is now gone back to the world.—For a child of God who has suffered long and distressing illness.

PLACES.—For special services this week at Market Rasen.—For continued blessing on Swansea and its neighbourhood.—For the Divine blessing upon a series of mission services to be conducted during the month of November in St. Paul's Parish, York.—For a great blessing on Wexford, Ireland.—For a week of special services to be held at Uxbridge from Nov. 14 to 21.—For Miss De Broen's work in Paris.—For a series of evangelistic meetings to be held in Denholm, Roxburghshire.—For the village of North Cheriton, Somersetshire.—For great blessing upon a mission to be held in Nottingham and Lenton (D.V.) Nov. 14 to 21.—For great blessing on services to be held by Mr. Bennett, of the Evangelization Society, at Haselbury, from Nov. 14 to 21 inclusive.—For evangelistic services in the theatre at Runcorn.—For a blessing in the children's meeting at Kensal New Town.—For a revival of the Lord's work in Dambagh.—For much of the power of the Holy Ghost in consecration meetings to be held next week in Rochester; also for a meeting of the same character on Friday, 19th inst., at Harrow-on-the-Hill.—For evangelistic services held at Walton and Trimley, beginning Nov. 7, and continuing a month.—For God's special blessing and presence in a Bible-reading for English ladies to be held this winter, weekly, in Brussels; also for a young ladies' Bible-class on Sundays.

CONVERSIONS.—For three young ladies; also for two gentlemen, one of them evidently drawing near to death.—For three brothers in York, and two in London; for an aged lady in London.—For a young man, religiously trained, who seems to be entering on a sinful course.—For my Bible-class.—For my brother, who is the son of a praying mother.—For a dear sister, who is ill.—For a young girl greatly taken with the music of Mr. Sankey's hymns, but who does not value the Gospel contained in the words.—For my son, who is fatherless, and living "alone in London."—That a letter sent to my brother, a soldier in India, may be blessed to his conversion.—For an only brother

who has fallen into drink.—For a young man in the army who has been a great slave to drink, but has just taken the pledge.—For two sons and a daughter.—For my brother, who is dangerously ill, but refuses to hear any allusion to the state of his soul.

The Christian TRACT FUND.

To Donations received | By Grants to Distri-
to Nov. 6 £0 7 0 | butors, &c. £0 7 0

APPLICANTS FOR TRACTS.

- W. J. Robertson, 31, High Northgate, Darlington.
- R. Morris, Craig of Denvillas, Llandudno.
- J. H. Newman, Globe Insurance Office, 7, Cornhill, E.C.
- G. Lowe, 12, Oakley-street, Chelsea.
- F. G. Evans, Ludlow House, Hoylelake, near Birkenhead.
- Sarah Offord, 2, Bloomfield Cottages, Kensal-road, Westbourne-park, W.
- W. H. Ralston, 36, Sandoth-street, Falkner-square, Liverpool.
- A. Bond, 7, Congleton-road, Macclesfield.
- E. J. Priest, 177, Trafalgar-street, Walworth-road, S.E.

NOTICES.

Communications received with thanks:—J.A.; A.T.; F.B.W.; G.B.; F.C.H.; C.S.; W.W.; A.V.; R.B.B.; W.C.; W.C.B.; J.H.; T.L.C.; W.W.D.; Miss C.; J.H.; W.J.M.; E.W.T.; W.R.; A.S.; W.N.; A.B.C.; W.P.T.; J.H.H.; R.D.; P.W.M.; S.A.; W.D.W.; E.B.; L.W.; W.P.; M.N.L.; J.R.; F.S.; Dr. P. W.C.; E.B.; J.E.; S.N.; J.L.B.; H.V.; H.D.

S. A. W. HASLEMERE.—"Deep sorrow for sin" will never save you. "Believe on the Lord Jesus Christ, and thou shalt be saved."

THE STORY OF A BIBLE IN CHILE.—"Some eight or ten years ago a young Chilean was serving as a sailor on board a steamer trading on this coast: A passenger gave him one of your Bibles in Spanish, adding at the same time that it was no use to him, as he did not care for it. The young Chilean was deeply interested in it, and without any human agency whatever he became a true Christian. On his return trip he brought the Bible home with him to Talcahuano, where his parents and brothers and sisters resided. His eldest sister commenced a study of the book, and in a short time she gave up the confessional and the mass, and became a true Christian. In the course of two years the whole family, including her parents, three sisters, two brothers, and a brother-in-law, all embraced the truth as it is in Jesus, and gave up all connexion with Rome. This great work of God was performed without any instrumentality except his own Word and Spirit. When the Rev. Dr. Swaney went there as a missionary some years ago, he made acquaintance with this Christian family."—British and Foreign Bible Society's Report.

FORTHCOMING SPECIAL MEETINGS.

- THE EVANGELIZATION SOCIETY are prepared to send qualified Evangelists to any part of England and Wales upon due notice. Apply to Honorary Secretary, 21, Surry-street, Strand, W.C.
- DUBLIN CONVENTION, Nov. 23 and 24.
- AGRICULTURAL HALL, Islington.—Sunday, Nov. 14, Rev. Dr. Lorimer at 3.30 p.m., and Rev. C. B. Sawday at 8 p.m.
- MOORGATE-STREET HALL.—Every Tuesday, at 8, a Gospel Address. Young Women's Meetings:—Bible Readings every Saturday afternoon from 3 to 4, Upper Room (entrance from London Wall). Gospel Meeting, every Monday, 7.30 to 8.45; Address by Miss Macpherson on the 15th inst. Anniversary of Ladies' Prayer-meeting on Nov. 16; the hour from 1 to 2 will be specially devoted to praise. Ladies who have received answers are affectionately invited to attend.
- HOME OF INDUSTRY, Commercial-street, Spitalfields, E.—Monthly Meeting of Workers, Wed., Nov. 17. Address by Mr. H. Grattan Guinness on "They... even as I" (John xvii.). Mr. R. C. Morgan will preside. Tea at 6; Meeting at 7.
- THE NORTH LONDON YOUNG MEN'S MEETINGS are now held in the Y.M.C.A. Rooms, The Priory, 198, Upper-street, Islington, on Sunday, Tuesday, and Thursday, at 8.30 p.m. precisely.
- Y.M.C.A., THE PRIORY, 198, Upper-street, Islington.—An Address to Young Men, on Thursday evening, Nov. 11, at 8.30, by the Rev. R. C. Billing, B.A.
- Y.M.C.A. ROOMS, 138, Sloane-street.—The S.W. London Young Men's Meetings are held in the above rooms every Sunday at a quarter past three, and every Wednesday at a quarter to nine. Friday, Nov. 12, Evangelistic Services at half-past eight (both sexes). Sunday, Nov. 14, Address by Rev. M. G. Pearce at a quarter past three. Special Addresses every night, Nov. 15 to 20, at a quarter to nine, being the Week of Prayer for Young Men.
- YOUNG MEN'S MEETING, at the Young Men's Room, Abbey-road Chapel, St. John's-wood, Friday, 9 to 10 p.m.

THE SOUTH LONDON YOUNG MEN'S MEETINGS, every Wednesday, at 9 p.m., in the Camberwell Hall, Grove-lane.

YOUNG WOMEN'S CHRISTIAN ASSOCIATION, 174, Buckingham Palace-road, S.W. Special Service at St. Michael's Church, Chester-square, on Tues., Nov. 16, at 9 p.m. Sermon by Rev. C. D. Marston, M.A.

CONFERENCE HALL, Mildmay-park, N.—Sunday, Nov. 14, Mr. G. Kirkham at 3.30, on "The Sleepless Night"; Mr. Finlay Gibson at 7. Saturday, Nov. 13, at 7, Service of Song; Mr. E. Owen Hay will preside.

SPECIAL SERVICES IN THEATRES AND HALLS, Sunday, Nov. 14:—
 St. James's Hall, Regent-street, Rev. C. Clemance, at 3.30; Rev. H. R. Davis, at 7.
 Royal Amphitheatre, High Holborn, Neville Sherbrooke, Esq., at 3.30; Mr. G. Hatton, at 7.
 Philharmonic Theatre, High-street, Lalington, J. H. Lydall, Esq., at 7.
 Britannia Theatre, High-street, Hoxton, Rev. J. Collins, at 7.
 Town Hall, Shoreditch, Rev. J. Jones, 3.30.
 Pavilion Theatre, Whitechapel-road, Rev. H. R. Brown, at 7.
 South London Palace, London-road, Borough, G. Scudamore, Esq., at 7.
 The Oxford Music-Hall, Mr. Grove, at 7.

KENNINGTON Y.M.C.A., Hanover Assembly Rooms, 334, Kennington-park-road.—Frequent Meetings every week, open to all classes and both sexes, excepting the Sunday afternoon Bible Meeting, which is reserved for males only.

HOUSE OF REST, 7, Cambridge-gardens, Kilburn-park, N.W.—Meeting for Christians every Friday, at 3 p.m.

REV. J. DENHAM SMITH will preach on Lord's-day evenings during November at Upper Clapton, at 7.

TRINITY CHAPEL, John-street, Edgware-road, W.—Meeting for Young Men, every Tuesday evening, 9 to 10. Meeting for Young Women on Wednesday evening.

YOUNG MEN'S CHRISTIAN ASSOCIATION—Lectures to Young Men in Exeter Hall, on Nov. 16 and following Tuesday evenings, at 8. Tickets at 165, Aldersgate-street, E.C.

ST. GEORGE'S HALL, Langham-place, W.—Sunday, at 7 o'clock, the Earl of Cavan and Mr. C. Russell Hurditch.

KILBURN HALL, Kilburn-gate, N.W.—Sunday, at 7 p.m., and Wednesday, at 7.30 p.m., Mr. Douglas Russell.

BELMONT HALL, Uxbridge.—Charles Smith, from the Evangelization Society, will deliver addresses every evening, from Monday, Nov. 14 to Nov. 21, at 7.30.

MEMORIAL HALL, Farringdon-street.—Special Meeting of the National Temperance League, on Friday, 12th inst., at 7.30 p.m. Miss Weston will give an account of recent Temperance Work in the Royal Navy. Vice-Admiral Sir William King Hall, K.C.B., in the chair. Admission free.

LAMMAS HALL, Battersea.—United Services. Nov. 15 to 19, South London Choir, and various Evangelists.

OPEN-AIR MISSION—Monthly Meeting of Members and Friends, at the Y.M.C.A. Rooms, 48, Great Marlborough-street, Regent-street, W., on Tuesday, Nov. 16. Tea at 8 p.m. Public Meeting at 7. Address by Archdeacon Prest, of Durham.

GREENWICH RAILWAY STATION—Special Services. Addresses by E. O. Hay, Esq., in the large Hall, from Nov. 15 to 19, at 7.30. All are earnestly invited.

STAFFORD ROOMS, Titchborne-street, Edgware-road.—Rev. E. H. Hopkins will (D.V.) give three Addresses on Friday evenings, Nov. 12, 19, and 26, at 8, open to both sexes. Young Men's Service: Address by J. T. Campbell, Esq., Sunday, Nov. 14, at 3.15. Union Prayer-Meeting of London Branches of Y.M.C.A., Mon., Nov. 15, at 8.30. Special Address to Young Men by Rev. G. D. Macgregor, Wed., Nov. 17, at 9.

LDREN'S SPECIAL SERVICE MISSION—Mr. Rickards at Oxford, from Nov. 19 to 21. Mr. H. Hill, jun., at Moseley-road Wesleyan Chapel, Birmingham, Nov. 16, 17, at 7.30. Mr. J. W. Jordan, at Chelmsford, Nov. 17; at Lilleshall, Salop, Nov. 24 to 27; at Chesterfield, Nov. 29 to Dec. 2. Mr. J. S. Tyler, at the Literary Institution, Sevenoaks, Nov. 11, at 7. Mr. Wigner, at Belmont Lecture Hall, Grafton-square, Clapham, Nov. 12, at 7. Mr. Rawling, at Gospel Mission, John-street, High-street, Homerton, Nov. 16, 17, 18, at 7.30. Mr. Lidstone, at East-end Conference Hall, Sun., Nov. 14, at 3. Mr. Sachs, at Baptist Schools, Chiswick, Nov. 15, 16, 17, at 6.30; at Christ Church Schools, Forest-hill, Nov. 11, 25, and Dec. 9. Messrs. Jordan, at People's Hall, High-street, Deptford, Nov. 15 to 19.

— City Weekly Prayer-meeting (for business men), at Weigh House School-room, Fish-street Hill, E.C., every Tuesday morning, at 9 to 9.45 a.m.

HOME FOR DESTITUTE AND DESERTED CHILDREN, 6 Kilburn-square, N.W.; Country Home, St. Albans.—The Annual Meeting will be held at 19a, Great Portland-street, W., on Thursday, 25th inst., at 7.30 p.m. All Christians interested in the Home are invited to be present.

EDINBORO' CASTLE, Rhodewell-road, Limehouse.—Sundays at 11 a.m. and 7 p.m., and every week-evening at 8 p.m.

WEEKLY NOON PRAYER-MEETING, St. George's Hall, Langham-place, W.—Every Wednesday, from 12 to 1.

QUEBEC INSTITUTE, 15, Lower Seymour-street, Portman-square, W.—Prayer and Praise Meetings every Monday at 3. Saturday, Nov. 6, Children's Service, by Mr. W. Forbes, at 3 p.m. Special Address by Rev. W. Haslam, Monday, Nov. 15.

GREENWICH RAILWAY STATION, LARGE HALL—Prayer-meeting every Thursday at noon for the present. Evangelical Address every Tuesday evening at 7.30.

WOOLWICH, 14, Thomas-street.—Union Prayer-meetings, Saturdays, 3.30 to 4.30.

DAILY PRAYER-MEETINGS.

CENTRAL CITY NOON PRAYER-MEETING, Moorgate-street Hall, corner of London Wall, 12—1. Ladies' Meeting, 1 to 1.30. Y.M.C.A., Stafford Rooms, Titchborne-st., Edgware-rd., 12—1. No. 69, LOMBARD-ST., Mon., Tues, Thurs, Sat., at 1; Wed. and Fri., at 12.30.

MILDMAI CONFERENCE HALL, Mildmay-park, at 12.
EAST-END CONFERENCE HALL, Carlton-sq., Globe-road, at 12.30.
SUSSEX HALL, Leadenhall-street, at 1.
SUNDAY-SCHOOL UNION, 66, Old Bailey, at 1.
PEOPLE'S HALL, 272, Whitechapel-road, at 1, except Saturday.
GREEN LANE WESLEYAN CHAPEL, N., 6.45 a.m.
ONslow HALL, Neville-street, Fulham-road, Sat. even., at 7.30.

Donations received by Messrs. Morgan and Scott to Saturday Morning, Nov. 6th, 1875.

	£	s.	d.
"The Christian" Tract Fund—T.C. 3/-; The Lord's Tenth 4/-	0	7	0
Richard Weaver—A Friend 15/-; C.M. 5/-	1	0	0
East End Juvenile Mission—G.M.P. 5/-; F.H. 21; Collected by F. and H.B. Pau, 23; Till 10/-; C.H.S.W. 10/-; E.F.S. 5/-; W.C. 8/-; E.F.S. 5/-; M.N.N. 10/-; J.S.B. 5/-; Boys: C.B. 5/-; J.T. 10/-; L.G. 1/6; M.P. 5/-	6	19	6
Miss Cole's Orphan Home—G.M.P.	0	5	0
Miss Weston's Work in Royal Navy—G.M.P. 5/-; F.H. 21; C.B. 5/-; I.B. 5/-	1	15	0
Mission to Police, Cadman, etc.—G.M.P. 5/-; S.A.D. 5/-; L.G. 1/6	0	11	6
Nestorian Mission—A.B. 5/-; W. and A.B. 21	1	5	0
Miss Leigh's Home in Paris—Amicus	0	2	0
Isokand Distress Fund—S.A.D.	0	5	0
Mission to Postmen (Miss Whiteaway)—S.A.D.	0	5	0
British and Foreign Sailors' Society—S.A.D.	0	5	0
Parsons's Green Homes Fund—C.D. 2/6; I.B. 5/-; M.C. 23	2	7	6
Friendless and Fallen—S.M.S. 2/6; F.H. 21; I.B. 5/-; E.F.S. 5/-	1	12	6
Poor Jews in Whitechapel—C.M. 5/-; H.S. 21	1	5	0
Blackdown Hills Mission—C.M.	0	5	0
Mr. G. Breaker—Personal Expenses: C.M.	0	5	0
Th. Crake, Stegny—H.S. 21; E.E.G. 10/-; I.B. 5/-	1	15	0
Paralyzed and Epileptic—H.S.	0	0	0
Bristol Orphan Home—H.S.	1	0	0
Paralyzed and Epileptic—H.S.	0	10	0
Bible Band Crystal Palace—J.W.A. 25; C.H.S.W. 10/-	5	10	0
Mr. H. Cook's Work at Gosport—J.W.A.	5	5	0
Deptford Gospel Mission—Enlargement of Home: J.W.A.	5	0	0
C. B. Hurditch's Work—J.W.A.	5	0	0
Hamstead Reformatory School—Girls: J.W.A.	5	0	0
Mission in Jaffe—J.W.A.	5	0	0
Home of Industry—J.H.P. 21; E.F.S. 5/-; M.N.N. 10/-	3	15	0
Canadian Children: Mdme. L. Pau, 23	0	13	2
Dinners for Aged Sick and Poor—J.H.P. 2/2; I.B. 10/-	0	13	2
East End Training Institute—F.H. 21; O.B. (J. Johnstone, Jamaica) 5/-	1	5	0
Banquets Readers' Society, Ireland—F.H.	1	0	0
Homes for Deserted Mothers and Children—E.B. 21; I.B. 10/-	1	10	0
Widow of the late C. F. Perrin, Marlborough—C.B.	0	5	0
Mr. Wall's Work in Rome—Beggars: C.H.S.W.	0	10	0
Watercress and Flower Sellers' Mission—C.H.S.W.	0	10	0
Rev. W. C. Van Meter's Work in Rome—Collection from Charlotte-street United Presbyterian Church	3	13	0
South London Mission—W.H.R.	1	1	0
The "Good Shepherd" Christian Mission, Hatcham—W.H.R.	1	1	0
Drury-lane Mission—W.H.R.	1	1	0
St. Giles's Christian Mission—W.H.R.	1	1	0
Society for the Suppression of Vice—W.H.R.	1	1	0
Miss Mittendorf's Orphan Home—D.L. 10/-; I.B. 10/-	1	0	0
Miss Bramwell's Home—W.C. 8/-; J.S.B. 10/-	0	18	0
St. Luke's and Bathnal Green Medical Mission—E.E.G.	0	10	0
Union Hall Mission, Carlisle-street—R.A.	0	10	0
Bull-alley Mission—R.A.	0	10	0
Home for Little Boys, near Farningham—I.B.	0	5	0
Midnight Meeting Movement—I.B.	0	5	0
Poor French in London—I.B.	0	5	0
George-yard Ragged Schools—I.B. 5/-; E.F.S. 5/-	0	10	0
Homes for the Aged Poor, Notting-hill—I.B.	0	10	0
Cross-cross Mission—I.B.	0	10	0
Oriental Home—I.B.	0	5	0
Spirituals Gospel Mission—J.T. 21; J.T. (Mr. Lewis) 21	2	0	0
Mr. McAll's Work in Paris—J.S.B.	0	5	0

£80 14 2

Protestants of the High Alps—The Rev. B. H. Lundie, 6, Beech-street, Liverpool, acknowledges with best thanks the following donations to Nov. 6—Miss L., Streatham, 23; I.S.H. 5/-; H.C.M.O. 25; E.L. 25; E.P. 22/10/-; T. T. Pearson 25; Widow's Mite 3/-; W.F.C. 5/-; Mr. Peat 10/-; A Lady 5/-; A Friend 5/-; Anonymous, Birkenhead, 5/-; Widow's Mite 21; Miss S. Clifton, 25; E.G. 21; M.P. 4/-; H.F.S. 21; A.L.S. 5/-; C.B. 10/-; J.C. 21; Frank Evans and others 7/6

Homes for Working and Destitute Lads—Castle Gregory 21; J. A. Pylus 5/-; Bridlington Quay 10 6

Woman's Mission to Women—Canadian Coupon

The Christian.

OBJECTIONS TO THE DOCTRINE OF THE BLOOD.—I.

If the opponents of the doctrine of the blood had any reasonable or well-founded objections to urge against the truth they impugn, reason would that we should bear with them—so far, at least, as to give their objections full and attentive consideration, and, if possible, to answer their difficulties in such a manner that every reasonable stumbling-block in the way of the reception of the truth might be removed. But when we come to examine their objections, they are for the most part so utterly irrational, that the marvel is that the men who urge them should be called Rationalists, and should pride themselves upon the superiority of their culture.

It may be well briefly to review some of these objections, and in doing so it will be found that they may be conveniently classed under the head of either physical, sentimental, or moral objections to the doctrine of the blood.

1. Physical or materialistic objections, such as that given in a former number from the pen of the Rev. H. W. Beecher, which we will quote in his own words:—

"We are educated to talk of our sins being washed away by the blood of Christ. Did you ever see a drop of blood applied to any human being for such a purpose?"

Such an objection is totally unworthy of any candid critic. Can Mr. Beecher seriously believe that those who value the doctrine of the blood cherish any such gross materialistic conceptions of its mode of cleansing as he here attributes to them? Can he imagine that any contact whatever with material blood is taught by those who assert that sins are washed away by the blood of Christ? And if he does not—if he knows that he is misrepresenting the meaning of the men he is opposing,—what is the objection worth?

2. Sentimental objections. Of these we will give a specimen from a sermon of Dean Stanley which lies before us, preached in January this very year:—

"Had those old sacrifices no spiritual meaning hid under their mechanical, their strange—must not we even say their revolting forms? In themselves they have entirely ceased. Of all the forms of ancient worship they are the most repugnant to our feelings of humane and of Divine religion."

As "in themselves they have entirely ceased," it is plain that the objection on the score of refinement, which we venture to call a sentimental one, no longer exists. If ours is really an age of greater refinement than that of the Old Dispensation, we have had at least so much concession made to our feelings that we are neither called on to witness, nor even to hear of others being called on to witness, scenes such as those which the vivid imagination of Dean Stanley and Mr. Beecher have depicted in somewhat exaggerated terms. The only occasion on which, in the whole range of Christian worship, anything like an approach to a material representation of the blood of Christ—and that, of course, only in symbol—is to be found, is in the use of wine in the Lord's Supper. In the lips of a Jew of old the objection might have had some apparent force, but a professing Christian now has no possible pretext for complaining of any offence

to the feelings arising from any part of the worship which Christ has instituted.

But this sentimental grievance is carried by those who cherish it to such an extravagant pitch that even the very use of the word "blood" frightens them. Their feelings in this respect are, forsooth, so sensitive that they would omit the word in the New Testament altogether, for fear that its use might recall to mind scenes which are too much for the refinement of the nineteenth century! This may well be called sentimentalism run mad, and, as coming from the pen of such a writer as Mr. Henry Ward Beecher (who is by no means himself always very refined in his choice of language), is simply ridiculous; on this ground alone it well deserves the hearty reprobation of every honest mind that can distinguish between real refinement and the mere affectation of it.

But to the Christian who reverences the Word of God there is another and better reason for rejecting with firmness all such attempts to overthrow the very foundation of our faith. God himself has settled the question for us by the constant and repeated use of the word "blood" in the New Testament. "He that hath ears to hear, let him hear." We think that it may be by no means unprofitable to conclude this article by laying before our readers some texts in the New Testament where the blood of Christ is spoken of in reference to its atoning value, that they may see for themselves that this is a controversy between those who bow to the teaching of Christ himself, as given to us in his Word, and those who reject that teaching.

- Matt. xxvi. 28.—"This is My *blood* of the new testament [covenant] (Mark xiv. 24; Luke xxii. 20).
 John vi. 53-56.—"My *blood* is drink indeed."
 Acts xx. 28.—"The Church of God, which He hath purchased with his own *blood*."
 Rom. iii. 25.—"Whom God hath set forth to be a propitiation through faith in his *blood*."
 v. 9.—"Being now justified by his *blood*."
 1 Cor. x. 16.—"The cup... is it not the communion of the *blood* of Christ?"
 " xii. 25.—"This cup is the new testament [covenant] in My *blood*."
 Ephes. i. 7.—"In Whom we have redemption through his *blood*."
 ii. 13.—"Made nigh by the *blood* of Christ."
 Col. i. 20.—"Having made peace through the *blood* of his cross."
 Heb. ix. 12.—"By his own *blood* He entered in once into the holy place."
 " ix. 14.—"Much more shall the *blood* of Christ... purge your conscience."
 " x. 19.—"Boldness to enter into the holiest by the *blood* of Jesus."
 " x. 29.—"The *blood* of the covenant, wherewith he was sanctified."
 " xii. 24.—"The *blood* of sprinkling, that speaketh better things than that of Abel."
 " xiii. 12.—"Jesus... that He might sanctify the people with his own *blood*."
 " xiii. 20.—"The *blood* of the everlasting covenant."
 1 Pet. i. 2.—"Elect unto... sprinkling of the *blood* of Jesus Christ."
 " i. 19.—"Redeemed... with the precious *blood* of Christ."
 1 John i. 7.—"The *blood* of Jesus Christ his Son cleanseth us from all sin."
 Rev. i. 5.—"Washed us from our sins in his own *blood*."
 " v. 9.—"Redeemed us to God by thy *blood*."
 " vii. 14.—"Washed their robes and made them white in the *blood* of the Lamb."
 " xii. 11.—"They overcame him by the *blood* of the Lamb."

The above list, though not containing all the texts that might be cited on the subject, is sufficiently full to convey to the eye the true character of Mr. Beecher's suggestion (which was quoted in a former article) that we should omit the use of the word "blood" altogether. To be ashamed of a word which Christ used both in his personal ministry on earth,

and afterwards through his apostles, is to incur a solemn responsibility, remembering who has said, "Whoever shall be ashamed of Me and of my words . . . of him also shall the Son of Man be ashamed when He cometh in the glory of his Father with the holy angels."

We shall hope in another article to continue the subject by considering the third class of objections, which we have designated "Moral Objections to the Doctrine of the Atonement."

"HOW SHALL WE STUDY THE BIBLE?"—II.

BY REV. THOMAS RICHARDSON.

JUST note the unity pervading God's revealed truth. The Anointed from heaven is the Saviour of sinners—the man CHRIST JESUS—heaven and earth brought into contact. In the Old Testament we read of God coming down from heaven to plead with man. In the New Testament we read of the Man going from earth to heaven to plead with God. In the Old Testament, God coming to me; in the New Testament, Jesus going to God for me.

What an impetus the detection of the law of gravitation gave to the simple understanding of the laws of Nature! And when once the centre of the Word of God is detected, what an impetus it gives to the understanding of the law of God! Then a just God and a Saviour unlocks all mystery to the believing soul.

No doubt some will say, as they have said, Cannot you give us a shorter way? But why desire shorter, if all the way is a delight? Still, it would be misleading to think that we may not study the Bible intelligently in detail. Take the key-note of one Gospel as an illustration—say the Gospel of Mark. He supplies his own centre-thought thus: "The beginning of the Gospel of Jesus Christ, the Son of God" (Mark i. 1). Take your Bible and make a note of any part that seems to show Jesus as the Son of God. For instance, take a Bible recently marked for this purpose. Chap. i. 2 gives God's own testimony—"Thou art my beloved Son." Then follows—what?

- CHAP. i. 25. The miracle of casting out an unclean spirit.
 i. 31. The miracle of healing the fever.
 i. 42. The miracle of healing the leper.
 ii. 3. The miracle of healing the sick of the palsy.
 iii. 1. The miracle of healing the withered hand.
 iii. 11. The miracle of casting out unclean spirits.
 iv. 39. The miracle of quelling the sea.
 v. 3. The miracle of casting out the legion of devils.
 v. 29. The miracle of healing the woman's issue of blood.
 v. 41. The miracle of raising the dead damsel.
 vi. 7. The miracle of giving his disciples power to work miracles.
 vi. 38. The miracle of feeding five thousand.
 vi. 48. The miracle of his walking on the sea.
 vi. 56. The miracle of healing those who touched Him.
 vii. 29. The miracle of healing the Syrophenician woman's daughter.
 vii. 35. The miracle of curing the deaf man.
 viii. 9. The miracle of feeding four thousand.
 viii. 22. The miracle of giving sight to a blind man.
 ix. 23. The miracle of casting out the devil out of the child.
 x. 46. The miracle of healing blind Bartimæus.

And then certain prophecies are uttered, and the story of Christ's last days given, but all found to culminate in Jesus as "the Son of God."

* We think the true account of the Four Gospels is as follows: Matthew = Jesus as the King of Israel. Mark = Jesus as the Servant of God. Luke = Jesus as the Son of Man. John = Jesus as the Son of God. In each, however, will be found abundant evidences of the characteristics of the other three—as, for example, in Mark, that Jesus is the Son of God; in John, that He is the Son of Man, etc.—Ed.

Now, here we have miracles the peculiar characteristic of Mark's Gospel. Read this Gospel in this light. Re-read it, and we see Jesus, "the Son of God," working as only one could work when God was with Him. Every time the Gospel is read, more and more details will bear out the same truth. For instance, go through the Gospel, and note how many different witnesses bear testimony to Jesus as being "the Son of God."

In this way the Scriptures are made plain, as they are opened up in the light of Jesus; as the one thought underlying every word, this Gospel has been purposely selected, as the writer is fully aware of other ways of characterising it. But what is here insisted upon is a study of the Word itself; and here is a lock and a key. The lock has many wards in it, mostly miracles; the key supplied is Jesus, as "the Son of God." This unlocks the whole, and enables us to keep in mind that our Jesus has shown to us that He can do for us far more abundantly than we can ask or think.

A reader of the Bible only and wholly, or as a whole, will have to unlearn many traditions, and be ready to receive many views of truth which are so simple that they are easily retained when once perceived. A child can comprehend, after reading the Gospel of Mark once through in the light of miracles, that Jesus is "the Son of God."

Should these thoughts prove suggestive they will not have been penned in vain. The Christians of our day have blessed privileges in the way of elaborate helps, but yet the common reader needs them to be simplified for him. The writer has found most help in reading the Bible from end to end, and using what light he got from one part to open up another, and he believes that God has answered his early prayers—that He would lead him into clear views of Divine truth. Any help you can give to the further intelligent study of the Bible in its entirety will tend to foster spiritual life, and develop the rising desire, on the part of the Christian Church, for fewer words of man and more of the Word of God.

Allow me to be known to your readers as one who realizes how little he knows of the Scriptures, but what little help he has had he wants others to possess.

A CRY FROM NEWFOUNDLAND.—A correspondent says:—"This, though the oldest, is the most neglected of our colonies. An English gentleman and his wife are now living in a very wild part of the island, surrounded by a numerous and wretchedly poor community, who look to them unaided for help. They are trying to civilize and educate them, and bring to them for the first time the Bible. Several of these are miners, now out of work, who, with their families, are in a starving and naked condition. As the very severe weather approaches, with the thermometer ranging at times from 15 deg. to 25 deg. below zero, their prospects are very sad. Who will give some aid for their material wants? Any money or clothing should be addressed, Hon. A. Shea, St. John's, Newfoundland—to be forwarded to the La Manche Mine—care of Mrs. Mackenzie, 28, Cumberland-street, Warwick-square, London."

BATH.—The Lord has been giving us great blessing here in connexion with the visit of our brother Mr. Macnutt. The meetings commenced on Thursday week with an afternoon meeting for Christians, when Mr. Macnutt spoke solemnly on "Restoration to the Lord," taking for his subject Hezekiah's reformation in 2 Chron. xxix. The evening meeting for preaching the Gospel was addressed by Messrs. Macnutt and D. Russell. As we were about to separate, a young girl came into the hall, and spoke to Mr. Macnutt. She had gone halfway home, but her distress was so great that she came back, and in a short time went home again rejoicing. The next evening she brought her fellow-servant to the meeting, and she, too, went away professing faith in Jesus. Two or three professed to be converted at the Friday services. On Saturday the afternoon was devoted to a service for children, and the Gospel was preached in the evening by Mr. Macnutt. Those who were anxious seemed to throw aside all reserve, holding up their hands, asking to be prayed for, while the tears were flowing freely down the cheeks of several. On Sunday evening, although the rain fell very heavily most of the time, the hall was filled: the interest was so great that more than half the people remained for the inquiry-meeting, and several went away assured of salvation. Such a deep spirit of inquiry has been manifested, especially among those who have hitherto been opposed to work of this kind, that our brother Mr. Macnutt intends to return (D.V.) in January, with other speakers, for ten days of meetings, when we hope the Lord will send us quite a revival.

R. J. STAVENSON.

Bath.

GOSPEL TEMPERANCE AT HOME.

UNION OF CHRISTIAN WOMEN.

THE Christian women of London are awaking to a sense of the need for united aggressive action concerning the destructive drinking customs of the day. A number of them were gathered together on Wednesday evening, the 10th inst., at the Home of Industry, Spitalfields, to pray and talk the matter over, with a view to definite and immediate action.

As announced in our columns, the meeting was convened by Miss Mason (Kilburn), with the support of Miss Macpherson and Miss Weston, whose labours in the temperance cause have been abundant. Having partaken of the proverbial cup that "cheers but not inebriates," the assembled ladies united with Miss Macpherson in fervent entreaty to God for his blessing and seal upon this effort to stem the growing tide of sin.

Miss Mason, who presided throughout, explained the object of the meeting, dwelt on the enormity of the evil to be fought with, insisted that total abstinence was the only effectual remedy, and stated that it was proposed to form a "Christian Workers' Temperance Union," to include all female Christian workers who were abstainers. She thought the time had come when they ought to look upon temperance effort as an integral part of all their Christian work.

Miss Weston followed with a forcible address, during which she drew largely on her experience in connexion with the Royal Navy. She considered that if she laid down her teetotalism, she would be cutting off her right hand, as far as her usefulness was concerned. She did not say that one could not work for Christ without total abstinence, but if they wanted to do double work for Him, let them become teetotalers. Let them look at the rolls of Church membership, and see how many Christians, even ministers, had been cast down through strong drink. She asserted, as the result of her experience and personal knowledge of work in the Royal Navy, that those chaplains on board H. M.'s ships who were not abstainers were almost powerless for good; the sailors had no sort of confidence in, or respect for, them.

Miss Macpherson could speak from long and sad experience of the terrible ravages of strong drink in her own neighbourhood. But the evil was not confined to the poverty-stricken East-end. In proof of this she read a letter received by her since that meeting was convened, which she said revealed a state of things that was only a type of many hundreds of similar cases in our land. We reproduce this mournful picture in full:—

London, Nov. 4, 1875.

"Dear Madam,—I see by THE CHRISTIAN that yourself and some other ladies are about to convene a meeting of female temperance workers. Will you kindly allow me to bring before you the case of my own dear wife, in the hope that the Lord will lay it upon the heart of some Christian lady who shall be able to suggest some practical remedy.

"My wife is an intelligent, educated woman, forty years of age. We have four children under twelve years, and until four years ago she was a devoted wife and mother. Now she is a slave to strong drink, frequently in *delirium tremens*, and for the last four weeks she has been in bed, drunk all the time.

"We used to all join in family prayer every day; but now my poor wife curses and blasphemes night and day, declaring she will drink till she dies. This state of things has been going on for four years, alternating in one month drunk and one sober. But it is now worse,—there seems no respite at all; my once happy home seems to me blighted and blasted for ever.

"I have been a total abstainer for twenty years. I have a prosperous business, and would gladly give all I have in the world to rescue my dear wife from drink. I beseech you, my dear lady, to lend me your powerful aid, for I am at the verge of despair, as the doctor, the servants, and even the neighbours, help to procure her drink, in spite of my earnest entreaties not to do so. But I believe you will help me. I believe the good Lord will guide you to help me to rescue my dear wife, and so make a home happy again."

After some reference to the wonderful work in the United States, Miss Macpherson reported the doings of some of the Christian ladies in Glasgow, who, in the beginning of this year, set their hands to this work, sending an autograph letter to all the ministers in the city, and a circular to all the publicans. She urged that all the varied gifts of her sisters should be brought to bear on this work. Recurring to her own East-end experiences, she had herself seen fifteen women, seven men, and six children enter a gin-shop within three minutes. In the eighty or ninety gin shops in Bethnal-green-road, the same proportion of women might be found.

Miss Coles earnestly pleaded for effort among the young women. As a proof that it was needed, she cited the case of a

warehouse in London where fifty of the young women had gin with their lunch: the fact she got from two of themselves. She too could testify to the prevalence of the drink-curse among the upper classes.

Various suggestions were made as to the practical steps to be taken as a result of the meeting, and it was stated that another would be held in a month, the time and place to be duly announced in our columns. The meeting closed, as it was opened, with earnest and importunate prayer. Fifty-three ladies testified their intention to join the Union, and it was also stated that branches would be formed in different parts of the country. We wish our Christian sisters all success in their endeavours among their own sex to meet and counteract this giant evil. All the necessary information will be obtained by friends who wish to co-operate on application to Miss Mason, House of Rest, Kilburn, N.W.

THE CHRISTIAN COLPORTAGE ASSOCIATION.

AN occasional paper says:—"The subject of pernicious literature is becoming one of the most serious questions of the day. The Press cries out against it, magistrates complain that they have no power to put a stop to it, and the Legislature is unable to deal with it. We are convinced that the only remedy is to make a more aggressive use of the Christian Press; numerous examples show how much good might be expected from an army of colporteurs going from house to house, sowing good seed, offering cheap attractive literature for sale, and, with kindly, loving words, urging the people to buy that which may do good to their souls.

"Some of the colporteurs relate strange stories of the power of the Word of God in the beer-shop, as in the following incident:—At a beer-shop in Gravesend I showed some poor fellows, who were half drunk, some Testaments at fourpence, when one said, 'I will be no longer without the Word of God when I can have it brought to me for fourpence.' 'Neither will I,' said the landlady, 'let me have one of those at tenpence; and call again, sir, and I will buy one for my daughter.' Thus God opens the way.' Often the colporteurs find it hard, uphill work, especially at the first, but gradually the opposition is broken down by kind words, and they receive a warm welcome on their monthly visits. Frequently, too, after much discouragement, their hearts are cheered by meeting unexpectedly with one of the King's servants in lowly life. They need, however, to be men willing to 'endure hardness as good soldiers of Jesus Christ,' and only love to the Saviour would carry them through the difficulties they meet. The following notes from the journal of one exemplify how much they have sometimes to bear, and, at the same time, what encouragements they receive:—'Not much success to-day; very coolly received. I see a great many reading *Bow Bells*, and such trash, but when offered anything good, it is plain 'No.' I have great cause to thank God for his protecting care, for although many doors are slammed in my face, and many people curse me for calling, yet some of their hearts have been opened, and I am enabled to rejoice. In Thomas-street I called at a house where a chimney-sweep lives, when the woman asked me in, and said—'Sir, do you remember selling a sixpenny Bible in the street about a month ago?' I said I did. 'Ah, sir,' she said, 'that Bible my husband prizes. Through reading it he saw he was a sinner in God's sight. Now he always goes to chapel, and is quite an altered man. My house used to be a hell upon earth, now it is like heaven. I shall ever have cause to thank God that you sold him that Bible.'" The importance of colportage as an evangelistic agency at the present time cannot be over-estimated. With vicious, impure, and infidel literature enormously on the increase, with a national education increasing the capacity and the desire for something to read, it has become an absolute necessity. Money is greatly needed to enable the Committee to maintain and extend the work. Will you help? Office of the Society, 15, Hamover-street, Long Acre, W.C.

WINTER APPEAL.—The poor and sick are needing sorely the help of the Washing Mission. Funds are urgently required at this season to extend its benefits, and also to give work to discharged female prisoners. Donations may be sent to Nine Elms House, Wandsworth-road, Vauxhall, payable to Mrs. Meredith.

LIVERPOOL.—The *Liverpool Mercury* of the 8th inst. gives a sketch of the third free Sunday morning breakfast in the Vauxhall-road, and adds—"The meetings are likely to effect a great deal of good, as by their means the most degraded are reached. The cost of providing the breakfast is defrayed by gentlemen taking an interest in the movement. It is intended to have another free breakfast next Sunday morning, and to continue them if it is found that good is effected and funds are forthcoming. There is no organization for obtaining funds, but no doubt, when it becomes sufficiently known, money will flow in for the purpose; for persons who subscribe will have the pleasure of feeling that they are providing a warm and substantial breakfast for those who seldom obtain one, and at the same time are giving an opportunity for their religious instruction. The meeting was presided over by Mr. Court, who has taken great interest in the movement, and we believe originated it in Liverpool."

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MAJOR COLE AT NEWCASTLE.

The services which have been conducted here during the past fortnight by Major Cole, in the Central Hall, continue to be attended by large numbers of people. A holy influence pervades every meeting; a melting, softening feeling seems to take possession of every breast; sinners are enabled to believe while the Word of God is being expounded. It would be impossible to tell how many have experienced a change of heart; we are hearing of some every day. Many signal answers to prayer have been received—in fact, no service is held but some anxious ones remain for conversation.

The large Town Hall, on Sabbath night, proved too small for the crowd, hundreds being unable to get in. Major Cole's address was listened to with deep attention; and the sweet singing of Mrs. and Miss Cole, in conjunction with the Major, renders all the meetings most interesting. We believe that the singing of these hymns is blessed of God in the salvation of souls. On Saturday the moon-day meeting (which Major Cole has conducted each day since he came) was converted into a children's service, mothers being invited to come themselves and bring their children. On Saturday next a similar service will be held. May God bless the dear children.

On Wednesday, Major Cole visited Stephenson's factory; a most interesting service was held amongst the engineers during the dinner-hour in the afternoon. Major Cole has also addressed 400 mothers in the Central Hall, and but for the inclement day as many more would have been present. Our dear friends continue their labours here; we believe a mighty work is being accomplished. Oh! that God's people would pray earnestly for a mighty outpouring of God's Spirit.

R. L.

INCIDENTS OF THE MEETINGS.

At the close of the meeting the night Major Cole spoke on the Prodigal Son, a worker in the inquiry-meeting approached a working man and his wife and said, "Are you Christians?" "We are both prodigals, and have been for many years." "How is it you have left your Father's house?" "Many years ago a prayer-meeting was appointed to be held at our home, when a member of the same church to which we belonged said, 'Oh! you are not going to hold the meeting in a pauper's house, I hope?' The meeting was not held; we were indignant, and gave up meetings, finally family worship, and at last forsook Christ; but they have been sad years to us. We have abused our best Friend, and we will return to-night; our children are growing up unsaved." They went out of the meeting rejoicing, and promising to erect the family altar, and tell their children of Jesus.

One of the lady workers called at a house to leave there tickets for Sunday night meeting. She found a poor consumptive, and said a few words of cheer; but the next morning her mind was drawn towards the poor invalid, and she called on her again. She found that, though so near death, she was unsaved. A few texts explaining the Gospel were given, and the face of the woman became radiant with joy; and she will undoubtedly soon pass away to the home where sickness is unknown.

A man was seen sitting alone in the gallery of the hall. A worker approached him, "My friend, you are alone, I see." "Yes, but I like to sit here." "Why?" "Because I received Christ in this place on Tuesday night." He was the last one to leave the gallery.

A mother was about leaving the hall with her two little children. She spoke to Mrs. Cole, saying "My little daughter has been crying all through the meeting, and does not want to leave without seeing Major Cole." Mrs. Cole said, "Dear, can't you tell me?" She replied, "I want to come to Jesus; I don't want to go home until I do." The little one soon found peace; but while she was accepting Christ, Major Cole had the joy of seeing an old lady, nearly seventy years of age, for the first time in her life believe that she was saved, though all her life she had been a member of a church.

There was a lady that invited a sailor to the meetings, and asked a friend to speak to him. He was enabled to trust in Christ, and the next evening the sailor brought a friend of his to the meeting, and remarked to him—"If you are washed overboard, you know it will be right into the arms of Jesus. He will take you right to glory." Isa. liii. 6 led him to Christ and peace.

One of the Committee said to a working man—"Are you a Christian?" "Yes, sir." "When did you accept Christ?" "While Major Cole was speaking to the working men in the factory yesterday." This work is so blessed that next week Major Cole expects to meet the working men daily in different factories.

CHELMSFORD.—The services in this town, conducted by an agent of the Evangelization Society, have been greatly blessed of God. A blessed spirit of unity and love prevails among the workers. Pray for us. M.

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THE REVIVAL IN BROOKLYN.

MESSRS. MOODY AND SANKEY, assisted by many of the Brooklyn and other ministers, continue to hold services morning (in Dr. Talmage's Tabernacle) and evening (in the Skating-rink). The reports state the results of the meetings to be fruitful in conversions, as far as man can judge. We quote as follows from a New York contemporary of the 30th ult. :—

"As the first week is drawing to a close, many are asking how many converts have been made, and questioning whether or no the assembling of a multitude of people twice a day is to be the only result that will follow from this month of revival efforts. Mr. Moody said yesterday morning, after the prayer-meeting had been closed, 'No one can tell the number of converts. They are only known up on high. I have nothing whatever to discourage me. On the contrary, everything is progressing in the most satisfactory manner, and nothing whatever has occurred to dishearten me in the least.' 'Yes,' added Dr. Talmage, who stood near, 'Mr. Moody's work is successful from every point of view; and the tide is deepening.' Many other clergymen sustain this assertion of Dr. Talmage's."

Mr. Moody preached successively on Repentance, Confession, and Forgiveness, with his accustomed point and effect. Mr. Sankey's solos appear to exercise the same subduing influence that so manifestly attended them in this country. Afternoon services have also been commenced in Brooklyn Tabernacle, the first one being devoted by Mr. Moody to a defence of the inquiry-meeting. At the evening meetings the Rink is filled to repletion, and "overflow meetings" are held in a Methodist Episcopal church opposite.

We make the following extracts from the New York papers :— The second Sunday of the work of Messrs. Moody and Sankey in Brooklyn was no less remarkable than the first. There were three great meetings instead of two, services being held for women only at 4 p.m., and for men only at 9 p.m. This arrangement was adopted with the view of reaching a larger number of people than could be brought under the influence of the evangelists in any other way, as frequent attendants at the meetings occupy so many seats as to limit the space for new comers. The Rink was thronged at every meeting, and in the afternoon thousands of women could not get in. The impressions produced on these great audiences by Mr. Moody's preaching and Mr. Sankey's singing were marked. The auxiliary meetings outside the Rink were largely attended. The favour with which these revival efforts are regarded by clergymen in New York and Brooklyn, and the cordial support given by churches of various religious denominations, are conspicuous aids to the progress of the work.

Mr. G. C. Needham will assist Mr. Moody throughout the winter. He had taken passage on the steamship *Spain* for England, where he had made arrangements to do revival work, but Mr. Moody visited him just before the *Spain* sailed on Saturday, and prevailed upon him to remain here.

Mr. Moody's power as an organizer of men and women in Christian work is now becoming manifest. At the inquiry-meetings he has already induced a large number of persons other than clergymen to unite with him in conversing with those who attend, and has planned another and larger work in the same direction. On three afternoons of this week he will hold meetings at the Tabernacle for the express purpose of organizing a band of workers in the inquiry-meetings and among the citizens of Brooklyn. He will instruct them concerning passages in the Scriptures which will be most serviceable in their work, and exhort them to have strength and courage. He says he resolved years ago that never a day should pass without speaking to some one on the subject of religion. And he was sure that every one who attended these meetings would make the same resolution. It would not be long before every person in Brooklyn had been urged to become converted.

It is every day becoming more evident that no mere idle curiosity, but deeper and finer motives, are influencing the ever-increasing crowds that attend the special services at the Rink and the Tabernacle. Of excitement there is none, and none is desired. Noisy ejaculations which disturb the solemnity of a meeting, and distract attention from the exercises, are evidently not according to the taste of Mr. Moody. Last night, while the congregation was listening with most intense earnestness to his address on the need of repentance, some one shouted in a voice which rang through the building, "Glory to God." He was effectively rebuked, and others like-minded were taught a lesson, by Mr. Moody quietly remarking, "My friend will help me greatly if he will refrain from saying Amen until I tell him to say it." In the minds of many persons, revival meetings are inseparably associated with

excitement; but this will, so far as we can judge, never be a characteristic of the meetings conducted by Messrs. Moody and Sankey, for both prefer the solemn quiet which makes its own impression, and subdues the hardest and most impenitent to tears whether they will or no.

Both the meetings yesterday were preceded by half-an-hour of song. The influence of this upon congregations has been very great, the words and music seeming to prepare the people for more hearty participation in the prayers and exhortations to follow. The Christian Church is beginning to realize the power of song.

Last evening the Rink, the Reformed Church, and the Simpson M. E. Church were all crowded at one and the same time. In the former, the preaching service was progressing, and in the churches were held the young men's meeting and a special gathering for prayer on behalf of the unconverted who might be listening to the address of Mr. Moody. The number at the inquiry-meeting was larger than ever before, and the great interest awakened gave promise of wonderful and blessed results in succeeding gatherings.

As an instance of the universal interest awakened in the United States by the labours of Messrs. Moody and Sankey, it is worthy of notice that the *New York Herald* has, through its representatives, canvassed the opinions of the leading ministers and clergy in such prominent cities as New York, Brooklyn, Washington, Albany, Buffalo, Philadelphia, Cincinnati, St. Louis, Richmond, &c., and has devoted many columns on two successive days to the ventilation of their views. There are, of course, varied opinions expressed, but it is a hopeful fact that the great majority of these leaders of religious thought and action heartily sympathize with the efforts of the evangelists, and promise their active support and co-operation.

REV. DR. BROCK.—We regret to have to announce the death of this honoured servant of God. He died on Saturday morning, after a very short illness, at St. Leonard's, whither he had retired for the winter. The Rev. G. W. McCree, the minister of Borough-road Chapel, in announcing the decease of Dr. Brock to his congregation yesterday, said:—"I was associated with him in Christian and ministerial labour for twenty-five years, and I will therefore preach a memorial sermon next Sunday evening, which will contain many of my recollections of him during that time."

AMERICAN RAILROADS.—A New York paper says:—"Yesterday the railway men had a prayer-meeting in the basement of the Grand Central Depot, and over 200 conductors and brakemen attended. It was an orderly and well-dressed assemblage, and there was a clear understanding among them that the occasion was one of purely religious reform. Mr. Lang Sheaf, the railroad secretary of the Young Men's Christian Association, opened the proceedings with prayer, and made an address of some length, in the course of which he said that he had long been labouring in the cause of bringing to Christ the railroad men of the country, and he was satisfied his work was successful. The signs on his path so far were very encouraging. He had many incidents to relate of the conversions of wayward conductors. Their lives were the most precarious of any. Day and night they were constantly in danger, and the Lord was their only Help and Guide. The speaker dwelt eloquently on the perils of the conductors' and engineers' calling, and said they needed the protection of Christ Jesus above all. He trusted the railroad men would form associations and help forward this religious awakening."

SOUTH LONDON MISSION.—Mrs. Wm. Carter has issued her report of this Mission for the first half of the year. "All our various agencies," she says, "are in operation. We have been enabled to carry on the Soup Kitchen all through the inclement weather, and the most destitute have been helped through its means. The Free Teas also have been most encouraging, and, we believe, cases of real conversion have been the result. Many poor and needy married women have been helped through the Maternity Charity. The Mothers' Meeting, Children's Services, Girls' Sewing Class, and Evening Schools, are being carried on with most encouraging results. Two Bible-carriages are continually perambulating the streets. Crowds of working people collect round them, and we believe that the 'Word sown by the wayside' has fallen upon good ground in many cases, and that eternity alone will reveal the results. I desire to thank the kind friends who have sent me letters for the various London hospitals; I have found them of great value to the destitute and suffering. Also the several firms who allow us to collect their broken food. Many persons have been kept alive through the winter by the food which has been given them. The parcels of clothing, also, that friends have kindly sent have proved of great use to very many poor families. Our funds are quite exhausted. We have no balance in hand, but God has been graciously pleased to send us sufficient up to the present time. Will you kindly, dear friend, help us now with your prayers and means?"

MR. VARLEY AND THE "CHRISTIAN WORLD."

SIR,—It was not my intention to trouble you with any observations upon the great spiritual awakening that has lately taken place, but the letter of an esteemed friend, Mr. W. C. Davis, in the columns of a contemporary—the *Christian World*—last week, reflecting on certain things said and done in St. Andrew's Church, Woolwich, compels me to seek a place in your widely circulated paper in reply. Mr. Davis says Mr. Varley stated in my church, "that for two years and a half he had not been conscious of sin." Now, sir, I was by the side of Mr. Varley at every meeting, and address, and Bible-reading he delivered in Woolwich. I was keenly interested in all he said; and I feel quite sure Mr. Davis is entirely mistaken. No such words in my hearing fell from his lips. Further, I have a strong recollection that much of what he so nobly said was distinctly in the opposite direction. He again and again repeated that "the longer he lived the more deeply conscious he was of his sinfulness and imperfection." Mr. Varley is far too thoroughly engrossed with his Master's work to find time to reply to these attacks, but he authorizes me to say that he "never uttered the words Mr. Davis quotes," and "that he should as soon think of denying the work of the Atonement." After such a distinct disclaimer, I sincerely trust no such words will again be laid to his account.

I have much pleasure in testifying, from personal observation and experience, to the vast amount of good he has, under God, accomplished in Woolwich, and the large number of persons who profess to have been led to Christ under his preaching here.

Let me say, in conclusion, that there is no evidence of the "subsidence of the work" and interest here, but, on the contrary, to its weekly increase, and late statistics of my own and other Presbyterian denominations throughout the country testify to the stability and progress of the work in other parts of the empire.

It is due to Mr. Davis to add that he lent his hearty assistance to Mr. Varley and others in their evangelistic work here.

I am, Sir, yours faithfully, R. BALGARNIE, Minister
Nov., 1875. of St. Andrew's Church, Woolwich.

OPEN-AIR PREACHING.—An interesting meeting, over which Robert Scott, Esq., presided, was held on Monday, Nov. 8, in the Mission Hall, Thrawl-street, Spitalfields, for the purpose of receiving the reports of the open-air preaching conducted by the members of the Christian Community. Mr. J. Atkinson stated that twenty-two stations had been occupied, 477 services held, 1133 addresses delivered to an aggregate of 53,300 hearers. This last number might be increased threefold if those who listened to the singing were included. Mr. Sankey's book was used, and was found to be most popular. It was also stated that the revival movement had been most influential for good, even amongst the very lowest classes.

SCHOOL FOR MISSIONARIES' DAUGHTERS, WALTHAMSTOW.—No class of individuals suffer greater privations than missionaries. But of all their privations, separation from their children—separation generally for years—is the most bitter and trying. To alleviate, as far as practicable, the anxieties of those who are thus devoting their lives to the good of others, about thirty-seven years ago the present institution was opened with five little girls, under the auspices of that excellent lady the late Mrs. Foulger, mother of the present honorary secretary, Mrs. Pyc-Smith. Since then it has been not only an institution where the daughters of missionaries have been boarded and thoroughly educated at about half the actual cost, but their parents have had the satisfaction of knowing that it was a home for their children, where they were treated, as nearly as possible, with the same tenderness and consideration they would have received under their own care. Now, with sixty pupils assembled from every part of the heathen world, the building is so full that there is not space for a single additional bed. As there still in England several little girls from various parts of the mission field anxiously waiting for admission, and the present premises do not admit of enlargement, the Ladies' Committee, by whom the institution has been so long and so successfully managed, have come to the decision that the only way to meet the urgent claims upon them is to erect a new building sufficiently large to accommodate from 100 to 120 pupils, on a larger space of ground, with detached infirmary and other conveniences so much needed in the present premises. A most eligible site can be obtained at a moderate cost. The sum required will probably be not less than £12,000 to £14,000. One friend offers £500 towards the required amount, provided nine others will each contribute the like sum. Communications should be addressed to the Honorary Secretary, Mrs. Pyc-Smith, St. Katherine's, Sevenoaks, Kent; and cheques made payable at Messrs. Barclay, Bevan, and Co.'s London, crossed "To the account of the Walthamstow New Mission School Building Fund."

PAGES FROM DR. BARNARD'S
NOTE-BOOK.

IX.—OUT OF THE DEPTHS.

Down the main street, then turn to the left, walk through the narrow passage for about forty paces, turn again to the left, and then enter a small court. There are not many houses in it: the one we seek is at the further end. There is no hall-door, and the crazy stairs are exposed to view from outside. Up we go, disturbing in our passage several groups of children, who, in the dim light which enters through the narrow casements of each landing, are playing noisy games. They stop to gaze in wonder as the "gentlemen" ascend. It is a high house for so narrow a court, and was once inhabited by people of better quality; now it is but a tumble-down affair. The balustrades are nearly all gone. One here and there suffices to afford the railing an insecure support. The rats have appropriated not a little of the staircase; huge holes leading to their burrows suggest to the unaccustomed traveller the necessity for carefulness; but due caution being exercised, we get to the garret "top back," as we were told when below. There is no need to knock, for the door of the back room on the upper floor is partly open.

"Step in, sar," cries a voice, as our foot-tread is heard by the inmate of the room. Inside a woman is sitting near the small window, trying by the fading light (for it is nearly four in the afternoon) to complete her task. No furniture of any kind can be seen—not even a chair nor an apology for a bed. The weary worker speaks, but without raising her head or leaving off her work for a moment. She sits on an old broken box made of deal, without a lid, and turned bottom upwards to serve as a seat. The room is very dirty, dark, and close-smelling. We attempted to open the window, but it was fixed, and would not open. The occupant of the tenement goes on with her work—"Stitch, stitch, stitch," at it, and always at it. She is not even curious enough, or has not time to spare, to ask our business, although she must wonder why we have come. She is a negress, and is dressed in the poorest rags. Her face is that of a sufferer, and her voice, when she speaks, has unutterable weariness in its tone.

Is she alone? We thought she was at first, but the landlady came up, and is now standing behind, and she points to the corner under the slanting roof, and says in a hushed voice, "That's where they are."

Some sacks are indeed there, in the centre of which a bigger mass protrudes; but all only appears to be a heap of other sacks fresh from the hand of the woman who sits before us, still at work and always at it—stitch, stitch, stitch! But our inquiry attracts her; she has raised her head; she is interested, and looks keenly at us. A quick glance it is, and we can see the moisture which has gathered in either eye.

"Eh, sar," she says, "me'bbe you'll help the childer! My heart's most bruck! de good Lord forgive me!"

Big tears coursed down each swarthy cheek.

Greatly moved, we turned to the corner, and pulled aside a sack, revealing three woolly black heads. Yes, sure enough, there three little black children lay. In a few minutes they were awake, and, to our surprise, instead of springing out, with the usual vivacity of children, from the heap of sacks, they remained quite still, looking quiet and abashed.

"She ha'nt no clothes for 'em this while back," explained the landlady in a low voice, "so they keeps together under the sacks to get warm, till the mother takes her work off to the factory. When she comes back they've a new lot of sacks; but 'taint much they'd have to eat if it warn't for the neighbours who pities 'em, and gives 'em a bit o' broken vittles now and then. But the neighbours 'bout here are only poor themselves, God help 'em!"

"Do you mean that these children have really no clothing at all, and always lie in these sacks?"

"Never a rag among the lot of 'em," responded the landlady.

Gently and kindly we conversed with the mother of the poor children, who had resumed her sewing, and drew out from her, in broken snatches, fragments of her history, which is as follows:—Her husband was a coloured man, but both of them had been freed. He was a sailor, tall and powerfully built. When near one of the West India Islands a companion had fallen overboard, and was in danger of being devoured by a shark. The woman's husband, always remarkable for his courage and bravery, jumped without hesitation over the ship's side, rescued the drowning man, but lost his own life. The widow heard the sad tidings on the ship's return. Her heart would have been broken if she had not

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had the consolation of the Christian's faith and hope. Enshrined beneath the dark and swarthy skin which proclaimed her race was the bright jewel of a soul that had been cleansed in the Redeemer's blood. Sickness came, poverty, then sickness again, followed by the birth of her posthumous child, a little boy, now five years old, the youngest of the three children who lay between the sacks.

She might have gone to service; but who would engage a coloured woman? And then, what of her children! She lived at the time near Rotherhithe, then moved to Stepney, next to Shadwell, and then to St. George's-in-the-East. The eldest child, a girl, was twelve years, and the youngest, the boy aforesaid, about five years old. Her great struggle was to keep them from the streets. "Anyway and anyhow," she said to us with streaming eyes, "away from sin and wickedness!" True they had no clothes, and were almost starved, for she only received *one penny a sack* for her work.

"But they'd know'd summat 'bout de Lord Jesus; and I wants 'em sore to lub Him."

"I have a Home for such; I will take them. Will you give them up to my care?" was the substance of a prolonged parley.

Her eyes glistened, "She would like to let 'em go, but—" a voice from the corner cried, "Mudder, let's go! Plenty food, nice warm tings. Let's go, mudder!"

That was conclusive, and they came; or rather we took them, wrapped up by the kindly hands of the landlady and their own mother in some of the sacks with which they had been invested. Off the next morning we carried them in a cab, and in the studio of our photographer laid them and their sacks down in a heap, much as they had been the day before in their mother's dingy room; and thus, in a few brief seconds, preserved for future years a picture of the state in which we found them.* Then, away again to the Girls' Home in the cab, which waited at the door. How glad they were for the delightful luxury of a warm bath and clean clothing! Some warm soup too worked wonders; after which, with their braided hair fastened demurely by a little scarlet band, given by the matron to each, there stood before the writer two twinkling-eyed congenitors of the world renowned "Miss Feely's" Topsy!

Work for the mother, of a better character, less arduous and more remunerative, was soon obtained, and thus the wife and children of one who had lost his life in saving a fellow-creature's were themselves rescued from a worse fate than that which had befallen their devoted husband and father. "Save thy fatherless children, I will preserve them alive: and let thy widows trust in me.

FOUR HUNDRED LITTLE ONES

now within the sheltering walls of our various homes illustrate the tenderness of the Divine care and the faithfulness of our Father's promise. The friends who, under God, supply the needs of these children are many, some of them being themselves but little ones, who endeavour in this way to show practical sympathy with our precious work for the Master. Even the gifts of the very poor, cast into the Lord's treasury, evidence the interest which is felt throughout the country on behalf of our rescued waifs and strays.

UPWARDS OF £40 PER DAY

is needed every day throughout the year to maintain in full efficiency all the branches of our work. We have no regular subscriptions to depend upon, nor do we employ paid collectors; but the story of our need, published from time to time in the hearing of Christian people, has been found effective, through God's good hand upon us, to bring in daily a sufficient provision for all wants. Our present need, however, is very great; greater, indeed, than it has been for a considerable time, and all the more so because of the near approach of inclement weather, during which work among the poor and homeless grows more earnest and necessary. We are also endeavouring to fill up as quickly as possible the vacancies in the cottages which are so soon to be opened in the village home for girls.

TWO HUNDRED OTHER CARES OF BOYS AND GIRLS

now awaiting admission will be received as soon as sufficient funds are in hands. We are asking our heavenly Father to send us kind-hearted, motherly, Christian women, each of whom shall be fitted to be at the head of a family of little ones, and to take the general supervision of the cottage in which they dwell. Are there not numbers of earnest and competent Christians, who are capable of filling such spheres of usefulness

* A photograph of this group, carte-de-visite size, can be had from the Home post free for seven stamps.

for Christ, and who for the consideration of a comfortable home, food, and raiment, will be willing to undertake without further remuneration the responsibilities of such a position? We shall be glad to know that some Christian hearts are stirred by this communication to give their whole energies for such blessed life-service.

*Home for Working and Destitute Lads,
18 and 20, Stegney-lane-way, E.*

BY-AND-BY.

(JOHN XIII. 7.)

Is thy head drooping low with heavy sorrow?
Does thy life seem a dreary blank of wee?
Is thy heart full of fears about to-morrow?
Does thy bitter cup seem to overflow?
Dost thou question the justice of God's dealing?
Dost thou murmur beneath the blow, and sigh?
Know'st thou not for each wound with Him there's healing?
Thou shalt know all his reasons by-and-by.

Did it seem to thy soul, so full of anguish,
That, of all in the wide and dreary earth,
Thine alone was the heart He made to languish,
Thine alone was the quickly-vanished mirth?
When, amidst all thy merriment and laughter,
Came the call, didst thou ask, rebellious, "Why?"
He has said, we can only know hereafter.
Thou shalt know all his reasons by-and-by.

Didst thou think *others'* pathway was all roses,
And that *thine* was the only thorny road?
Many a heart which in Jesus now reposes,
Only reached, through such trials, up to God.
"Whom the Lord loveth best" He fits by sorrow
For a place very near his throne on high.
Jesus knows; He'll sustain to-day, to-morrow:
Thou shalt know all his reasons by-and-by.

When death's angel has entered at the casement,
And has called all thy dearest ones away,
Didst thou meekly bow down in self-abasement,
Or in murmuring accents say him nay?
Didst thou think it a cruel dispensation,
When thy flowers were transplanted to the sky?
Didst thou think He would give *no* compensation?
Thou shalt know all about it by-and-by.

Then, with humbled and God-devoted spirit,
Oh! return, broken-hearted, to his breast!
Trust in Him; think no more of selfish merit;
Lean thy head where the weary all find rest.
Take his hand, nor attempt a willful guiding;
Stay thy heart on thy Saviour, ever nigh;
He knows best; in Him trusting and abiding,
Thou shalt know all about it by-and-by.

A. P.

DONCASTER Y.M.C.A.—Will your readers unite with us in praising God for the great blessing which has attended the preaching of the Gospel by Mr. J. M. Scroggie? About 120 anxious ones have been dealt with during the last eight days, and many have professed to believe in Jesus to the saving of their souls. On Sunday week the Guildhall proved to be far too small at two meetings, and in the evening the County Court Room was filled with the overflow. These services will be continued about ten days, and on the 22nd we expect that Mrs. Michael Baxter will commence a series of meetings; Dr. Mackay, of Hull, is also expected. Will God's people, wherever this is read, unite with us, asking a mighty work of the Holy Spirit in this place?

A. C. WILSON, M.D.

OUR POLICEMEN.—There are nearly 11,000 policemen in London; and what a mighty power for good these men might be were they on the Lord's side. Their peculiar situation affords them unequalled opportunities of reclaiming those who have fallen from the path of virtue. Not long since I was, with several others, out very late at night, distributing little books and talking with policemen and others. We met in our round a sergeant and a private, both with their pockets full of tracts. They told me it was their only chance of working for their Master. It much cheered my heart to find these two men obeying the command, "In the morning sow thy seed, and in the evening withhold not thine hand." Should any feel led to help in the distribution of religious literature among this class, I shall be very pleased to send them a parcel. Religious book-papers, and tracts will be thankfully received, also any pecuniary help for this needy work.

25, College-avenue,
Urswick-road, Lower Clapton, E.

J. J. JONES.

THE EVANGELIZATION SOCIETY.

We lately spoke of the good work that is being accomplished in many parts of our land through the agents of this Society. We recur to its operations in the hope of eliciting the sympathies and co-operation of Christian friends residing in those districts where the labours of the Society's agents are needed and would be welcomed. We feel sure there are many places where such earnest and effective Gospel preaching would be owned by God, and we invite any of our brethren and sisters who feel that such need exists in their respective localities to communicate with the honorary secretary, Captain W. E. Smith, 21, Surrey-street, Strand, London, W.C. They may be certain that their applications will be readily and suitably responded to. The secretary will also be glad to supply copies of the recently published "Occasional Paper" to any who may apply.

In our brief notice of this paper the other week we omitted to mention a remarkable letter contained in it, which was sent by the writer to one of the agents of the Society. It contains an account of the conversion, through the preaching of one of the working-men evangelists, of "a young lady of high intellectual powers, who, at a very early age, imbibed infidel views through reading the works of some of the German neologists." We have just learned that the reading of this letter has produced a deep impression on a man of sceptical views. Good service would be done by the distribution of the report containing this letter among those who are known to be tinged with infidelity.

From several reports of the Society's work that have reached us we extract the following, with respect to a series of services lately held at Winchester:—

"After the meetings in the Gymnasium, Mr. Edwards returned home for a week's rest; the time was employed in carrying out arrangements made for erecting a Gospel-tent in which to recommence the services on the following Sunday. Before leaving, Mr. Edwards had asked all persons interested to do something towards getting the tent up. He appealed to the working men to give a little time daily to levelling the ground, erecting or covering the tent, &c. Many of the men were most willing, and would have done so had they been able to get away from their employment in time; they were, however, determined the work should be done by their instrumentality, so they collected some money amongst themselves, with which they paid a stranger to do what they so gladly would have done personally had time sufficient been at their disposal.

"The opening services in the Tent were most interesting and successful. Long before the time for commencing, all seats were occupied, and standing-room filled. Hundreds stood outside around the tent during the whole service. On the Friday evening previous the choir had been into the 'Brooks' (the worst streets in the city) singing verses of Sankey's hymns, and having thus attracted a crowd, announced the forthcoming services. It was a good plan, and proved successful in gathering numbers into the tent.

"On the Tuesday following, two young men, much impressed by what Mr. Edwards had said respecting individual responsibility the night before, resolved to try and persuade people to come and hear the Gospel. They accordingly sacrificed their day's work, and employed the time in inviting all they could to come to the tent in the evening. They sang hymns at the corners of the streets and passages, and then, in earnest, fervent tones, begged the people thus collected to come and hear the evangelist's message, which had been such a blessing to themselves. To see working young men thus stirred up to realize their responsibility with respect to their neighbours, is a sufficient proof that the Holy Spirit is working in the hearts of the people, and that in a special manner He is applying the great Gospel truths so earnestly and faithfully delivered.

"Several of the most abandoned characters have been reclaimed. Not only have they come to the evening services, but, in some instances, have come up to the mid-day prayer-meeting. The change in their characters and homes is indeed wonderful, and many have come forward with thank-offerings for blessings received. One old woman, an inmate of one of the charities in the city, came to Mr. Edwards with ten shillings, which she said she had managed to save during the past few weeks, and wished to send to the Evangelization Society as an expression of gratitude. She intends to save regularly each week a little for the Society."

"ETERNITY!"—Like a flash of lightning did this word, short, yet powerfully solemn, present itself to me just on entering the new Liverpool-street Station; it was posted up in large blue letters on the side of a house, and could be easily seen by the occupants of the trains. I took it as a message from God, and spoke to one of my fellow-passengers on it. His reply was, "That one word is doing more good than many of the sermons of the present day; it makes a man think!" Oh! that on all the lines of railway in the United Kingdom there were these soul-saving danger-signals. Time is short; souls are perishing.

H. P. S.
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LABOURERS GOING HOME.

FROM MRS. BARBOUR.

THE various works of usefulness which have a pause during the summer months from the absence of many in the country, are one by one being set on foot again in Glasgow and Edinburgh. The noon meeting never ceases, neither does the mother's meeting. On entering the latter for the first time since our return to town, we heard, what so often was its key-note last season, thanksgiving for one whose place so lately filled was now empty—thanksgiving with tears. It was one of the steadfast matrons who are, indeed, as the shields of our land, who had gone to be with the Lord. Last time she was there it was to lay down her request for a son in delicate health. He still survives, but the mother, who prayed for him, and a brother also, have been out off, and Dr. Gould, the venerable husband and father, was strengthened on the past Sabbath to conduct the services in his own church.

The mother who conducted the meeting, and to whom these events were all new, said, "Is not Miss Darling ill? should we not pray for her?" Another whispered, "She was taken last night." The removal of this bright and beloved young labourer was announced in the noon meeting of the next hour. She died at nineteen, after two years' persevering labour for souls. She had known what work was even before then, and was ready, when the fresh blessing in these later years descended, to walk with assured step in the new paths of consecration, carrying others with her. She wisely followed up the cases which she came across at the Drill Hall breakfast, and assisted in the mission service at Dalketh almost every Sabbath day, getting back to town for her evening work. Her well-known voice was counted on in the choir, and last time she sung in the Drill Hall it was the hymn, "Who'll be next?" The Jubilee Singers had rested under her father's roof till they went to the Glasgow Convention last month, and, being tired with work, she went there before paying a visit. She then enjoyed the brightest manifestations of the love of Jesus, and those to whom she spoke of the love that was flowing into her soul, now remember how she seemed to be changing into the very image of Him she served.

The Edinburgh noon-meeting was well filled with children and young people on Saturday. On Monday all were startled with the news that Mr. Brownlow North was dangerously ill. Nor was it long till the details of his call from the vineyard below was announced. Scotland owes him much, and the mournful tidings could not have arrived at a time more fitted to take solemn effect than at the commencement of the week of meetings for young men. Mr. Wilson, of the Barclay church, in begging prayer for a rich blessing on them, said that many proofs were coming before the ministers who had to admit young men at the recent communion that their impressions dated from the former week of meetings for young men. Truly, God's work continues in Scotland! The concerts of the Jubilee Singers have refreshed the hearts of thousands during the past week; but it is one line of their singing which is ever repeating in our hearts as we mourn for the loss of the girl, the matron, and the veteran evangelist—"We wept while we sang Hallelujah."

GIRVAN, AYR.—Since the tent services were discontinued, meetings have been held every Tuesday evening in the South Church, and on Sabbath evening in the Young Men's Christian Association's Room, Doune-park. These meetings have been well attended by the poor in the neighbourhood of Doune-park and Coal Shore, where no church or place of worship exists. The after-meetings have been frequented by inquirers, the interest deepens, and the impressions made are numerous throughout the town. Six kitchen-meetings are held every Monday evening, addressed by young men, and by this means the Gospel is preached to many who, on account of their circumstances, cannot frequent places of worship.—*Maybole Evangelist.*

ABERGAVENTNY.—Our fellow-townsmen Mr. R. C. Morgan has been giving "Bible Lectures upon Foundation Truths," at the residence of Mrs. Fielder, of The Priory. Her fine hall (the refectory of ancient monks) was filled for three nights to hear God's Word most ably and spiritually handled. Truly the feast provided was such as monks of yore never enjoyed, and the impression left on the minds and hearts of all present was deep and abiding. Very solemn and searching were the truths brought out, and the injunction given at the close of the meetings found an echo in each soul. "That the blessed Word of the Almighty God should stand foremost in every house and family as the Book to be honoured, studied and lived." The gratitude of the Christians to their beloved fellow-townsmen was warmly expressed, and they look hopefully for his return at some future date to give them another lift heavenward.

Correspondent.

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FOR THE YOUNG.

THE HEAVENLY RAILWAY.

THE Rev. J. M. Dosh gives the following very touching incident, which he personally witnessed while travelling on one of the American railroads. The train, he says, was going west, and the time was evening. At a station a little girl came aboard, carrying a little bundle under her arm. She came into the car and deliberately took a seat. She then commenced an eager scrutiny of faces, but all were strange to her. She appeared weary, and, placing her bundle for a pillow, she prepared to try to secure a little sleep. Soon the conductor came along, collecting tickets and fares. Observing him, she asked if she might lie there. The gentlemanly conductor replied that she might, and then kindly asked for her ticket. She informed him that she had none, when the following conversation ensued. Said the conductor—

"Where are you going?"

She answered, "I am going to heaven."

He asked again, "Who pays your fare?"

She then said, "Mister, does this railroad lead to heaven, and does Jesus travel on it?"

He answered, "I think not. Why did you think so?"

"Why, sir, before my ma died she used to sing to me of the heavenly railroad, and you looked so nice and kind, I thought this was the road. My ma used to sing of Jesus on the heavenly railroad, and that He paid the fare for everybody, and that the train stopped at every station to take people on board; but my ma don't sing to me any more. Nobody sings to me now, and I thought I'd take the cars, and go to ma. Mister, do you sing to your little girl about the railroad that goes to heaven? You have a little girl, haven't you?"

He replied, weeping, "No, my little dear, I have no little girl now. I had one once, but she died some time ago, and went to heaven."

Again she asked, "Did she go over this railroad, and are you going to see her now?"

By this time all in the carriage were upon their feet, and most of them were weeping. An attempt to describe what I witnessed is almost futile. Some said, "God bless the little girl!" Hearing some person use the word "angel," the little girl earnestly replied, "Yes, my ma used to say I would be an angel some time."

Addressing herself once more to the conductor, she asked him, "Do you love Jesus? I do; and if you love Him, He will let you ride to heaven on his railroad. I am going there, and I wish you would go with me. I know Jesus will let me into heaven when I get there, and He will let you in too, and everybody that will ride on his railroad—yes, all these people. Wouldn't you like to see heaven, and Jesus, and your little girl!"

These words, so innocently and pathetically uttered, brought a great gush of tears from all eyes, but most profusely from the eyes of the conductor. Some who were travelling on the heavenly railroad shouted aloud for joy.

She now asked the conductor, "Mister, may I lie here until we get to heaven?"

He answered, "Yes, dear, yes."

She then asked, "Will you wake me up then, so that I may see my ma, your little girl, and Jesus? for I do so much want to see them all."

The answer came in broken accents, but in words very tenderly spoken, "Yes, dear angel, yes. God bless you!" "Amen!" was sobbed by more than a score of voices.

Turning her eyes again upon the conductor, she interrogated him again—

"What shall I tell your little girl when I see her? Shall I say to her that I saw her pa on Jesus' railroad? Shall I?"

This brought a fresh flood of tears from all present, and the conductor knelt by her side, and, embracing her, wept the reply he could not utter. At this juncture the brakeman called out "H—s." The conductor arose and requested him to attend to his (the conductor's) duty at the station, for he was engaged. That was a precious place. I thank God that I was a witness to this scene, but I was sorry that at this point I was obliged to leave the train.

We learn from this incident that out of the mouth of even babes God hath ordained strength, and that we ought to be willing to represent the cause of our blessed Jesus even in a railroad coach.

STAFFORD.—Mr. Culliss's work here is drawing large numbers every night. It is evidently increasing in public estimation and general usefulness.

DEATH OF MR. BROWNLOW NORTH.

In the eighth number of this periodical, published Sept. 17th, 1859, we gave an account of the conversion of Mr. Brownlow North, and since then have frequently reported his labours in the Gospel. We have now the sorrow of announcing his death. One by one, the servants of Jesus Christ are being gathered home: "Pray ye therefore the Lord of the harvest that He will send forth labourers into his harvest."

From the *Glasgow Daily Mail* of the 10th inst. we reprint the following particulars of this unexpected bereavement:—"Mr. North died at Tillichewan Castle yesterday, after an illness extending over little more than a week. He came to this district on Oct. 22, to take part in a course of evangelistic services arranged for by the Vale of Leven Young Men's Christian Association. His first address was delivered on the evening of the 24th ult., in the Public Hall, Alexandria. The remembrance of his former visit there some sixteen years ago, when his ministry was much blessed, and his fame as an evangelist during the intervening period, drew together a large audience, the place of meeting being packed, and hundreds having to leave without gaining admission. During the same week he addressed meetings on Wednesday and Friday evenings in the Alexandria Free Church, and seemed then in his own usual health, and looked forward eagerly to the meetings he was announced to address on the following Sabbath and Wednesday evenings. On the Saturday he felt somewhat unwell, and on the following day was unable to fulfil his engagement. Since then the progress of the disease—an affection of the heart—occasioned alternate hopes and fears in the bosoms of his friends; and now the latter have been realized by his death.

"Bitter tears will, unbidden, fall from many eyes on hearing of his unexpected removal; and not a few to whom he has been a sweet saviour of Christ, will thank God for his earnest and fruitful ministry. Though not robust of late years, he may be said to have died in harness, having arranged for hard work in Glasgow and Paisley successively, during the winter and spring months; but the Master's voice has said, 'Come up hither,' and he has entered into the joy of his Lord. During his stay here he was the guest of Mr. Campbell, of Tillichewan, whose kind attentions, and those of his family, have been unremitting. During the past week Mrs. North and other relatives have watched and tended the sick; and their ministry of love must have greatly soothed the last days of the honoured dead."

Mr. James Balfour, of Edinburgh, sends to us the following account of Mr. North's peaceful dying moments:—

"On Monday it was my solemn privilege to stand beside the dying bed of Mr. Brownlow North, and I feel sure that many will like to know what the testimony then was of one who had so often proclaimed the Gospel very boldly, and in tones of thunder. It was touching to see him lying there like a weaned child, able to speak only in whispers, and even that slowly and with an effort.

"He took my hand, named me, and said, 'Jesus came to me and said, 'I will never leave thee nor forsake thee,' and up to this time he never has.' He then added an expression of deep self-abasement, when I said, 'I have often thought that the verse on which I should like to die is, 'The blood of Jesus Christ his Son cleanseth us from all sin.' 'That,' he replied, 'is the verse on which I am now dying. One wants no more.' I said, 'This dying is what you and I have often spoken of.' 'Often,' he answered. 'Have you peace?' 'Perfect peace,' he said, with such meaning. I proposed to pray, to which he gladly assented. After a short prayer he wiped his moistened eyes, and I had to leave him.

"That was the last expression of his faith and hope; but a day before that he had said, 'I used to have a great shrinking from death, but that is all gone.'

"As I looked at him, he seemed like a great ship of war slowly entering the harbour, the sails all unfurled, the guns unshotted, the excitement and the perils of the voyage over, and the desired haven reached. The next day the gates were swung open, and he spent that first five minutes in Heaven of which he often used to speak; and then he was wont to imagine that Christ would come to him when he saw his amazement, and say, 'Said I not unto thee, if thou wouldest believe thou shouldst see.'"

INDIA.—Rev. A. Norton, of Ellichpoor, writes:—"The Lord is prospering and blessing his work in this wild district of Central India. To Him we are looking for a mighty baptism on the natives."

EVANGELISTIC WORK IN MANCHESTER.

The Skating Rink (an iron structure which will accommodate 2000 persons, and situated in close proximity to the Alexandra-park and the Aquarium, both of which are open on Sundays, and attract large numbers of visitors), having been offered free of expense, has been opened for Sunday afternoon evangelistic services. The first service in that building was held on Sunday afternoon, the 10th ult., and was attended by nearly seven hundred persons, many of whom were induced to attend by the invitation of Christian workers, male and female, who stationed themselves in the various thoroughfares leading to the park. Dr. Ziemann, after reading a portion of John iii., pleaded very powerfully with those who had not come to Christ to accept of the salvation offered to them. The Rev. F. Standfast followed, and in a few earnest words, illustrated by anecdote and simile, urged present decision. It was evident that much interest was felt by the audience, who, with few exceptions, remained till the close of the meeting. The services have been continued each Sunday, and have been well attended.

The Hulme Town Hall has been engaged for Sunday evening Gospel addresses by Dr. Ziemann. The services have been attended by large audiences. On account of electioneering preparations, the service could not be held last night (Oct. 31). Successful evangelistic work was accomplished in other portions of the city and in Salford.

Revival mission services have been held during the month in several of the principal Wesleyan chapels in the city and neighbourhood. There has been a general interchange of pulpits, and much good has resulted. There have been many conversions, and a fresh stimulus has been given to the zeal of church members. A numerously attended meeting for Christian workers was held in connexion with the services, on Friday evening, Oct. 16, the Rev. J. Bedford presiding. Stirring addresses were given by ministers from various parts of the district, and fervent prayers were offered up that God would bless the work about to be undertaken.

The services at the Tent in Pendleton have at length been discontinued. The final services were held on Sunday, Oct. 10. During the three weeks' services, upwards of three hundred have declared themselves to be on the Lord's side—the transformation in not a few homes being something marvellous to those living in the same neighbourhood. The services are being continued in John-street Hall and other large rooms.

The Circus meetings, also, are discontinued in consequence of the partial completion of the alterations in the late Museum of Natural History, wherein the services were originally held and are now resumed. This building, when the alterations are finished, will be occupied by the Y.M.C. Association, whose central offices in Piccadilly will be abandoned for this more convenient situation. The meetings in the Circus were well sustained to the last, and were made the means of much spiritual blessing in the neighbourhood; but not only there has their influence been felt, but even to the most distant parts of the city and suburbs. The central position of the building, in the midst of theatres, music-halls, and casinos, was favourable to the success of its services, as young men from all parts of the city, strangers and visitors, mostly find their way to Peter-street; and while many were attracted by the novelty of the services, which were surrounded by the gaudy, though much-faded decorations and tinsel of the Circus, others were won by the kind words and impressed by the earnestness of the young men who had charge of the meetings. Seldom a night passed without some burden of sin and sorrow rolling away and some soul being made glad in the Lord. And, therefore, headed by Dr. Ziemann, went forth a band of workers, and, in Ardwick and Pendleton, told others of the deliverance which the Lord had wrought for them, and of the loving Saviour who was waiting to be gracious to the penitent, seeking sinner; and the result has been that scores—we might almost say hundreds—of hands have been stretched forth to lay hold of the sinner's only hope.—*Manchester Christian News.*

The work at Pendleton still grows; the workers multiply. Some of the largest halls have been taken, and men's meetings held. Instruction classes for those who cannot read and write have been formed. The Bible-classes are attended by 150 to 200. Cottage prayer-meetings are being established in the most destitute parts.

Perhaps the most remarkable thing, in these days of fashionable and easy-going religion, is that 300 or 400, mostly working

men, are found every Sunday morning at the early prayer-meeting. These are gracious seasons truly.

The centre of religious life and power is the mid-day prayer-meeting. Many thought that through the press of business, the hour chosen, the respectable portion of the inhabitants living at a distance, this meeting must inevitably perish. Happily such is not the case; there is so much of God's Word and Spirit there that it cannot die. The numbers attending are more numerous than six months since; on Mondays, when reports are given, the room is often crowded. Not a few prize these meetings above all others; the oneness of the Church of Christ is powerfully realized. In the intimate presence of the Great Head of the Church, all sectarian prejudices flee. The Lord hides his own in the secret of his presence from the pride of man; He keeps them secretly in a pavilion from the strife of tongues. Many business men make an effort to attend.

One day an earnest and devoted Christian stood up, and, with tears in his eyes, said—"Last week I preferred two petitions, which you kindly urged on my behalf. The one was for the restoration of my little boy who was dangerously ill; the other that my mouth might be opened, in order that I might speak to my servants and workpeople about Jesus and his mighty love. One petition God has answered, not as I desired: He has taken my child, for which I can now praise Him. The little one whispered 'Safe in the arms of Jesus,' and the Good Shepherd folded him. The other petition he has answered. My mouth has been opened. Last Sunday morning I called together my servants. I told them that I could not have given up my son for all the world's goods, yes, not for my nearest relatives or my dearest earthly friend; but that God gave his own dear son to die for sinners. I thank Him that He has enabled me to speak for Him." These and similar words were uttered with deep emotion. It was a time never to be forgotten, a time of refreshing from the presence of the Lord.

It is to be regretted that comparatively few clergymen and ministers attend. It is easy to excuse their absence. Manchester church-work is like its secular, crowded with detail, burdened with its many calls and claims; yet it is certain that if all could but once taste of the rivers of this pleasure which flow so deeply here, they would long to come again and again. The few who come feel an hour thus spent more fully equips them for duty than many hours elsewhere. Here God's Word comes with such force and freshness, that He appears to be talking face to face with his worshippers. The winter season now having commenced, it is hoped more ministers will be able to attend.

The number of successful efforts now being put forth, show the necessity of this united evangelistic work for every large town. After all that every church has done, is doing, or can do, there is still a deep and dark margin of crime, poverty, and sin which can be best overtaken by all Christian churches sinking their denominationalism and acting in concert. If this were not the Lord's will, would He so abundantly bless? On the other hand, this work strengthens existing churches, not only by drawing the cords of fellowship closer together, but by actual accessions, as was strikingly proved in the Tent work in the Ancoats district. The same good Providence which opens doors of usefulness, and finds the labourers, also prompts to benevolence. Without much, if any, seeking, or prompting, or direct solicitation, means are provided. At the close of one of the mid-day prayer-meetings, a lady spontaneously offered 200*l.* to provide a wooden tent to supplant the canvas and temporary structure. This is but an example of how the Lord himself takes care of his children and his work. F. S.

EAST FOLKESTONE.—The current report of the "Christian Mission and Schools" here says:—"Amongst other things, the cause of temperance in this district weighs heavily on the minds of those actively engaged in this missionary labour of love. To counteract the allurements of the public-house, elevate the character, and improve the comforts of the population, it is desired to provide a place of resort which, being attractive, neat, and comfortable, and devoted to the cause of temperance, shall be a great instrument for moulding and elevating the character of its frequenters. An opportunity seemed to be opened a short time since for the commencement of such an undertaking, but it was willed otherwise. The efforts of the friends of this missionary cause will however not be abated, and they prayerfully hope that the work will be accomplished and fostered by Him who has given them such abundant proof of his watchful care and blessing. Sterling testimony from independent sources has been yielded of the palpable benefits which have already accrued to the district from the Mission. An influence has been felt and manifested in the improvement of its outward life."

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THE MOSAIC TABERNACLE.

CONCLUDING LECTURE BY DR. CRANAGE.

AFTER a recapitulation of the general structure and meaning of the Tabernacle, Dr. Cranage proceeded, in his third lecture, to consider the special subject of the evening—"The Dresses of the High Priest." In order to bring these tangibly before the minds of the audience, two lay figures had been placed in the space supposed to represent the Holy Place: one was arranged in the ordinary dress of the High Priest, of divers garments and colours; the other, robed in spotless white, was clothed after the manner of the High Priest on the Day of Atonement, when he entered into the Holy of Holies. The lecturer had so much to say on the teaching of the former, that the awfully passing moments left no time for reference to the latter.

The description of the dresses as ordered by God was read from Exodus xxviii., and analogous passages from Ps. cxxxii. 9, Rom. iii. 22, Isa. lxi. 10, and Rev. iii. 27, were quoted to show that they typified the "righteousness" and "salvation" of believers. Having strongly deprecated, in passing, the theology which would stop short at conversion, and not proceed to inculcate righteousness, Dr. Cranage took up, in detail, the various portions of the High Priest's Dress.

The pure white linen Mitre, enclosing the place of the intellect, taught us that the brain, the seat of mental power, must be kept pure for the Lord. The place to fight sin is in the thought. The lacing of the Mitre with blue was an admonition to have our thoughts occupied with heavenly things; while the Golden Crown, whereon was inscribed "Holiness to the Lord," told us not to be "ashamed of Jesus," but to proclaim our allegiance to Him in all circumstances. We are not ashamed of our earthly nationality; why should we be ashamed of belonging to the heavenly kingdom? This afforded the lecturer an opportunity of advising his hearers to adorn their houses, in every available place, with texts from God's Word.

Having touched lightly on the Shoulder-pieces—the place of strength—where were written the names of the tribes in their order of birth, Dr. Cranage devoted the most of what remained of his time to an exposition of the Breastplate of the High Priest, whereon were engraven the names of the tribes, not in their natural order, but according to God's selection. We cannot attempt even a *résumé* of the lecturer's remarks on this point. He saw in the order of these names on the Breastplate a graduated scale of Christian character and attainment, from Judah, who occupied the highest place—that of "praise"—down to the penultimate tribe Asher, whom he placed last in the order of merit, as one who could only say he was "happy" in having gained a place in the family of God. The individual happiness of the believer he counted among the lowest of the Christian's privileges; we fear there are many Ashers in the camp.

In closing, Dr. Cranage expressed a hope that the lectures would be instrumental in inciting to a more deep, prayerful, and methodical study of God's Word. We warmly reciprocate the wish. It is not to be wondered at that some of the objections arrived at by Dr. Cranage are objected to by other students of typical Scripture. In particular, one of our correspondents strongly controverts the idea that the Cherubim are symbols of the First and Third Persons in the Trinity, on the ground that this would be making a similitude of God (see Deut. iv. 15-18; Isa. xl. 18). Our own belief is that the Cherubim represent the redeemed in their glorified condition. Nevertheless, although not endorsing every view expressed by Dr. Cranage, we believe the lectures, as a whole, are highly calculated to invest with a deeper interest, and to throw a fresh light on, a much neglected part of Holy Writ, and to prove the truth of the apostolic dictum, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. ii. 16).

BOYS, LISTEN!—A milk-boy on his rounds was heard by a lady (herself converted through one of Mr. Moody's addresses) singing one of Mr. Sankey's hymns. The lady said to the boy, "Those are very solemn words you have been singing; do you think of them as you sing, and do you understand them?" Then such a great change came over the boy's face, and he said, "That I do ma'am, and I sing them as I go my rounds, hoping that just a word or two may fall into some one's ears." Surely the missionary spirit in this lad will be blessed. This is, indeed, "sowing seed in the morning and in the evening not withholding the hand." Shall not it prosper? shall not even this little child of God win jewels for his Redeemer's crown? W. T. G.

WORK AMONG THE JEWS.

MR. J. P. COHEN says in a circular recently issued to the friends of his Mission:—

"Since I last wrote, which is now more than six months ago, the Lord has enabled me to go on quietly with my work among my brethren, looking to Him for help and blessing; and praise be unto his name, I have not looked in vain! He has mercifully supplied all my wants, and has graciously blessed the work which He gave me to do.

"During this month (October), the Jews have celebrated the Yom Kippur, or the great Day of Expiation, and before and after that most solemn day I had most interesting and I may say profitable conversations with not a few of my brethren according to the flesh, to whom I told 'the old, old story of Jesus and his love' to sinners. The Jews of this country are like their brethren all over the world, equally strict in observance of this particular day more than of any other in the year; they too perform the superstitious ceremony of sacrificing a cock for the expiation of their sins on the preceding Day of Atonement; also of scourging themselves with lashes, doing penance, making confessions, asking pardon, giving alms, offering up prayers, blowing the ram's horn to confuse Satan, and abstain from eating and drinking for twenty-four hours. For all this they think that they have a right to receive a full pardon and plenary absolution from God for all their sins and wickedness of the bygone year; but, alas! they ignore the solemn fact that there can be no remission of sin without the shedding of blood. Judaism has been reduced to mere formalities and outward ceremonies. It is destitute of all vitality and vivifying power; and we know that these heavenly influences cannot exist apart from faith in the precious blood of our once crucified but now exalted Lord.

"I never was so dissatisfied with Judaism in all my life," said an aged man to me two days ago, 'as I was on this Day of Atonement, which, as you know, we have just solemnized; I have fasted for seven-and-twenty hours, praying with all possible earnestness and trembling too, and after all I feel that my sins have not been atoned for.' I told him he would never be happy until he looked to the crucified Messiah for peace. He appeared to drink in every word I said, and when he left me he assured me that the little conversation he had had with me that morning had done him more good than the whole day of prayers on the great Day of Atonement. On the very afternoon of the great Day of Atonement an old man of nearly fourscore years old, and who had heard the Gospel more than once, said to me, 'I am not happy, although I have done all in my power to appease an offended God, by long prayers, fasting, and many other things which are prescribed by the rabbis to be done on such days; yet I do not feel, as you told me you did, your sins are forgiven you through faith in what your Christ did for you; and I really feel I shall soon be compelled to believe that Jesus is the promised Messiah, the Saviour of my soul.'

"These facts are sufficient to encourage us in our labour of love and work of faith. It is indeed a privilege to speak to these seeking ones of their Messiah, and of making known his most precious love to hundreds of them who have never heard of it before. Their present state is a significant sign of the times, and I feel, with many others of God's dear children, that Israel's redemption is drawing nearer and nearer. Who knows how soon the wanderers will be called to the hills and valleys of their beloved home, which God gave to Abraham and his seed for an everlasting possession?"

DORKING.—Miss Cotton writes:—"I am staying at home at present, and full of work. Everything is so interesting here. I cannot do one quarter of what I want, nor enter a fiftieth part of the openings made for me all round. Our meetings are crowded. We have the large Town-hall room now on Sundays. Certainly blessing is descending upon us, but we want tenfold more."

BOULOGNE-SUR-MER.—The Committee of the British Sailors' Institute here appeal for the support needed to carry on this good and useful work, in the full assurance that for British seamen they will not ask in vain. The gratitude evinced by hundreds who are now familiar with the Institute, and look upon it as their home in Boulogne, and the good which has been accomplished in the moral and religious influence brought to bear on a class of men whose privileges are few, and whose hardships are many, will be additional reasons to the generous who have enough and to spare for supplying all that is needed to secure the successful prosecution of a work which combines beneficence with the highest moral and spiritual aims. Books and periodicals are greatly wanted for the reading-room, and may be sent to the Institute, 13, Boulevard Daumont.

RELIGION ON THE CONTINENT.

A CORRESPONDENT residing on the Continent sends us a letter on this subject, from which we make some extracts. He describes the way in which the Sabbath is generally observed, or rather mis-observed, and says:—

"In the evening the theatres are open, and most of them reserve for the 'Sunday' their chief attractions. It certainly sounds strange to read on the railway time-bill that the last Sunday evening train will not leave till ten minutes after the close of the theatre; and the town with which this has to do is one of the great centres of religious influence on the Continent! . . . But a work is going on in Geneva which is likely to be a blessing to the Continent in connexion with this question. Mr. Alexandre Lombard is the soul of the movement which finds its expression in the 'Society for the Sanctification of the Lord's-day.' It has secured for those engaged in the post and telegraph offices and railways an alleviation of Sunday work. Hotel-keepers have been appealed to in favour of those employed by them. More than 350 tradespeople in Geneva have promised to close their shops on Sunday, and 150 heads of building works have engaged not to carry on their work on that day. Prize essays, publication of pamphlets and placards, with other kinds of aggressive work, have led to the above results.

"A similar movement is likely to be commenced in Germany. At the Inner Mission Congress held lately in Dresden, this subject was put on the order of the day. The speaker to whom it was entrusted was Kögel, who is one of the ablest of the day. The Central Committee was empowered to take steps towards inducing the Federal Council or the Imperial railway authorities to have all goods railway-stations closed on the Sabbath. Up till the present no one has risen in France to do this work. But no doubt God will raise up workers. People on the Continent say they do not want a foreign Sunday, whether Jewish or English, and forget that the one they have is not much better than the Egyptian rest granted by Pharaoh.

"Another movement still more interesting is that having for its object the elevation of Christian doctrine and life. France, which I have just said is so wanting in Sabbath observance organization, is, as all know, best provided for in home mission or church revival movement by Rev. Theodore Monod, who has made this the work of his life. Switzerland has Rev. Rappard of Chrischona, and some others. Up to the present, no one has taken such a prominent part in Germany, and yet the fact of there being no recognized head is owing to there being no need of one, as so many are now throwing themselves into the work.

"I may just mention one or two of the places where these meetings have lately been held. One was Gernsbach, in the upper Black Forest, which has about 2200 inhabitants, and lies in Baden, on the River Murg, which carries to the Rhine more than £80,000 worth of timber every year from the woods about the town. The Baron of Gemmingen, a resident in the little town, was the promoter of the meetings, which were held for three days. About 300 persons attended. In the addresses, prayer-meetings, conferences, and noon social gatherings there was a constant manifestation of the Divine presence. Similar meetings were held at Pforzheim, a town of 1600 inhabitants, of considerable manufacturing importance, just outside the Black Forest on the north, and at the confluence of the Enz, Nagold, and Wurm. Another course of meetings was held about three weeks later in Switzerland at Neuchâtel—or, as the Germans call it, Neuenberg. These continued also three days, and were attended by about 300 clergymen, with a much larger number of laymen. The services were principally in French, but a separate meeting was held for Germans, which was regularly attended by 600 or 700 persons. The large number of requests for prayer had to be disposed of in groups. The subject for prayer, exposition, conference, and experience was divided into the *disease*, the *remedy*, and the *recovery*.

"I must not omit to say that in all clerical meetings, Inner Mission gatherings, &c., the new religious movement is discussed. New books are constantly appearing on it. Indeed, it seems likely to create a distinct literature of its own.

"The state of Germany and the surrounding countries is such that all Christian effort ought to be welcomed. In a large town, a clergyman, when going off for his summer holidays, has now, for the second time, just simply closed the church and given up the services for the weeks of his absence, because he could not persuade any brother clergyman to come and preach to the usual congregation of eight or ten persons. In another large town of about the same size, some time ago, there was

not a single hearer at one of the Sunday services. A Bible Society distributed Bibles lately among some Dutch soldiers, making no distinction between Protestants and Catholics, on which an Ultramontane paper complained that to give a Catholic a Bible was just the same thing as making a Jew eat swine's flesh. In the best and most religious German state, there is scarcely a week in which the papers do not tell of murder and suicide, although the population of the entire land is not half that of London. A German Socialist "People's Calendar" has for vignette a number of labourers who tread under foot the Papal crown, the Bible, the Prussian Eagle, and the Constitution. But I will not continue this any further. You will see that every effort to do good ought to be encouraged."

AWAKENING IN QUEBEC.

MONTREAL, Oct. 15.—About ten days ago the Convention of Young Men's Christian Associations of Ontario and Quebec adjourned after holding a three day's session in this city. Topics of vital interest were discussed, and throughout the whole Convention there was a marked spirit of earnest dependence on God manifested. The result was that all the delegates scattered to their homes, feeling more and more in earnest. Amongst them was one named Combie, the travelling secretary to the Executive Committee of the Young Men's Christian Association—a man *terribly* in earnest. He is no speaker, but he is fired with the Spirit, and full of the Bible. A week ago he went down to Quebec (180 miles off), accompanied by the Secretary of our Montreal Association, and another friend. Their idea was to try to stir up the Quebec Association.

They met on Thursday night of last week in the Association Room; only five were present. They prayed to the Lord for help, and during the night they painted by hand (Combie is quite an artist) several attractive placards, which drew the attention of great crowds the next morning. They prayed for a blessing on the posters, and, with the help of a few earnest God-fearing merchants, spent all Friday morning in going from store to store distributing slips. Their Bible-reading in the afternoon was well attended, and the meeting in the evening was crowded, several of the ministers of the city being on the platform. Thus the work started. God's blessing accompanied these efforts. Ministers and Christians are being stirred up and rallying to the front. On Sunday night there were 2500 people in the largest hall in Quebec; three meetings are being held each day, and a telegram just received says, "250 anxious souls remained behind after last night's meeting, while thirty found peace the night before." Thank God for this. We are praying that this wonderful awakening, the like of which has never been known in Quebec before, may be the commencement of a blessing that shall sweep the country. Pray for Canada.—*Extract from Letter.*

PLYMOUTH.—Surely we have again seen the hand of the Lord made bare. When last here, so deep was the interest excited by the preaching of Jesus, that many became deeply interested in the "things of God." I resolved, therefore, to come a second time, and truly our cup has run over. Every meeting, despite the torrents of rain, has been crowded, and the Guildhall has been filled with thousands listening to the Gospel of the grace of God. I verily believe many have passed from death unto life, and everywhere the joyous tidings come of souls brought to the Lord. I think Friday night's meeting was one of the most successful I have ever known; and I am deeply anxious that your readers should pray for this southern town, in order that the work of grace may go on. Several of the ministers have been greatly refreshed, and many hundreds of God's people are walking with deeper conviction than ever of "the strengthening might of his Spirit in the inner man." Yours in our Lord, H. VARLEY.

WOOLWICH.—Another week of special services has just closed at St. Andrew's Church. Monday was given up to the children. On Tuesday, Dr. Edmond, of Highbury, preached to a deeply attentive audience on "The Lamb of God." Mr. Russell Hurditch held two Bible-readings, and preached on the evenings of Wednesday and Thursday; and on Friday, Mr. S. A. Blackwood, who took for his subject "The Brand and the Branch," Zech. iii.,—closed a week in which God has given us many tokens of his presence. There is clearly no subsidence of interest in the work here, but, on the contrary, decided increase. Every week we meet with persons who profess to have received benefit from these services—and, so far as we can judge, they appear genuine cases of conversion to Christ, are walking consistently, and are all heartily willing to lend a helping hand in the Lord's work. Mr. Henry Varley comes to preach on Sabbath, 21st inst. Will Christians remember us in prayer? R. B.

GOSPEL PROGRESS IN MEXICO.

We have received a communication of considerable interest from Mr. James Pascoe, Toluca, Mexico, dated Sept. 14 describing the present condition of Christian missions in that far-off land. After detailing, at some length, certain disturbances which had arisen in connexion with a Roman Catholic festival, and the prevalence of Mariolatry, Mr. Pascoe speaks of the opening and dedication of a new Protestant Church in Mexico in connexion with the American Methodist Episcopal Mission of the South, and one at Puebla by the Methodists in the North.

With respect to the spread of the Gospel in Mexico generally he says:—"In spite of all difficulties, the Gospel has progressed marvellously in this country. When I look back only a few years, and compare the small beginning then made, with the great progress now to be seen, I am indeed filled with wonder and with praise." After sketching the early history of Mexican Missions, Mr. Pascoe proceeds:—"The Gospel work now going on in the city of Mexico is sustained by the following churches:—1. The American Episcopalian, known as 'The Church of Jesus,' under the superintendence of Dr. Riley. 2. The Presbyterian, under Mr. Hutchinson. 3. The Methodist Episcopal (North), under Dr. Butler. 4. The Methodist Episcopal (South), under Mr. Daves; and 5. A Mexican Independent church under the ex-priest Palacios. The four missions first on the list are all sustained by American funds, the real preaching work being done by Mexican paid preachers.

"Outside of Mexico there are a few stations sustained by our American brethren; but the great majority are small native Mexican congregations, poor but independent, who prefer to continue in the Gospel simplicity with which they began. In other parts of the land we have our Toluca Mission; other missions in Puebla, Vera Cruz, Zacatecas, Matamoros, and other places, all under foreign protection; also a Congregational Mission in Guadalajara, and quite a number of native congregations under Mexican pastors scattered in all parts of the Republic."

Mr. Pascoe refers to the partial failure of the proposed alliance among the Protestant churches in Mexico, with respect to which we gave some detail in our issue of the 7th ult., and concludes:—"At all times it is desirable for God's people to be united, but especially is it desirable in this land, which is rapidly falling once more under the plague of Revolution. When this present year began, there were but few signs of an armed Revolution; but we have now armed bands in six distinct States. Some are Catholics who fight to exterminate liberty and Gospel; others are said to be Liberals disaffected with Lerdo's government, but I rather think many are Catholics under a Liberal mask. A paragraph in to-day's paper confirms this idea; it states that the revolutionists of Michoacan are in communication with those in other parts of the country, in order to organize the Revolution on a large scale. The Michoacan rebels are Catholics—veritable soldiers of the cross. Only this week I was presented with a red cross with the cord of St. Francis attached, which was taken from a Michoacan rebel: they wear the crosses—some black, some red—suspended round their necks. If others join with them, it is tolerably clear that all are fighting under the same banner.

"If these, at present new-born, revolutions grow stronger, the Gospel will meet with a fierce opposition, and God's people will indeed need to be united. It may be God's design to try his young Mexican church, and by a fierce persecution winnow away the chaff, which his people are not willing to do whilst they can live in peace and with love. At all events, the readers of THE CHRISTIAN will see how much we need the help and sympathy of God's people in England. Our Toluca Mission is, I believe, the only mission in Mexico supported by English Christians. I am indeed grateful for the valuable help we have hitherto received, and this encourages me to cry out for more. Let our countrymen be assured that, of what help they give us, not a penny will be spent on grand buildings; but in scattering the Gospel far and near in Bibles, Gospels, and tracts, and by living preachers, leaving the converts to provide their own 'upper chambers' in which to worship God in spirit and in truth."

JAPAN.—An officer at the head of the Educational Bureau, who decided that no Christian minister should be engaged in Government schools, has been dismissed, and his place filled by one of the returned students who were educated and converted in America. Hence the missionaries who are employed in the College at Yeddo, and were about to retire on account of the order of the dismissed official, have been pressed to remain.

AWAKENING IN FORFARSHIRE.

FREYDEN, a small fishing town at the mouth of the Southesk, one of our Forfarshire rivers, on the opposite bank from the town of Montrose, has exhibited for the past few weeks all the features of a general, deep, and overpoweringly earnest awakening. And not by ones or twos is the blessing enjoyed, but the village is pervaded from east to west, and it may well be questioned if there is a family without a member awakened or saved. "God counteth up the people," I don't; only I can testify from personal knowledge that multitudes, both of men and women, are being added to the family of God.

The special agency by which God has wrought has been two agents of the Edinburgh Evangelistic Society, Messrs. Daniels and Smith. One night, for the fortnight passing into November, resembled another—literally a pressing into the Kingdom. Let me note one night, but similar to others. There is a large gathering of young women, one a young married woman, she and the others in distress. It is long ere the ground of comfort and peace is seen, but at length peace through the blood of the Cross dawns on this young woman's soul, she enters into the assurance of forgiveness, and, filled with corresponding joy, she darts off to tell her mother and her husband of her newly found treasure. He receives her testimony with a wondering scepticism; but, a reality in her experience, she cannot bear the thought of separation, it may be eternally. She ceases not every hour to urge the importance of decision—a lost or a gained eternity hanging on the issue. He too becomes troubled, cannot find rest, and shortly yields his will and heart to the same blessed influence as his wife, and since has come out a bright and attractive believer. In this manner the truth spreads, the one helping the other. J. M.

FORETASTES OF ETERNAL GLORY.

THE wife of a well-known Dublin clergyman has communicated to the *Irish Church Advocate* some deeply interesting particulars of the closing days of a Christian lady lately departed. She was one who in her lifetime sought to walk with God, and to adorn the doctrine of Christ her Saviour. She was confined to her bed for many weeks; her peace and joy increasing as her end drew near.

The informant took notes of some of her dying sayings, from which we select the following:—"Why do you say that this is a bed of suffering? I never had such joy in all my life as I have had while lying on this bed. No words can be found to express my joy in the Lord. I have rivers of joy. My joy is so immense that I cannot feel pain. I have such joy that I can truly say my heaven is begun."

To another friend she said:—"I wanted to tell you how happy I am. Oh! all so real, so solid! My nights are my happiest times. I try not to sleep, lest I should lose the opportunity, while all is quiet, of enjoying my Saviour's presence. I feel almost as if I were out of the body. I want nothing to increase my joy, but just to see his face and his pierced hands. You often heard me express my longing to see Jesus. I need not die now for that." So vivid were her apprehensions of her Saviour's presence, that she said, "I see Jesus. You have no idea of all that is to be found in the Lord Jesus. You don't look for it. Christians know very little of Him. They do not draw upon the riches that are laid up for them in Christ Jesus."

On another occasion she thus expressed herself: "They all thought I was gone last night. No; but I had a vision of glory. Glory! glory! glory! I heard the music of heaven. There is no word big enough, nor voice loud enough, to express that glory!"

How gracious of our God to grant such seasons of blissful experience for the consolation of surviving friends, and for the strengthening of our faith! Should we not make more use of such facts as we have related, in encouraging weak believers, and in dealing with the dreary scepticism of the present day, which would rob us of our brightest hopes?

THE BIBLE-FLOWER MISSION.—The Mildmay-park depot of the Bible-Flower Mission will be closed during the winter months, from Dec. 1 until March, though any gifts kindly sent by friends may still be taken to the sick by the deaconesses. Flowers will be thankfully received at the Home of Industry, as Miss Macpherson hopes to be able to continue the evangelistic work connected with the Mission. "The Records of the Bible-Flower Mission" can be obtained from Miss Macpherson by sending three penny stamps.

MR. FEGAN'S RESCUE-WORK.

Our brother Mr. Fegan, of Deptford, sends us a sketch of one of his midnight searches for destitute boys, which we are sorry being obliged somewhat to curtail. We give the principal part of his paper:—

An hour and a half is spent without results, and we return to find that the two boys we had left have met with a little fellow about ten years old, who acts as guide, to show us where some of his chums "'doss' it of a night." A wall, ten feet high, surrounds a yard where many vans are drawn in for the night. Without assistance we cannot climb such a high fence, but a policeman kindly comes from a neighbouring corner, and, mounted on his stalwart shoulders, we clamber over the wall, and, lantern in hand, search these vans. Soon we catch the sound of heavy breathing, and listening for a few seconds, hear a stifled, startled groan, followed by a deep sigh. All is still again. We step from one van to another; a tarpaulin is raised, and beneath, close together, hands clasped, pale with the cold, are four poor little lads, sleeping out without even the shelter of a roof, in the heart of the richest city in the world, within a stone's throw of the warehouses of some of our wealthiest manufacturers, and almost under the shadow of a church and chapel.

It is a sight that would move the hardest heart, and it speedily brings tears to our own eyes. We gaze on the poor boys for a few seconds; at such a moment the difficulties, the burdens, and the disappointments of our work are all swallowed up in thankfulness to God for privileging us day and night to labour for Him in caring for those who are so precious in his sight. We gently rouse them from their sleep, and, having spoken a few loving, assuring words, put before them the advantages of the course of life open to them through entering our Home, over their present unhappy and perilous mode of existence. Gratefully they accept our invitation; we hand them one by one down over the wall to our ally, the policeman, who is as surprised as any school-board officer would be, to know that these gutter-snipes have a nest in such a place.

Now we rejoin our party; friendship is pledged over more hot coffee; a cab is called from a neighbouring night-stand. The boys are delighted—one barefoot little urchin takes off his cap and gives a cheer, "Hooray, it's as good as an excursion!" We pack them inside and up on the top, take our seat by the driver, and rattle off amidst the applause of a few policemen, the coffee-stall keeper, and a knot of midnight stragglers, to reach home about 5 a.m.

Our Home is now overcrowded, and until we have the means to fit up another room with beds, &c., to our great distress these midnight rescues must cease; but as we are enabled to do so by the liberality of the Lord's stewards, we will gather in these perishing ones to the utmost capacity of our premises. As we write we have not a single penny in hand to meet even the expenses of the day, yet we have proved, and can so confide in, the faithfulness of our God, that we can conscientiously record, to the glory of his name, that we have not an anxious thought on this score.

Requesting your fellowship in praise for much fruit in the Gospel work here, and for the signs of spiritual blessing amongst the boys in the Home, and in prayer for a deepening of the same, I am, dear friends, yours,

J. W. C. FEGAN.

The Boys' Home, 112 and 114, High-street, Deptford, S.E.

RUNCORN.—A few weeks ago a Young Men's Christian Association was started in this town. Every Sunday afternoon a Bible-class is held, and on Sunday night, Nov. 7, an evangelistic service was held in the theatre (which has been kindly lent), at which there were about 500 present, when addresses were delivered by the Rev. Canon Barclay, Mr. J. Burnett, and Mr. J. H. Humphreys. These meetings are to be continued every Sunday during the winter months; and the committee ask the earnest prayers of the readers of THE CHRISTIAN for the success of this service and the Bible-class.

AN OPEN DOOR.—An earnest evangelist and mission-hill are greatly needed at Helder, now called Nieuwe-Diep, Holland, —a place of 25,000 people, where there are several English residents, and a large number of English and American sailors continually coming and going. There is no English service held, or mission-house where the Gospel is proclaimed in English, and I want to enlist the sympathy and support of Britain and America in order that a mission may be established at Helder. Fearful shipwrecks in the neighbourhood of Texel render the presence and help of a loving mission friend most urgent. I am sure this want has only to be made public, and help will be given. Contributions will be thankfully received by W. E. Guttridge, Collector of Inland Revenue, The Hermitage, Stamford, Lincolnshire.

"I WILL NEVER LEAVE THEE."

How sweet the promise, "I will never leave thee,
And nevermore forsake;
Although false friends of dearest hopes bereave thee,
Thou shalt my love partake."
No love like thine, O God, can cheer our sadness,
Nor soothe our hearts with balm;
No love like thine can fill our lives with gladness,
Contentment, peace, and calm:
For Thou dost mark the way that we are tending,
And when we sink, afraid,
Thy tender hand outstretched, our hearts defending,
Doth give us timely aid.
We do not fear the way, however dreary,
When in Thy presence blest,
For Thou wilt never leave us lone and weary,
But lead us up to rest.

ROSE CALDWELL.

NOTICES OF BOOKS.

UNDER THE SURFACE. By FRANCES RIDLEY HAVERGAL. *Nisbet.* 1s. 6d.—A cheap edition of a volume of beautiful poems, which we have before reviewed. It forms an elegant and inexpensive gift-book.

THE GREAT SALTERNS. By SARAH DOUDNEY. *Religious Tract Society.*—The lessons taught by this gracefully-told and well-sustained narrative do not obtrude themselves, but are none the less apparent. It will afford our young folks both pleasure and profit.

THE COMPANION CONCORDANCE. *Elliot Stock.* Price 1s.—One-sixteenth of an inch in thickness, and intended, as its title indicates, to be kept inside the covers of a pocket Bible. The type is clear, but its exceeding smallness will be an obstacle to its general acceptance. It will, however, prove most useful to travellers.

THE SUNDAY-SCHOOL WORLD. Vol. II. *Elliot Stock.* 4s., post free.—We can honestly endorse the statement of the publisher of this neatly bound volume, that "for reference in Sunday-school libraries, and for the bookshelves of working teachers, few more useful books could perhaps be obtained." The varied articles are all of an interesting and permanently valuable character.

CHRISTINE; OR, THE BIBLE-GIRL. With Illustrations. By S. PUNOT. *Shaw.* 2s. 6d.—The early history of a young French governess, who learned in childhood to love and prize the Bible, and found its consolations helpful in the midst of many trials and sorrows. The story is prettily told, and the scene towards the close being laid during the Franco-German war, it is invested with a fresher interest.

THOUGHTS FOR HEART AND LIFE. By T. L. CUYLER, D.D., of Brooklyn, U.S.A. *Hodder and Stoughton.*—This is a reprint in one volume of "Heart Life," "Heart Thoughts," and "Heart Culture," all of which have had a wide and well-deserved circulation. It is impossible for anyone to read these short papers on the manifold phases of the Christian life, replete as they are with "sanctified common sense," and couched in the pithy form of diction peculiar to American authors, without having high and holy impulses awakened. We cordially recommend the combined volume to those who do not possess the separate parts.

HOMES AND HAUNTS OF LUTHER. By JOHN STOUGHTON, D.D. *Religious Tract Society.*—Dr. Stoughton has had the privilege, denied to most of his fellow-Protestants, of paying several visits to the land of Luther; in this elegant volume he has done his best to share with others the pleasure afforded by such a privilege. With a reverent and loving—and, withal, a graphic—pen he records his pilgrimages to the battle-fields of the Reformation, weaving into his narrative quotations from the most reliable biographers of the famous monk. Prophets assure us that the battle Luther fought and won is likely soon to be fought again; if so, the issue of this volume is timely, and will prove useful. In any event, its perusal will be a source of gratification and culture. The illustrations are profuse and exquisite; and, altogether, it will form a valuable gift-book for the season.

THE BOND OF PEACE. *Nisbet.*—This is an earnest and well-illustrated endeavour "to gather together in one the children of God who are scattered abroad," by pointing out the foundation-truths upon which all evangelical Christians are agreed, and distinguishing between "trivialities" and "essentials." We do not, however, agree with the writer in thinking that "the principle on which 'God can be just,' and yet 'the Justifier of those that believe in Jesus,' will never be understood by men in the present dispensation." Nor do we think it true that "we are not called upon to understand or vindicate the Atonement, but to accept it as the only way of salvation offered to us." The apostle prayed that we "might be filled with the knowledge of His will, in all wisdom and spiritual understanding"; and surely this includes understanding, as well as accepting, the Atonement.

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OUR LAMBS IN THE FOLDS ABOVE.—Edited by LADY DUNBAR. *Hatchards.*—This judiciously selected compilation of poems and prose extracts is an amplification of Longfellow's beautiful lines—

"Oh! not in cruelty, not in wrath,
The Reaper came that day;
'Twas an angel visited the green earth,
And took the flowers away."

The sorrows and hopes of many a bereaved heart find voice in this little book; they will awaken responsive echoes in many more.

THE GOSPEL IN SANTHALISTAN. By AN OLD INDIAN. *Nisbet.* 2s. 6d.—The remarkable success of Gospel preaching among this primitive people sufficiently justifies the issue of this intensely interesting volume, to which Dr. Horatius Bonar has written a preface. An American paper has styled it "The Romance of Missions." The following extract from the book, contained in a letter dated March, 1874, almost justifies the term:—"Thousands have already become Christians. In hundreds of the most villages not one man clings to the faith of his forefathers. The missionaries are revelling in their minds what they will do when all the Santals in the district throw away their belief in the Bengeas. They expect it every day."

BRIEF NOTES OF PASSING EVENTS.

DUBLIN.—The first of the Cabmen's Shelters here has just been opened. The structure is larger in size than the London shelters.

CHICAGO.—Gospel meetings, designed for those who do not attend church, are held in Farwell Hall, Chicago, Sabbath evenings, and are well attended.

THE IRISH CHURCH.—On Tuesday, at the Synod of the diocese of Dublin, it was resolved to take steps for the formation of a Church of Ireland Temperance Association.

SIT MOON, the Chinese colporteur of the Honolulu Young Men's Christian Association, in the Sandwich Islands, is reported as doing excellent Christiana service among his countrymen.

"COME TO JESUS."—Mr. E. H. Dimond, son of an American missionary in the Sandwich Islands, has translated into the Hawaiian tongue Rev. Newman Hall's famous tract "Come to Jesus."

WHOLESALE CONVERSION.—A remarkable case of wholesale conversion is reported from Nova Scotia. At the last meeting of the Pictou Presbytery a paper was received from 125 French people of Stellarton and Vale Colliery, declaring their renunciation of Popery, and their adhesion to the truth of the Gospel as held by the Protestant body.

THE REV. NARAYAN SHESHADRI, writing from Poona, says they have laid the foundations of six model houses, which with the church will be ready for occupation in June. The Free Church missionaries and their successors are to be trustees. They celebrated the quarterly communion in the open air, on the foundation of the church, when 100 attended.

LIVERPOOL.—The first anniversary tea-meeting of the members of the Fellowship Meetings was lately held at the Mission Hall, Gordon-street, Liverpool. It was a most interesting gathering. This important movement was originated at the Mission Hall on Oct. 25, 1874, by the Rev. John R. D. Colston, who was the mission curate in charge of the district. Mr. Colston has recently removed to Bradford.

A COLONY of over 300 Icelanders are about settling on a tract of land on the west shore of Lake Winnipeg, extending about fifty miles north of Manitoba. The land is rich, furnishing wood and pasture, and the lake abounds in fish. The new colonists are aided by a loan from the Dominion Government. They are Lutherans, and their first act on reaching their new settlement was to hold a prayer-meeting, where they earnestly prayed to God to bless their enterprise.

EDINBURGH.—In the month of August last evangelistic services were begun on the High-street, and have been held every Sabbath evening since. Previous to the service in the open air, a number of young men meet in the British Workman Hall for prayer; about twenty to thirty young men attend to help in the singing. After the open-air service a meeting is held in the British Workman Hall, to which those who gather on the street are invited. The inside meeting is addressed each night by two young men. There is good reason to believe that several souls have been blessed through the instrumentality of these services.

THE JEWS.—The correspondent of a contemporary writes:—"As one who takes an interest in the Jew, I am sorry to find myself a solicitor at your hand for permission to inform my fellow-Christians we are, as a body, undoubtedly lacking in our duty to this remarkable people. The mighty stream of Jewish life pours uninterruptedly into the grave of the unconverted, and small are the efforts made to snatch brands of Jewish origin from the fire. Yet, sir, those set free from Judaism become the brightest examples of steadfast adherence to the Christian faith; and, therefore, energy on our part commensurate with the magnitude of the work would surely be productive of a rich harvest."

A DAUGHTER of Mr. S. Morley, M.P., is now widely known as a preacher among the villages of that part of Kent in which the hon. gentleman resides.

GENEVA.—It is stated as probable that a grand gathering of English, Swiss, and German Protestants will be held at Geneva in the spring—or at least the early summer—of next year.

LIVERPOOL.—Rev. Wm. Stott, of London, has lately been preaching in Victoria Hall. The Lord has set His seal to his labours; there was much blessed work in the inquiry-room after each meeting.

THE WORKING MEN'S TEMPERANCE PRAYER-MEETING OF BUFFALO, inaugurated and sustained by the Christian women of the city, numbers as its trophies 166 drunkards reformed during the past year.

CONFERENCE OF CHRISTIAN WORKERS.—Nov. 2, 3, and 4 were devoted by the ministers and office-bearers of the Wesleyan churches in London to a conference, the direct object of which was the promotion of Scriptural holiness and the revival of the work of God. Interesting addresses were given by many of the leading men of the denomination.

YOUNG MEN'S CHRISTIAN ASSOCIATION IN PARIS.—The annual meeting of the Paris Young Men's Christian Association was held on Thursday week, in the English Chapel, Rue Royale. The Rev. Dr. Forbes presided, and was supported by a large body of ministers and laymen, including nearly every clergyman, English and American, resident in Paris.

AN EVANGELISTIC MEETING for young women has lately been started, on Monday evenings, in the Mission Hall, 101, Binglefield-street, Caledonian-road, N., from 8.30 to 9.30 p.m. We have had very good attendances, and can truly say that God's blessing has rested on our efforts. Your earnest prayers are asked that our numbers may increase, and many souls be won to Christ.

CHINA.—Two or three months ago a proclamation was issued by the Foreign Office at Foochow, which will probably exercise a powerful influence for good on the spread of Christianity throughout the province of Fokien. It may justly be called the Chinese Christians' Charter. Consuls and missionaries agree in declaring that no document so favourable to the Christian religion, or so hopeful as suggesting that a few rays of light have pierced the thick darkness of the mandarin intellect, has ever before been written by the native authorities.

BASEL MISSION TO ASHANTEE.—Those who have read the interesting account of the captive missionaries contained in the book "Four Years in Ashantee," or who are at all acquainted with West African missions, will rejoice to learn that at the beginning of this month the Rev. Mr. Ramseyer and his wife embarked at Liverpool for the Gold Coast, and that these devoted missionaries are resolved on returning to the land of their captivity in order to proclaim the glorious liberty of the children of God to those that carried them away captive.

HOME FOR DESTITUTE GIRLS, BROADWAY HOUSE, PLAISTOW, ESSEX.—Miss Lee, the mistress of this Home, has given up her business of a milliner and dressmaker, and devoted her life to the care of poor destitute little girls. She has forty-eight children (all girls under thirteen) under her care. Owing to greater responsibility and scantier fare than she has been accustomed to, her health is failing. There is great fear that, unless some substantial help be forthcoming very shortly, these forty-eight young girls must once more be homeless, and in a worse condition than if they had never been rescued from their wretched life. Contributions will be thankfully received by Miss Lee at the Home, or by the Rev. A. H. Byles, 7, Richmond-road, Headingley, Leeds.

SOUTH SHIELDS.—A week of special services, conducted by the Rev. J. E. Cracknell, of the Tabernacle, assisted by a few Christian friends, has just closed, and proved very successful. It is now two years since Messrs. Moody and Sunkey visited this church, and the present services were held in grateful remembrance of the blessing received, the fruits of which still appear. The success of the present meetings may be partly attributed to the systematic visitation which the pastor has recently made—street by street—of every member of the congregation; nothing has so tended to the revival of spiritual life in the church, and increased interest in all the services, as this personal visitation of the members. During the past two years, 107 persons have been baptized on a profession of faith in Christ.

WALES.—The readers of THE CHRISTIAN no doubt will be glad to hear that a religious revival is going on among the Englishmen at Llanarthlarn, Carnarvonshire, North Wales. The salt quarries in this part of the country have attracted several scores of Englishmen from Leicestershire and other places. But as there was no English service in the place, the Englishmen were very much neglected, and consequently very much degraded. But lately things have given a favourable turn. The history of the revival in England and the reading of Mr. Moody's discourses were blessed to some of them, to stir them up to their duty; and at once a prayer-meeting was started, as well as a Bible-class, and these meetings were held with gratifying results in the conversion of sinners. T. H.

"SELF-DENIAL AND CROSS-BEARING."—We had marked some passages in this most practical booklet, by Rev. E. Boys, Derby, for extract, but space failed us. We recommend it to the thoughtful perusal of our readers. It forms No. 2 of the *Christian Life Series* of papers published by Bemrose and Sons, price 6d. per doz., post free.

PAPER BLANKETS.—Acting on a suggestion that has frequently been made in the public prints, a gentleman named Löder has patented the use of brown paper of superior quality for blankets, perforated in such a manner as to permit a free passage to the perspiration without diminishing the warmth. The price is, according to size, 4d., 5d., or 6d., so that it will be open to the very poorest to test the practical value of the invention.

GRATEFUL CHILDREN.—Mrs. Meredith returns the thanks of the little ones in her "village," to the readers of THE CHRISTIAN, for numerous toys, perambulators, &c., sent in answer to their appeal. From far-off Lodianna, a little rescued Hindoo "waif" responded with a gift of picture-books, that have awakened a lively desire to join in the blessed work of calling the heathen to Jesus.

A "PEOPLE'S HALL" was opened at Cadnam, Hants, on Wednesday, Nov. 3. It is intended to hold a series of services every Tuesday evening in the above hall during the winter, and as it is entirely dependent on voluntary labourers, we shall be glad if any Christian friend will come and give an address any Tuesday evening. G. F. MONTEITH.

Cadnam, Totton, Hants, Nov. 11, 1875.

"THE BLACKHEATH COT."—This is a dainty little pamphlet, written by Mr. H. Neirne Dowson (Rex and Co., 91, Goucester-street, E.C.). It tells, in a way likely to awaken the sympathetic interest of the young, the story of some of the occupants of the cot in the "East London Hospital for Children," supported by friends at Blackheath. We doubt the wisdom of giving in the subscription-list the names of the youthful collectors. It is calculated to foster feelings incompatible with the injunction not to let the left hand know what the right hand doeth.

MESSERS. WHITTLE AND BLISS.—A St. Paul despatch of Oct. 11 says:—Major Whittle was joined by Professor Bliss yesterday, the first time in St. Paul. The crowds attending the services yesterday greatly increased. The Opera-House was packed full last night, and 2000 were turned away, not able to get in at the doors, though the lower floor was also opened for another meeting. Mr. Bliss dividing his time between the two. Over fifty persons, mostly young men, professed conviction, asking prayers. The St. Paul *Pioneer Times* contains a long and interesting account of their closing services. Their labours in St. Paul have been crowned with much blessing to many.

THE LIVERPOOL CARTERS.—A Liverpool contemporary says:—"On Sabbath-week the Liverpool carters held their usual meeting in Victoria Hall at three o'clock. There was an excellent attendance, and the meeting was conducted with true spiritual fervour. Our readers will doubtless be rejoiced to hear that since Mr. T. Storey first inaugurated the Carters' Meetings in Liverpool, over 100 carters have been brought to rest in Jesus as their accepted Saviour; but it must not be supposed that this is the sum total of believing carters, for we understand as many more were brought to Christ previous to the meetings being held. There is also a glorious work going on amongst the men's wives and families, and fresh sheaves are gathered into the Lord's garner."

The Christian TRACT FUND.

To Donations received to Nov. 13 £0 5 0 | By Grants to Distributors, &c. . . . £0 5 0

APPLICANTS FOR TRACTS.

- Miss Rhoda Evans, Wind-street, Neath.
- W. B. Gough, 103, Ashley-road, Bristol.
- Mrs. Backley, 19, South-terrace, Birtley, Durham.
- T. Boulton, 57, Shephardess-walk, N.
- J. Grinnell, Henley-street, Far Cotton, Northampton.
- P. Deen, 12, Wernfechan, Ruthin, North Wales.
- Miss C. Christian, 11, Albert-road, Southport.

CENTRAL NOON PRAYER-MEETING,

MOORGATE-STREET HALL, E.C.

The following are the subjects and speakers for the current week:—

NOVEMBER.	SUBJECT.	SPEAKER.
Thurs., 18.	"The Priesthood of Christ"	Mr. R. C. Morgan.
Fri., 19.	"Death and Life" (Col. iii. 3)	Rev. T. Richardson.
Sat., 20.	"Search the Scriptures" (John v. 39)	Mr. C. Young.
Mon., 22.	Consider Him (Heb. xii. 3)	C. R. Hurstitch.
Tues., 23.	Sins blotted out (Isa. xlv. 2)	Rev. Dr. Boyd.
Wed., 24.	All prayer (Eph. vi. 18)	W. T. Chapman.

Full Confidence.

Slow. BLISS.

1. Since thy Father's arm sustains thee, Peaceful be, peace-ful be; When a
2. Fear-est sometimes that thy Father Hath for-got? hath for-got? When the
3. With-out mur-mur, un-complaining, Fol-low on, fol-low on, Say-ing,
4. To His own the Saviour giv-eth Dai-ly strength, dai-ly strength; To each

chast-ning hand restrains thee, It is He, it is He. Know His
clouds a-round thee ga-ther, Doubt Him not, doubt Him not. E-ver
"What-so-e'er God do-eth Is well done, is well done." Bear to-
trou-bled soul that liv-eth Peace at length, peace at length. There-fore,

love in full com-plete-ness Fills the mea-sure of thy weak-ness;
hath He com-fort spo-ken; Ne-ver hath His word been bro-ken;
day thy cross of sor-row, Wear thy crown of life to-mor-row,
what-so-e'er be-tid-eth, Know His love for Thee pro-vid-eth:

ritard.

If He wound thy spi-rit sore, Trust Him more, trust Him more.
Bet-ter hath He been for years, Than thy fears, than thy fears.
Still, while calm-ly trust-ing, sing, "Tis His will, 'tis His will."
Do not ques-tion, "Why?" or "How?" On-ly bow, on-ly bow.

FROM "HYMNS OF CONSECRATION AND FAITH." ARRANGED BY REV. J. MOUNTAIN.
Morgan and Sec 4

NOTICES.

Communications received with thanks:—W.E.G.; J.W.L.; T.H.; A.C.W.; J.M.; A.L.C.; J.G.R.; A.P.; H.P.S.; G.H.; A.M.; J.W.C.F.; H.N.D.; F.F.S.; S.V.F.; W.P.; J.J.; T.J.B.; F.H.W.; P.J.W.; R.J.S.; Mrs. B.; J.H.H.; M.H.W.; R.L.; J.B.; W.T.G.; J.L.B.; B.L.M.B.; C.M.; C.P.; H.P.G.; S.M.; M.F.B.; S.A.B.; R.T.; J.M.; S.I.; J.W.G.; L.H.S.; J.A.; A.W.W.; H.N.; H.M.; W.G.; W.F.; J.E.; J.B.; G.B.; G.T.M.; A.B.; J.M.; J.J.J.; A.B.; J.H.C.; A.M.; J.R.C.; J.W.; R.B.; W.S.; Constant Reader; N.M.; M.A.S.; D.L.; M.A.Y.; W.G.B.; A.V.; S.R.B.; H.E.S.; J.T.; S.A.H.

TIVERTON.—Requests for prayer for any of the daily prayer-meetings should be sent direct to "The President" of the various meetings. The full addresses will be found in our list.

ISA. LIII. 6.—We have received more than one communication relative to the paragraph in our last, in which this verse was instanced as an unsuitable text for use in the inquiry-room. We hope to refer to the subject in our next.

CONSUMPTION OF TOBACCO.—By a Parliamentary paper just printed, it is shown that in the year ended March 31 last the net receipts from tobacco in the United Kingdom amounted to £7,421,315, of which £5,798,445 was realized in England, £648,286 in Scotland, and £974,584 in Ireland.—*Times*.

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DAILY TEXTS.

"IT IS I; BE NOT AFRAID."—
MATT. XIV. 27.

Thurs., Nov. 18.—"Fear not; I am the first and the last. I am He that liveth and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."—Rev. i. 17.

Fri., 19.—"I am thy God. Fear not to go down, I will go down with thee; I will also surely bring thee up again."—Gen. xlii. 3.

Sat., 20.—"Fear thou not, for I am with thee: be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."—Isa. xli. 10.

Sun., 21.—I am the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live."—John xi. 25.

Mon., 22.—"The eternal God is thy refuge, and underneath are the everlasting arms."—Deut. xxxiii. 27.

Tues., 23.—"My grace is sufficient for thee; for my strength is made perfect in weakness."—2 Cor. xii. 9.

Wed., 24.—"Fear not, for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou waicest through the fire thou shalt not be burned, neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour."—Isa. xliii. 1.

"PERFECT LOVE CASTETH OUT FEAR."—1 JOHN IV. 18.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.—For souls saved in Rotherham during the recent mission services in the old parish church.

—For a gracious answer to prayer for guidance.—For a blessing on the services held at South Wraxhall during the past week.

PRAYER.—For a governess changing her situation, that God would bless her in her new sphere of work.—For a person who, although a professed believer, is given to drink.—For my only son, aged twenty, lately entered on the business of life, that he may be preserved from falling into sinful habits.

PLACES.—For a weekly cottage prayer-meeting in Far Cotton, Northampton; also for a month's special services in the Circus.—For Maryport, where Messrs. W. D. Dunn and J. J. Scroggie are now labouring.—For the public schools of England, that the Christian boys may let their light shine.—For evangelistic services at Newtonards, county Down.—For a meeting held every Sunday evening at Kensal-road.—For special anniversary services to be held in St. Peter's Iron Church, Upper Holloway, from Nov. 15 to 21.—For eight days' evangelistic services at Neath.—For a meeting for beggars and tramps on Friday next, Nov. 19, at Moorgate-street Hall, E.C.

CONVERSIONS.—For a professional man in great trial and temptation.—For an elderly person.—For a brother and his wife.—For one who is given to lying.—For a young man.—For my son-in-law, my daughter, and eight of their children.—For my husband.—For the husband of a new convert.—For the parents of two young ladies who have given themselves to the Lord.—For a dear brother.—For my four pupils.—For my widowed sister and her children.

EDINBORO' CASTLE.—On Wednesday evening, last week, about 700 of the poor blind in the East-end were entertained to tea by Dr. Barnardo. The interesting gathering was afterwards addressed by the Doctor and others.

FORTHCOMING SPECIAL MEETINGS.

THE EVANGELIZATION SOCIETY are prepared to send qualified Evangelists to any part of England and Wales upon due notice. Apply to Honorary Secretary, 21, Surry-street, Strand, W.C.

DUBLIN CONVENTION, Nov. 23 and 24.

AGRICULTURAL HALL, Islington.—Sunday, Nov. 21, Rev. Dr. Thain Davidson at 3.30 p.m., and Rev. Matthew Smith at 8 p.m.

MOORGATE-STREET HALL, Friday, Nov. 19, at 6.30 p.m., a Free Tea to 700 Beggars and Tramps. Gospel Addresses afterwards. Christian Workers are earnestly invited to come and wait upon them.

MOORGATE-STREET HALL.—Every Tuesday, at 8, a Gospel Address. Young Women's Meetings.—Bible Readings every Saturday afternoon from 3 to 4, Upper Room (entrance from London Wall). Gospel Meeting, every Monday, 7.30 to 8.45.

HOME OF INDUSTRY, Commercial-street, Spitalfields, E.—Monthly Meeting of Workers on the third Wednesday of the month. Tea at 6; Meeting at 7.

THE NORTH LONDON YOUNG MEN'S MEETINGS are now held in the Y.M.C.A. Rooms, The Priory, 198, Upper-street, Islington, on Sunday, Tuesday, and Thursday, at 8.30 p.m. precisely.

Y.M.C.A., THE PRIORY, 198, Upper-street, Islington.—An Address to Young Men, on Thursday evening, Nov. 18, at 8.30, by the Rev. G. F. Head. Week of Prayer.—Young Men are affectionately invited to a Special Service on Friday Evening, Nov. 19, at 8.30. Messrs. W. E. Shipton, Tapper, Jarvis, and Mills will take part in the meeting.

Y.M.C.A. Rooms, 138, Sloane-street.—The S.W. London Young Men's Meetings are held in the above rooms every Sunday at a quarter past three, and every Wednesday at a quarter to nine. Week of Prayer.—Special Addresses every night, Nov. 17-21, at a quarter to nine. Sunday, Nov. 21, Special Evangelistic Service, conducted by Dr. Paterson, at 8.45 p.m.

YOUNG MEN'S MEETING, at the Young Men's Room, Abbey-road Chapel, St. John's-wood, Friday, 9 to 10 p.m.

THE SOUTH LONDON YOUNG MEN'S MEETINGS, every Wednesday, at 9 p.m., in the Camberwell Hall, Grove-lane.

CONFERENCE HALL, Mildmay-park, N.—Sunday, Nov. 21, Mr. G. Kirkham at 3.30, on "The Night of Revelry"; Mr. Neville Sherbrooke at 7—also on Sunday, 28th, at 7.

SPECIAL SERVICES IN THEATRES AND HALLS, Sunday, Nov. 21:—
 Britannia Theatre, High-st., Hoxton, Rev. S. W. McAll, at 7.
 Pavilion Theatre, Whitechapel-road, Rev. S. Hebditch, at 7.
 Philharmonic Theatre, High-street, Islington, J. H. Lydall, Esq., at 7.
 Royal Amphitheatre, High Holborn, Neville Sherbrooke, Esq., at 3.30; Mr. G. Hatton, at 7.
 Town Hall, Shoreditch, Rev. J. Jones, at 3.30.
 South London Palace, London-road, Borough, G. Scudamore, Esq., at 7.
 St. James's Hall, Regent-street, Rev. Gordon Calthrop, M.A., at 3.30; Mr. C. R. Hurditch, at 7.
 The Oxford Music-Hall, Mr. Groves, at 7.

KENNINGTON Y.M.C.A., Hanover Assembly Rooms, 334, Kennington-park-road.—Frequent Meetings every week, open to all classes and both sexes, excepting the Sunday afternoon Bible Meeting, which is reserved for males only.

HOUSE OF REST, 7, Cambridge-gardens, Kilburn-park, N.W.—Meeting for Christians every Friday, at 3 p.m.

TRINITY CHAPEL, John-street, Edgware-road, W.—Meeting for Young Men, every Tuesday evening, 9 to 10. Meeting for Young Women on Wednesday evening.

YOUNG MEN'S CHRISTIAN ASSOCIATION.—Lectures to Young Men in Exeter Hall, on Nov. 16 and following Tuesday evenings, at 8. Tickets at 165, Aldersgate-street, E.C.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Rickards at Oxford, Nov. 19, 20, 21. Mr. J. W. Jordan at Lillehall, Salop, Nov. 24 to 27; at Nottingham, Nov. 28; at Chesterfield, Nov. 29 to Dec. 2. Mr. Lidstone at Lecture Room, Thames-street, Staines, Nov. 18, at 6.30. Messrs. Jordan at People's Hall, High-street, Deptford, Nov. 18, 19, at 7. Mr. Wigner at Drummond-road Schools, Banyard-road, Bermondsey, Nov. 19, at 7.15. Mr. Sachs at Malden Hall, Kentish Town, Nov. 21, 27, at 3; Nov. 23, 25, at 7.

City Weekly Prayer-meeting (for business men), at Weigh House School-room, Fish-street Hill, E.C., every Tuesday morning, at 9 to 9.45 a.m.

EDINBORO' CASTLE, Rhodeswell-road, Limehouse.—Sundays at 11 a.m. and 7 p.m., and every week-evening at 8 p.m.

WEEKLY NOON PRAYER-MEETING, St. George's Hall, Langham-place, W.—Every Wednesday, from 12 to 1.

QUEBEC INSTITUTE, 15, Lower Seymour-street, Portman-square, W.—Prayer and Praise Meetings every Monday at 3. Every Saturday, Children's Service, by Mr. W. Forbes, at 3 p.m.

GREENWICH RAILWAY STATION, LARGE HALL.—Prayer-meeting every Thursday at noon for the present. Evangelical Address every Tuesday evening at 7.30.

THE PEOPLE'S HALL, 188, High-street, Deptford.—Sun., Nov. 21, J. W. C. Fegan at 3; C. Waller at 7 p.m.

LECTURE HALL, Royal Hill, Greenwich.—Sun., Nov. 21, C. Morton (of Bedford), at 3 and 7 p.m.

ALEXANDRA HALL, Powis-street, Woolwich.—Sun., Nov. 21, E. I. Priestley, at 3.30 and 7 p.m.; Tues., Nov. 23, J. W. C. Fegan at 7.30, and to men only at 9 p.m.

PRAYER-MEETING FOR GOVERNESSES on the last Saturday of the month, at 321, Fulham-road, S.W.

HOLLOWAY HALL, N.—Sunday, Nov. 21, Service for the Young and Address by Mr. H. Hicken at 6.15 p.m. Quintin Hogg, Esq., to Working People, at 8 p.m.

MISSION HALL, 101, Binglefield-street, Caledonian-road.—A Meeting for Young Women is held every Monday evening from 8.30 to 9.30.

MISSION HALL, 22, Thrawl-street, Spitalfields.—Religious Services, Sunday, Nov. 21, at 7.30 p.m.; Mon., 22nd, to Thurs., 25th, at 8 p.m.

STAFFORD ROOMS, Titchborne-street, Edgware-road.—Rev. E. H. Hopkins will give an Address (d.v.) on Friday evening, Nov. 19, at 8 p.m., open to both sexes. Addresses to Young Men by F. A. Bevan, Esq., and T. J. Croggon, Esq., Sunday, Nov. 21, at 3.15. Evangelistic Service by Mr. C. R. Hurditch, Sunday, Nov. 21, at 9 p.m., open to all.

DAILY PRAYER-MEETINGS.

CENTRAL CITY NOON PRAYER-MEETING, Moorgate-street Hall, corner of London Wall, E.C., 12-1. Ladies' Meeting, 1 to 1.30.

Y.M.C.A., Stafford Rooms, Titchborne-st., Edgware-rd., W., 12-1. No. 59, LOMBARD-ST., E.O., Mon., Tues., Thurs., Sat., at 1; Wed. and Fri., at 12.30.

MILDMAY CONFERENCE HALL, Mildmay-park, N., at 12.

EAST-END CONFERENCE HALL, Carlton-sq., Globe-rd., E., at 12.30.

SUSSEX HALL, Leadenhall-street, E.C., at 1.

SUNDAY-SCHOOL UNION, 56, Old Bailey, E.C., at 1.

PEOPLE'S HALL, 272, Whitechapel-road, E., at 1, except Saturday.

ONSLOW HALL, Neville-st., Fulham-rd., S.W., Sat. even., at 7.30.

WOOLWICH, 14, Thomas-st.—Union Prayer-meetings, Saturdays, 3.30 to 4.30.

Donations received by Messrs. Morgan and Scott to Saturday Morning, Nov. 13th, 1875.

	£	s.	d.
Gratis Circulation of "The Christian"—E.B.C.	2	0	0
"The Christian" Tract Fund—J.H. 2/6; M.F.C. 2/6	0	5	0
Day Nursery, Angel-alley—W.M.C.	1	0	0
Mr. W. Parsons's Mission—W.M.C.	1	0	0
Dinners for Aged Sick and Poor—W.M.C. £1; G.H.H. 10/-	1	10	0
Destitute Children's Dinner Society—W.M.C.	1	0	0
Miss Weston's Work in Royal Navy—W.M.C. £2; I.H.M. £1	3	0	0
The Orphans, Stepney—W.M.C.	2	0	0
China Inland Mission—W.M.C. £1/10/-; J.H. 5/-; I.H.M. 10/-	2	5	0
Friendless and Fallen—A.S. 1/3; M.F. £1	1	1	3
Paralysed and Epileptic—G.S. 1/3; G.H.H. 10/-	0	11	2
Noon Prayer-meeting, Gloucester—E.P.	0	5	0
Mr. McAll's Work in Paris—C.E.	1	0	0
East End Juvenile Mission—A.E.Y. £1; A.M.M. £10/10/-; Anon. 10/-; J.B. 10/-; W.W.W. £2; Kingstown 12/-; A Thank-offering (in response to E.M.S.) £5	20	2	0
East End Training Institute—W.G. £10; Mr. Johnstone, poor of Jamaica; Anon. £1	11	0	0
Home of Industry—Anon. 10/-; I.H.M. £1	1	10	0
Evangelical Mission to Israel—J.L.H.	3	0	0
Parson's-green Homes Fund—Mrs. G. 3/-; I.H.M. 10/-	0	13	0
Miss de Broen's Work in Paris—H.G.J.	0	10	6
Poor ye Have—J.C.	0	3	0
Mrs. Ginevir's Orphan Home—E.E.G.	0	10	0
Mr. Toye's Orphanage—E.E.G.	0	10	0
Mrs. Sharman's Orphan Home—J.B.	0	10	0
The Christian Mission—J.B.	0	10	0
George-yard Ragged Schools—J.B.	0	10	0
Joshua Poole—J.B.	0	10	0
School-Church at Pra del Torno—Widow M.	0	5	0
London City Mission—I.H.M.	1	0	0
Miss Leigh's Home in Paris—I.H.M. 10/-; Collected by K.G.	1	3	0
Deptford Gospel Mission—I.H.M.	0	10	0
Rev. W. C. Van Meter's Work in Rome—Collected by M.E.	2	2	0
Free Breakfasts—Mr. Jones—T.G.	2	2	0
Richard Weaver—J.H. 6/3; A.R.C. 2/-; F.W. £3	2	3	3
Miss Bramwell's Home—E. and E.P.B. 10/-; M.F.C. 10/-	1	0	0
Institution for Blind Children, Kilburn—N.G.	0	2	0
North-Eastern Hospital for Children—A.B.	0	5	0
Miss Mason's Home of Rest—C.F.F.	2	0	0
Watercross and Flower Sellers' Mission—B.W.	2	0	0
Cripples' Home—M.F.C.	0	5	0
North-West African Expedition—A Servant's Thanks	0	2	6
	£73	1	2
Homes for Working and Destitute Lads—R.S. £15; B.H. £2; E.A.H. £1; E.C.G. £5	23	0	0
House of Faith—Mrs. Dalby acknowledges with thanks gifts of crockery, and a bed, pillows, &c.; also £1, Widow's Mite; from Clarkson—One who loves Jesus, 10s.; M.M. cheque, £1; Poor Woman, 2s.	2	12	0

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Forthcoming Meetings.

THE INTERNATIONAL CHRISTIAN ASSOCIATION FOR THE PROMOTION OF SCRIPTURAL HOLINESS

Will hold (D.V.) a Series of Services at LEIGHTON BUZZARD, commencing NOVEMBER 22nd, and continuing seven days or more. Rev. JOHN ALLEN, of London, and Rev. J. E. IRVINE, of America, Conveners. Office of Association, 22, Bidborough-street, London, W.C.

Institutions, Societies, &c.

THE PRIORY, 198, UPPER STREET, ISLINGTON, LONDON, N.

The Committee of the ISLINGTON and Highbury Branch of the Young Men's Christian Association are in immediate want of £1000 for additions (suggested by Mr. Moody) now being made at the Priory, the present rooms being insufficient to accommodate the increasing number of Young Men attending the various meetings.

Donations to the Building Fund are earnestly solicited by Mr. JOHN SANDOE, Treasurer, 17, Highbury-crescent, and 50, Old Broad-street; Mr. PATRICK STEWART, 16, Grosvenor-street, E.C., Chairman of Committee; Mr. JAMES JOHN ATKINSON, Resident Secretary; by whom also Annual Subscriptions will be thankfully received, from five shillings to five guineas. Also by Messrs. MORGAN & SCOTT, Office of THE CHRISTIAN.

DUBLIN SOLDIERS' INSTITUTE.

President—The EARL OF CAVAN.

Vice-Presidents. Major-General DOBBS.

Lord JAMES BUTLER. Vice-Admiral GARDINER FERRIBOURNE. Sir EDWARD SYNGE HUTCHINSON, Bart.

Fry, William, Esq. Gurn, Surgeon-Major. Hutchings, Sir E. Synges, Bart. Law, J. Pakenham, Esq.

Surgeon-General MILRENE. Lieutenant-Colonel Hon. H. ROWLEY.

Lord FARNEHAM. Swanton, J. H., Esq., J.P. Thompson, R.W., Captain Warren, H., Major. West, Augustus, Esq.

Blakeney, Major. Browne, Vere, Esq. Caulfield, Montgomeria, Lt.-Colonel. Doran, Major.

A number of Officers and Civilians, interested in the welfare of the large body of Military stationed in Dublin, are desirous of founding a Soldiers' Institute similar to those which have been so much blessed to the soldiers at Aldershot, Plymouth, Dover, &c.

The Institute should provide READING ROOMS, REFRESHMENT ROOMS, LECTURE HALL, BIBLE-CLASS ROOM, &c., for which a large sum will be required.

The Committee are indisposed to incur Debt, and earnestly appeal to the Christian Public for Aid. Dublin is one of the largest garrison towns in the Queen's dominions, and abounds with temptations to draw the soldier into sin, but as yet it has provided no adequate counter-attractions to well-doing and godliness. To supply this want is the design of the Soldiers' Institute.

Subscriptions may be lodged at the Bank of Ireland to the credit of the "Dublin Soldiers' Institute," or they will be received by any member of Committee or the Hon. Treasurers.

Hon. Treasurers (Sir EDWARD SYNGE HUTCHINSON, Bart., Palermo, Bray. Lieutenant-Colonel G. BUTLER STONEY, 72, Waterloo-road, Dublin. Hon. Secretary—Captain R. W. THOMPSON, 44, Dawson-street, Dublin.

Also by Messrs. MORGAN & SCOTT, 12, Paternoster-buildings.

PARSON'S GREEN HOMES, S.W.

Contributions received, £1500. Now required, £400. (See previous Advertisements.) It is most important that the required amount should be made up soon; but promises of £1 and upwards need not be paid before January 15th, 1876. Reader, at least send 2s. 6d. Messrs. MORGAN and SCOTT, 12, Paternoster-buildings, will receive contributions. 200, Euston-road, N.W. EDWARD W. THOMAS, Sec.

ORPHAN WORKING SCHOOL, MAITLAND PARK, HAVERSTOCK HILL.

INSTITUTED MAY 10TH, 1798.

Patrons—HER MOST GRACIOUS MAJESTY THE QUEEN, AND THEIR ROYAL HIGHNESSES THE PRINCE AND PRINCESS OF WALES.

For ORPHANS and other necessitous children of both sexes from any part of the United Kingdom, eligible between the ages of 7 & 11.

95 ORPHANS were admitted in 1874. 407 ORPHANS now in the Institution. 3000 ORPHANS have received its benefits. £10,000 a year needed to maintain its present efficiency. CONTRIBUTIONS will be thankfully received by OFFICE, 73, CHEAPSIDE, E.C. JONADAB FINCH, Secretary. [822]

Forthcoming Meetings.

MISS DE BROEN proposes (D.V.) to have a Sale of Work from her Sewing Classes, 1st and 2nd December, in No. 4, Rue Boquepine, Paris. Contributions of fancy articles for the above to be sent to Miss MUCONNA, care of Mrs. Adams, 24, Gray's-inn-road, King's-cross.

A CONFERENCE OF CHRISTIAN WORKERS will be held (D.V.) at Midway-park Conference Hall, on Thursday afternoon, November 20th, at half past three o'clock, to consider the subject of Tract Distribution in the Metropolis during the winter. Captain the Hon. R. MORSTON will take the Chair.

LAWYERS' PRAYER UNION.—The members propose to hold another social and religious meeting in London for barristers and solicitors and their clerks only on Thursday evening, Dec. 10th. To distribute the invitation widely among the legal professions many help-meets are required. Apply, by letter, to one of the Secretaries, Mr. H. C. NISSET, 35, Lincoln's-inn-fields.

Institutions, Societies, &c.

ST. MARYLEBONE FEMALE PROTECTION SOCIETY, 137-3, Marylebone-road, N.W.—This Society seeks to rescue young women who up to the time of their fall have been a good character. Those with infants are assisted from a special fund. Contributions earnestly solicited. Bankers—Sir SAMUEL SCOTT and Co., 1, Oldbath-square, W. General Secretaries, Secretary.

MRS. HULTON'S CRECHE, 12, 14, and 16, Stepney-greenway, Commercial-road, London, E.—This Institution, with its branches "The Infant Home" and "Infant Infirmary" is in urgent need of funds. Over 100 children from three weeks to four years old are in the crèche daily. 150 have already been nursed in the Infirmary, and 20 are in the Home, aged from six months to five years. About £100 is due on this branch, and should be paid by the end of the year. Subscriptions or donations may be sent to Mrs. HULTON, Founder and Hon. Superintendent, Langwell House, Bardett-road, E. "Fourth Year of the Creche," cloth, 1s.; cheap edition 6d. may be had at the Office of THE CHRISTIAN, or at the Creche.

A CHRISTIAN HOME FOR YOUNG MEN has been opened on the premises of the Young Men's Christian Association, Chelsea, Brighton, and the "Belgrave Branch, 12, Belgrave-street, London, E. Young men needing temporary or permanent lodging are cordially invited to avail themselves of this agency. Comfortable accommodation. Moderate charges. For terms apply to J. NOWWILLAN, Secretary.

EVANGELICAL MISSION TO ISRAEL AND HEBREW CHRISTIAN HOUSE OF INDUSTRY.—The friends who sympathize with the work should send the parcels of letters, Chelsea, Brighton, and the "Belgrave Branch, 12, Belgrave-street, London, E. Help (much needed) can be sent to D. C. JOSEPH, and to Messrs. MARZALL, BEVAN, and Co., Bankers, on the account of FIOG and JOSEPH, of 41 THE CHRISTIAN.

NOTICE.—DESTITUTE CHILDREN'S DINNERS SOCIETY.—Change of Residence.—The Secretary's address is now Major COOPER GARDINER, 30, Gloucester-street, Warwick-square, S.W.

DESTITUTE CHILDREN'S DINNERS SOCIETY.—Application for Grants from the Superintendants of the Dining-rooms to be sent to the Secretary, Major COOPER GARDINER, 30, Gloucester-st., Warwick-square, S.W.

DESTITUTE CHILDREN'S DINNERS SOCIETY.—Funds are much needed to carry on the work of feeding the poor and destitute children attending ragged and other schools in all parts of London. Subscriptions may be paid to the Bankers, Messrs. BARNES and BOWEN, 1, Pall Mall East; to the Treasurers, the Hon. A. KIRKLAND, M.P., Pall Mall East, and W. FULLER, Esq., 211, Piccadilly; and to the Secretary, Major COOPER GARDINER, 30, Gloucester-street, Warwick-square, S.W.

HOUSE OF FAITH will (D.V.) be ready for occupation in December. Bedding, furniture, &c., wanted to complete business. This is a special work entirely among the educated and superior though fallen sisters. Donations, &c. to Mrs. DALRY, 19, Alinger-terrace, Primrose-hill; or Office of THE CHRISTIAN.

EAST APPLICATION. To the Governors of the ROYAL ASYLUM OF ST. ANN'S SOCIETY. The favour of your VOTES and INTEREST is earnestly requested on behalf of VERNON ANNESLEY EDLIN. Aged 11 years.

One of your motherless children, and son of the Rev. VERNON EDLIN, Trin. Coll. Camb., late Curate of Batty, Leicester, who is disabled by paralysis and a fracture of the knee from some early disease, or other work. He has no private means of subsistence. The case is strongly recommended by Rev. Chas. Mackenzie, M.A., Rector of Alibonville, Lombard-street, and President of St. Paul's, and Rural Dean, &c., &c.

THE PARALYZED AND EPILEPTIC NATIONAL HOSPITAL, 25, 26, and 28, Queen's-square, Bloomsbury.—75 beds at Hospital; 30 at Convalescent Home. The Society's object is to assist the more distressed in- and out-patients and their families. Funds are needed for the incurable; and (about to be established, in memory of the late Johanna Chandler) a new branch for the reception of gentlewomen in reduced circumstances requiring medical treatment. As the winter is approaching, contributions of warm clothing, fannel, or flannel garments are earnestly solicited. The sufferings of the paralyzed are greatly increased by cold. EDWARD K. CHAMBERLAIN, House Treasurer, 45, Albany-street, Regent's-park, N.W.

The Christian.

FOUNDATION TRUTHS.

A LETTER TO D. L. MOODY FROM R. C. MORGAN.

MY DEAR MOODY. . . . With regard to your and Mr. Sankey's work in this country, disappointment has been expressed that many of the churches do not seem to have had an increase to their membership traceable to your meetings; and it is added that some have been thinned rather than otherwise. I think this last item of the complaint supplies the key to the whole. The churches whose ministers and people entered with warmth and sympathy into the work, have, I believe, reaped the benefit; but those which held aloof, and pulled away the shoulder (Zech. vii. 11), may not only not have been added to, but even diminished in numbers, because many who had been accustomed to the life and energy, and to the intelligible Scriptural exposition, at the Opera House, and at the Agricultural, Bow-road, and Camberwell Halls, sought out a ministry as much after the same pattern as they could find.

It may be safely said that no minister who evidently sets forth Jesus Christ and Him crucified, and feeds the people with the milk of the Word, and with its solid food as they are able to bear it, fails to find an appreciative and increasing congregation; but the time is passing away when the people will endure to have texts cut up into wooden pegs, upon which to hang thoughts or opinions which have little or no organic connexion with them.

Urgently needed now are nursing fathers and nursing mothers, wise winners of souls, to lead into life and liberty those into whose hearts the Word has fallen and taken root. No less urgently wanted is clear, terse, forcible explanation of the great foundation truths of our most holy faith. One of the most important of these is that relating to

THE PRECIOUS BLOOD OF CHRIST.

While we have to hold our own against the spurious refinement which revolts from using the word "blood," we must be sure that our own teachings concerning it are according to the truth of God in his inspired Word. There is an expression in common use, Scriptural as to the letter, but I fear conveying a very unscriptural and mischievous idea. For the sake of definiteness I will refer to the hymn in which these lines occur:—

"Lord Jesus, let nothing unholy remain,
Apply thine own blood, and extract every stain."

As I understand the Gospel of God, it is not true that the blood of Christ extracts every stain, nor that the Lord Jesus applies it in any such way as is here supposed. The blood is the *life* of the flesh; that life was forfeited by sin. Jesus shed his blood to make *expiation* for sin, and we are cleansed from the guilt which lay upon us by his sacrificial, vicarious, atoning*

* It is important to remember that when we speak of "the doctrine of the atonement," we do not mean "reconciliation," but "expiation." In Rom. v. 11, the word "atonement" should be "reconciliation" (see marginal reading); and in Heb. ii. 17, the word "reconciliation" should be "atonement" or "expiation" (see Alford). Reconciliation between God and us is one of the many blessings resulting from the atonement made by the death of our Lord Jesus Christ.

death. Then the blood purges the *conscience*; because when a sinner knows that his sin has been atoned for to the full, and the utmost requirement of justice met and suffered, he has, he can have, "no more conscience of sins." So, if a believer has sinned, when he confesses his sin, and remembers the shed blood of Calvary, and seeks pardon on that ground alone, he has forgiveness instantly. Thus the blood washes whiter than snow.

But again, and further. When Jesus died for us, and rose again for us, we *died* and *rose again* in Him. So that by his death (that is, by his blood) and resurrection, we pass out of our former condition into a new condition of resurrection-life. We are "the children of God, being the children of the resurrection." It is not my having every stain extracted from me as a child of the first Adam, but my dying out of my first Adam state of sin, and my being raised into an altogether new state by union with the risen Jesus. We "are all the children of God by faith in Christ Jesus."

If there is a speck of rottenness in an apple, no power in nature can restore it, or extract the stain, without taking away from the substance of the apple. The only way in which it can really be restored is by its rotting away in the ground—dying, and rising again through the apple-tree, and hanging on the bough a new apple.

Judaism supposed the purifying of human nature to be possible; it was one unceasing wash, wash, wash—"divers washings, carnal ordinances"—that is, ordinances pertaining to the flesh—"which could not make him that did the service perfect, as pertaining to the conscience"; could not "extract every stain." We must *die* and *rise again*—a new creation in Christ Jesus; and a new creature is a very different thing from the old creature with every stain extracted. *Legality* is the attempt to extract every stain from old Adam, leprous from heart to skin; from head to foot full of wounds and bruises and putrefying sores. *Christianity* is the giving over the corrupt thing to death and the grave, and raising up a new creation from the *One Seed*, Jesus Christ, the only living Corn of wheat out of the whole harvest of mankind.

In order to explain how the blood of Jesus Christ cleanses us from sin, some brethren whom I hold in highest esteem and love for their work's sake, use the following illustration:—In refining sugar the molasses are boiled, in order that the impurity which is in them may rise to the surface as scum. Blood of bullocks is then thrown in, and the impurity having an affinity for the blood, and the blood for it, the scum unites with the blood, or with the albumen in the blood, and the sugar is freed from its uncleanness.†

Now, this supposes that the sin is capable of being separated from the flesh (i.e., from fallen human nature); and that there is a process by which it may be extracted from it; that the precious blood of Christ, by some chemical or chemico-spiritual quality

† I pass over the shocking untruth suggested in this illustration, that the life-blood of Him, who, though in the likeness of sinful flesh, knew no sin, could have had an affinity with sin, because no Christian could believe that which would unsave the Saviour, un-Christ the Christ, deny the divinity of the Son of God; but let us beware, lest, in adopting illustrations not used by the Holy Spirit of truth, we destroy the foundations beneath our feet. I know this dreadful thought to be utterly repugnant to the hearts of those who may have supposed the above to be a vivid and valid illustration of the truth. I also overlook the fallacy that there is an analogy between the dead blood of slain animals and the newly shed blood of His Cross, for "the blood of Christ" has invariable and exclusive reference to his death, when He bore our sins in his own body on the tree.

inherent in it, unites itself with the sin in the flesh, and the sin with it, and that thus the flesh is freed from sin. I see no other way in which the parallel lines of the illustration and the truth supposed to be illustrated could be drawn out. But my deep conviction is that it would be difficult more successfully to *misrepresent* the way in which the blood of Jesus Christ his Son cleanseth us from all sin. For sin is inseparable from the flesh; fallen human nature is *sinful flesh*. It is diseased throughout. No fire of tribulation can throw the scum of sin to the surface, and so expel it. It is a cancerous disease which has vitiated the blood incurably. It has leavened the whole lump; and no process can unleaven that which is leavened. The virus cannot be sucked from poisoned blood. The Ethiopian cannot change his skin, nor the leopard his spots. A serpent cannot be washed into a dove. "Though thou take thee nitre and much soap [*i.e.*, mineral alkali and vegetable alkali, representing all the cleansing power in both those kingdoms], yet thine iniquity is marked before Me," saith the Lord. The filth of the daughters of Zion can indeed be washed away, and the blood of Jerusalem purged, but only by the spirit of judgment, and by the spirit of burning. The leprous garment, washed and washed again, must be burnt at last—there is no cure. Human nature can only be purged by fire; there is no washing but in the laver of *regeneration*. As many as were baptized into Jesus Christ were baptized into his *death*, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. (Jer. ii. 22; Isa. iv. 4; Lev. xiii.; Titus iii.; Rom. vi.)

Therefore, God sending his own Son in the likeness of sinful flesh, and for sin, condemned (damnatorily judged) sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk *not after the flesh, but after the Spirit*. Jehovah laid upon Him the iniquity of us all—made his soul an offering for sin; and the incarnate Son poured out his soul unto death: that we, having been crucified with Him, and raised with Him, saved by baptism into his death—*NOT the putting away of the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ*—might be able to give an answer to every man that asketh us a reason of the hope that is in us, with meekness and fear. The only answer and the only reason of our hope is, not every stain extracted from our nature, but the death and resurrection of Jesus Christ, and we, members of his body, even of his flesh and of his bones—a new creation,—old things passed away, all things become new. (Rom. viii.; 1 Pet. iv.; Eph. v.; 2 Cor. v.)

To the only wise God our Saviour be glory and Majesty, dominion and power, both now and ever. Amen.

BIRMINGHAM.—Mr. Joseph Armishaw has been carrying on a work among young men here since the visit of Messrs. Moody and Sankey. The meetings, which have been productive of good and well-ascertained results, are now held in the Lecture-room of the Little Cannon-street Chapel. The sympathetic co-operation and aid of Christian friends in the locality are much desired.

HANSLOPE.—Special evangelistic services have been held here in the Long-street Baptist Chapel, conducted by Ned Weeks, of London, and T. Leadbeater, of Northampton. Every night the work has gone on, and anxious ones were brought to trust in the Crucified One. During each day houses were visited, and many were pointed to Christ in their own homes. Will the readers of THE CHRISTIAN pray that this may be the beginning of better days in Hanslope? J. S.

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ISAIAH LIII. 6 IN THE INQUIRY-ROOM.

OUR view of this passage differs from that of our good friend Rev. J. Macpherson and many other able men who think with him. We do not, however, consider it desirable now to discuss the subject. Mr. Macpherson, retaining his own opinion, but not wishing to raise a disputed question, has kindly consented to omit the reference to the above verse, and in his forthcoming volume the paragraph in which it occurred will read as follows:—

"8. *Beware of using unsuitable texts or misapplying Scripture.* Do not apply to an inquirer the word spoken only to a believer. To misapply a text may be to mislead a soul. To misinterpret a Scripture may lead the wanderer further astray. Have a care, lest, in your eagerness to explain a difficult passage and comfort the anxious soul, your teaching should in effect be, 'Believe that you are saved, and you are saved.' It is another and a very different thing to say, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' The sinner's warrant to take Christ may be found in a hundred Scriptures as clear as day, without our having recourse to those passages that give rise to the most profound and difficult questions in theology."

SERMON-LANE MISSION, ISLINGTON.

FREE SUNDAY MORNING BREAKFASTS.

DURING the winter months of 1869 over 500 of the very poor of London attended our breakfast meetings and the preaching of the Gospel. In 1870 there were over 600; in 1871 over 800; in 1872 over 1200; in 1873 over 2000; and in 1874 over 1400. By these means over 9000 souls of the poorest of the poor, shoeless and ragged, have been gathered, and have listened to the preaching of the Gospel. By these means fourteen idle lads who were a pest and disgrace to society have gone as sailors to Portland on two of H.M.'s ships, and are distributed over different parts of the world. Over twenty thieves from our prisons have been made honest, and some decided for God. Many young prodigals have been reconciled to their parents, and sent home. Many that lived upon begging are now working to gain an honest living, and helping others. Twenty-nine of these poor creatures I have been with in their last dying moments, and closed their eyes in death—many blessing and praising God that they ever entered the Mission Hall through these breakfasts. At the commencement of this year we were out of debt, but at the present time we have a debt of about £60, which is a burden to us. The doors of our Mission, I fear, must be closed against these poor creatures this winter unless funds are forthcoming. The cost of the breakfasts last winter was over £25.

GEORGE FULLER,
Superintendent.

54, Liverpool-road, N.

EDINBURGH.

EMIGRATION HOME FOR ORPHAN AND DESTITUTE CHILDREN.

THIS quiet but useful institution is connected with Miss Macpherson's scheme, but managed in Edinburgh independently. The fourth report is now issued, and we are delighted to mark its healthy and cheerful tone. Sixty-seven children have been received into the Home at 6, Lauriston-lane; they have been disposed of in various ways, while twenty-five have been sent to Canada. The report assures its readers that four years' experience of the scheme has only deepened the conviction of its promoters of its value. The letters from Canada, giving an account of the children there, are deeply interesting, especially those that describe cases of adoption. There have been many tokens of the Divine blessing, both in the temporal and the spiritual aspects of the undertaking. The requisite income has been sent in unsolicited, and most encouraging confidence shown by Christian friends in the conductors of the work. Co-operation is maintained with Mr. Muir, of Leith, whose home for boys corresponds to this one chiefly for girls. Copies of the report will be forwarded free on application to Mrs. Blaikie, 9, Palmerston-road, Edinburgh, to whom contributions in aid may be sent. Christian friends will kindly remember this work in prayer.

HOXTON.—A few business men in this locality took "The Varieties Theatre," Pitfield-street, for services on the Sunday evenings in October last. A correspondent says:—"Truly God has been with us, making us to realize his presence and power in the meetings, and giving us souls for our hire. . . . We have decided on taking this place for the season up to the end of March. We have commenced a 'Gospel Bible-class' from 3 till 4.30 in the same place, and we were much encouraged to find that nearly fifty came together round the Word on the first occasion. . . . Any of the Lord's people who may be led to help in this labour of love may communicate with Mr. Hy. Martin, 163, New North-road, N."

THE DESTITUTE POOR OF LONDON.

On Friday evening a free tea was given by the Homerton Mission, at Moorgate-street Hall, London-wall, to about 700 of the destitute poor of Spitalfields, Whitechapel, and the neighbourhood, this gathering being part of an extensive movement, which consists in the frequent assembling for similar treats of persons in that condition of life in the poorer districts of the metropolis, breakfasts and dinners, as well as teas, being included in the scheme of the promoters. All those who were collected together on Friday night were admitted by card, invitations having been previously given to them through the medium of benevolent persons well acquainted with the thickly-peopled localities from which they came.

For nearly an hour before the doors were opened there was considerable pressure outside; but, with the aid of half-a-dozen stalwart policemen, who acted as a species of human turnstiles, the crowd were all ultimately admitted in good order. On entering the hall each person received a mug, and with this in hand was shown to a seat. The whole of the lower part, seating about 500 in pews without doors (the hall was up to a few years ago a Presbyterian chapel), was quickly filled, and the gallery received the overflow. Males and females sat for the most part on separate sides of the hall, and the behaviour of both was entirely satisfactory. There was a great variety of age, clothing, and general appearance. Some of the men were barefoot—scarcely any seemed ragged; and a few of the younger ones presented bodily frames on which a recruiting sergeant might well have cast a longing eye. Somehow or other, the girls and women all seemed decently clad, while many of the males were barefoot, and the majority were wretchedly attired.

As the guests of the occasion entered, and were getting seated, a small choir of ladies sang two or three well-known hymns to tunes which are associated in the public mind with the names of Messrs. Moody and Sankey, and many of the new-comers joined in singing "In the sweet by-and-by," and other familiar refrains. Tea was served in a most orderly and satisfactory manner. First, every person, including even young children, received a paper bag containing bread and butter and cake, and this solid food was quietly followed by the tea itself, the cups being filled, and in most cases refilled, from large cans, which passed rapidly from one end of the hall to the other. Addresses of a religious and practical character were afterwards delivered by Mr. Robert Paton, Dr. Barnardo, and Mr. J. J. Jones, by the last-mentioned of whom the whole affair was managed on behalf of the Homerton Mission, and more hymns were sung. It is intended to give similar treats to poor persons weekly throughout the winter if sufficient funds are supplied. Subscriptions may be forwarded to Mr. John James Jones, 25, College-avenue, Uxbridge-road, Lower Clapton.—*Daily News*.

"OUR GREAT SCHOOL-BOOK."—Mrs. Meredith favours us with a paper bearing this title, for which we are sorry not to be able to afford space. She pleads for greater encouragement being given, and facilities afforded, for those who love the Bible becoming teachers in our schools, so that they may promote the knowledge of the Scriptures among the young. She has a training-college for teachers in connexion with her village school, Addlestone, Surrey, and she will gladly help any who may desire to be useful in the way indicated.

Mr. GEORGE BREALEY, who lately held services at Staines and Windsor, writes:—"You will rejoice to hear of much blessing at Staines. Many souls, we trust, were led to the Saviour during the eight days' meetings held there; some of these were deeply interesting cases. I trust there were some souls also blessed at Windsor during the three days I was there. I have returned home for winter work on the Blackdown Hills. I rejoice that some fresh blessing has been seen here of late among the young during my absence. We are looking for many souls to be converted during the coming winter in all parts of this Mission."

"HOW TO REACH THE MASSES."—"J. H." suggests—as a means of reaching many thousands who would not voluntarily come within hearing of the Gospel invitation—the insertion of short telling passages of Scripture as advertisements in those newspapers that have a wide circulation among the working classes in our population. Our pages have recently contained instances of blessing to individual souls through the reading of such texts prominently displayed, and we might justly hope that like results would follow the reading, in unexpected places, of these brief but pointed messages of God's love to sinners. We commend the suggestion to any who are looking out for some fresh channel of usefulness in the Lord's vineyard. The entrapment of Rev. Mr. Carter in this direction—often mentioned in our columns as a "New Channel of Doing Good,"—has borne good fruit.

CONFERENCE AT NEWTON ABBOT.

A SERIES of meetings for the study of Scripture relating to holiness of life were held here on the 8th inst. and the four following days. The principal speakers were Rev. C. Graham, J. Turner, and E. Brewer. The Rev. J. Mountain conducted the praise of the gathered Christians with the aid of a local choir. Visitors were present from Torquay, Dartmouth, Teignmouth, Exeter, and other places. The meetings increased in interest day by day, and at the evening conferences the hall was densely crowded. The various speakers set forth with clearness and force the teaching of the Word respecting the nature and necessity of holiness, and the fulness that is in Christ, who is made unto his people "Wisdom and righteousness, and sanctification, and redemption." The power of God was felt to be present as these great truths were brought out, and shown to be everywhere the teaching of the Old and New Testaments. The closing meeting was thrown open for testimony, and many spoke of the great blessing which they had realised during the week. Prejudices had been broken down, difficulties removed, and many Christians had been led to surrender themselves fully to the Lord.

MR. AND MRS. BARBIER'S MISSION.

MR. J. WEATHERLEY writes:—"For many years our brother held his meetings in Grafton Hall, but when I was obliged to give up that building, he removed to a school-room in St. Martin's-street, Leicester-square, for which he has to pay £14 a year rent. It is far from convenient, but there, however, he carries on a Sunday-school, and a service with a Gospel address every Sunday and Wednesday evening. Besides these he holds services at Collier-street, Pentonville-road, every Sunday morning and Friday evening, and he is continually hearing of blessing resulting from these services."

"Madame Barbier also conducts a Home for French and Swiss Governesses, Nursery and Ladies' Maids, where not only do these poor unprotected ones find a shelter and motherly counsel, but are directed to 'the Lamb of God that taketh away the sin of the world.'"

"In addition to this regular work carried on by our friends, they lay themselves out to visit French-speaking families in various parts of London, and in their name I would say that if any district visitor or city missionary requires aid in this way he will always find a hearty response on applying to Mons. Barbier, at 10, Charlotte-street, Portland-place. Our brother has no committee, and is entirely dependent for his own maintenance, as well as for the support of the Home and the Mission-room, upon what the Lord's people send him. I am sure there are many who would like to know that at the present time his faith is sorely tried in this matter."

"Will any French-speaking Christians give their services to M. Barbier for Sunday-school work? The hour is from six to seven in the evening."

TEMPERANCE AND THE ROYAL NAVY.—Miss Weston requests us to correct an impression which, she says, may be conveyed by the closing words of our report of her remarks with respect to chaplains on board H.M.'s ships, at the women's temperance meeting, in our last issue, and which was not intended by her. She says:—"My argument was not to show that no work for Christ could be done without temperance, but that double the amount could be done with it,—not that a non-abstaining chaplain was 'almost powerless for good,' &c., but that an abstaining one had a power and usefulness and hold over the men which could not be over-estimated. The importance of temperance work is being felt and dealt with in various ways by the clergy ashore and afloat. I therefore specially wish to avoid any misconception on this point."

ZENANA WORK.—Miss Sarah A. Higge, of the Lodiana Zenana Mission, writes to us making reference to a paragraph we lately extracted from an Indian paper, which recommended the adoption of the School-system in Zenana teaching. She says:—"Except in a very few places, the time for this has not yet come. It is still a great concession for a European lady to be permitted to visit the families of those in the higher ranks for the purpose of giving instruction, and it will in all probability be some time before education will be so much appreciated as to lead native ladies to come out of their seclusion, and seek it for themselves. But, however this may be, the first and great object of real Zenana work is the spiritual enlightenment of the women of this country. A high secular education may be left for a future consideration. House-visitation must still remain the best way of imparting religious instruction. Let schools be organized by all means wherever practicable, but let not the visitation of the family be discontinued. Let it rather be increased a thousandfold. What a vast amount of misery might be relieved were there only more loving hearts here to do it!" Mrs. Weitbrecht sends us an earnest request that this Mission should be specially remembered by Christians who unite in prayer on the 30th inst., the day of prayer for missions.

MISS DANIELL'S WORK AMONG THE SOLDIERS.

THE readers of THE CHRISTIAN have always manifested such a real interest in the Aldershot Mission Hall and Soldiers' Home, that I feel sure I may bring before them some special needs that are just now pressing upon me.

Most of those acquainted with the work know that nearly three years ago I reopened the Cottage Home, established some years ago by my mother for the rescue of young women. I have just now four girls for whom I am seeking situations, and one of my objects in writing is to induce friends to assist me in procuring suitable places for them.

The second need concerns the soldiers' wives—those married "without leave," and consequently, not "on the strength" of their respective regiments. At this season of the year their difficulties and poverty are very great, and my longing desire is to help them as much as possible during the winter. One of the most effectual ways of doing this is by giving them needlework. Will the readers of THE CHRISTIAN kindly help me to do so by sending plenty of orders for ready-made clothing? I should be particularly thankful to have orders for clothes for the poor, of unbleached calico, coloured and other flannel potticoats, &c., as many of the women who need this help the most are unable to do fine work. If those who are now preparing Christmas gifts for their poorer brothers and sisters would kindly remember the Aldershot "Soldiers' Wife Aid Society," and send me orders for any women's and children's underclothing, men's and boys' shirts, children's frocks, &c., they would be doing a double charity, and rendering me very essential service in this branch of my work. As some of the poor women can do really good, fine work, we can also supply better things, suitable for ladies and children, if required.

My third need is for the Mission Hall itself—the "dear old Hall," as many so fondly call it. Well, dear friends, it needs repainting, papering, varnishing, and cleaning throughout. The estimate has come in for the work, and amounts to nearly £200. I cannot go into debt, so I bring the matter before those who can help, and leave it with them, assured that the Lord will send the means that the necessary work may be done.

I would also mention the work carried on for so many years in the village missions established by my mother long before the one at Aldershot. They are still carried on, and the inroad of Romanism in one makes the work increasingly needed. During the past year we have been much encouraged by seeing souls brought to God.

In conclusion, I am thankful to say that the mother house at Aldershot and my branch homes at Colchester, Manchester, and Plymouth, are being continually used by God as the birth-place of souls, and I ask the prayers of the Lord's people that this may be the case in ever-increasing measure.

Mission Hall, Aldershot, Nov. 19.

G. F. S. DANIELL.

MISSIONS TO SEAMEN.—Commander Dawson, the Secretary of this Mission, has issued an appeal that earnest prayer on its behalf may be offered to God, especially on Nov. 30, the day appointed by the Church of England for prayer for missions.

PLAISTOW HOME FOR DESTITUTE GIRLS.—The Rev. John T. Layard, of Swaffield Rectory, North Walsham, writes to us enforcing the appeal on behalf of this excellent Home we inserted last week. He says:—"During a visit of several weeks at Plaistow last July and August I had constant opportunities of watching and inspecting the whole economy of that Christian Home. I saw the little ones during their lesson and play-hours, when at their meals, and also at their little daily noon-hour meeting for prayer, and could never leave the house without praising the Lord for his goodness to these eight-and-forty helpless lambs. Miss Lee was then far from strong, and I could see that anxiety about the home pressed heavily upon her." We trust the liberality of sympathizing friends will prevent the breaking up of an institution such as this. We cannot spare one of them.

HIGH TIDES.—A correspondent in Hastings writes:—"Disastrous as has been the concurrence of a strong westerly wind with the spring tides of this month, it should be known that we are threatened with a still higher tide on or about Dec. 15. If the wind should blow from the same quarter with similar violence, it needs no prophetic skill to foretell the result. In addition to all possible precautions, should not the prayers of God's people be offered in concert to Him who 'holds the winds in his fists,' that this terrible combination of forces may be graciously guided and restrained, so as to spare the many sufferers a repetition of the calamity? In the *Times* of Thursday, at the foot of the weather article, seventh page, is a statement of the astronomical facts on which this warning is based. The terrible state of things brought about in one short hour last Sunday at Hastings is indescribable."

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TO OUR READERS.

OUR present issue consists of only sixteen pages, instead of the usual twenty-four. As a consequence of this temporary alteration, a large number of interesting communications are omitted; for this we must ask the forbearance of our contributors. Our next week's number, however, will contain *thirty-two* pages (price one penny), and will include an extended report of the Convention held this week in Dublin, besides other evangelistic intelligence and articles of special interest. Our readers will therefore sustain no disadvantage through the unavoidable alteration in size this week.

REV. W. H. M. AITKEN'S MISSION WORK.

THIS devoted minister, who is now wholly occupied in evangelistic work, has been holding a series of services at Radcliffe, near Nottingham. A correspondent of the *Nottingham Daily Guardian* thus writes respecting the meetings:—

"It was indeed a time of blessing to us. Night after night the church was crowded with attentive hearers, and great power was given to the mission preacher. In the afternoon anxious souls sought for, and in most cases found, joy and peace in believing. The reality of the work was made the more manifest by the kind and Christian feeling exhibited throughout. Men and women of different views, aims, and opinions, all united in promoting the good work. Those who before time regarded one another with suspicion or dislike were seen to ask for mutual forgiveness and reconciliation. Unity and Christian love now exist where before were dissension and coldness. God's people have been deeply moved to live a higher and holier life. Many undecided ones have been brought to decision, and more wanderers have been brought into the fold. It has been a time of refreshing from the presence of the Lord, and we trust its effects will be felt for years to come.

"It was a glorious sight on Sunday morning last to see more than double the usual number of communicants coming reverently to partake of the tokens of a Saviour's dying love. These are not exaggerated statements—nay, I have purposely kept even below what I feel, and what I know to be felt by others. Mr. Aitken was deeply gratified with the results of the mission here, and has gone with great hopes to Nottingham. Let me entreat all to hold up his hands while he proclaims the welcome message of a Saviour's love. It is high time that our Church throw off her miserable conventional sense of propriety, which in many cases amounted to prudishness and formality. I thank God a new era has dawned, and in its light one shall walk and live."

We are gratified to find that, previous to the Nottingham Mission (Nov. 14 to 21), a fraternal letter, signed jointly by thirty of the leading Nonconformist ministers of the town, was sent to the Nottingham clergy, expressing a prayerful interest in the proposed services, and a strong desire for their success. The clergy in the same brotherly spirit returned a message of thanks.

GLOUCESTER.—A correspondent writes:—"From Nov. 7 to 14 the Society of Friends in this town have been holding what is termed a 'general meeting,' the object of which was the spread of the Redeemer's Kingdom. Three services were held on each of the Sundays. Every week-evening, at 7.30, there was an evangelistic service in the Grey Friars' Meeting-house, besides other meetings in mission-rooms. A mothers' meeting, a children's meeting, a meeting to consider the relation of the Christian Church to temperance, and one for women's work in the great harvest-field, were held in the afternoons. In the mornings there were Bible-reading and fellowship meetings. The result of the general meeting is that the Lord's work has been deepened by his grace in very many hearts far beyond the borders of the Society that instituted it, many striking evidences of this having been vouchsafed." We are glad to know that the work commenced here by our brother Major Cole is being sustained and blessed to the ingathering of precious souls.

MUMBLES.—The village of Mumbles, four miles from Swansea, and overlooking Swansea Bay, has lately been visited with very much blessing. Three weeks ago the Gospel-tent, which has been for some time at Swansea, and of which an account was given in a recent number of THE CHRISTIAN, was brought here, and services have been held for more than a fortnight, which have resulted in very great success. Never have such gatherings been seen in Mumbles before. Considering that the population of the place is only about 3000, it is no small cause for encouragement and gratitude to God that 1300 people have been gathered to hear the Gospel. Most encouraging of all, many souls have been won for Jesus. For months some have been praying for revival, and now the answer has come—an abundant answer, far exceeding our highest expectations, and rebuking our unbelief. To God be all the praise! Most of the converts are young persons. Many of the cases are very clear and encouraging.

HENRY KIDNER, Baptist Minister.

MESSRS. MOODY AND SANKEY IN
BROOKLYN.

INTERESTING reports of the Brooklyn meetings continue to appear daily in the New York press. As a specimen, we give extracts from the account of the services on Thursday, 4th inst.:

Messrs. Moody and Sankey are satisfied that a deep religious spirit has been awakened and cannot be measured. "It is a question," said Mr. Sankey, "between the individual and his God, and the records are kept nowhere but in Heaven. We know," he added, "that our work in Brooklyn is bearing fruit bountifully, and believe the gathering of it will not cease with our departure for Philadelphia."

The evangelists regard the success of the morning services as one of the most encouraging evidences of the earnestness of the Brooklyn people in this movement. In London the same services were held at noon, and yet they did not meet with better success. The object of holding them at the early hour of eight in the morning in this country is to accommodate men who do business in New York. Although an extremely inconvenient hour in all other respects, it was deemed the best time in the day for this one reason. Yesterday brought out the thoroughly earnest workers, and the fervour shown in the meetings bespoke their presence. There was a deep spirit of inquiry and prayerfulness everywhere prevalent. The darkness of the morning added to the solemnity of the occasion, and, when the Rev. Dr. Thomas opened in prayer, a pervasive disposition to thoughtful meditation was noticeable. A hundred requests for prayer were read, Mr. Moody offering a short, earnest supplication in their behalf. Mr. Sankey then followed with the hymn "I have a Saviour," and asked the congregation to join him in the chorus very softly, "For you I am praying." Following this, Mr. Moody read Ps. lxxxiv., beginning at verse 6: "Who passing through the valley of Baca make it a well; the rain also filleth the pools." He commented on the verses as he proceeded, and told of a lost boy, who, after twenty years' wandering, found his home in answer to his prayers. Alderman Richardson was present and made an extended prayer, preceding it with a few words concerning the present troubles in the Hanson-place Baptist Church. Mr. George Needham spoke on the three conditions of prayer—"Ask in My name," "Abide in Me," and "Whatsoever things ye shall ask, believing, ye shall receive." Several persons arose and expressed a desire for entire personal consecration to Christ, and Mr. Moody offered prayer.

Perhaps Mr. Moody's sermon last evening may be called the best that he has preached; certainly none has been more effective. His zeal was quickened into a fervid glow, melting sometimes into tearful emotion; and his listeners gave a close attention which knew no cessation, save in moments of weeping. The Rink was completely filled with an audience largely drawn from the middle and lower classes. There were nearly as many men as women present, but persons of middle and advanced age were in excess. Mr. Moody had previously requested the church-goers to attend less frequently, and thus afford an opportunity for the class he most desires to reach. It would seem, from the nature of the congregation last evening, that his request had been granted, and the desired effect produced. It was a very rare occurrence, indeed, to find people present from the church-going community. Mr. Moody evidently saw this decided change, for he has never preached with so much effect or so well.

The sermon last evening was, as usual, drawn from the chapter read in the early part of the meeting. This was Isa. lv., the text being from the 6th verse: "Seek ye the Lord while He may be found; call ye upon Him while He is near." Mr. Moody said he could tell the day and the hour when any man would be saved. And yet he was no prophet, neither was he the son of a prophet. The Bible told when it was. It was in Jeremiah: "Ye will find Him when ye seek Him with all your heart." "There is not a man in this Rink," said Mr. Moody, "who will go away unsaved if he wishes salvation above everything else. But ah! you cannot give up the world. How many would be here to-night if they could have made \$10,000 by going down to the City Hall? I venture to say there wouldn't be three. Men are in earnest about business, but when you talk to them about the salvation of souls, they say—'Oh, this man is crazy!' and 'Oh, I hope you are not going to hear that fanatic!' Oh, my friends, if men ever become in earnest for their soul's salvation above everything else, it will not take long to find the Kingdom of God." Mr. Moody related several pathetic stories of conversion. One was of a lady in England who for a long time refused to be converted, but continually attended the meetings, and at

last found her Saviour. He read a letter he had lately received, in which was this passage: "My dear wife passed away to rest on the 19th, after a three days' illness. But the knowledge that she is with Jesus will always be my consolation." Mr. Moody said that when he read that letter, he thanked God that he went to England.

Mr. Sankey sang two solos, both of which have always been favourites. One of them, "Sowing the seed," he sang with touching effect; and everyone was moved when he sang the third stanza—

"Sowing the seed of a lingering pain," &c.

There was also a marked feeling awakened when he sang the hymn—

"Almost persuaded now to believe:
Almost persuaded Christ to receive;"

and closing—

"Sad, sad, that bitter wail—
Almost—but lost!"

After the meeting closed, there was an earnest prayer-meeting in the Rink, and the inquiry and young men's meetings were also very well attended.

The following excellent summary is from a Philadelphia contemporary:—

The interest in the meetings led by Mr. Moody in Brooklyn suffers no diminution. A marked test of this was given on election day—Tuesday, Nov. 2. Notwithstanding the excitements of a political contest, the attendance at the meetings, both morning and afternoon, of that day was large as usual.

All classes are included in these gatherings. The prominent Brooklyn pastors attend with more or less regularity, while eminent clergymen from New York and a distance are commonly present. Yet the Brooklyn pastors assume no special responsibility for the meetings, but leave them more and more in the hands of Mr. Moody—with whom they heartily cooperate as occasion calls.

ALL DENOMINATIONS ARE REPRESENTED

at these meetings as interested hearers; and, more than this, many who are known by no Christian name, who are not in habits of attendance at any sanctuary, gather to hear the Gospel preached by this evangelist. The attendance of non-church-goers is now relatively larger than at first. This is by the particular request of Mr. Moody, who urges Christians not to crowd his meetings, but to give place to those who have greater need of them.

There are special meetings for women and again for men, as well as meetings common to all. Besides the meetings at the Rink and the Tabernacle, there are overflow meetings in neighbouring churches. Yet, with all this multiplying of services, the crowds still gather, and day after day the numbers hold good as before.

INQUIRY-MEETINGS

follow the preaching and prayer-meeting services. At these Mr. Moody sees personally as many seekers of the truth as he can, and his co-workers minister counsel to the others. Besides the Brooklyn pastors who aid him in all this, he has special help from Mr. George C. Needham, the evangelist, whom he induced to postpone his trip to England that he might assist him in his Brooklyn work, and from Rev. Charles M. Morton, whom Mr. Moody was instrumental in bringing into the Lord's service in Chicago, and who has been much with him in former evangelistic labours.

THE SINGING BY MR. SANKEY

is quite as prominent a feature here, where the modern Sunday-school music is so familiar, as it was in Great Britain, where it had the advantage of greater novelty. The sweetness, and purity, and distinctness, and simplicity of his singing, and his evident sincerity and unction, give a power to his now well-known hymns such as has not been witnessed before in any solo religious singing.

Among the hymns which Mr. Sankey sings with marvellous power are "The ninety and nine," "Prodigal child, come home," "Almost persuaded," "Hold the fort," "Knocking, knocking, Who is there?" "I left it all with Jesus," "I have a Saviour," "Sowing the seed," "Nothing but leaves," "Go bury thy sorrow," and "Jesus of Nazareth passeth by." Mr. Sankey's voice has suffered somewhat from the keen Brooklyn air, and he has been necessitated to exercise unusual care to avoid serious trouble from it. But he has thus far been able to use it daily, and with unvarying power over his hearers.

The congregational singing has been delightful, both when led by Mr. Sankey and when the choir of earnest Christian

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singers have led it. Singing by the congregation commonly occupies the time while the assembly is gathering, and before Messrs. Moody and Sankey make their appearance, and the soul of worship is in this singing.

APPARENT RESULTS.

While it is yet quite too soon to say what is to come of all these meetings, it is not too soon to say that much good has already come of them. Very many are rejoicing in newly found salvation through this agency. Mr. Moody thinks that at no former scene of his labours was more apparent good accomplished in the first two weeks than in Brooklyn. He is confident that the work thus begun will continue when he is elsewhere. The number of inquirers is large. The requests for prayer are numerous and varied day by day, and the reported answers to prayer are many and assuring.

Moreover, the Brooklyn churches are aroused to new effort and encouraged to new faith. The pastors and people there have not given over all Christian work into the hands of the evangelists; on the contrary, they are more active and earnest, and more hopeful than before in their own fields of labour.

There is a gain also throughout the country. The religious and secular press of the metropolis unite in spreading the news of God's work in Brooklyn, and thus in preaching the Gospel widely and effectively. The sermons of Mr. Moody are all of them outlined in the leading New York dailies, while some of them are reported in full. Mr. Sankey's hymns are also given in these papers, and in the various religious weeklies. Far and near God's people are stimulated and cheered, and sinners are aroused. The influence of these meetings is even now felt for good more or less throughout the country.

It is clear now to some faint-hearted ones that God can work as easily and as powerfully as in olden time, that the "oppositions of science, falsely so called," have neither destroyed the foundations of the Christian's faith nor made it impossible for multitudes to hear gladly the simple story of salvation for the lost through faith in a crucified Redeemer. The freshly established fact that such preaching as Mr. Moody's can in America so attract such audiences as gather to hear him day by day, is a result for which every lover of God's truth has reason to be profoundly grateful to God. The Gospel of Christ has its old fulness, its old fitness, its old power in the world.

KINGSLAND GOSPEL MISSION.—The anniversary of our new hall happens on Sunday, Nov. 28, when it is purposed (D.V.) to have a special effort made all day. Gospel tracts and pecuniary help are earnestly needed for this unobtrusive labour, whose records are unknown, yet well known. W. CHORLEY.

PROVIDENCE CHAPEL.—The members of this congregation, among whom Rev. W. Cuff has laboured so successfully, are making a strong endeavour to build a new place of worship sufficiently large to accommodate the increasing numbers who gather to profit by our brother's earnest ministry.

A CONFERENCE OF CHRISTIAN WORKERS will be held (D.V.) at Mildmay-park Conference Hall (near the Canonbury Station), on Thursday afternoon, Nov. 25, at half-past three, to consider the subject of tract distribution in the metropolis during the winter. Captain Moreton will take the chair. All are invited.

ESSEX.—Some time ago, a gentleman, living about two miles from Romford, Essex, opened a room for religious services, and very soon a good number assembled every Sunday to hear the Gospel preached. Some who had not been in a place of worship for years now attend regularly. The numbers have so increased that it is necessary to have a larger place, and the gentleman is erecting an iron building, to hold over 200 people, which he hopes will be finished and opened by Christmas. Will the readers of THE CHRISTIAN pray earnestly that God will own the preaching of his Word, and pour out his blessing in this dark corner to the salvation of very many precious souls this winter? In Brentwood, about six miles from here, a few devoted Christians are making an effort to do good. They have taken the Town Hall in that place for six months, and are holding regular services. Will your readers unite with us in earnest prayer that God will bless his work, and crown the labours of his servants with abundant success there also? E. T.

COBURG HOME.—I would ask the readers of THE CHRISTIAN that, if they have any old clothes to dispose of, they would remember the Coburg Home. It is an institution where fifty orphan or destitute girls are trained for service. Any kind of clothes would be most thankfully received, as, if not suitable for the children, they can be sold. We much need help, as many distressing applications have to be refused on account of want of funds; and friends would help us much in this manner. Parcels to be sent to Miss Ellis, Coburg Home, Elsham-road, Kensington.

EDITH A. CAMPBELL, Hon. Sec.

"YOUR FATHER KNOWETH."

THIS wondrous life of mine
Thou gavest me:
In every step of it
What love I see!
Constant, compassionating care,
Thy love, my Heavenly Father, there!
Each step has not been smooth;
Trials have lent
Their gloom and shadows deep;
But all were sent
To bring me nearer, Lord, to Thee—
Thy tenderness in all the way I see.
And now at thy dear feet
Once more I fall,
To give Thee, Lord, my life—
Yes,—take it all!
It has been thine for many a year—
Yet not, my Father, wholly thine, I fear.
The world, its cares and joys,
Within my heart
Have had too dear a home,
Too large a part;
But now let nothing have a share—
Create Thyself a perfect temple there!
Help me, O Lord, to find,
In all my life,
In duties great or small,
Or in the strife
With my heart's sin, or e'en in pain,
A sacrifice which Thou wilt not disdain.
Oh! Jesus, let thy life
In my life live;—
A consecrated heart,
My Master, give!
In life, in death, let this my glory be:
I am my Lord's for all eternity!

R. K. S.

FLOOD AT NINE ELMS.—Mrs. Meredith writes:—"Friends are so kindly inquiring about our state during the raging visitation of flood, that I feel anxious to let it be known that we were, by the tender hand of our God, entirely preserved. While all around was covered with water, we were dry in our whole premises."

PROSPECT-TERRACE MISSION.—Rev. H. E. Stone, 88, Hemingford-road, Barnsbury, N., who lately appealed in our columns on behalf of this Mission, writes expressing thankfulness for the support received from Christian friends, and says: "Some of the worst drunkards have been reached, and the work promises to be one of special blessing." Help is still wanted to provide clothes, coals, &c., for the poor.

WEEK OF PRAYER, 1876.—We are glad to know that the following gentlemen have agreed to give addresses at the London Tavern during the coming Week of Prayer:—Revs. J. P. Chown, W. Haslam, J. C. Harrison, C. D. Marston, Drs. W. P. Mackay and W. Morley Punshon.—We understand that the Evangelisation Society not having undertaken the evening meetings at St. James's Hall, they will take place, as usual, under the direction of a body of gentlemen at the West-end.

FLOWER MISSION.—A correspondent says:—"I heard from a lady at Edinburgh a day or two ago that the workers of the Flower Mission there make flower-holders for the blind, the texts being written in raised letters by pricking the back of the cards with a pin. The letters are copied from their own alphabet, the 'Moon' system being the best. I have not seen this mentioned in connexion with the Flower Mission at the Home of Industry and Mildmay-park. Perhaps some of the readers of THE CHRISTIAN would be glad to have this idea suggested to them. It must be such a boon and pleasure to the poor blind to be able, besides enjoying the sweet fragrance of the flowers, to trace the letters of a text surrounding them."

OPEN-AIR MISSION.—There was a large gathering of the preachers at the last monthly meeting of this Mission, held on Tuesday last, at 48, Great Marlborough-street, W. The subject considered was the scepticism, infidelity, and indifference which so largely pervade some sections of the people. Archdeacon Prest gave an able address, and the Rev. C. A. Row followed with some pertinent remarks. The meeting was enjoyed, for many felt the need of occasionally considering such important matters, with which all are more or less brought into contact. The open-air preacher does well to ignore the intruding jeer or query, but he should always be able to give an intelligent answer to the honest doubter who inquires "if these things are so."

WOMEN'S WORK FOR CHRIST.

I HAD been doing a little for Jesus, such as inviting the mothers of the Terrace where I lived to meet for prayer for an hour once a week, and having a class for boys and girls on Friday afternoons.

But, one day, a poor old man came past, singing Mr. Sankey's hymns. He had not learned the hymns properly, and his voice was tremulous, but slowly he went on singing his best. Immediately the thought occurred to me, "Shall that poor old man put me to shame?" I went out along with my two little daughters and my sister when he came opposite to my gate, and we sang along with him. Several of the neighbours looked out of their windows; others stood in their doors, and listened with wonder.

Seeing that we could get any listeners at all, it gave me great encouragement. We had a good neighbour who is mighty in prayer. My children, my sister, my neighbour, and myself knelt down in the evening, and prayed for courage and blessing on the singing. Out we went just at our own gate in the twilight, and commenced singing. At first we got a number of boys and girls who were quite delighted and listened quietly; by-and-by one and another going past stopped; nearly all the neighbours stood in their doors;—so altogether we had a large congregation.

This we did for several nights. My sister suggested that we should pray for those who gathered round. Several became anxious about their souls, and asked me if I would not have a meeting indoors. We did so, and the kitchen was filled. We read some of the Gospels, explained the lines of some of the hymns, and told the history of Daniel to the boys before singing "Dare to be a Daniel."

Although we did not say there would be a meeting next evening, the door was besieged for entrance, and this has continued for four or five nights in the week for more than two months. We have had Catholics, Protestants, and those who go nowhere. Several Catholic young women under serious impressions knelt down, and, at our request, repeated the following prayer:—"O Lord, I thank thee for giving Jesus to die for sinners. I am a sinner, and I believe He died for me. Save me and bless me, for Jesus Christ's sake, Amen." Several boys and youths about eighteen came, and were seriously impressed. We simply spoke to them of the love of God the Son in dying for sinners, drew their attention to that verse in Revelation where it is said that "Nothing shall enter that defileth," and showed the necessity of being washed in the blood.

We only spoke a little at the time for the first few nights, as part of our audience were of the very worst of society, several of them having taken part in smashing the windows of their neighbours in a late riot. Several of them came for evil intent, but as we always committed ourselves and the meeting into the hands of the Master, He kept us from the fear of man. Although naturally timid and retiring in ourselves, yet, feeling the work was the Lord's, and that He was pleased to use us in a time when He was passing by with His blessing, and that impressions are like summer fruit, which has to be used immediately, we were willing to spend and be spent for the Master. We asked several professing Christians to help us, but as there were more than a score of Catholics who came, they were afraid to come. But, thanks be to God for His keeping power, not one of them who came gave us any trouble; they listened very attentively, and we have no doubt but we shall have several of them for our crown of rejoicing.

Some of them get so delighted, that we have dispersed them three or four times; some have lingered anxiously till past ten o'clock. We have spoken and sung and prayed for three and four hours, and have scarcely felt tired. "They that wait on the Lord shall renew their strength." M. B.

LIVERPOOL.—Mr. and Mrs. Alderdice, from America, are preaching the Gospel in the Gaiety Theatre, Camden-street, Liverpool, to large congregations, with very encouraging success.

MONMOUTH.—The evangelistic work has been carried on, the meetings being well attended each evening, and crowded on Sundays at three and eight o'clock. The addresses of the agent of the Evangelization Society, Mr. Thos. Wales, have been greatly blessed. Night after night for three weeks he has been exhorting sinners to come to Christ, and through grace some have, there is reason to believe, received the truth in the love of it, and are bringing forth fruit. He is about to proceed to Abergavenny for a week's services, and Mr. George Hefford will pay Monmouth a second visit. Will our readers praise God, and continue in prayer for a still greater outpouring of the Holy Spirit upon Monmouth and the neighbourhood?

MOORGATE-STREET HALL.

THE anniversary of "The Ladies' Prayer-meeting" was held in this hall on Nov. 16. Mrs. Ashworth spoke a few words of loving encouragement, exhorting the ladies assembled to more united action and sympathy in work, irrespective of sect or position in life, and to take the Lord's own words as their motto—"Be of good cheer, I have overcome the world." Praise and thanksgiving were offered for answered prayer. Many touching cases were mentioned; that of a poor woman afflicted with blindness was particularly interesting. She came to the prayer-meeting a short time ago, that special prayer might be offered for her, that if it were God's will her sight might be restored. All sorts of remedies had been tried without effect. God most graciously answered prayer in her case: after a slight operation, she returned two days afterwards to praise God for restored sight. A lady also related that a very ungodly man had just been brought to the Saviour, through a verse of a hymn learnt at the Sunday-school forty years ago being brought to his mind with living power, bringing peace to his troubled soul. "Cast thy bread upon the waters, and it shall be found after many days."

It is proposed (n.v.) to hold another meeting for praise on Dec. 31, at the same hour—one till two.

CHRISTIAN WORKERS IN COUNCIL.

It was good to be at the last monthly meeting of workers who gathered at the Home of Industry on the 17th inst., at the invitation of Miss Macpherson. It was like to an oasis in the great surrounding desert of worldliness and vice. Mr. R. C. Morgan presided, and the earlier part of the evening was spent in reading the Word, in prayer, praise, and hearing of the Lord's doings among his people. Specially interesting were the reports of healing by prayer at Karl Andreas's House of Faith in Tower-street, Hackney.

But, perhaps, the *pièce de résistance* of the evening was the address by Mr. Grattan Guinness, on the words, "They... even as I," so oft repeated in 17th chapter of John. The union—or, perhaps, we ought to say the unity—of the believer with Christ was unfolded in words of singular force and tenderness. Our hearts glowed within us as the speaker built up on the sure foundation of Christ's own words the wondrous superstructure of the Christian life and privileges—how we, as believers, are called to association with and likeness to God in Christ; how we are partakers of the Saviour's joy; how we are called to fulfil the same commission; how we share the love wherewith the Father loves the Son; how the same glory awaits us when He takes us to be with Him where He is; and how—this was the goal of the Saviour's prayer—all things are ours, since Christ is in us, and the Father is in Christ. "I in them, and thou in Me, that they may be made perfect in one."

A few timely remarks from the Chairman about the need in these days of a clearer apprehension of "foundation truths"—as, for instance, the Scriptural teaching concerning "The Kingdom," the way in which the blood of Christ "cleanseth from all sin," and the unspeakably precious and important doctrine of Christ's present office as High Priest,—brought a very profitable hour to a close.

EDGWARE.—The readers of THE CHRISTIAN are asked to praise God for his goodness in answering prayer and giving an abundant blessing in Edgware. We have been enjoying two weeks of special services, conducted by the student's from Mr. Guinness's Institute, every evening except Saturday. The Congregational Church was well filled, and sometimes crowded. Many professed to have found Christ as their Saviour. A weekly Bible-meeting for men has been established. A Bible-reading for women, conducted by a lady in the village, has nearly doubled its attendance.

CENTRAL AFRICA.—Mr. Stanley, who is exploring in Africa as the Commissioner of the *Daily Telegraph* and *New York Herald*, in a recent letter states that Mt. Mtesa, the King of Uganda, with 2,000,000 subjects, is favourably disposed towards Christianity, and that advantage should be taken of this by the establishment of a well-equipped mission in his territory. The Church Missionary Society, Salisbury-square, E.C., we understand, have responded to this appeal. It is announced that £5000 has already been placed at their disposal.

MORE MISSIONARIES FOR CHINA.—Again we request the prayers of our readers for new missionaries on their way to China. Mr. McCarthy has returned, after a very brief absence, taking with him Messrs. Turner and Budd. They travel by the French mail, which has the advantage of cheapness and speed. We anticipate their arrival in China during the first week of January. Our sisters Miss Knight and Miss Goodman, in the steamer *Crocus*, will probably arrive there a week or two later. In their case the absence of frequent changes and stoppages will more than compensate for the slightly longer passage.—*China's Millions, Dec.*

SHOWERS OF BLESSING IN CANADA.

MISS MACPHERSON, of the Home of Industry, sends us the following extracts from letters just received from different parts of Canada, which show that prayer has been heard and answered, and encourage us to ask more largely for blessing on the Dominion:—

"*Call.*—I trust prayer is being answered for this continent; already the Lord has begun to work in several places. There is a good work going on at a place called Moorfield, on the Grey and Bruce Line; quite a number have professed to find peace in believing. A good work is reported to be going on in Quebec, in connexion with the Young Men's Christian Association. Mr. Smith says there is quite an awakening in Halifax, his late field of labour.

"A meeting for Christian workers is to be held here for the first time on Thursday evening, in Knox's Church, to be continued monthly, if the Lord will. Opportunity will be given to those in any way engaged in the Lord's work to give an account of what the Lord is doing in their different spheres of labour, and by mutual prayer and exhortation to stimulate each other to renewed zeal and consecration. Mr. Rudland (one of the China Inland missionaries) has been very successful in his meetings here, where he has been endeavouring to show the great need of China's millions; some interest in the work has resulted, and I believe Mr. Claxton's Sunday-school children intend supporting a native evangelist."

"*Montreal.*—Have you heard of the wonderful blessing going on in Quebec? Great revival; Music Hall crowded; three meetings daily, and whole families being converted. Do pray that the blessing may extend." Last week we gave some interesting particulars of this work.

Another letter from Montreal says:—"The work has begun in the extreme east. May it overflow the whole land! Oh, how Montreal requires it! To-night we begin Gospel meetings at the Association Rooms. Much prayer has been offered, and Mr. Moody's cry at the opening of his campaign last Sunday should be that of every child of God—'We are well able to go up and possess the land.' Cease not to make mention of Montreal in your prayers."

Miss Macpherson adds:—"We are very grateful to know that our little ones are being used in the service of song, leading in prayer-meetings; and to-day we hear from one who desires to become a missionary."

[We have received from Miss Macpherson a stirring letter addressed to her sisters in Canada, which is this week crowded out, but will appear in our next.]

THE GOSPEL IN EXETER.

AFTER very much application from various Christian friends, Mr. Henry Varley consented to visit Exeter for four days' services, which commenced on Sunday morning, Nov. 14, and terminated on the following Wednesday evening.

Three Bible-readings were held in the Northernhay Rooms for believers, who were greatly refreshed and strengthened in the Word. There was a connecting-link of evidences and promises, of exhortations and warnings, of earnest solicitations and precious assurances of the boundlessness of the Father's love, that combined very valuable teaching. The room was filled each day with a deeply attentive and prayerful company, who will never forget the precious things that Mr. Varley brought out of the Book of God.

Several of the Nonconformist churches were offered for Mr. Varley's use, and some of the services were held in them, that the greater number of people might be reached; and the Lord graciously blessed the ministry, for after each service several remained for instruction, and many were brought to Jesus.

The last two evening meetings were held in the Great Victoria Hall, which was crowded with very attentive audiences. The simple preciousness of the Gospel was associated with expositions of the believer's boundless inheritance of all that the Father hath in Christ Jesus.

Among the crowd that pressed round to wish Mr. Varley God's blessing on his future work, great sorrow was expressed at his leaving; for a strong opinion prevailed that after a few days more of seed-sowing there would be a great harvest of souls gathered into God's garner. This conviction was so pressed on him that he has promised to try and visit Exeter again during the winter.

E. L.

MILDMAY.—The night-school in the Conference Hall for men over eighteen years of age this winter numbers 286.

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NOTICES OF BOOKS.

THE ILLUSTRATED MESSENGER. *Religious Tract Society.*—Contains Nos. 1 to 32 of the "Illustrated Messenger" series of papers—short and pithy Gospel stories, nicely illustrated.

WORDS OF LOVE FOR THE LITTLE ONES. Selected and arranged by L. A. MORRIS. *Hatchards.*—An elegant daily text-book for young children, with hymns, and a photographed frontispiece of "Christ blessing little children."

OUR OWN FIRESIDE; HOME WORDS; THE DAY OF DAYS. Edited by Rev. CHARLES BULLOCK. *Nisbet.*—We heartily welcome these excellent monthlies as they appear handsomely bound in their annual Christmas garb. They will all afford capital family reading for the long winter evenings.

POEMS AND TRANSLATIONS. By WILLIAM STARKET. *Simpkin.*—A collection of short pieces, some of them very tuneful and touching. The writer sings out of a heart attuned with the Saviour's love, and we trust the effect of their perusal on many kindred minds will carry out the idea of one of the sonnets—"Holy, happy, useful."

THE STORY OF STORIES FOR LITTLE ONES. By MARY E. S. LEATHLEY. *Ward, Lock, and Tyler.*—The leading Bible narratives, given chiefly in Scripture language and in a connected form, and freely interspersed with illustrations and short poems appropriate to the text. A handsome and suitable gift-book for the young.

HOLINESS TO THE LORD. By Rev. LEWIS D. DUNN. *Longley.*—We have seen great revivals in several places of late years, and the mere fact of such a copious literature on holiness having sprung up recently is proof that the Church is being revived in very deed. Mr. Dunn's book is written in a quiet, moderate tone, free from all controversial features. The subject is treated fully, and we think on the whole fairly, and is a useful addition to the existing literature on the subject.

ECHOES FROM A CONTINENTAL CITY AND A LONDON SUBURB. Rev. J. F. SERJEANT. *Nisbet.*—Yet another volume of Sermons of the usual textual pattern. They are pleasant reading, but they seem to us to lack grip and point. Sermons, we think, to be worth publishing, ought either to open up Scripture in a way that shall be for the spiritual edification of believers, or shall be instrumental in "turning a sinner from the error of his ways." There is much religious talk of a general character in these discourses, but they do not appear to us eminently calculated to accomplish either of the objects we have named.

THE RELIGIOUS TRACT SOCIETY has just issued several new books for the young, suitable for gift-books and rewards. *My Brother Paul, or a Real Hero*, is a tale of the sea, which teaches that no real hero ever thinks himself brave. It is a story that will be popular with boys, and will do them good. *The Old Brown Book and its Secret.*—The brown book was a Bible, and the secret which it told is the subject of a very touching and somewhat romantic story. *The Scripture Pocket-book* and *The Young People's Pocket-book* are full of useful information, and are valuable for reference on many subjects, in addition to the ordinary information of an almanack.

THE REV. W. HASLAM, minister of Curzon-street Chapel, Mayfair, will conduct a mission at St. Paul's New Church, Gower-road, near the Charter House, and facing Central and Pear-tree-streets, on Sunday, Nov. 21, at 6.30, and each night in the week (Monday, 22nd, to 27th) at 8 p.m., and probably on ~~Sunday~~, 28th, at 6.30.

JEWISH HOME MISSIONS.—Rev. J. Wilkinson sends us an encouraging statement of his work among the Jews in its various departments. Speaking of the help afforded to the poor among the children of Abraham, he says—"A lady has just sent us a parcel of new underclothing for the inmates of the Home. For this we are truly thankful; but we can well dispose of much more—new or second-hand—to all sorts of needy ones; but the garments should be woollen ones for the coming winter. Will the readers of THE CHRISTIAN unite with us in earnest and continued prayer, specially on Saturdays, for a great awakening amongst the Jews in our own country?"

NEWCASTLE-ON-TYNE.—The Committee of the Noon-day Prayer-meeting have arranged to hold an "all-day meeting," with a united tea-meeting, between the afternoon and evening services, on Thursday, Dec. 2, in the Central Hall, Hood-street; chairman, Major Cole, of Chicago. The following outline of programme will show the order of procedure:—12 to 1 p.m., "The Work of the Holy Spirit"; 1 to 2 p.m., "Conversion of the Young and how to take care of Young Converts"; 2 to 3 p.m., "How to Conduct Prayer and Inquiry-meetings"; 3 to 4 p.m., "The Difficulties of Anxious Inquirers, and how to meet them"; 4 to 6 p.m., United Tea-meeting in the Lower Hall; 6 to 7 p.m., "Lessons from the late Revival"; 7 to 8 p.m., "Obstacles to the spread of the Gospel"; 8 to 9 p.m., "Consecration." Mrs. and Miss Cole will assist Major Cole in singing at intervals. We regret that we are unable this week, through unusual lack of space, to give our customary report of Major Cole's services.

DAILY TEXTS.

"AFTERWARD."—JUDGES VII. 11.

Thurs., Nov. 25.—"After that I was turned, I repented; after that I was instructed, I smote upon my thigh." "Before I was afflicted, I went astray, but now have I kept thy word."—Jer. xxxi. 19; Ps. cxix. 67.

Fri., 26.—"After that shall they come forth and serve Me." "First the blade, then the ear, after that the full corn in the ear."—Acts vii. 7; Mark iv. 28.

Sat., 27.—"He doth bless the sacrifice, and afterwards they eat that be bidden. Now, therefore, get you up, for about this time ye shall find him." "Then shalt thou have thy delight in the Almighty."—1 Sam. ix. 13; Job xxii. 26.

Sun., 28.—"Thou canest not follow Me now, but thou shalt follow Me afterwards." "Then shall every man have praise of God."—John xiii. 36; 1 Cor. iv. 5.

Mon., 29.—"No chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." "Then shall I not be ashamed when I have respect unto all thy commandments."—Heb. xii. 11; Ps. cxix. 6.

Tues., 30.—"Thou shalt guide me with thy counsel, and afterwards receive me to glory." "The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you."—Ps. lxxiii. 24; 1 Pet. v. 10.

Wed., Dec. 1.—"That is not first which is spiritual, but that which is natural, and afterward that which is spiritual." "Now we see through a glass darkly, but then, face to face; now I know in part, but then shall I know, even as also I am known."—1 Cor. xv. 46; xiii. 12.

"THEIR WORKS DO FOLLOW THEM."—REV. XIV. 13.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.—For great blessing, in answer to the prayers of God's people, on a week's services at Westbury held by T. A. Vicary.—For answered prayer on behalf of a gentleman who was prayed for in THE CHRISTIAN a fortnight ago.—For blessing poured out on meetings at Edgware.—For answer to prayer by a teacher on her behalf in THE CHRISTIAN of Aug. 26.—For a young man prayed for in THE CHRISTIAN of Nov. 11, who had gone back to the world. God has brought him back.

PRAYER.—For one, that his memory and reason may be restored.—For my brother, that a sad earthly trouble may be blessed to his eternal good.—For one in the midst of difficulties, temptations, and trials.—For a Christian widow under deep depression and sorrow for the loss of an only child.—That books and tracts lent through the winter in a Ritualistic parish may be blessed in telling of Jesus.—For a rich blessing upon a weekly cottage lecture, and singing of Mr. Sankey's hymns amongst cottagers.—That a country congregation in the South of Scotland may be guided to choose a minister after God's own heart; also, for blessing on the daily reading of a portion of God's Word in a boarding-school in Scotland.—For my daughter, who sails for India this day (26th).

PLACES.—For a gracious work begun in Newport, Isle of Wight.—That great blessing may attend mission services to be held in the city of York from Dec. 12 to 22, conducted by the Rev. W. H. M. H. Aitken.—For women's meetings held on Mondays, and men's meetings held on Thursdays at Edgware.—For a village in Essex.—For a town in Nottinghamshire.—For a revival of God's work in Billericay, Essex.—For a series of mission services to be held in Holy Trinity Parish, West Hampstead, from Nov. 21 to 30.—For the Divine blessing upon mission services to be conducted by the Rev. T. J. Clarke, of York, in the parish of St. Thomas's, Lancaster, from Nov. 28 to Dec. 4.—For a week of special services at Wantage, to be held by Mr. Owers, of the Evangelization Society, from Wednesday, Nov. 24 to Dec. 3.—That an evangelist may be sent to the parish of Selly Oak, Birmingham; and for a special revival of religion in that parish.—For a rich blessing on a week's mission services (Nov. 21 to 28) to be held at St. Paul's New Church, Goswell-road.—For much blessing on the Dublin Convention.—For a town in the South of Ireland where there are several backsliders.—For God's blessing upon 10,000 French tracts sent to all the different artists in Paris.—For a Bible-class in Malta.—For Witcombe, Gloucestershire.—For a series of special evangelistic services in Ayr, commencing 28th inst.—For special united services in Chippenham.—For special evening services in Prestbury, Cheltenham, during the week commencing Nov. 29.—For special services to be held in Fintona, county Tyrone (D.V.), during the week commencing Dec. 6.—For services to be held in Westbury, Wiltshire, Nov. 29 to Dec. 1, by Mr. T. Bennett, of the Evangelization Society.—For services at Olim Hall, near Liverpool, Mr. by G. Heath.

CONVERSIONS.—For my two brothers and a cousin.—For two ladies who are now giving way to drink.—For a gentleman in great peril of soul and body.—For my brother, and others staying in the same house as myself.—For an only son much given to intemperance.—For a gentleman in America.—For

my brothers and sisters.—For my stepfather who is given to drink.—For a young man deeply tinged with scepticism.—For a very old man seriously ill.—For an old sailor in Eastbourne.—For a young lady of superior endowments.—For one who is greatly depressed in mind.

CENTRAL NOON PRAYER-MEETING,

MOORGATE-STREET HALL E.C.

THE following are the subjects and speakers for the current week:—

NOVEMBER.	SUBJECT.	SPEAKER.
Thurs., 25.	The salvation of God realized, a joy and a power	Rev. J. Sugden.
Fri., 26.	When He (Messias) cometh, He will tell us all things (John iv. 25)	T. Richardson.
Sat., 27.	Temptation	Dr. Partridge.
Mon., 29.	Trust (Nahum i. 7)	Mr. J. P. Larkins.
Tues., 30.	The two witnesses (John xv. 26, 27)	Rev. D. A. Herrchell.
DECEMBER.		[erson, M.D.
Wed., 1.	God's due time (Rom. v. 6)	H. Sinclair Pa-

FORTHCOMING SPECIAL MEETINGS.

THE EVANGELIZATION SOCIETY are prepared to send qualified Evangelists to any part of England and Wales upon due notice. Apply to Honorary Secretary, 21, Surry-street, Strand, W.C.

AGRICULTURAL HALL, Islington.—Sunday, Nov. 28, Rev. R. C. Billing at 3.30 p.m., and Rev. W. Cuff at 8 p.m.

MOORGATE-STREET HALL.—Every Tuesday, at 8, a Gospel Address. Young Women's Meetings:—Bible Readings every Saturday afternoon from 3 to 4, Upper Room (entrance from London Wall). Gospel Meeting, every Monday, 7.30 to 8.45.

HOME OF INDUSTRY, Commercial-street, Spitalfields, E.—Monthly Meeting of Workers on the third Wednesday of the month. Tea at 6; Meeting at 7.

THE NORTH LONDON YOUNG MEN'S MEETINGS are now held in the Y.M.C.A. Rooms, The Priory, 198, Upper-street, Islington, on Sunday, Tuesday, and Thursday, at 8.30 p.m. precisely.

Y.M.C.A., THE PRIORY, 198, Upper-street, Islington.—An Address to Young Men, on Thursday evening, Nov. 25, at 8.30, by the Rev. D. B. Hankin, M.A.

Y.M.C.A. ROOMS, 138, Sloane-street.—The S.W. London Young Men's Meetings are held in the above rooms every Sunday at 3.15, and every Wednesday at 8.45 p.m.

YOUNG MEN'S MEETING, at the Young Men's Room, Abbey-road Chapel, St. John's-wood, Friday, 9 to 10 p.m.

THE SOUTH LONDON YOUNG MEN'S MEETINGS, every Wednesday, at 9 p.m., in the Camberwell Hall, Grove-lane.

CONFERENCE HALL, Mildmay-park, N.—Sunday, Nov. 28, Mr. G. Kirkham at 3.30, on "The Night of Agony"; Mr. Nevilo Sherbrooke at 7.

KENNINGTON Y.M.C.A., Hanover Assembly Rooms, 334, Kennington-park-road.—Frequent Meetings every week, open to all classes and both sexes, excepting the Sunday afternoon Bible Meeting, which is reserved for males only.

HOUSE OF REST, 7, Cambridge-gardens, Kilburn-park, N.W.—Meeting for Christians every Friday, at 3 p.m.

TRINITY CHAPEL, John-street, Edgware-road, W.—Meeting for Young Men, every Tuesday evening, 9 to 10. Meeting for Young Women on Wednesday evening.

YOUNG MEN'S CHRISTIAN ASSOCIATION.—Lectures to Young Men in Exeter Hall, on Nov. 16 and following Tuesday evenings, at 8. Tickets at 165, Aldersgate-street, E.C.

EDINBORO' CASTLE, Rhodeswell-road, Limehouse.—Sundays at 11 a.m. and 7 p.m., and every week-evening at 8 p.m.

WEEKLY NOON PRAYER-MEETING, St. George's Hall, Langham-place, W.—Every Wednesday, from 12 to 1.

QUEBEC INSTITUTE, 15, Lower Seymour-street, Portman-square, W.—Prayer and Praise Meetings every Monday at 3. Every Saturday, Children's Service, by Mr. W. Forbes, at 3 p.m.

GREENWICH RAILWAY STATION, LARGE HALL.—Prayer-meeting every Thursday at noon for the present. Evangelical Address every Tuesday evening at 7.30.

PRAYER-MEETING FOR GOVERNESSES on the last Saturday of the month, at 321, Fulham-road, S.W.

HOLLOWAY HALL, N.—Sunday, Nov. 28, Service for the Young and Address by Mr. Hugh McNeill at 6.15 p.m. Rev. Wm. McCall to Working People, at 8 p.m.

MISSION HALL, 101, Bingfield-street, Caledonian-road.—A Meeting for Young Women is held every Monday evening from 8.30 to 9.30.

SOUTH NORWOOD UNITED MISSION, Dec. 13, 14, 15, and 16, to be held at the Drill Hall, close to Norwood Junction Station.

SPECIAL SERVICES IN THEATRES AND HALLS, Sunday, Nov. 23:—
 St. James's Hall, Regent-street, Rev. Gordon Calthrop, M.A., at 3.30; Mr. C. R. Hurditch, at 7.
 St. George's Hall, Langham-place, —, at 7.
 Royal Amphitheatre, High Holborn, Neville Sherbrooke, Esq., at 3.30; Mr. G. Hatton, at 7.
 Philharmonic Theatre, High-street, Islington, J. H. Lydall, Esq., at 7.
 Britannia Theatre, High-st., Hoxton, Rev. W. Tyler, at 7.
 Town Hall, Shoreditch, Rev. J. Jones, at 3.30.
 Pavilion Theatre, Whitechapel-rd., N. B. Downing, Esq., at 7.
 South London Palace, London-road, Borough, G. Scudamore, Esq., at 7.
 The Oxford Music-Hall, Oxford-street, W., Mr. Grove, at 7.
Y.M.C.A., IONA ROOMS, High-street, Camden Town.—Special Addresses to Young Men, on Thursday, the 25th inst., by Mr. Gawin Kirkham (of Mildmay Conference Hall), at 9 p.m., and on Sunday, the 28th, at 3.15, by H. F. Bowker, Esq. The meetings for Camden and Kentish Town are held at the Iona Rooms, 205, High-street, Camden Town, every Sunday afternoon at 3.15, and every Thursday evening at 9.
STAFFORD ROOMS, Titchborne-street, Edgware-road.—Rev. Chas. Graham, Nov. 26, at 8 p.m.; open to all. Addresses to Young Men by Samuel Hanson, Esq., Wed., Dec. 1, at 9 p.m.
CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Wigner at Wisbeach, Nov. 28 to 30. Mr. J. W. Jordan at Lilleshall, Salop, Nov. 24 to 27; at Nottingham, Nov. 28; at Chesterfield, Nov. 29 to Dec. 2. Mr. Sachs at Malden Hall, Kentish Town, Nov. 25 at 7, Nov. 27 at 3. Mr. Minto at Baptist Schools, Fonthill-road, Seven Sisters-road, Dec. 1, 2, 3, at 7. Mr. Rawling at Iron Room, Upper Clapton, Dec. 7, 8, 9, at 7. Mr. Wigner at Mission Hall, Rushey Green, Catford, Dec. 14, 15, 17, at 7.

City Weekly Prayer-meeting (for business men), at Weigh House School-room, Fish-street Hill, E.C., every Tuesday morning, at 9 to 9.45.
 Conference of Teachers on Children's Services, at Albion-road Schoolroom, Hammersmith, to be opened by Mr. T. B. Bishop, Tuesday, Nov. 30, at 7.

DAILY PRAYER-MEETINGS.

CENTRAL CITY NOON PRAYER-MEETING, Moorgate-street Hall, corner of London Wall, E.C., 12-1. Ladies' Meeting, 1 to 1.30.
Y.M.C.A., Stafford Rooms, Titchborne-st., Edgware-rd., W., 12-1. No. 69, LOMBARD-ST., E.C., Mon., Tues., Thurs., Sat., at 1; Wed. and Fri., at 12.30.
MILDMAY CONFERENCE HALL, Mildmay-park, N., at 12.
GREEN LANES WESLEYAN CHAPEL, N., at 7 a.m.
EAST-END CONFERENCE HALL, Carlton-sq., Globe-rd., E., at 12.30.
SUSSEX HALL, Leadenhall-street, E.C., at 1.
SUNDAY-SCHOOL UNION, 56, Old Bailey, E.C., at 1.
PEOPLE'S HALL, 272, Whitechapel-road, E., at 1, except Saturday.
ONSLOW HALL, Neville-st., Fulham-rd., S.W., Sat. even., at 7.30.
WOOLWICH, 14, Thomas-street.—Union Prayer-meetings, Saturdays, 3.30 to 4.30.

NOTICES.

Communications received with thanks:—A.G.B.; W.; T.P.; R.C.; G.M.; Major H.; M.S.; A.L.C.; J.S.; J.S.K.; E.J.; C.H.C.; H.K.; G.C.N.; A Reader; T.L.; R.B.M.; F.R.H.; A.S.H.; G.F.; M.M.; D.B.; J.H.; S.M.; G.B.; H.S.; H.E.S.; W.D.; C.K.; E.A.C.; J.S.A.; A.E.W.; E.G. I.P.; W.E.S.; J.K.; J.C.S.; A.B.; M.W.; T.K.; T.W.; Earnest Inquirer; J.P.; R.P.T.T.; A.E.; J.R.; J.C.L.; A.W.; Rev. J.P.; J.T.; W.McG.; S.G.; J.T.L.; E.S.; W.C.; F.M.L.; B.C.; D.M.; W.L.; A.W.G.W.; J.H.C.; A.M.; W.O.S.; M.L.; E.L.; E.C.V.; J.N.W.; G.F.S.D.; T.C.; M.A.L.; E.J.; H.W.A.; W.D.; J.W.W.; A.G.K.; C.M.; F.E.G.; J.C.; W.S.; G.H.; H.E.B.; J.E.M.; W.S.

TO OUR READERS.—The Publishers will be happy to send back numbers of THE CHRISTIAN for distribution on application giving the name and address of applicant. Carriage will be paid if requested.

"EARNEST INQUIRER."—All the information you desire may be obtained on application to "The Friends' Meeting-House," Bishopsgate-street, London, E.C.

WILL THE GENTLEMAN whose letter appeared in our report of the Women's Temperance meeting at The Home of Industry last week kindly send his address to Miss Macpherson, as his card has unfortunately been lost. It is desired in order that he may be communicated with. The strictest confidence will be observed.

STAFFORD.—Mr. Cullis finished his mission here last night with a meeting for young Christians and inquirers. The largest chapel in the town was filled to overflowing, and the sorrow at his departure was universal. During the past week the large Market Hall has been filled, and on some evenings many hundreds could not enter for want of room. The blessing has been great to all classes, and many have professed to have obtained peace in believing.

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The Christian TRACT FUND.

APPLICANTS FOR TRACTS.

W. Cook, seaman, Folkestone.
 T. Johnston, 3, Little Tufton-street, Westminster.
 E. Tanton, The Forstal, Lenham, Kent.
 W. H. Barnicoat, Melton-place, Park-lane, Aston, Birmingham.
 R. Ensoll, 44, Berkley-street, Attercliffe common, Sheffield.
 W. Miller, Rockfield Institution, Clifden, Co. Galway.
 A. B. Cripps, Tingewick-road, Buckingham.
 R. E. Haynes, Soldiers' Institute, Portsmouth.

Mr. JOSHUA POOLE.—Will the Lord's people pray for Joshua Poole, who has been suffering very much in the head from past heavy labours, that he may be fully restored; also for blessing on addresses he purposes giving (D.V.) in the Town Hall, at Sowerby-bridge, where infidelity and sin abound, on Sunday, the 28th inst., and the following Monday and Tuesday.

Donations received by Messrs. Morgan and Scott to Saturday Morning, Nov. 20th, 1875.

	£	s	d.
Gratis Circulation of "The Christian"—J.W.M.S. 7/6; Mrs. G. 2/-; S.T. 2/-	0	11	6
Scripture Readers' Society, Ireland—J.O.	0	5	0
Bristol Orphan Homes—J.O. 5/-; Anon. 10/-	0	15	0
Deptford Gospel Mission—J.O. 5/-; Enlargement of Home: E.R. £5	5	5	0
Paralysed and Epileptic—J.O.	0	5	0
Parson's-green Homes Fund—F.V. £5; E.R. £5	10	0	0
East End Juvenile Mission—J.K. 5/-; C.R.S. 5/-; M.E.S. 1/6; J.H. 5/-; E.R. £5; E.A.S. £1; J.W.M.S. £2/10; In response to E.M.S.: C.S. £5; A.G.D. £5; E.W.D. £3; S.G. £1; A.K. £5; J.L. £5; C.T.P. £10; G.D. 10/-; E.G. 10/6; Boys: D.T. £1	47	7	0
Miss Mason's Home of Rest—J.K. 5/-; S.G. 10/-; E.R. £5	5	15	0
Homes of Industry—S.G. 10/-; J.H. 5/-; E.R. £4; D.T. £1	13	15	0
Canadian Homes—R. £8	0	10	0
London City Mission—J.B.H.	2	7	6
Expenses of Messrs. Moody and Sankey's Meetings—B.M.E. 2/6; T.B.K. £2; S.V. 10/-	2	13	6
Home for Aged Christian Israelites (Rev. J. Wilkinson)—Anon.	0	5	0
Friendless and Fallen—T.B.K. £2; E.R. £5; A.D.C. £1	8	0	0
Midnight Meeting Movement—T.B.K. £2; E.R. £2	4	0	0
Female Aid Society—T.B.K.	2	0	0
Mrs. Dalby's Abode of Faith—T.B.K.	2	0	0
Aged Pilgrims' Friend Society—T.B.K.	2	0	0
Working-men's Lord's Day Rest Association—T.B.K.	2	0	0
Lord's Day Observance Society—T.B.K.	2	0	0
Homes of Hope—T.B.K.	2	0	0
Christian Blind Relief Society—T.B.K.	2	0	0
National Institute and Home for Ladies—T.B.K.	2	0	0
Day in the Country Hunt—T.B.K.	2	0	0
Sailors' Orphan Girls' School and Home—T.B.K.	2	0	0
Sunday Home for Female Employées—T.B.K.	2	0	0
Poor ye Have—T.B.K.	2	0	0
Major Madan's Mission in Africa—R. £8; F.C.M. 5/-	8	5	0
East End Training Institute—R. £8; Eva T. 5/-; W.T. £1	9	5	0
Miss Weston's Work in Royal Navy—R. £8; B. £2; "A Mite" 5/3; E.R. £2	12	5	3
Nestorian Mission—S.V. £1; J.H. 5/-	1	5	0
Richard Weaver—J.H. 2/6; M.E.C. £1; Two Sympathisers 8/-	1	10	6
Miss Bramwell's Home—A Friend £10. Personal Expenses: A Friend £10	30	0	0
Soldiers' Institute, Portsmouth—B. £2; E.R. £2	4	0	0
Soldiers' Institute, Obanham—B.	2	0	0
Miss Stride's Home—Beta	0	10	0
Watercress and Flower Sellers' Mission—W.	5	0	0
Mrs. Pennyfather's Deaconesses Home—E.R.	2	0	0
Young Women's Institute, Limehouse—E.R.	2	0	0
Noonday Prayer-meeting Fund—E.R.	2	0	0
Mr. Wall's Work in Rome—E.R.	2	0	0
Home for the Aged Poor, Notting-hill—F.C.M.	0	5	0
Essendon Orphan Home—F.C.M.	0	5	0
Evangelical Mission to Israel—F.C.M.	0	5	0
Institution for Blind Children, Kilburn—A.N.	0	6	0
China Inland Mission—D.W.	2	0	0
Poor Jews in Whitechapel—P.L.	1	5	0
George-yard Ragged Schools—P.L.	1	5	0
Miss Mitford's Orphan Home—E.E.G.	0	10	0
Miss Cole's Orphan Home—T.N.J. 9/6; J.W.M.S. £3	3	9	6
Discharged Female Prisoners' Aid Society—A.D.C.	2	0	0
Gray's-yard Ragged School—A.D.C.	1	0	0
Home for Deserted Mothers and Children—A.D.C.	1	0	0
Sermon-lane Mission—A.D.C.	1	0	0
Mr. W. Penrose's Mission—A.D.C.	1	0	0
London Floods—A.D.C.	2	0	0
Rev. E. Clarke's Mission to the Italians—J.G.	0	5	0
London Medical Mission, Endell-street—J.W.M.S.	2	10	0
Poor Christian Jews—J.W.M.S.	2	10	0
Miss Lee's Home, Plaistow—J.W.M.S.	1	10	0
New Channel of Doing Good—A.R.C.	0	2	0
Home for Little Boys, near Farningham—M.T. 10/-; M.C. 5/-	0	15	0

£222 16 9

East End Juvenile Mission—In response to E.M.S.: Mrs. M. £10; Miss. T. £10; Mr. L. £5; Mrs. B. £5; Mrs. S. £10; Mrs. R. £5; Mr. G. £5; Mrs. C. £5; Mrs. McL. £5; Mr. W. £5; Mrs. W. £5
Home for Working and Destitute Lads—W.A. £5; J. Jonas 5/-; Rose 5/-; Widow's Mite 1/6; H.E. 5/-; Well-wisher £1; W.E. 5/-; E. Clissold 5/-; Topham 5/-; M.R.W. 9/11
Homes of Hope—M.E.N.
China Inland Mission—Anon.

The Christian.

A LETTER FROM MR. MOODY.

TO THE RECENT CONVERTS IN GREAT BRITAIN.

DEAR CHRISTIAN FRIENDS,—Sincere returning to America, in response to my invitation, I have received precious communications from many of you. Were it possible I would gladly reply to each; but as I have not opportunity for this, I shall avail myself of the columns of THE CHRISTIAN to send to you all a few words of greeting.

I praise God continually for what He has done for you in saving your souls through the blood of Jesus Christ his Son. You are much on my heart, and in my prayers. But most glad am I to know, that when I cease to remember, Jesus Himself bears each one of you in continual remembrance before his Father. You are graven upon the palms of his hands (Isa. xlix. 16), and written upon the heart of his affections (Ex. xxviii. 29); and of you He has said, "My sheep shall never perish, neither shall any man pluck them out of my hand" (John x. 28).

You have taken the Lord Jesus for your Redeemer, and it has become eternal salvation unto you. Now, Jesus is something more to you. He has become your High Priest. His great business in heaven to-day is to represent you—your needs, your infirmities, and your trials. I want you to know this very fully; for no other truth can give you more daily comfort, or more firmly establish you in a constant holy walk. Having died to save you, Jesus lives to keep you. At the cross He washed you from the condemnation of sin; at the mercy-seat He will cleanse you from daily defilement.

Some of you have written me how old besetting sins are annoying you. Take them straight to Jesus. Don't rely too much on yourselves in overcoming them; don't follow human advice too much, or copy the example of other people too much in gaining the victory. Spare yourselves this weariness. Cast it all before your blessed Advocate, and let Him bear you and your burdens too.

And do not, above all, forsake your Bibles. You can never separate Jesus the Word made flesh from the written Word. He who proclaimed Himself *the Way*, declared also that He was *the Truth*. Pack your memory full of passages of Scripture, with which to meet Satan when he comes to tempt or accuse you; and be not content to simply *know*, but strive to *obey* the Word of God. *Never think that Jesus has commanded a trifle, nor dare to trifle with anything He has commanded.*

I exhort the young men to be sober. Exercise yourselves unto godliness; run the race according to Paul's motto—"Looking off unto Jesus"; draw your inspiration and power directly from Himself.

I exhort the young women to great moderation. Your sphere of testimony may not be public; your place of usefulness may not be large; in your own homes "adorn the doctrine of God your Saviour." Keep one little thought in mind—"I have none but Jesus to please." And so make your dress as simple as you know will please your Lord; make your deportment as modest as you know will commend itself to Him.

And for you all, "among whom we have gone labouring," our prayer is, "That your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere, and without offence, till the day of Christ, being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God" (Phil. i. 9, 10, 11). Mr. Sankey joins me in Christian love. Your Brother in Christ,

Brooklyn, Nov. 12, 1875.

D. L. MOODY.

OBJECTIONS TO THE DOCTRINE OF THE BLOOD.—II.

THE moral objections to the sacrificial aspect of the Atonement are generally to be met with in one or other of the following shapes:—

1. It is impossible to believe that God, who is described in the Scriptures as a Father, and whose character therein is summed up in the word "love," can feel judicial wrath against sin, or can be expected to "show his wrath and make his power known."

To which we reply—How is it known that He is a Father? On what authority is it asserted that "God is love"? Did unassisted reason ever make such a discovery? Did the world of old, in its vague reaching forth after God, ever attain, by means of any of its philosophic systems, to such a knowledge of his character? Is it not to revelation, and to revelation alone, that we are indebted for imparting to us such ennobling views of the nature and attributes of God?

If, then, we believe that God is "love" because the Scriptures teach it, how manifestly irrational is it to reject what the same Scriptures teach as to other aspects of his character. Two texts—most precious ones indeed—tell us that "God is love" (1 John iv. 8, 16), but were we by the help of a Concordance to set forth all the texts that state in the most direct terms that God is a Judge, and shall judge the world in righteousness, the number would be nearer to a hundred. Is it "decrying the exercise of reason" when we ask that this latter aspect of God's character should not be thrust aside or overridden by the former, but that both should be accepted together?

Nay, as if to show how unreasonable is such a method of dealing with Scripture, it has been given to the Apostle John—pre-eminently the apostle of love—to set forth with more solemn emphasis than, perhaps, the rest of Scripture affords, the fearful reality of coming wrath upon the impenitent and unbelieving. It is from the pen that wrote "God is love" that we also read "He that believeth not the Son shall not see life, but the wrath of God abideth upon him." "I beheld . . . the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman and every freeman hid themselves in the dens and in the rocks of the mountains, and said to the mountains and rocks, 'Fall on us and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand.'" "Whosoever was not found written in the book of life was cast into the lake of fire."

The second moral objection to the doctrine of the Atonement usually takes this form:—

2. Granting that God is a Judge as well as a Father, and that penal infliction—the desert of sin—is to be expected at his hands, it would be unfair and unjust to

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punish the innocent for the guilty, and to make Christ "who knew no sin" suffer in place of those who had sinned.

This objection might be answered in the same way. It might be shown that the same Scriptures which teach us that He is a righteous Judge, teach us also that Christ died the "just for the unjust," and that "it pleased the Lord to bruise Him." But it may be well to point out that the very nature of the objection involves a misconception of the facts of the case. In fact, a dangerously latent element of disbelief lies hid beneath an apparently honest difficulty.

Some of our readers may remember having heard, at one of the Mildmay Conferences held within the last two or three years, an exceedingly able address delivered by the Rev. William Hay Aitken, in which he exposed the hidden infidelity of this objection in a very masterly manner. His words were (as well as memory can recall them) to this effect:—"Whenever you find a man unsound upon the doctrine of the Atonement, you may be pretty sure that he is also unsound upon the doctrine of the Divinity of Christ, for these two doctrines stand or fall together. The common objection to the Atonement is, it would be unfair in God to punish the innocent for the guilty; and if the innocent one were a creature as well as the guilty, there would be some force in the objection. Were Christ a mere man, or were He even the highest of created beings, it would be impossible to divest the mind of some thought of unfairness in his being made to suffer for other creatures; but the objection falls to the ground before the glorious truth that Jesus is God. If there be unfairness then, it is that *God has been unfair to Himself!*"

We would but add, that although unfair to others we cannot with justice be, yet unfair to ourselves we may be—nay, men are accustomed to account it the highest proof of unselfishness and self-sacrificing love when a man is unfair to himself for the benefit of others. This is what the Son of God has been to us, who, "though He was rich, yet for our sakes He became poor, that we through his poverty might be rich."

"O, boundless depth! O, love beyond degree!
The Offended dies to set the offender free."

How much meaning does this striking thought impart to those passages of Scripture in which the Deity of the Lord Jesus is insisted on as being necessary to the efficacy of his work. "Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ: for in Him dwelleth all the fulness of the Godhead bodily, and ye are complete in Him" (Col. ii. 8, 9). "In whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God," &c. (Col. i. 15). "Who, being the brightness of his glory and the express image of his person, and upholding all things by the word of his power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. i. 3). "Feed the Church of God, which He hath purchased with his own blood" (Acts xx. 28).

There is another answer to this objection, arising from the fact of the mystical union betwixt Christ and his Church. The objection is against the fairness of one person being made to suffer for another; but even in human transactions this apparent injustice gives way before the relationship which unites two

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persons in one. The husband is made responsible for, and has to suffer for, the wife's debts. "Christ loved the Church, and gave Himself for it," and in doing so (as Psalm xl. teaches us) He owned her guilt as his.

Thus the two profound truths of the union betwixt the Father and the Son, as well as that between Christ and his Church, constitute a twofold reason for rejecting the charge of unfairness as brought against the doctrine of substitution. The objection overlooks the fact that Christ is God, and it also overlooks the fact that Christ and his people are one. "I in them and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me."

MISSION TO CENTRAL AFRICA.

LAST week we announced the fact of a Mission to Central Africa being undertaken by the Church Missionary Society. The subject is one of such surpassing interest and importance that we give below, as reported in the *Daily Telegraph*, the letter in which the generous offer referred to in our last was made to the Society, and the resolutions of the Society in connexion therewith. We commend the last of these resolutions to the consideration of those of our readers who have the will and the ability to aid in this great and glorious undertaking. Surely it is the dawning of brighter days for the Continent of Africa.

At a special general committee of the Church Missionary Society, summoned to consider the subject of the invitation conveyed from the capital of Uganda in Mr. Stanley's despatches, the following letter was submitted and read by the Honorary Clerical Secretary, after alluding to the interest at present aroused in consequence of the invitation thus forwarded from King Mtesa:—

"Nov. 17, 1875.

"Dear Mr. Hutchinson,—My eyes have often been strained wistfully towards the interior of Africa West of Mombasa, and I have longed and prayed for the time when the Lord would by his providence open there a door of entrance to the heralds of the Gospel.

"The appeal of the energetic explorer Stanley to the Christian Church from Mtesa's capital, Uganda, taken in connexion with Colonel Gordon's occupation of the upper territories of the Nile, seems to me to indicate that the time has come for the soldiers of the Cross to make an advance into that region.

"If the committee of the Church Missionary Society are prepared at once and with energy to organize a mission to the Victoria Nyanza, I shall account it a high privilege to place £5000 at their disposal as a nucleus for the expenses of the undertaking.

"I am not so sanguine as to look for the rapidity of success contemplated by Mr. Stanley; but if the mission be undertaken in simple and trustful dependence upon the Lord of the harvest, surely no insurmountable difficulty need be anticipated, but his presence and blessing be confidently expected, as we go forward in obedience to the indications of his Providence and the commands of his Word.

"I only desire to be known in this matter as

"AN UNPROFITABLE SERVANT (LUKE XVII. 10).

"Edward Hutchinson, Esq."

Full discussion having ensued, the following resolutions were passed:—

1. "That this committee, bearing in mind that the Church Missionary Society is primarily commissioned to Africa and the East, and recognizing a combination of providential circumstances in the present opening in Equatorial Africa, thankfully accepts the offer of the anonymous donor of £5000, and undertakes, in dependence upon God, to take steps for the establishment of a mission to the vicinity of the Victoria Nyanza, in the prayerful hope that it may prove a centre of light and blessing to the tribes in the heart of Africa."

2. "That a sub-committee be appointed to consider and report to the committee on the best mode of carrying this resolution into effect."

3. "That a special fund be opened for meeting the expenditure connected with the proposed mission." [The office of the Church Missionary Society is in Salisbury-square, E.C.]

HAWICK.—Mr. Steel, from Biggar, has been here, and, after four weeks' meetings, has left us. I am happy to be able to state that, although the meetings have not been so large as could have been wished, numbers professed to find peace in believing. The meetings were also much owned of God in giving the Christians a better understanding of divine things. T. M.

LIGHTS AND SHADOWS IN MADAGASCAR

WE are indebted to our brother, Mr. M. H. Hodder, for the following interesting extracts from a letter recently received by him from Rev. Chas. Jukes, labouring at Antananarivo:—

"Great changes have taken place here during the last few years. The Malagasy move very fast. Their material progress is very remarkable, especially in the capital. The small, filthy wooden huts in which the natives formerly lived are giving place in every direction to good brick houses. The people have become more cleanly in their person and habits, and dress too. Many of the better classes, of both men and women, are beginning to adopt European costume—I am sorry to add, with many of its ludicrous fashions.

"The demand for education in and near the capital is very encouraging to us. We cannot train teachers fast enough, and most of the schools we have established are well attended. The Government have established several schools, and are doing a good work in helping to educate the people. We have no difficulty in getting scholars, and the children, as a rule, are very quick, diligent, and make rapid progress.

"We have several Sunday-schools. The one under my superintendence is connected with the large church in the capital of which I have the oversight. Our afternoon service commences at two o'clock; I then preach a short sermon, and close the service at three, after which, the whole congregation—children and adults—forms itself into a school. There are several classes for the children, and amongst the adults those who are able to read teach those who cannot read; and those who can read a little are divided into classes, and native preachers appointed to each class to expound verse by verse a portion of God's Word. There is a very good old woman in my congregation, who, a few years ago, was compelled to wear heavy chains round her neck, was frequently beaten with large sticks, and in many other ways severely persecuted for being a Christian. This woman is now engaged every Sunday afternoon, and often during the week, in teaching the Gospel to some of those who formerly persecuted her. Her husband is a good man, and has been a preacher for many years; but, poor man, he is now a leper, and cannot come to chapel on Sundays, as he is prohibited by law from mixing with the multitude.

"For some time we have been without Bibles; and when people came to us to buy a copy of God's Word, we had to say to them, 'I haven't a copy to sell to you, even if you were to offer a thousand dollars for it.' A few months ago the Bible Society kindly sent out several cases of Bibles, which we sold at a shilling each copy. There was such a rush for these precious volumes! For three or four days we were constantly engaged in selling them, during which time we sold a few thousands. One poor man came a long distance to buy a Bible, but when he reached the capital he found he had not sufficient money. What do you think he did? He ran to the market-place, took the shirt from his back, sold it for a few pence, and then went straight away and purchased a Bible with the money, and away he went home rejoicing over his treasure.

"We are very thankful the Malagasy are so anxious to possess Bibles—and they do prize that Book more than any other,—but we want, above all things, to see them receiving the truth into their hearts, in the love of it. Many have already done this, and are now rejoicing in the knowledge that they are redeemed by the precious blood of Jesus. In one of our villages there is a blind girl, who has never been able to see a single letter of God's Word; yet she knows more of its contents than many who can read it. From listening to others reading, she has learnt whole chapters of the New Testament, and can repeat them quite correctly from memory; she can tell you the chapter and verse where to find her favourite texts; and she uses her knowledge well, in inducing her friends and those round about her to seek the Saviour she loves so much.

"It is chiefly in and near the capital where so many people have become Christians and God has so greatly blessed his work. Even here, however, the 'enemy' is trying to hinder the Gospel. Christ has his missionaries urging the people to give their hearts to the Lord; but the devil has a great many more missionaries leading them in the way to destruction. You will be very sorry to hear that some European traders have come to live in the capital and brought a large quantity of rum to sell to the natives. They are teaching the Malagasy to become drunkards; and some of the young men—many of them sons of the officers and nobles—think it is a fine thing to imitate the godless Europeans. The Queen has recently been obliged to enforce the law forbidding the sale of rum, and several rum-sellers have been severely punished. Unfortu-

nately she cannot touch European rum-dealers; but she forbids the Malagasy purchasing; and any house suspected of containing rum is searched by soldiers, and if any is found the owner is imprisoned.

"In the villages a few hours distant from the capital, there is still great darkness. It is true there are chapels in almost every village, but the people know scarcely anything of the Gospel. They go to chapel, they say, and pray, because it is the custom to do so. We could hardly expect these people to be better than they are, seeing they have had so little teaching. We are now training young men in Antananarivo to go out as evangelists, but there are so many villages that it takes a long time to find and then train suitable teachers for them all; and after that we have to consider how to support these teachers, for the people, especially in the country, are very poor, and many of them so extremely ignorant that they do not care to give even a grain of rice to those who come to teach them the way of life.

"Most of the tribes surrounding the central province where we labour—north, south, east, and west—are yet in utter heathen darkness. Many of them have never been visited by a missionary, and probably do not know even the name of Jesus. They are living as they have done for generations—filthy, cruel, constantly at war amongst themselves, in the knowledge of all that is good and holy, but little above the cattle they tend, and acquainted with no worship but the worship of a wooden idol, and no sacrifice but that which they offer at the graves of their deceased friends. Oh, that we may soon carry to them the glad tidings of great joy! Antananarivo is just about in the centre of the island, and from here we hope the light of Christianity will speedily cover the whole land, just as, when we cast a stone into the middle of a lake or pond, the little waves roll along until they reach every part of the shore.

"Last year I paid a visit to one of these distant tribes, and if I had time I would give you some account of what I saw and heard. A few people from another tribe came to us some months ago to say they had been sent by their king, who lives a long way to the south of the island, to make inquiries about the 'praying,' and to ascertain if it were true what he had heard, that wonderful improvements had taken place here since the people began 'to pray.' The messengers were also instructed by their king to 'take a white man' back with them to teach the king and his subjects. Unhappily there was no missionary to go. We are so fully employed in teaching the natives in the centre of the island that we cannot go to reside amongst any of the distant tribes. When I think of all that is yet to be done in Madagascar, I sometimes wish I had the strength of a giant and the wings of an angel, that I might fly from place to place preaching to the Malagasy the Gospel of peace and love; or that I had a voice like thunder to make the whole country hear at once the 'faithful saying . . . that Christ Jesus came into the world to save sinners.'"

NEW GUINEA.—A deputation from the Anti-Slavery Society waited lately on Lord Carnarvon, Colonial Secretary, in order to bring before his notice the proposed expedition from Australia to New Guinea. He expressed himself on the whole unfavourable to the proposal, and said:—"With regard to the proposed Colonization Company, he was startled to see their proposals in regard to discipline on land and at sea, and he allowed that it was plain to any ordinary intelligence what the intentions were in regard to force as an ultimate resort. The thing, though characterized by the spirit of adventure, had in it much of the 'Braganza' style—more, indeed, than the characteristics of British colonization. He should not have been discharging his duty if he had not expressed his distinct protest against this action. He could say that to all trading adventures no one more than he would wish success, provided trade was made in the ordinary legitimate way; but countenance could not be given to quasi-military expeditions, no matter how good might be the intentions, and he had sent to warn this Company that they were adopting a most dangerous course, and that the possession of land taken from the natives would not be acknowledged."

MORAVIAN MISSIONS.—It will be interesting to some of your readers, whose generous help, and Christian sympathy and interest, manifested under our circumstances of trouble some time ago, greatly stimulated our faith, and gave new vigour to our prayers, to be informed that, by God's gracious provision through the efforts of his children of all Protestant churches, our debt has been paid off, and a new ship has been provided for the Moekito Coast. The *Herald* arrived safely at Blewfields on Sept. 16 after a voyage of nine weeks from England. She is all the missionaries could desire, and is calculated to prove most serviceable in prosecuting the missionary work on the coast of Central Africa.

H. E. SHAWB.

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MESSRS. MOODY AND SANKEY IN BROOKLYN.

(FROM A SPECIAL CORRESPONDENT.)

THE services of the second Sabbath were three in number beginning with a morning meeting at 8.30 in the Rink. Long before the hour appointed the house was packed to its utmost capacity. The platform was filled with pastors of the city churches and prominent laymen. After Mr. Sankey had rung "Hold the fort," Mr. Moody took his text from Joshua i. 7, "Only be thou strong and very courageous." He preached with great power. The whole audience was visibly effected.

The wonderful meetings of the day were reserved for the afternoon and evening. That of the afternoon was for women only; it was appointed for four o'clock, but by two o'clock the building was densely packed. So great was the crush, that many ladies were carried from the building in a fainting condition. Thousands were refused admittance, and many who had come long distances pleaded with the police and ushers, but generally without success. Two churches were filled with the overflow of women, and still there were hundreds in the streets anxious to hear the message of salvation.

The meeting for young men at nine o'clock in the evening was another immense gathering. Notwithstanding the weather was very unfavourable, "The Rink" was filled to overflowing with men hungering for the Bread of Life.

INQUIRERS' MEETINGS.—REPORTS.

This brings us to the inquirers' meetings, which now began to yield the fruits of the week's services. In that for women, held after the women's meeting, there were 120 seeking for instruction. In that for men, although it was ten o'clock at night when the Rink meeting closed, there was a large church packed full. From this Mr. Moody asked those who were inquirers, and who were really in earnest, to pass into another room. About 150 accepted this invitation. Here, then, at eleven o'clock at night, we see 150 men, (nearly all young) in one room, being taught more perfectly the way of salvation; while in the church adjoining, 1000 Christian men are imploring God's blessing upon those in the chapel. There is no excitement, but a deep earnestness pervades both meetings, and they continue until nearly midnight.

The meeting in the Tabernacle next morning was largely devoted to hearing reports from the workers. One man spoke of the work among the seamen in New York, where on Saturday evening twenty young sailors wanted to be prayed for. One young captain was converted. He said he was going to be the parson of his ship. He would hold meetings in his cabin for his men. A lady had come into the sailors' meeting and said, "God bless the sailors." These words were the means of converting the young captain.

Mr. Bell, who is in charge of Bethel Mission, said: "The other evening I was called to see a young man in great agony and tears. He wanted to find Jesus. We told him how, the best we could. The next night he came forward with a face beaming with joy. He went for his brother, and the following day he too was rejoicing in Christ."

All through last week I was praying for my son Walter. He attended meetings several times at the Rink. Last night he came out of the inquiry-room relying on Jesus.

Rev. C. M. Morton asked prayer for forty souls in his church who arose for prayers last evening, and for twenty who arose in another church. A gentleman stated that in the church of which he was a member sixteen arose for prayers last night, and twelve of them went home rejoicing in their Saviour.

I talked with a young lady here one morning last week. I found that she had come 250 miles to this meeting. We knelt down, and I prayed with her. Before we parted she found Christ. A minister said he was instrumental in leading five souls to Christ last night.

At the meeting on Tuesday morning, Mr. Moody closed his remarks by saying, "If anyone has been healed, let him rise and confess." A young man arose, and said:—God loved me first, I loved him last. Three years ago I was playing cards. I learned that a couple of ladies were praying in the house. Instead of playing cards I went into the room where they were. They were singing, 'Just as I am.' It seemed an invitation for me. Before I left the room I had found Christ."

A young man arose, and said:—"I have a father and mother in heaven who prayed for me. I have been to Europe three times for pleasure. Last Saturday, while in my hotel in New York, I thought I heard the voice of my father speaking to

me. Last evening I went to the Rink, but could not get in. I wandered around into the church where the inquiry-meeting was being held, and there I found Christ."

A man said:—"I asked prayer of this meeting for a brother of mine who is addicted to strong drink. He came to my house last night and told me I had broken his heart. I said, 'No, it is the Lord that is breaking your heart.' I hope you will continue to pray for him."

Said a gentleman—"In the Rink last night a fine-looking man sat before me singing with a strong voice. I said to him, 'Are you a Christian?' 'No,' said he, 'I can't say that I am.' I asked him to go to the inquiry-room. He said, 'No, it's too conspicuous.' I said, 'I'll go with you; people will not know which of us is the seeker.' He went with me, sat down, and talked with me, and in half an hour had given himself definitely to Christ."

Mr. Loveridge said: "While walking down Fulton-street, jostled by the crowd, I was asking God to direct me to speak to some young man about his soul. I soon came up to one, and walked about ten blocks with him to the ferry-boat. Having met all his objections, he, while crossing the ferry, gave himself to Christ."

A clergyman said: "For weeks I had been beating the air. I spent a few days waiting on God. He brought me to say, 'Bring the rod to bear if necessary.' I would rather die than live if God could not use me. I heard a rap on my door; it was my child, saying, 'I wish you would pray for my soul.' I wept over my people the next Sunday, and forty inquirers asked for prayers."

The reports given by the ministers last Monday morning of the work in their various churches gave unmistakable evidence that Brooklyn is undergoing

A GREAT RELIGIOUS AWAKENING.

Deacon Hawley said: "In our Sunday-school yesterday, in the place of the usual closing exercise, we invited the school to remain for a prayer-meeting. Five hundred remained. Twenty rose and asked for prayers. Several, we believe, found peace."

Last evening at the Rink very many souls were brought to Christ. On my way home last night I talked with three young men; one of them was anxious, but hesitated. I said to him, "You can be converted before you reach yonder lamp-post if you will." When within twelve feet of it he stopped, and, after a struggle, said, "I will." Turning to his companion, I said, "How is it with you?" After some moments of hesitation, he said, "Yes, I too." The third young man still remained. We knelt down with him around that lamp-post, and after prayer he accepted Christ.

Rev. George Bell told of a sceptic who had been converted. Also of three sisters who were converted yesterday: of an aged mother, and a watchman in the Navy Yard, who had found peace in believing. Rev. Fred Ball spoke as follows: "There are so many here who want to speak, that I will give all my speech in a lump. I had the great joy of bringing thirty-three souls to Christ yesterday." Rev. W. Murray said: "In our church yesterday backsliders and sinners came in large numbers to confess Christ, and were converted. They are coming in crowds, and kneeling at the feet of Jesus." Dr. Talmage reported a grand day in the Tabernacle. Many came in children of the world, and went out children of heaven. Three hundred and sixty arose for prayers at the close of the meeting last evening. Dr. Steele said: "In other churches the work has gone on with great power. In my own church large numbers have passed from death unto life."

Mr. Sankey spoke of a woman who came into the inquiry-room broken-hearted. "After she had laid hold on Christ herself, she wanted us to pray for her husband and children. Last evening she came in leading that husband by the hand. The man stood up and said he would accept Christ. This mother six months ago received a letter from her mother in England, asking that when Messrs. Moody and Sankey came to America they would come to their meetings. A mother in Scotland wrote to her infidel son, beseeching him to attend the meetings. Last night," said Mr. Sankey, "he was in the inquiry-room. I talked with him. He had a fearful struggle, but at last said, 'I'll lay down the weapons of my rebellion. I will write to my mother in Scotland about it to-morrow.'"

KEEP ON PRAYING, MOTHERS.

for your sons. I thank God for a praying mother, who brought me in from fighting against God."

The special religious services now include five great meetings daily, four of which are held in the Tabernacle, and one

at the Rink. One of the meetings at the Tabernacle is exclusively a women's prayer-meeting led by a woman. This numbers from 1000 to 2000, and is held from nine to ten o'clock each morning.

To-day having been set apart as a

DAY OF FASTING AND PRAYER

by the churches in all the principal cities of this country, and especially by the churches of Brooklyn, the ministers—to the number of sixty—met in the morning at seven o'clock, and spent an hour in prayer and thanksgiving. At eight o'clock the prayer-meeting in the Tabernacle (which seats 4500 persons) was crowded to overflowing, and many were turned away for want of room. The reading of requests was dispensed with, and the entire hour devoted to prayer, both silent and vocal. The great solemnity pervading the meeting was a marked feature; hundreds were in tears. At ten o'clock the meeting passed into the hands of the ladies, about 3000 of whom remained. The solemn awe which had pervaded the previous hour still continued. The Holy Ghost was present in great power, and through his influence we are expecting great things for the immediate future. E. J.

Brooklyn, Nov. 12, 1875.

We extract the following from our Transatlantic contemporaries:—

"The fourth and last week of the evangelists' labours in Brooklyn opened with meetings quite as crowded as those of their first day in that city. It would seem that the results of the present week's services were to be larger and more gratifying than those already noted, and there is substantial reason for believing that the good work thus commenced is not to end with the removal of the evangelists to another city. On Sunday morning the theme of Mr. Moody's discourse was the prophet Daniel. At the afternoon meeting—which was exclusively for women, admitted by ticket, who had not before attended the meetings, or who were not yet trusting disciples of the Lord Jesus—and again, at the general meeting in the evening, his theme was 'Trust.' He cautioned all against trusting anything or any being short of the Divine Saviour. They must not trust to themselves, for they were frail; to other men, for they would grow old and weary and drop into the grave; to money, for it might be stolen; to reputation, for some one might blacken it; only God could be trusted without fear or doubt.

"Calling on those who were willing to trust to rise, he asked them to sing the hymn, 'Only trust Him.' Mr. Sankey, as he led in this, asked all to sing in sincerity the chorus of the third and fourth stanzas, 'I will trust Him,' 'I do trust Him.' 'Yes, sing it if you can, but don't sing a lie,' added Mr. Moody. As many new voices joined in, Mr. Moody called out, 'Sing on; we haven't got through.' 'Why we're making heaven glad this afternoon. But don't sing a lie.' And doubtless there were those who trusted the Saviour the first time during the singing of that hymn.

"Mr. Moody shows no relaxation of power or earnestness. His presence at as many as five meetings a day is a very severe tax both upon his mind and body, but it is not apparent. He is very prompt, and enters upon his work always with freshness and vigour. Up to the close of last week sixty-five meetings had been held, much of the detail even of organizing which devolved upon him. Fears are expressed that he may over-exert himself, but in reply to these he says that he must work to his utmost now, for upon the results of his labours in Brooklyn will largely depend his success elsewhere. We believe that he is laying strong foundations here, and that this is the commencement of a religious awakening which will spread throughout the land. The field is ripe for the harvest, and the ingathering will be rich and prolific."

Next week we hope to present our readers with an account of the opening meetings in Philadelphia, where the evangelists were to commence work on Sunday, the 21st ult. We believe they expect to open the services in New York about the beginning of February.

MANCHESTER.—We have commenced giving free teas to the destitute and poor in the neighbourhood of Bank Top, London-road, Manchester, in the Wesleyan Mission Room; they have been very greatly blessed of God to the conversion of souls. We are going (D.V.) to give more teas on Dec. 2, 16, and New Year's-day, if we can obtain funds.

WILLIAM SHIPMAN.

44, Cranworth-street, Ardwick-green, Manchester.

GREAT CHRISTIAN CONVENTION IN DUBLIN.

(FROM OUR SPECIAL REPORTER.)

DURING the past week the second Annual Christian Convention has been holding its sittings in Dublin, and one of its grand results has been to prove beyond doubt that there is an increasing anxiety in all the Churches for a more thorough union in furtherance of Christian work. Clergy and laity, representing every evangelical denomination, attended in large numbers from all parts of Ireland, and the dense masses composing the several meetings seemed animated by a spirit of deep, devotional earnestness, recalling the heart-stirring scenes so frequently witnessed during the great Revival of 1859, or the more recent services conducted here by the American evangelists, Messrs. Moody and Sankey. Throughout there was no attempt at exciting anything like wild enthusiasm, but, in praise, prayer, and addresses, all who took part in the interesting proceedings evinced unwearied religious fervency and a solemnity befitting the occasion. The arrangements of the Executive Committee were of the most complete character. The Metropolitan Hall, in Lower Abbey-street—a most central position—had been secured, and the United Presbyterian Church immediately opposite, together with the Wesleyan Methodist Chapel a few paces distant, were thrown open, and frequently crowded to excess by "overflow meetings" from the Hall. In each of these places the various addresses were repeated. It would be somewhat invidious to mention names where all laboured with so much zeal, but no one will dispute the statement that great credit is due to the Rev. David Mullen, who acted as Secretary, and to Mr. J. S. Smithson, who appears to have thrown his whole soul into the success of the cause; both of these gentlemen, actively assisted by the Committee of Direction, did all that in them lay to promote what is now regarded as one of the most successful evangelistic gatherings that has ever been held in the Irish metropolis.

THE OPENING MEETING.

The Convention proceedings were most appropriately inaugurated by a prayer-meeting held in the Metropolitan Hall on Monday evening. The platform was occupied to its utmost seating accommodation by clergymen and laymen, many of them distinguished in the churches for their piety and zeal. The body of the Hall was reserved for clergymen, of whom there were about 350 present, and the spacious upper and lower galleries, as well as the sloping avenues leading from the doors, were crowded by a dense mass of both sexes and all ages. Neat little hymn-books were plentifully distributed among the audience, the selection being principally drawn from Mr. Sankey's well-known publications. The singing was led by an efficient choir, and invariably conducted in excellent time.

Punctually at the hour named on the programme—eight o'clock—the chair was taken by Sir E. Synge Hutchinson, Bart. The meeting was opened with the hymn "All hail the power of Jesus' name," and prayer by the Rev. William Gorman. Colonel Stoney then read the 46th Psalm, after which

The Rev. Dr. HUGHES (Dublin) delivered a brief address. This, he observed, was a time of rich privilege, and if they looked up with believing hearts it would be a time of rich blessing—a time of refreshing to them all from the presence of the Lord. They who were residents in the city welcomed with loving and warm hearts those who attended that Convention from a distance—many of them at great inconvenience—to testify their zeal in the great cause. They had all been attracted by the love of God and by Christian brotherly affection, and ere they parted he hoped that one and all would reap a rich harvest of personal gain through Christ. Of a truth, these were remarkable times in which they lived. He knew that that was a trite saying, and that there was a tendency in every age to exaggerate the importance of the period in which their lot was cast. But, making every allowance for that tendency, and looking to the past calmly and soberly, there never was a period so remarkable as the present—so remarkable for prayer, and for the answering of prayer. There never was a time when so much prayer was offered up from every part of the world; and, looking to the past, was there ever a time when answers to prayer were so marked for localities, for families, and, as many knew, for individuals also? They lived in dark days also. Iniquity abounded, and the love of many waxed cold. Atheists and infidels were active. All things changed around them, but the Word of God changed not.

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"Seeing we look for such things" as He had foretold, "what manner of persons ought we to be in all holy conversation and godliness?" Should not those who had one Father, one Elder Brother, and who were journeying to the one home, come closer, and realize the fulfilment of our Lord's prayer, "that they all may be one"? He sincerely trusted that these meetings would bring such to pass.

The hymn, "Lord, I hear of showers of blessing," was then sung, and the Rev. James Cargin offered up prayer; after which

The assembly was addressed by the Rev. H. M. WILLIAMSON, of Belfast. He took for granted that the great bulk of those present were professed Christians, and desired to speak to them as such, taking as the basis of his theme Acts vi. 4—"We will give ourselves continually to prayer, and to the ministry of the Word." Prayerless sermons were powerless sermons, and there were too many such nowadays. They should pray with God and wrestle with God, till sound Scripture truth got hold of them, and then their word would be uttered with power. The first disciples "continued in prayer and supplication." How long? They waited two, three, six days, and nothing was done. Still they continued, and on the tenth day the Holy Ghost came down upon them. As was written in Luke xi. 8, "Because of his importunity he will rise and give him." Here the resolve was, "Without the bread I will not leave." They must pray more; they must importune God and wrestle with God, and resolve never to cease till the blessing came. Prayer was the grand secret of power. They must prevail with men when they prevailed with God.

The Rev. J. S. Fletcher then led in prayer, after which the hymn "When He cometh" was sung. The Chairman then asked that two brethren in the body of the hall should lead the devotions, and the Revs. W. H. Quarry and John Walker responded. The Rev. Dr. McCarthy, of the Irish Missions, pronounced the Benediction.

MINISTERS' CONFERENCE.

The clergy in Dublin attending the Convention assembled in conference at the Hall on the following (Tuesday) morning at ten o'clock. Over 300 were present, the chair being occupied by the Rev. Allan S. Windle. The Chairman read the 51st Psalm; and a portion of the hymn "Lord, I hear of showers of blessing" having been sung,

Mr. GEORGE MÜLLER, of Bristol, introduced the first subject for consideration—

"HOLINESS: WHAT, AND HOW OBTAINED."

The first thing for investigation was, "What is holiness?" They had to look to holiness in its highest, fullest, and most perfect degree—holiness in its normal state, if the expression might be applied to it,—that was, in other words, conformity to the mind of God, and their precious adorable Lord and Saviour, to the full. This would imply that at all times, and under all circumstances, it was the inclination of their hearts to do the will of God, and this in health and prosperity—in things just as they would naturally like them to be—in the midst of friends, and in circumstances of the greatest ease and comfort; and, on the other hand, if they did not delight themselves in the will of God, without fretting, without complaining, without impatience,—that in their inmost souls they did not delight to do the will of God, so that though in sickness, though in adversity, though in the most trying circumstance of any kind, though forsaken by everyone,—if the will of God was not done under those circumstances, or that they were not in a state of heart while in adversity to do it,—then it was a failure as to holiness; that could not be called holiness to the full. It might be called holiness in degree, but not holiness in its normal state, as it should be in them, and as they ought to aim at it, as the children of God.

Holiness did not consist in certain sentiments or feelings, however excellent they might be in themselves, but in doing the will of God. But if this be the true definition of holiness, then they at once saw that none of the children of God that were gone before them ever attained to the full of such holiness, but that their attainment was only in degree. Full, complete conformity to the mind of God was that held out as the blessed state for which they had been apprehended by God in Christ Jesus, and which would be their blessed portion when completely delivered from the old, evil, corrupt nature within them. So long as the old, evil, corrupt nature remained in them—though this normal state of holiness, this perfect state of holiness, was ever to be aimed at, ever prayerfully to be sought and looked for, in order that they might be more and more conformed to the mind of Christ,—still, in a greater or

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less degree, they would have to sorrow and grieve to the end of their earthly pilgrimage, by reason of their failures and shortcomings. Just as all the other graces—faith, love, hope, patience, meekness, humility of soul, and the others—were only attained to in a measure, while they were in the body, so also the perfection of all those graces—holiness—would only be attained to in a measure while they were in the body. But this was no reason at all why they should not, to the very utmost of their power, aim after further and further advancement in the Divine life.

Now as to the next point—how may we attain to holiness? He need scarcely say to his esteemed brethren that of course, in the first place, it was absolutely needful, without which there could be no such thing as even the smallest degree of attainment in holiness, that they be born again; that they be regenerated; that they who were by nature dead in trespasses and sins should have heavenly life. If this were not the case, there could be no such thing as the smallest particle of what God calls holiness found in them. The next question was—What might help them on in holiness?

Of all the passages he might be able to bring forward from God's precious Word, regarding this subject, he did not know of one which comprised more in itself than the passage in the 1st chapter of 2nd Peter, the 5th and following verses—"Beside this, giving all diligence, add to your faith virtue." That was to be taken in the sense of courage or fortitude, implying, in the first place, a confession of Christ; and then, having made a distinct open confession of Christ, an endeavour to maintain their ground. "Add to your faith virtue, and to virtue knowledge." Knowledge of what? They all knew it meant spiritual knowledge; knowledge of God the Father; knowledge of the Lord Jesus Christ; knowledge of all that which God had been pleased in the Holy Scriptures to reveal to them. On this depended a great deal as to advancement in the Divine life: or as to further and further attaining to holiness—that they should be acquainted increasingly with God and the Lord Jesus Christ; for the more this was the case the more they saw what a lovely being God was—what a generous, kind, bountiful being He was; how He was such an one as they could not help loving; and they were constrained to please Him when they apprehended the wondrous graces He bestowed on them in Christ Jesus. They were constrained to seek to please Him for all He had done for them in Christ, and then they should increasingly be conformed to his mind.

He would then ask them all to lay their hearts to aim after increased knowledge in the things of God—prayerfully, earnestly, with their faith, reading the Word of God. That was a most important point for them—that with carefulness, earnestness, prayerfulness, and especially with application of their own hearts, they continually give themselves day by day to the study of this blessed Book; for in the measure in which we attain to an increased knowledge of God—that is, the knowledge as they found it in the blessed Book—not as it has come in amongst men as Christians, but as they found it as a perfect revelation which God had made of Himself,—so in measure should they be increased in conformity to the mind of God.

Then to knowledge they were to add temperance—not temperance in the common acceptation of the term, but self-control; and to self-control they were to add patience—being satisfied with the will of God at all times, and under all circumstances, to say—"It is my Father who is doing this; though He lay me, yet will I trust Him, whether in trials and difficulties and disappointments, losses or crosses; yea, though I be on the point of death, it is my Father's will, who cannot err,—my Father, who says, 'All things work together for good to them that love God.'"

To patience they were to add godliness—that state of heart or mind in which they thought that everything was done under the eye of God. To godliness they were to add brotherly kindness. He (Mr. Müller) might be allowed on that occasion to hint at this—How it became them to love all who loved the Lord Jesus Christ, and not only those who saw eye to eye with them. Let them seek to be stirred up in their inmost souls by that meeting,—to see that it be their glorious and earnest purpose that, however much they had failed up to the present, they would henceforth, with greater fervour and spirit, love all who loved the Lord Jesus Christ, no matter by what name they might be called, or to what denomination they belonged. With brotherly kindness there should be love universal, loving even their enemies; and the more they had of these graces, the more they would be like God Himself. "If these things be in you and abound, they make you that ye shall neither be

barren nor unfruitful in the knowledge of our Lord Jesus Christ."

Might he be permitted to ask if they had all made their calling and election sure? That was a deeply important point to be settled. He trusted they could all speak in the affirmative. It became important that those engaged in the ministry might be able to appeal to the people, and say—"By God's grace I have made my calling and election sure. I know that I am a child of God; I know that my sins are forgiven." If any brother did not feel that he had made his calling and election sure, let him aim after it, and then they would become worthy ministers of the Lord Jesus, and worthy instruments for his work.

Rev. EDWARD NORMAN, Honorary Clerical Secretary to the General Synod of the Church of Ireland, said, in thinking over the subject there were two verses in Hebrews which, in his opinion, threw a mutual light upon one another. In chap. xi., where the Apostle was speaking of Enoch, he said, "he pleased God," and added, "for without faith it is impossible to please Him." In chap. xii. 14 he spoke of "holiness, without which no man shall see the Lord"—or without holiness it is impossible to see God. Something of what was to be understood by holiness they learned from Matt. v. 8., where our Lord said, "Blessed are the pure in heart, for they shall see God." Comparing these verses, it might be said that holiness and purity of heart were synonymous terms. He looked upon holiness as the manifestation of the grace of sanctification wrought in the heart of the believer by the power of the Holy Spirit; and he considered that it included the idea of life and activity. In the second—if not in the first—century of the Christian era, sad errors on this subject had crept into the Church. The idea of holiness was mixed up with the idea of idleness and inactivity. Asceticism was not holiness, and men need not become hermits to be holy. Work, not contemplation, was their mission, as was abundantly testified by the commands of our Lord to his apostles—Live, work, go, walk, run, strive or agonize, do, fight, be instant, in season and out of season, and such like words, denoted activity. He hoped that all the brethren present would so seek to fight the fight, making their light to shine before all men, at all seasons, and in all places.

The Rev. Hamilton Magee having offered up prayer, the Rev. W. H. Quarry made a few remarks, urging that holiness, in the earthly degree, was to be attained, not by observance of rules, nor by abiding by doctrine, but by a clear, and full, and loving apprehension of Christ as the ever-present Saviour.

The Rev. Dr. KIRKPATRICK then took the chair, and read 1 Tim. iv. 11 to the end, and 2 Cor. iv., as bearing on the second topic which was to engage their attention—

"HOLINESS: ITS RELATION TO MINISTERIAL USEFULNESS."

If holiness was becoming in all saints, how essential was it in ministers who were to be examples to their flock in all the graces of the Christian character! It was only holy pastors who could speak to men with authority and power; and it was only when they had holiness that they could prevail with God. "If our heart condemn us not, then have we confidence towards God." The speaker made instructive reference to the Rev. Denis Browne, whose wont it was to read God's Word every morning, with personal application and prayer, for his own profit during nearly thirty years; and as a picture of what he (Dr. Kirkpatrick) deemed earthly holiness to exemplify, he mentioned an anecdote of the Rev. John Wesley, who, when asked what he would do, supposing he was told that he would of a certainty die on the morrow, replied, "I would do just what I am going to do, and what I do every day—I have to preach this evening at five o'clock. I would preach, and have some conversation after the sermon, and go to such a place for tea, and after tea we would have family worship. Then I would go to bed as usual, and I would rise in glory."

The meeting was then led in prayer by the Revs. J. W. Ballard and Edward Nagle, after which, the hymn "Oh! bliss of the purified" having been sung,

The Rev. G. ROBINSON, of Liverpool, spoke to the question. He believed holiness to be attainable—not absolute, or admitting of no increase. It consisted of separation from the world to God, in conscious and abiding union with Christ; and it was the true secret of ministerial usefulness. Did God make use largely of the vessel that was not wholly separated unto Himself? No, he thought the experience of the brethren would agree with his, that men were not used in proportion to their natural gifts, but rather according to the gifts of holiness that God had bestowed upon them. There were men highly

gifted who had done a large amount of work—men largely used, but whose labours had been barren as compared with others far less talented, but endowed with a larger amount of the Spirit of God dwelling in them. It had been well said that God had need of their weakness, not of their strength. Brainerd cared not where he lived, or what hardships he endured, if he could gain souls to Christ. That was the proper ministerial and Christian feeling.

Then if they had the Spirit of God dwelling in them—if they were separated to Him—they would be, like Robert McCheyne, known and read of all men. It had been said of that great and good man that the impression he left upon his hearers was that there had been a person of peculiar holiness among them. Some felt not so much his words as his peculiar solemnity—as if one spoke to them who was standing in the presence of God. To others his prayers appeared like the breathings of one already within the veil. Another, who was impressed under a sermon he preached, said "It was not so much what he said, as his manner of speaking, and the beauty of holiness in him." So also of Hewitson it had been said, "The holiness and heavenliness of his whole conversation were such as to make one feel that he was more like a being come for a time from another world to declare his message, and to return to it again, than an ordinary Christian."

Their duty was to pray, not so much that God would quicken a dead world, as that He would quicken their ministers—that He would make them holy, then they must needs become powerful. How was it that, unlike what was the case a hundred years ago, the clergy were passed by, and the godly laity selected, as God's instruments of usefulness in revival times? In his deep conviction the reason was this—that they (the clergy) did not fully realize the truth that they preached; that they were not living in conscious communion with the Lord and Saviour continually. How could they persuade men fully to believe what they themselves only half-believed? They should pray that God would quicken them—give them life afresh,—vigorous life in their own souls,—and then they would be useful ministers of his Word.

Rev. JOSEPH RAINEFORD, Rector of Dundalk, said that before ministers could be useful they must be without reproach in the eyes of their flock. As Cecil observed, "The people looked at the minister out of the pulpit to see if he meant what he said when in it." When a minister fell, it was like a ship sinking, which did not wreck itself alone, but all on board.

Prayers were offered up by the Revs. Allan S. Windle and Wm. Soraby, and the Conference terminated.

PUBLIC MEETINGS.—PRAYER.

From twelve o'clock until three, and again from seven until nine, there were hourly public meetings under different chairmen. At the first, which was crowded to excess, the "overflow" being accommodated in the churches already named, the chair was taken by Colonel Stoney. The Rev. David Mullen (secretary) read numerous requests for prayer which had been forwarded, and in fervent words presented each supplication to the throne of God. The Rev. R. Chester, Rector of Middleton, county Cork, then spoke on the subject of agreement in prayer—"if two of you agree." The promise attached was not to agreement in sentiment, but in prayer, in action. Christians viewed things from different standpoints. This was not the time for agreement in all things, but it was a time for agreement in prayer, which was not for time, but for eternity. After the hymn—

"Blest be the tie that binds
Our hearts in Christian love."

Major-General Dobbs led in prayer, followed by the Rev. C. Robinson, and a venerable brother in the body of the Hall. Rev. Mr. Morrell, ex-Moderator of the General Assembly in Ireland, quoted a series of texts from Holy Writ, enjoining the meeting of the brethren for prayer, and others conveying the promises which were to follow prayer.

"Faith which worketh by love" was the text for consideration at the next meeting, over which Mr. David Drummond presided. The Rev. Edward Best having led in prayer,

Mr. GEORGE MULLER opened the subject. The Object of faith, he remarked, was God in Christ. That Object comprehended the inquiry, "What can I do for God in return for his love to me?" When men knew God in Christ they could not help loving Him. The Christian should say, "Here are my hands, my eyes, my feet, my purse, my life, my all, to be devoted to and employed by Thee." That would be a living illustration of the text—faith working by love.

- Mr. James Barten, C.E. (Dundalk), having led in prayer,

and the hymn "Oh, Christ, what burdens bowed thy head" having been sung,

The Rev. Mr. Deacon (of Belfast) said they had heard something on the previous night of the peculiarities of these latter times. But, to his mind, there was one very pleasing aspect of their day which they should thank God for—that the barriers which separated Christians one from another in times past were being broken down, and that Christians were being drawn together more closely than they were of old, and led to realize that there was a vital and an eternal union which bound together the hearts of all that loved the Lord in sincerity.

Mr. Croker (Cork) suggested that it should be endeavoured to bring the Bible more into domestic use. Rev. Dr. Kirkpatrick and Major-General Dobbs testified to the great comfort, and instruction, and strength, and growth in faith, which they had derived from constant perusal of the Scriptures. The latter gentleman said that forty-seven years' reading of the Word, through and through, had enabled him, more than aught else, to live—not in theory, but in living practical union, with his brethren of every name under heaven.

Rev. Wm. Sorsby, in the course of a few observations, said, all might say, in the words of Peter, "'Tis good to believe"; but he hoped they would follow the same Peter's example, and, when they left that place, go forth to act, and not to rest.

The Rev. Mr. Latham having offered up prayer, the meeting was closed by the singing of the hymns, "The Great Physician now is near," and "All hail! the power of Jesus' name."

CHRISTIAN FELLOWSHIP.

At the next meeting, for the consideration of the utility of meetings for Christian fellowship, the chair was occupied by the Rev. Jas. Wilson. The Rev. Mr. Mullen read further requests for prayer, and led the devotions, and after the singing of a hymn,

Rev. Dr. BLACK (of Inverness) said: In the New Testament, and even in Old Testament, times there were fellowship meetings. Indeed, such gatherings were common in the early church-gatherings which brought Christians together, to speak together concerning Christ and his work. Such meetings were, he considered, specially important after times of revival, when God had been pouring out his Spirit abundantly on the people; for when the heart was full, as it was in these times, the tongue was loosened, and the young believer must speak. He remembered a Christian once addressing him from under his pulpit in his old church in Dublin (Ormond-quay) on this very subject. "I want to meet some person that will speak to me kindly about Christ," he said; "I want to meet some person that I can speak to." That was the very thing fellowship meetings were for—the bringing together Christians to speak and to hear about Christ. Then, supposing that the wave of blessing passed by, what a dreary time would come. In such a change was it not well that they should have devotional meetings to keep alive and promote spiritual life. Such meetings, he thought, should be within the Church's organization, for thus would they be sure to keep out of evil and mischief in connexion with false doctrine. It would be well always to have the Church as the centre, and to work out from it in connexion with all their Christian labour.

Rev. J. S. FLETCHER followed with a few practical remarks on the same subject. He referred to a parish in which devotional meetings were held weekly, and attended by the Christians of seven different denominations. Mr. Fletcher also recommended the system of drawing-room meetings for fellowship, which had been successfully tried in the city and country.

The Rev. Mr. Hull having made a few observations, the hymn "May the grace of Christ our Saviour" was sung, prayer was offered up, and the proceedings terminated by the pronouncing of the Benediction.

EVENING MEETING.

At half-past seven o'clock the Convention resumed. The Hall was crowded before seven, and overflow-meetings were held in the Presbyterian church and the Wesleyan chapel in the same street; but still hundreds had to leave for want of accommodation. At the Hall Mr. J. S. Smithson presided.

The hymn "Come, Holy Spirit" having been sung, the Rev. Mr. Drought led in prayer, and Sir Ed. Synge Hutchinson read a portion of Scripture.

The Chairman announced, as the subject for the evening's consideration, "The Baptism of the Holy Ghost."

Addresses on this important subject were given by Rev.

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Dr. Asa Mahan and Rev. Dr. A. N. Somerville, of Glasgow. Our readers will be glad to have the opportunity of considering at length the doctrinal statements of the former, and the stirring practical address of the latter on this topic. We hope to give them in full in our next.

CHRISTIAN CONFERENCE.

When the Convention resumed its sittings on Wednesday forenoon there was the same crowded attendance as characterized the earlier meetings, and the same impressive earnestness manifested by the multitude assembled. For the first two hours the chair was occupied by the Rev. J. Stevenson and Major-General Dobbs respectively, subjects being "Paul's prayer for the Ephesians" (chap. iii. 14 to end), and "Always abounding in the work of the Lord" (1 Cor. xv. 58). The first was opened by the Rev. F. Dowling, of Dalkey, and spoken to by the Rev. Thos. Good and the Rev. E. Fox; and the latter by Dr. Mackay, of Hull, who remarked that while the burthen of legalism would be "Work and live," the burthen of grace was "Live and work." Prayers were offered up by the Revs. David McMullen, J. Wilson, and J. McMillan, hymns appropriate to the respective themes being sung between.

HOW FURTHER TO 'EVANGELIZE IRELAND.

This subject, to the elucidation of which very many had looked forward with interest, was the next on the programme to engage attention, but only one hour was set apart for its discussion. The chair was taken by the Rev. E. Best, D.D. After the singing of two simple but earnest hymns, wedded to the sweetest of melodies by the negro Jubilee Singers, now on a visit to this country,

Mr. J. S. SMITHSON opened the subject. At the outset he might assume, he said, that the evangelization of the Roman Catholics and of the masses of the country could only be carried forward on a great scale by united forces of Christians. It had been well put—"The masses of the people must and will only be reached by the masses of the Church." Thus at the very start the necessity for union stared them right in the face, and to keep that right there must be the closest relationship not only amongst the ministers, but amongst the members of the various Christian churches. They must cease "I am for this, and I for that," and be all in all for Jesus; they must sink their particular Church views into insignificance, that Christ might be put to the front. They had been too long directing their artillery against each other, instead of keeping it for the warfare with sin and Satan. He noticed that sometimes in the country they had ploughing-matches. Was there not fallow ground in God's world that wanted stirring up, and could they not unite with their spiritual ploughs to break up that fallow ground? That furnished one idea—united evangelistic services, not only in Dublin, but in every town in Ireland. To ~~achieve that~~, there must be a greater exchange of pulpits by the clergy, and, above all, there must be mutual recognition of each other. There were, he knew, brethren who were under ecclesiastical restraint, and could not ask brother ministers of other denominations to occupy their pulpits; but he did not know of any ecclesiastical barrier which forbade their going to the churches and preaching from the pulpits of others; and if they desired to be courteous, there was no rule forbidding their throwing open their school-houses wherein to meet brethren of every denomination. Thus, if there could not be a complete exchange of pulpits—which, beyond doubt, would be acceptable both to pastors and to people—they could at least have union prayer-meetings where the highest dignitaries of the Church could work with the lowest member of Christ's body on earth, and join together in seeking God's blessing. To be practical, he suggested that the 350 clergymen who came up to these meetings should, when they returned to their homes, each have his union prayer-meetings weekly, or, if possible, even more frequently. By having these circles of prayer throughout the land, did they imagine that the Lord would not give the blessing desired?"

Then there could be meetings for Sabbath-school teachers, and meetings for young men, where they might unite for aggressive work in their individual classes. In all such union work there must, however, be forbearance. Lord Nelson, at Copenhagen, when told that one of the enemy's ships exhibited the flag of surrender, put the glass to his blind eye and said that positively he could not see it. In all union work they must have a blind eye; and the reason, in his opinion, why there was not more unity amongst them was that they had not a blind eye—that they had always been too ready to pick out the weaknesses and crotchets of others.

Another thought that he wished to throw out was, that there was too much multiplicity of machinery in their Christian work—too many societies aiming at kindred objects, and only kept apart, to their common weakness, by reason of denominational jealousy. To their reproach, the Roman Catholics had too much ground for the sneer, that our Bible was a book of division, a book causing strife amongst them.

In conclusion, he had a word to say about evangelists. These ought to be stamped men. Every coin that bore the Queen's image was not a legal tender. A cracked sixpence was not legal; and so not every man who called himself an evangelist was in truth an evangelist. Some—he would not say cracked sixpences, but some inexperienced men, had been going about as evangelists, who, under that guise, only sought to ventilate their own peculiar crotchets and views. Who was to blame for this? The churches. Because evangelists had not been properly recognized by the churches. He hoped that this would be remedied in the future, and as a guarantee against anything spurious he suggested that branch societies should be established in every county of Ireland in connexion with the Central Committee in Dublin, whence they could derive counsel and guidance.

Rev. HAMILTON MAGER expressed his belief that the system of colportage, if worked by the churches unitedly, would be a most powerful agent in the evangelization of Ireland. Being one of the honorary secretaries of the Dublin Colportage Society, he could speak with experience. He knew the usefulness of that Society; and he also knew its shortcomings, most of which sprung from the fact that it was a denominational and not a united Christian organization. This country was at the present moment remarkably prepared for this work of colportage. The people were better able to read than ever, and there was a great thirst throughout the land for readable matter. Those engaged should be men of pronounced Christian character—men of prudence, and men who would not readily give or take offence. They should be trained for their arduous and difficult mission by the different churches with which they were connected, and they should be instructed not to make converts to their particular denomination or church, but converts to Christ. As an example of what might be accomplished, he mentioned that one agent of this society sold, during last year, no fewer than 930 copies of the New Testament (without notes), and that in districts of the country which they had reasonably supposed to be most inaccessible to their efforts. He thought that there was also room for a monthly publication with a good Irish title, and illustrated every month with a first-class picture of a subject appealing to that love of country that, with all its waywardness, was one of the very noblest features of the Irish character. And he believed that no Church could do that alone,—that it must be the emanation of Christians, and not the organ of any one denomination, to be of any weight.

The Rev. M. T. MORIARTY, as a minister of the Church of Ireland, rector of an important parish in the south, wished to say that he had anticipated one of the suggestions of Mr. Smithson, in so far as that he had preached in Presbyterian churches and in Wesleyan chapels, without being afraid of either bishops or archbishops. He was descended from a true family of Levi—he had two brothers, one son, and seven nephews in the ministry, and he loved his native Church. Still he felt that it was a duty and a privilege to labour with and recognize all his evangelical brethren.

Rev. Joseph Rainsford, rector of Dundalk, said he had done the same as Mr. Moriarty.

After a few remarks from Mr. James Barton, of Dundalk, on the advantage of properly accredited evangelists, visiting country parishes,

This meeting terminated by the singing of the hymn "Ho, my comrades!"

CONFESSION OF CHRIST.

This was the subject of the last of the day meetings, which was presided over by the Rev. Dr. McCarthy. The subject was introduced by Mr. James Barton, and spoken to by Dr. Gunn and the Rev. W. Park, of Belfast, each of whom enjoined the necessity of believers living for, and manifesting their attachment to, Christ before all men.

The proceedings were brought to a close by the singing of a hymn—"I'm redeemed"—by the Jubilee Singers.

EVENING MEETINGS.

The crowd at the evening meeting was very large. Long before the hour fixed for commencing the proceedings, the Hall was filled in every part, while the Wesleyan and Presbyterian churches, in which the overflow meetings were held,

were literally packed, and round the door of each stood an anxious crowd who could not be accommodated. The Rev. W. F. Stevenson presided in the Hall.

The evening was devoted to the subject of "Praise." Very interesting addresses were delivered by the Rev. S. A. Walker, of Bristol; Rev. J. Donnelly, of Kingstown; and Dr. Mackay, of Hull. The others who took part in the proceedings were—Rev. Dr. Black, of Inverness; Rev. Mr. Rainsford, of Dundalk; Rev. Dr. Hughes, and Rev. Mr. Mullen. The Jubilee Singers were present, and sang a number of hymns with exquisite sweetness.

Mr. Smithson announced that he had received the following telegram that evening:—"From Moody, Philadelphia, to Smithson, Dublin—Loving greetings from the Christians of Philadelphia to the Christians of Dublin.—Pray for us." The proceedings were brought to a close with the Benediction.

The ministers and Christian friends who attended the Convention breakfasted together on Thursday morning in the Rotundo. The chair was occupied by Sir E. Syngé Hutchinson, Bart.; and the meeting was addressed by the Rev. Mr. Stevenson, Lord James Butler, the Rev. Mr. Walker, the Chairman, and others. We hope to give a detailed account of the proceedings in our next issue.

We understand that a full official report of the meetings of the Convention will be issued in a few days, and may be had of the various booksellers in Dublin, as well as of Messrs. Partridge, 9, Paternoster-row, London, price 6d.

(Our report will be continued next week.)

"ROCK OF AGES."—On Monday, the 15th, at the Prayer-meeting, 15, Lower Seymour-street, Portman-square, the Rev. W. Haslam gave a deeply interesting address on the first two lines of this hymn. There is, he said, a believers' Gospel as well as a sinners' Gospel, and this is the believers' Gospel. The sinner when he is saved comes on the rock; the believer desires to get into the cleft of the rock. Christians have trials as well as other people; indeed, they have generally more than others. But as the rain from above fell on the ark, not on Noah, and the storms from beneath only raised him higher, so trials are designed to make believers rise higher. We are not merely saved, but we are safe. He died to save us, and lives to keep us. We are not saved by faith to live by works—the just shall live by faith.

OUR SHOPWOMEN.—It is proposed to establish a Convalescent Home, at Mitcham, for Invalid Female Assistants in Houses of Business, with religious privileges, under a motherly Christian matron. The house stands on gravel, in an open position, only twenty minutes by rail from town, in a garden of about two acres. It is intended to make the institution self-supporting in some degree, but a large sum must be provided through annual subscriptions to meet the expenses of maintaining it and the necessary staff. The necessary outlay being much greater than at first proposed, this much-needed work is earnestly commended to Christian help and sympathy. Miss Dudin Brown, Buckingham Palace Hotel, Buckingham-gate, S.W., will receive contributions. A correspondent understands that the Rev. Marcus Rainsford is so pleased with the project and the house, which he has seen, that he has promised to raise £25 a year in aid of it.

PRIMITIVE METHODIST MISSIONS IN LONDON.—Earnest Christians in connexion with the Primitive Methodists have long desired to open missions in the East and South of London. They resolved to commence operations in some of the most needy parts, and in February, 1874, the work was commenced, and has been already richly blessed by God to the salvation of souls. During the one year and eight months since the commencement of this work, four missionaries have been employed, three mission chapels have been taken on rent, one public-house has been purchased and converted into a mission and schoolroom. In this place, once noted for drunkenness and juvenile crime, the Gospel is preached, a Sabbath-school and Band of Hope are conducted, and a gracious work of the Spirit has been wrought amongst the children, several of whom have been gathered into Church fellowship. Our object is to win souls to Christ, and then to build them up by Gospel truth, and urge them to work to bring others to the Saviour. Four Christian churches have been planted, with a membership of 152; four Sabbath-schools have been established, numbering at the present about thirty teachers and 300 children. Of late a more commodious chapel has been purchased in Southwark, at a cost of £1200, to supersede the first mission chapel taken in connexion with this work. Other doors are opening to us, but we lack funds to sustain and extend our operations. Great economy is used, but we have at present a balance of £109 owing to the Treasurer. We earnestly solicit donations and annual subscriptions from all who sympathize with zealous and well-directed efforts to promote the social, moral, spiritual, and eternal happiness of the sons and daughters of toil and suffering, which will be duly and gratefully acknowledged. Having laboured previously for eight years as a minister and in mission work in London, and occasionally as a helper in this work, I know the necessity, importance, and utility of these missions.

37, Median-road, Lower Clapton-park, E. THOS. PENROSE.

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TO THE MINISTERING WOMEN OF CANADA.

LETTER FROM MISS MACPHERSON.

It is with regret that, my time being so fully occupied, I am unable to reply to the deeply interesting letters from your various praying circles, but I the more remember you before our Father's throne, asking still greater things.

May I, in much love, entreat you to show to the world that you are *wanted* in burning desire for the glory of God. Without this deep, silent current flowing through us women, the waves of blessing in our beloved Canada will be hindered.

We are not surprised that our God hath wrought wonders at Quebec, for did Jesus not go to the place of which it was asked, "Can there any good thing come out of Nazareth?" Remember, the Lord is very jealous of our looking to the creature, and not direct to Himself, for the blessings we are asking. Excitement of every kind brings corresponding disappointment; watch *calmly* for souls. Phœbe and Priscilla work will cause us to be succourers of many—watchful for souls, so that our stewardship shall be rendered with joy.

We commend our 2500 children scattered throughout your Dominion to your loving care. In our old land, as the Lord hath enabled us, we have sown the seed in their young hearts. Their youthful voices are thrilling the same hymns, and now we follow them by thousands of petitions, expecting many back from your Canadian institutions—men and women filled with the Holy Ghost, who shall go forth to the millions who have never heard of a Saviour's love.

My present burden is heavier than even the little children in training, of which our homes are already filled. Pray that much wisdom be given. I can no longer be responsible in bringing the elder girls apart from their parents. Hence the great question with us in England is, What is to be done for

OUR ELDER GIRLS?

Anything but domestic life is the order of the day; everything seems to tend to make woman's work valuable in the manufactory. Among our masses this is sapping the foundations of "home, sweet home." This winter we hope to help hundreds of young women between fourteen and twenty to see and know the charm of "guiding the house," in obedience to those ladies who, for Christ's sake, will give them further training in domestic work, after we have got them into order. This is our way of trying in some small measure to stem the torrent of love of drink amongst women.

Our trials are very great; we find it very difficult to get the poor young women from the factories until they are entirely exhausted, after twelve hours of labour. But we are never left without cheer from the good hand of our God; a few souls every week are finding Jesus as their own precious Saviour.

Beloved sisters at Quebec, Montreal, Ottawa, Prescott, Kingston, Belleville, Colborne, Port Hope, Toronto, Hamilton, St. Catharine's, Niagara, Galt, Brantford, Stratford, Embro, Knowlton, and many unnamed, let us be very lowly, just where Mary sat, "at Jesus' feet." It hath pleased Him to choose us, to fill us with his *joy*, to call us his friends, pouring his love into us. Let our life henceforth be "No more I, but Christ living in me,"—ever ready to put self aside, that He may work in us to will and do all his pleasure.

Yours in a risen Lord,

Spitalfields, London, Nov. 20, 1875. ANNIE MACPHERSON.

ANGLO-ISRAEL.—(Jer. xvi. 13.) Surely, this verse should be sufficient to prevent the Anglo-Saxons from believing that they are the ten lost tribes of Israel. It declares, in the words of Jehovah: "I will cast you out of this land (Palestine) into a land that ye know not, neither ye nor your fathers; and there shall ye serve other gods day and night: where I will not show you favour." Has the Lord shown no favour to the Anglo-Saxons in Britain? Did they come there from Palestine? Deut. iv. 26-30 is also another perfect refutation by itself alone, unless we are all serving "gods the works of men's hands, . . . which neither see, nor hear, nor eat, nor smell" (verse 28).—*Communicated.*

LIVERPOOL.—It is proposed to begin the new ministry at Christ Church, Everton, recently vacated by Rev. W. H. M. Aitken, on Sunday, Dec. 5, and to keep the first week as a week of prayer in the parish, and the second week—from Dec. 12 to 19—as a week of mission services, to be held in the new Mission Hall, in Gordon-street, built during Mr. Aitken's incumbency. Will your readers pray that the firstfruits gathered in may be so large as to give promise and earnest of a rich harvest? There is urgent and immediate need of curates of thorough missionary spirit. Ask the Lord of the harvest to send the labourers into his harvest.

R. D. MONRO.

SHINING FOR JESUS.

Are you *shining* for Jesus, darlings?
You have given your hearts to Him;
But is the light strong within them,
Or is it but pale and dim?

Can *everybody* see it—

That Jesus is all to you?
That your love to Him is burning
With radiance warm and true?

Is the seal upon your forehead,

So that it *must* be known

That you are "all for Jesus"—

That your hearts are all his own?

Are you shining for Jesus, darlings?

You remember the first sweet ray,

When the sun arose upon you

And brought the gladsome day;

When you heard the Gospel message,

And Jesus Himself drew near,

And helped you to trust Him simply,

And took away your fear;

When the darkness and the shadows

Fled like a weary night,

And you felt that you could praise Him,

And everything seemed bright.

Are you shining for Jesus, darlings,

So that the holy light

May enter the hearts of others,

And make them glad and bright?

Have you spoken a word for Jesus,

And told to some around—

Who do not care about Him—

What a Saviour *you* have found?

Have you lifted the lamp for others,

That has guided your own glad feet?

Have you echoed the loving message,

That seemed to you so sweet?

Are you shining for Jesus, darlings,—

Shining for Him all day,

Letting the light burn always,

In lessons and in play?

Always,—when those beside you

Are walking in the dark?

Always,—when no one is helping,

Or heeding your tiny spark?

Not idly letting it flicker

In every passing breeze

Of pleasure or temptation,

Of trouble or of ease?

Are you shining for Jesus, darlings,—

Shining just *everywhere*,

Not only in easy places,

Not only just here or there?

Shining in happy gatherings,

Where all are loved and known?

Shining where all are strangers,—

Shining when quite alone?

Shining at home, and making

True sunshine all around?

Shining at school, and faithful—

Perhaps among faithless—found?

Are you shining for Jesus, darlings,

Not for yourselves at all?

Not because dear ones, watching,

Would grieve if your lamp should fall?

Shining because you are walking

In the Sun's unclouded rays,

And you cannot help reflecting

The light on which you gaze?

Shining because it shineth

So warm and bright above,

That you *must* let out the gladness,And you *must* show forth the love?

Are you shining for Jesus, darlings?

Or is there a little sigh

That the lamp his love had lighted

Does not burn clear and high?

Is the heavenly crown that waits you

Still, still without a star,

Because your light was hidden,

And sent no rays afar?

Do you feel you have not loved Him
With a love right brave and loyal,
But have faintly fought and followed
His banner bright and royal?

Oh, come again to Jesus,
Come as you came at first,
And tell Him all that hinders,
And tell Him all the worst;
And take his sweet forgiveness
As you took it once before,
And hear his kind voice saying—
"Peace! 'Go and sin no more!'"

Then ask for grace and courage
His name to glorify,
That never more his precious light
Your dimness may deny.

Then rise, and "watching daily,"
Ask Him your lamps to trim
With the fresh oil He giveth,
That they may not burn dim.
Yes, rise and shine for Jesus!

Be brave and bright, and true
To the true and loving Saviour,
Who gave Himself for you.
Oh, shine for Jesus, darlings!
And henceforth be your way
Bright with the light that shineth
Unto the perfect day!

FRANCIS RIDLEY HAVERGAL.

ABODE OF FAITH.—Our readers will have seen that Mrs. Dalby, of 19, Ainger-terrace, King Henry's-road, Primrose-hill, has devoted her energies to the noble work of providing means for the rescue and restoration of our erring sisters of the better class. Her premises have hitherto been entitled "House of Faith," but at our request she has altered it to "Abode of Faith," in order that it may not in any way seem to clash with Mr. Karl Andreas's "House of Faith" at Tower-street, Hackney. We trust our sister may have abundant success in her high and holy undertaking.

THE LATE FLOODS.—Will you allow me to plead through the medium of your paper on behalf of many sufferers in this and adjoining parish? In consequence of the recent heavy rains, much loss has been sustained. Not a few are living in one room upstairs, while others are compelled to seek shelter in chapels, one of which belongs to the church over which I preside. Seven houses have been literally swept away; thus several are consequently homeless. The locality of these unfortunate persons is covered for miles with a sheet of water so great as seriously to affect the railway traffic between Bridgwater and Durston Stations. And this state of things is likely to continue for some time, as the water is subsiding but gradually. To meet this urgent case a committee has been formed, and a chairman and treasurer appointed. At a meeting held on Nov. 22, the sum of £68 was raised. A much larger sum, however, is required to really meet the wants of the sufferers. Will Christians assist us in this worthy cause? As it needs no recommendation at my hands, I have simply related the bare facts of the case. Seventy families are now homeless. Contributions will be received either by Rev. J. W. Robinson (chairman), Mr. Auber (treasurer), myself, or the publishers of THE CHRISTIAN. E. HANDEL JONES.

North Petherton, Bridgwater.

THE HEBRIDES.—A large but little-known field for evangelistic work exists in the islands on the north-west coast of Scotland; and now that tourists are finding their way to districts hitherto unexplored, it is to be hoped that interest will be quickened in the spiritual needs of the inhabitants. The West Coast Mission Society has for years laboured, sending agents to remote districts in some instances left without any ministry whatever, and, through God's blessing, these efforts have not been unattended with success; but in this work peculiar difficulties have to be encountered, arising from the small number of Gaelic-speaking missionaries to be met with, and the apathy as regards spiritual things only too common in the districts themselves. In some places the work is at a standstill for want of house accommodation; and anyone acquainted with the details of mission work will acknowledge how much influence an attractive exterior exercises in the first instance in drawing people to hear. We appeal to those who know the blessing of sowing beside all waters to give an impetus to a work which at the present time affords many openings for the distribution of the good seed. The people are in general willing, even anxious, to hear and to be instructed, and we feel assured that prayer for the Holy Spirit to bring home the Word with power to their hearts will not be left unanswered. The Secretary of the West Coast Mission Society, A. K. Rintoul, 172, Buchanan-street, Glasgow, will be glad to give further information, and to receive any assistance which the Lord may put it into the hearts of his people to give. A. L. C.

MAJOR COLE AT NEWCASTLE.

Our esteemed brother and correspondent Rev. D. Lowe, of Newcastle, says:—

"It is no disparagement to the labours of local brethren or of the various esteemed evangelists who from time to time have come at our request to publish anew to this teeming population the glad tidings of salvation (to every one of whom the Lord has given more or fewer precious souls to be their glory and joy in the presence of our Lord Jesus Christ at his coming), to say that, in my judgment, God is working among us more powerfully in connexion with the labours of Major Cole, his wife and daughter, than He has done since we parted with their far-famed friends and fellow-labourers Messrs. Moody and Sankey more than two years ago."

Another correspondent writes on Nov. 19:—

"Especial care was taken at the service in the Town Hall, on Sunday evening last, to keep out all church-going people and, as a consequence of this, the Town Hall was filled with the class of persons whom it is most desired to reach. The results in this, as, indeed, in every meeting now held, were most encouraging, and further services in the same Hall are arranged."

"The services in the Central Hall have been continued every evening with very marked results. In connexion with one large establishment in the town there have been numerous cases of conversion; some of an extremely hopeful kind. One gentleman in the town has had the unspeakable joy of having six of his children converted."

FOREIGNERS IN LONDON.

Those gentlemen in connexion with the London City Mission who labour among the foreigners of various nationalities to be found in our metropolis, were hospitably entertained, together with other friends, by Mr. T. B. Smithies at his residence at Wood-green on Wednesday evening last week. These periodical gatherings (the social meetings take place quarterly), said Mr. Smithies, serve the twofold purpose of encouraging these devoted men in the midst of their difficult, sometimes thankless, and often apparently fruitless labours, and of rekindling an interest in the work of the Mission.

The cosmopolitan nature of the company that met under Mr. Smithies' roof may be gathered from the circumstance that during the hour for refreshments, thanks were returned in somewhere about fourteen or fifteen different languages, whilst two or three more were represented in the course of the evening.

The accounts given by the various missionaries were all of the deepest interest, showing that, though attended with many difficulties and discouragements, their labours were not in vain in the Lord.

Several unusual circumstances added to the peculiar interest of the meeting. Two of our Nestorian brethren were present, and they favoured the company with a specimen of their sacred song. The Psalm (103rd), of which they sang a verse or so, is not a mournful one, but the quaint and plaintive music of our two friends irresistibly reminded us of the days when the children of Israel (whose descendants the Nestorians claim to be) sat by the waters of Babylon, and sang, with aching hearts, the songs of their beloved Zion. One of the Nestorians spoke eloquently on behalf of the Lord's work among his countrymen.

Then we had the details of the conversion of two Roman Catholic priests to the purer faith of the Reformed Churches, from the lips of the converts themselves. One spoke in Italian, and his words had to be translated; the other spoke English fluently and elegantly, and a remarkable story he had to tell of the falling of Popish scales from his eyes. We trust and believe he will be a power for great good among his countrymen in London.

The only other item of peculiar significance we can mention was a large variety of illustrated wall-papers—printed, we do not like to say in how many languages—and exhibited by Mr. Smithies. Prayer was offered that they might all be potent agents in the hands of the Spirit of truth in spreading to the ends of the world the savour of the Redeemer's name; and the same prayer we make, in conclusion, with reference to this unique and delightful reunion of the London City Missionaries to foreigners in London.

WALWORTH.—A new Gospel Hall has been opened in Walworth-road. At the first Gospel service, on Sunday, 21st ult., stirring addresses were delivered, and several stood up at the close to request prayer on their behalf.

ST. GEORGE'S HALL.—We are glad to know that this hall, which has been so frequently used for the purposes of opposing God's truth, is now to be dedicated on the mornings of the Lord's-day to the preaching of the Gospel. We trust great good may result. A prayer-meeting will be held at 19A, Great Portland-street, W., on Wednesday evening (Dec. 1), to ask God's blessing on this fresh effort.

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CHRISTIAN WORKERS' TEMPERANCE UNION.

The second meeting of the members of this Union was specially for prayer, and waiting upon God for the outpouring of the spirit of love and power and wisdom for the special part of the Lord's work which they were called to consider. It was held at the Home of Industry, Commercial-street, Spitalfields, and was in truth a solemn and a blessed time. The workers dropped in by twos and threes, until at last the place was crowded with earnest praying women, while from the street below the song of the drunkard was heard, and within a stone's throw were hundreds of homes made desolate by strong drink.

The meeting was presided over by Miss Weston, of the Sailors' Rest and Institute, Devonport, and was opened by singing and a short, earnest prayer that the power of God might rest upon all present. Miss Weston read two passages, one from 2 Sam. xxiii. 14-18; the other from 2 Kings i. 4; as illustrative of two points in the question which drew them together—David's refusal to drink of the water of the well of Bethlehem, because it seemed to him like drinking men's lives; and Hezekiah breaking the brazen serpent the moment it was made an instrument of sin. Prayer was then asked, no prayer to exceed five minutes, and from one and another short, fervent, earnest prayers went up to God. Again the meeting was broken by Miss Weston reading a very interesting letter from a seaman on board H.M.S. *Raleigh*, at Bombay, and Miss Mason proceeded to explain that the "Christian Workers' Union" was for prayer and work; she stated that nearly 100, some very prominent in the Lord's work, had joined the Union, and were prepared to carry on the cause with the power and energy that are the promised gift of God the Holy Spirit. Various fields of labour were indicated, and these will be entered upon at once, and the results duly sent forth to the Christian world.

Requests for prayer being asked for, a very large number, some for most touching cases, were given in, and, in earnest, short prayers, laid before God—Miss Macpherson and others pleading for the awful drunkenness in the East of London, and others for other parts of the great city and the country, and for individual cases. A short interval for silent prayer brought the meeting to a close. The power of prayer was so deeply felt, that it was arranged that another prayer-meeting should shortly be called, and that any persons having requests for prayer on this great subject should be invited to send such requests to the Hon. Sec. for London, Miss Mason, House of Rest, Kilburn, who will classify and forward them to the various daily prayer-meetings as requests from the "Christian Workers' Temperance Union." Meetings will be announced, as arranged, in *THE CHRISTIAN*, and work among all classes by the Union is about to commence.

WESTBURY, WILTS.—We have to add our record of blessing given here in answer to prayer through the visit of Mr. Vicary. The daily Bible-readings were much valued, and the united special services were crowded every night. The work has been principally among young people; six young men in a Bible-class have professed to find peace by the blood of Jesus. We ask much prayer for this town, that the people of God may be quickened, and many unsaved ones brought to Jesus. R. R. T.

WRITING FOR JESUS.—We insert the following extract from a letter, a copy of which has reached us, in the hope that it may incite many of our young converts to imitate the writer's example. The letter was sent by a young convert to one of his acquaintances:—"Dear B.,—When Mr. Moody was at the Agricultural Hall he preached from the text, 'Adam, where art thou?' and his sermon led me to ask myself the question, 'Where should I be if God came this night and required my soul?' My conscience told me that I should have been lost, but by the grace of God I was enabled to see that He was satisfied with his Son's death as the penalty for my sins. I was enabled to trust in Christ, and resolve that for the future, by God's help, I would live no more as a servant of the devil, but as a servant of God. He has kept me, and I know that he will in the time to come. I used to have the opinion, and no doubt you have now, that to be a Christian is to pull a long face, and be very miserable; that is a very mistaken idea. I know I was never happier than I have been these last nine months; in fact, one cannot be really and truly happy till they are at peace with God. Then they can never be miserable, for he gives them that peace which the world cannot give. I have written this to you, hoping that you will ask yourself the question, 'How is it with me?' and also to invite you to the Young Men's Christian Association. I trust you will think this over, for if we would be happy here on earth, and go to heaven at last, the wisest plan is to accept the Saviour early."

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AMONG THE MASSES AT SOUTHAMPTON.

A CORRESPONDENT describes a very successful series of special meetings held here in connexion with the Evangelization Society, and adds:—

"Some hundreds have been conversed with as anxious inquirers, and in most cases the names and addresses of these were taken, so that a systematic visitation of them could be carried on, and they could be easily reached for any necessary purpose. Of these hundreds, very many found peace in Christ, and are now living as bright testimonies to the power of the Gospel. Some have been lost sight of, and after giving indications of a change of heart, have ceased to value religious sympathy and help. Amongst the cases where decided change of heart and life are manifest, there are some of a deeply interesting character."

TRACT DISTRIBUTION IN LONDON.

A HIGHLY representative, if not a very numerous, company of active Christian workers assembled at the Conference Hall, Mildmay-park, on Thursday last, to consider what additional steps ought to be taken for utilizing tract distribution as an evangelistic agency in the metropolis during the present winter. Captain Moreton presided, and in a few opening remarks stated the purpose of the meeting, calling on Mr. John Stabb, of the Monthly Tract Society (at whose instigation, chiefly, the meeting had been convened), to give the first address.

Mr. Stabb dwelt at the outset on the palpable need of this kind of effort in view of the widespread ignorance, among rich as well as poor, of God's way of salvation. The command of the Saviour was to "preach the Gospel to every creature." "Preaching," or, as the original might be more aptly rendered, "proclaiming" the Gospel could be done as legitimately by the printed word as by the human voice. The press was in many instances, at present, a mighty engine for evil; let it be made as mighty an instrument for blessing. Eternity alone would reveal the incalculable amount of blessing that had resulted from tract-distribution; by means of one tract alone, "Have you?" published by the Monthly Tract Society, five or six evangelical clergymen had been led into the liberty of the Gospel. Other very striking instances he gave, which we cannot here enumerate. He had no particular preference for any existing collection of tracts; only let those be chosen that led up to the Word of God itself, and a rich blessing would be sure to follow.

We must summarize the numerous suggestions that were then made by various speakers as to the best way of attaining the object at heart. We may premise that the general opinion was, that, to make tract-distribution effective for good, it ought to be accompanied by personal visitation from house to house, and personal conversation, whenever that was possible. General Burrows thought a kind word for Christ along with the giving of a tract would prove fruitful. He also thought an appeal ought to be made to ministers to furnish suitable and steady workers from among their congregations. Mr. Larkins advocated more extensive organization for the distribution of suitable tracts to distinct classes, such as publicans, cabmen, &c. Mr. Frost, of the Christian Instruction Society, considered that every Christian congregation should be the centre of Gospel light, to be diffused all around; and thought there was much latent talent in all the churches lying undeveloped. He proposed a central committee, but the Chairman reminded the meeting of the organization still existing in connexion with Mr. Radcliffe's system of house-to-house visitation, by which the whole of London had been mapped out into districts.

Rev. Thos. Richardson, of Stepney, showed, from the agencies at work in connexion with his own congregation, what could be done with the present machinery if it were only sufficiently put in motion. After further suggestions of a similar kind, it was ultimately resolved that a deputation from the meeting should communicate with Mr. Radcliffe's committee, and ascertain what assistance towards the desired end could be rendered by their organization of house-to-house visitors.

In considering the description of tracts to be used, Mr. Houghton spoke of one written by himself—"A Saviour for You"—which had been circulated to the number of 3,000,000, and had been largely blessed of God. He thought well got-up tracts or small books were more useful than very cheap tracts, because they were more likely to be preserved and read.

Various further suggestions were made on the resumption of the Conference after tea. Tract-distribution in railway-carriages and at station platforms just before the starting of trains was commended. Mr. G. Kirkham believed the shortest way to go to work was to supply the 400 City Missionaries, 200 Scripture readers, and the other existing agencies with good, suitable tracts; and since rich neighbourhoods were not visited by these, the post might be used.

We trust our readers, without waiting for the result of the proposed conference with Mr. Radcliffe's committee, will at once adopt some of the suggestions we have briefly hinted at, or any others that may better recommend themselves. "In the morning, sow thy seed, and in the evening, withhold not thine hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

NOTTINGHAM MISSION.

THIS Mission, announced in our last, has, according to all accounts been accompanied with much success. One of the most pleasing features of the Mission was the co-operation of so many of the manufacturers and large employers of labour in the town. We read in the *Nottinghamshire Guardian* (15th ult.) that:—

On Tuesday afternoon the servants of the Great Northern Railway Company listened to an exposition of the Word. In the warehouses of the town may be witnessed the deeply interesting sight of a religious awakening amongst the operatives. Fifteen, at least, of the large factories and warehouses have contributed their share to the present Mission movement. This, we consider, is one of the happiest signs of this useful endeavour. The firm of Messrs. Adams and Co. have long earned for themselves the respect of all by the provision of a daily service within the walls of their own establishment at their own cost. Messrs. Copestake and Moore have followed their excellent example. It was natural, therefore, to expect that on the present occasion these firms would make every possible provision for the spiritual welfare of their people. The reward of all such efforts for good is that in the end others who at first see difficulties in adopting a similar course, at last see their way to it.

The Borough Gaol, with its male and female prisoners, was not without its mission. The Rev. W. Tyrell undertook a mission both to them and also to the inhabitants of the Union. The police, too, owing to the kind consent of Major Poyntz, had a special service at the late hour of nine o'clock in the evening, and here, again, the Rev. W. Tyrell officiated. The poor invalids of the General Hospital were not omitted from the list, for the Rev. E. H. Bickersteth kindly consented to provide such as were able to attend it with a service suited to their pressing wants. It was intended to give the postmen a service of their own, but four in the morning being the only period available for it, for the sake of the overworn missionaries as well as the postmen themselves, this service was dispensed with. The case of the cabmen, too, was so far met that most of the proprietors consented to set them free by instalments as far as was consistent with the convenience of the public. In fact, the needs of no one class of the whole community were intentionally overlooked. The aim seems to have been to bring each and all, as far as lay within the limits of ordinary power, within the sound of those sacred truths which have been too little propagated outside the sphere of ordinary congregations, and which it is now intended should be heard by every individual who will lend a listening ear; and we must add that this high and noble aim has been met with a fulness and an earnestness which the town of Nottingham has rarely, if ever, witnessed before.

A PRAYER-MEETING has been commenced by some of the gentlemen in the eminent banking-house of Messrs. Glyn, Mills, and Co. A very good gathering took place on Thursday evening at the Young Men's Christian Association, Aldergate-street. The Spirit of the Lord was present, and many felt it good to be there.

"MISSIONARY LEAVES."—This is a most excellent little monthly, edited by Rev. R. C. Billing, Islington, and devoted to the interests of the work of the Church Missionary Society. A correspondent thus writes of its merits:—"It first came under my notice when out of health, and its pages not only gave me much interesting information, but put definite objects before me for the little work with my hands that I could do; and somehow the very simple act of knitting a comforter for a red Indian made that Indian a real person,—a brother, perhaps, in Christ to me. I could pray more heartily for him and his race by coming into contact with him by my handiwork. There is often a difficulty in setting young Christian women to work for Christ, and I think this little magazine might help in that direction." The magazine is published by W. Hunt and Co., Ave Maria-lane, E.C., price one penny.

OXFORD.—Last Friday, Mr. Rickards, of the Children's Special Service Mission, came to this city, and held meetings for children and young people on Friday and Saturday evenings and on Sunday afternoon and evening. The Sunday services were densely crowded, and at all meetings we trust souls were saved. On the Sunday evening the power of the Lord was manifestly present, and to-day there is joy in many households over sinners saved at that meeting. Yesterday, Mr. H. Varley came to us to commence a fortnight's services. Last night he preached in the Town Hall to a large assembly. The word was with power, and some sought and found life in Jesus. Will the Lord's people pray that the afternoon Bible-readings may be very profitable to believers, and that many sinners may be saved at the evening meetings.

ALFRED BIRD.

No. 2.

FOR THE YOUNG.

A YOUTHFUL MARTYR.

IN the first ages of the Church of Christ, in the city of Antioch, a believer was carried forth to die as a martyr. "Ask any little child," said he, "whether it were better to worship one God, the Maker of heaven and earth, and one Saviour, who is able to save us, or to worship the many false gods whom the heathen serve?"

Now, it was so that a Christian mother had come to the spot, holding in her hand a little son, of about nine or ten years old, named Cyril. The heathen judge no sooner heard the martyr's words than his eyes rested on the child, and he desired the question to be put to him.

The question was asked; and, to the surprise of those who heard it, the boy replied, "God is one, and Jesus Christ is one with the Father."

The judge was filled with rage. "Oh, base Christian!" he cried, "thou hast taught that child to answer thus." Then turning to the boy, he said more mildly, "Tell me, child, how did you learn this faith?"

The boy looked lovingly in his mother's face, and replied, "It was God's grace that taught it to my dear mother, and she taught it to me."

"Let us now see what the love of Christ can do for you," cried the cruel judge; and at a sign from him, the officers who stood ready with their wooden rods, of the fashion of the Romans, instantly seized the boy. Gladly would the mother have saved her timid dove, even at the cost of her own life, but she could not do so; yet she did whisper to him to trust in the love of Christ, and to speak the truth.

"What can the love of Christ do for him now?" asked the judge.

"It enables him to endure what his Master endured for him and for us all," was the reply. And again they smote the child.

"What can the love of Christ do for him?" And tears fell even from the eyes of the heathen, as that mother, so much tortured as her son, answered, "It teaches him to forgive his persecutors."

The boy watched his mother's eyes as they rose up to heaven for him; and when his tormentors asked whether he would not now acknowledge the gods they served, and deny Christ, he still said, "No; there is no other God but one; and Jesus Christ is the Redeemer of the world. He loved me, and I love Him for his love."

The poor boy now fainted beneath the repeated strokes, and they cast the bruised body into his mother's arms, crying, "See what the love of your Christ can do for him now!"

As the mother pressed her child gently to her own crushed heart, she answered, "That love will take him from the wrath of man to the rest of heaven."

"Mother," cried the dying boy, "give me a cup of water from our cool well upon my tongue."

The mother said, "Already, dearest, hast thou tasted of the well that springeth up to everlasting life—the grace which Christ gives to his little ones. Thou hast spoken the truth in love; arise now, for thy Saviour calleth for thee. May He grant thy poor mother grace to follow in the bright path!"

The little martyr faintly raised his eyes, and said again, "There is but one God, and Jesus Christ whom He has sent;" and so saying he gave up his life.—*Golden Sayings for the Young.*

THE EAST-END BRANCH of the Young Men's Christian Association is now established at 33, Mile End-road, and young men in that locality are invited to join it. The reading-room is open every evening from 7 to 10. There is a Bible-class on Sunday afternoons at 3.15, and on Tuesday evenings. The Committee appeal for funds to pay off the debt they have incurred for furniture, rent of house, &c. Mr. T. Wickham (the Treasurer), 69, Mile End-road, will be pleased to receive contributions.

BRECHIN, N.B.—Messrs. Smith and Daniels, of the Scottish Evangelistic Society, have paid us a visit which will be long remembered with thankfulness by many. During the week of prayer for young men, Mr. Daniels held special meetings for them in one church, while Mr. Smith addressed women in another. Large numbers remained to the inquiry-meeting, and many, we have good reason to believe, there for the first time trusted in Christ. The children's meetings were also largely attended, and much appreciated, both Messrs. Smith and Daniels having a particular gift for speaking to the young in comprehensible language and gaining and keeping their attention. More than thirty young men have made a good profession, and one lady returned thanks for twenty-five of her Bible-class being brought to Christ. We hope our friends will pray that this good work may continue.

F.

[845]

MORE MISSIONARIES.

If the love of the Church to her Lord is to be gauged by obedience to his last command, may we not hope it is on the increase? Are we not far more frequently than formerly called to missionary dismissal meetings? And are not the numbers going forth at one time larger than they used to be? God multiply them still a hundredfold! There will never be enough.

The Indian Female Normal School and Instruction Society have been enabled to send out a large number of ladies as new Zenana missionaries this year. The China Inland Mission bids fair to send forth, before the year is over, the eighteen men for whom its earnest director has been praying. Other societies have been also unusually active, and some have gone forth unconnected with any home organization.

One interesting case of this latter kind is that of Miss Reid, of Blackgang, Isle of Wight, who sailed recently for India, having given up not only a lovely home and a loving family circle, but a work in which she had been greatly blessed to the conversion of many souls, in order that she may devote her life to the heathen. Miss Reid had spent some time in the acquisition of medical knowledge, that she might be the more fitted to help both body and soul. At the last moment, this young lady, who had laid her plans to go out alone, was joined by one whose name will be familiar to many of our readers—Miss Clara M. S. Lowe. This lady had long wished to become a missionary, but thought herself too advanced in years to learn the native language. Hearing of Miss Reid's intended departure, she said, "If I cannot teach the heathen myself, I can at least take care of her, and keep house for her while she does. I will go with her." And Miss Reid's parents and friends were only too glad that she should have such a companion. Much prayer had often been offered in the family of Mr. Reid for that particular part of India to which Miss Reid is gone. A young sister of hers was weeping bitterly at the prospect of losing her sister when it was first mentioned to her that Miss Reid had resolved to go herself. "My dear," said her mother, "you should not weep. You know how often and how earnestly we have prayed for this place. You have often asked the Lord to send a lady missionary there." "Yes, mother, but I never meant Him to send *sister*," was the sobbing reply. Alas! are not too many of our missionary prayers like that? Let us rejoice, and not grieve, if, in answer to our entreaties that He would send forth more labourers, God selects some member of our own family circle.

On Tuesday, the 17th ult., a fresh farewell meeting was convened at the

EAST-END TRAINING INSTITUTE, HARLEY HOUSE, BOW.

Mr. Guinness has already had the joy of seeing more than twenty go forth from his Training Home, six or eight as home, and sixteen as foreign missionaries. This meeting was arranged to commend to God's care and blessing two more of the students, Mr. Tayloe (who has since sailed for the West Indies) and Mr. Manders, who is to leave for Australia very shortly; also Miss Scott, of Woolwich, who is going out to Jamaica to be united in marriage to Mr. Johnson (a letter from whom recently appeared in our columns); Miss Bealby, who leaves this month for Lucknow as a medical missionary; and Mr. Baker, about to proceed to the Basuto country, South Africa.

The party at Harley House at the present time is both large and various. Amongst the fifty students are two young Portuguese from Brazil, a Frenchman, a German, an Italian (formerly a Roman Catholic priest), a Syrian, several Caffres and negroes, and the two Nestorians from Persia and Koordistan. These all hope ere long to be preaching to their own people, every man in his own tongue, the wonderful works of God. A large number of friends having assembled from various parts, the meeting was after an hour or two of pleasant social intercourse, adjourned to an iron room opposite, which Mr. Guinness had recently secured for a Mission Hall, and which holds about 300 persons. Here, after one or two brief addresses, a season of quiet prayer was enjoyed, and the missionaries and their future spheres of labour were borne up in intercession before the Lord. Mr. Tayloe, it was stated, was going out as an evangelist more than as a missionary. His purpose is to visit first the various towns and cities in the West Indies, and then other English-speaking regions, the Southern States, part of South America, &c. He goes out in faith, looking to God alone to guide him and open his way. A hundred and fifty converts were added to the various churches and chapels of one city in which he lately laboured

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for three weeks. One man, who was a drunkard, was arrested a few days after his conversion, for some crime committed previously. He was sentenced to a month's imprisonment, and the first day after his release he was found at the early prayer-meeting, rejoicing in God, and full of holy purpose to live to Him in future. Mr. Tayloe had declined offers of settlement at home, and has his heart much drawn out to the darker regions of the earth. Let us remember him, and the many missionaries who have this year left our shores, in daily prayer, beseeching God to multiply each year more rapidly the number of labourers in his vineyard.

GOOD NEWS FROM THE OTHER SIDE.

For the past two months I have been in Canada and the States; have seen much that would interest your readers. Several districts in America are partaking largely of spiritual blessing. I had the pleasure of attending several of Mr. Moody's meetings in Brooklyn last week, and rejoice to testify to the blessed movement there so auspiciously commenced. The meetings are very large, and numbers are turning to the Lord. I have been as far West in the States as St. Louis, and all over the country there are certain signs of a blessed and wide-spread revival.

Your readers may have heard of a gracious movement commenced in Quebec. On my way home to Glasgow I have been constrained to stay a week here, and aid in the good work. Many in this old city have never seen such a work of God. The meetings are large, and numbers are turning to the Lord. In many homes, the people tell me, everything seems to wear a new aspect—"Old things have passed away, and all things have become new." Many parents can say of their children, "*Behold, they pray!*" "*Jesus of Nazareth passeth by.*" Will your readers remember Quebec in prayer? The brethren here desire to have the prayers of Christians on behalf of this movement.

Quebec, Nov. 8.

ALEX. CRAIG, of Glasgow.

CAUTION.—We are requested to warn our readers against a young woman who has been selling lace in the northern counties, representing it to be made by the children at the "Bird's Nest," Dublin. We are informed that no lace is made there.

UXBRIDGE.—The week of special services conducted by Charles Smith, of the Evangelisation Society, have been attended with blessed results. The last services on the Lord's-day were deeply interesting; the afternoon and evening services were crowded, many expressing regret that they were not to be continued through another week. Two services were held for children; one, for which much prayer had been offered, was a wonderful season. Such an impression has been made in the town that those who have been interesting themselves in the movement contemplate holding another week of such services. J. ATKINS.

ARTILLERY-LANE MISSION.—Several Christian friends engaged in the Lord's work at this Mission had a meeting of an interesting character on the evening of Wednesday, the 10th ult. Over eighty men from the lodging-houses in the district were entertained to tea, after which short addresses and singing followed, a deep impression being made on many present. Several meetings are held during the week; on Sundays the lodging-houses are visited, and in six of them short services are held. A most cheering work is also being carried on amongst the Jewish children (boys and girls), some of whom have yielded their hearts to Jesus. Hitherto the workers have obtained the funds needed, but as they desire to give free teas more frequently, and as the expenses of the Mission are very considerable, they appeal to the Lord's stewards for help. Alex. Townsend, Esq., 14, Montpelier-row, Blackheath, S.E., is Treasurer. Gospel tracts and books are much wanted, and can be forwarded to the Mission Hall, 24, Artillery-lane, Bishopsgate, E.C.

WOOLWICH.—On Sabbath last, Nov. 21, we had three services from Mr. Varley. He preached in St. Andrew's Church, which was filled, and in the afternoon and evening crowded in every part. Mr. Varley's subject in the morning was "Justification"; and anyone who was in doubt as to his views on personal sinfulness, present perfectionism, or the completeness of our standing in Christ, must have been satisfied that Mr. Varley's teaching is the "old, old story," only told to us with wonderful freshness and power. In the afternoon the service was to children. The evening subject was the character of King Uzziah. The audience, that listened with breathless interest for nearly an hour to the preacher, will probably never forget the lesson drawn from the temporal success and spiritual failure of the Hebrew king. There was a large after-meeting, and again several were able to profess at the close of the day that they had found in Christ their Saviour and Lord. Christians are asked to pray for Woolwich. The motto of our town is "*Invicta*," but let us seek to conquer it for the Lord.

R. B.

ONWARD AND UPWARD.

(WRITTEN ON MY 83RD BIRTHDAY, NOV. 7, 1875.)

"ONWARD and upward," my motto shall be,
 Until in his glory my Saviour I see;
 "Onward," though mountains before me may rise,
 "Upward," though storm-clouds may darken my skies.
 "Onward," though feebly my footsteps may move,
 "Upward," and looking for help from above;
 "Onward," though foes may my pathway surround,
 "Upward," in Jesus my strength will be found.
 "Onward," though fiery darts Satan may hurl,
 "Upward," his banner will Jesus unfurl!
 "Onward," nor coward-like tremble, nor yield,
 "Upward," for mighty is Jesus my shield.
 "Onward," though round me rough billows may roll,
 "Upward," for Jesus their rage will control;
 "Onward," for soon will earth's perils be o'er,
 "Upward," with Jesus to dwell evermore.

M. EDDIS.

CABMEN AND THEIR FRIENDS.

ON Tuesday, November 23, a remarkable meeting was held at the Conference Hall, Mildmay-park. It added one more to the many branches of Christian work emanating from that centre of activity. For some time past, Mrs. Pennefather has had the condition of London cabman very much on her heart, and, after earnest prayer, the Hackney and Islington vestries were communicated with, the latter of which gave permission for a cabmen's shelter to be placed near Highbury Corner. This was opened on the 25th. A considerable number were invited to tea, and more than 400 came.

Tea commenced at nine, and speaking at ten; and it was nearly midnight before the last of the guests departed. Capt. Moreton presided, and opened the meeting with prayer and a few hearty words of welcome. Then a cabman named Griffin spoke, beginning with "Brother drivers"! He maintained that the cabmen were not so black as they had been painted. Of the 10,000 in London, more than 1000 were total abstainers, and a considerable number decided Christians; but they needed sympathy. If Christians would abstain from using cabs on Sunday it would produce a marvellous change in the drivers. They were utterly powerless, over two-thirds being compelled to work on Sunday against their will.

Mr. T. B. Smithies followed. He deeply regretted that Mr. Lowe had done away with the distinction between six- and seven-day cabs. Previous to this alteration there were 3500 six-day men. But the men might do much towards their own elevation. If the 10,000 cabmen gave up 2d. a day from their beer-money, it would produce £25,000 a year, and form a splendid benevolent fund. Mr. Robert Paton and Dr. Barnardo having spoken, three more cabmen addressed the meeting; and Captain Moreton closed, as he began, by prayer. Each man on leaving was presented with a New Testament.

This record would be incomplete without a reference to the singing of the North London Evangelistic Choir, which was led by Mr. Joseph Froudman. It was most impressive and effective.

GRAFTON-ROAD CHAPEL, HOLLOWAY, N.—This iron chapel, which is vested in seven trustees, is burdened with a debt of about £150. The ground-rent is £20 yearly. All those who attend are poor people. All the seats are free. The services are conducted gratuitously by Mr. W. Forbes. F. A. Bevan, Esq., Banker, Lombard-street, one of the trustees, is treasurer, and will receive contributions.

SALISBURY.—Rev. E. Thwaites, of Fisherton Rectory, writes:—"Some weeks since the county prison at Salisbury was sold by the magistrates, and the new proprietors came to me, knowing my desire for a mission hall, offering the chapel standing in the centre of the property for £300. After much prayer and consideration I determined to buy it, if the Lord were pleased to dispose his people to supply the funds. I wrote thirteen letters, and with these in my hand I fell on my knees and asked the Lord to bless the effort. Within a week I received £202. The building was secured, and the necessary alterations are completed, at a cost of about £100, so that we have now a beautiful mission hall, capable of holding 300 persons, with a room above that will seat 100 persons more, for the moderate sum of £700. Towards this we have £300. Will any of your numerous readers aid with the remaining £400? Our mission hall has been crowded during the late prayer-meetings and evangelistic addresses by Lord Cavan and other brethren from the Evangelization Society."

"BUSINESS IS BUSINESS."

ON Tuesday evening, last week, in Exeter Hall, the Rev. Dr. Landels delivered a lecture with the above title, being the second of the series of lectures under the auspices of the Young Men's Christian Association.

His purpose, he said, was to bring the maxim "Business is business" to the standard of truth. He believed he could show that they did not harmonize, and that the maxim represented a principle of action that was false and immoral. It was quoted alike by Christians and men of the world. The former seemed to forget that Christianity was not only for the Church, but also for the bank, the mart, the desk, the counter, and the workshop. There were men in their midst who laid aside their Christianity with their Sunday clothes, and whose course from Monday to Saturday was so thoroughly selfish and actually dishonest, that they, to be consistent, ought to renounce the name of Christian.

The results were seen in the conduct of the day-labourer, who spent nearly half the working-day between his pipe and the beer-shop, up to the men who were known by the name of merchant-princes. It was known by seller and buyer alike that in the merchandise of the country there were many articles sold that were something different from what they were represented to be. Young men were expected to tell a lie, as if they believed it, in selling; and he knew of instances where goods were entered in accounts which were never delivered, in order to make up for tardy payment. In the public press, shares were written up for a purpose; in commerce, bills were drawn and accepted for which value was never tendered or received. In making these statements he did not assert that all those who did any of these things were intentionally dishonest, but there were many who practise them, who, if they had their deserts, would be passing their days in a penal settlement.

But "business is business," and religious men follow the example of their neighbours without looking at the logical result of their actions. But men whose religion is a reality, regulate their lives by religious principles. Tempted by a high rate of interest, Christian men invested their money in Turkish loans to prop up a tottering system and Government by which cruelty and rapine are practised in the face of the civilised world, and the loud cry at present heard was not that of repentance, but a lamentation over pecuniary loss.

Having described the evil, he asked what was the remedy. There was none except the rigid application of religious principle to business life and all life. Mr. Herbert Spencer says there is no remedy but a change in public opinion. Yes, but how are you to create that? It is motive that is wanted rather than opinion. Mr. Spencer is like the physician who would say to his patient, "When your health is improved you will be better." Dr. Landels, in the closing passages of his lecture, eloquently enforced the duty incumbent upon Christians of placing every part of their life under the control of their Divine Master. He admitted the difficulties that stood in the way; but, if they were really soldiers of the Cross, instead of pleading weakly that "business is business," they would obey the Lord's command whatever came of it, like the sentinel standing true at his appointed post till he was frozen to death.

THE HEALTH OF MR. SPURGEON.—Mr. Chas. Blackshaw, secretary to the Metropolitan Tabernacle, Newington, writes to the *Daily News*:—"The paragraph in many of the newspapers stating that Mr. Spurgeon was detained in a French town by an attack of illness has naturally alarmed his friends. Kindly allow me, through your columns, to inform them that the latest news from him of his health is quite satisfactory. Mr. Spurgeon had symptoms of gout while at Marseilles, and could not move for some days, but is much better, and is able to proceed on his journey."

THE CHILDREN'S HOME.—The Rev. T. B. Stephenson, 5, Church-terrace, Bonner-road, E., writes respecting this institution:—"The Children's Home is in the greatest possible need of funds. Every part of our work except the funds is in a state of prosperity, for which we cannot be too thankful. Three hundred and twenty children are in residence. The buildings are in better order than at any previous period; the discipline and general *morale* of the work were never so good as now; and, best of all, the good Spirit of God has been working most graciously on the hearts of the children. In each of the four branches of the Home we have had to rejoice over many most beautiful and satisfactory cases of conversion. And we are constantly receiving letters from our children who are in situations in England and Canada, which give to us cause for devout thankfulness, and prove at once the necessity and the permanent value of our work."

EVANGELISTIC WORK IN MANCHESTER.

THE attendance at the daily union prayer-meeting at the central offices of the Young Men's Christian Association in Peter-street has grown to an extent that is highly cheering to the Lord's people. The room in which the meeting is ordinarily held is crowded daily, and on Monday, the 15th ult., the meeting was held in the large upper room, which extends the entire length of the building on the eastern side. The scene was such as to remind us of the days when Messrs. Moody and Sankey were in Manchester. Crowds flocked in until the room was completely filled. Many were compelled to stand during the service. After an earnest address on "Power," which word Dr. Ziemann said had become hackneyed by its frequent use of late, and was sometimes misapplied, he made the following statement, which, from its importance, we give at length:—

"About two months after Mr. Moody left, the central work here had come to such a state that one night (just seven of us were left) we argued the question whether we should go on or not. I confess myself guilty that, vexed by continued disappointments on every side, I myself proposed that question. After earnest prayer we felt we could not give up the work. And now mark how the Lord has dealt with us. The seven workers have grown to a band of 179 living Christians—men and women whose hearts' desire is 'Let Jesus be King.' Eighty-nine of them are converts of our own meetings. Our operations have already spread to exactly seven districts of Manchester, and our method of work is just sevenfold—namely, meetings for men only, Gospel services, Bible-readings, children's meetings, visiting, open-air services, and cottage meetings. We have no fixed prayer-meetings, but united prayer is a great element in our work, and I believe it is on this account that the work has grown so vigorously.

"Think how those men's meetings have been carried on now during nine months, night after night, without a single break. Our young men don't come to large, enthusiastic meetings! After their day's work—and many are hard-working men—they have to go out into the streets on such nights as we have now, rainy and stormy continually. They have to collect their congregations from the street, enduring the continued scoffing and ridicule of those who are indignant at being asked at the door of the theatres to come to a religious meeting! Often our meetings commenced with a very few present; but how God has cheered our hearts! How often, against all expectation, the room was crowded! What visibly marked cases of blessing we had! How often we lingered to a late hour—just to praise God! I am not able to give a report of this work, because facts and dates and numbers state, after all, very little. The real character of the work lies in the marvellous way in which the Lord leads and teaches us from-day to day; inspiring our faith by disappointments, drawing out our hearts to cling to Him, in making us conscious of our helplessness and utter unfitness to work without Him. —Oh, it is just wonderful! but it is the Lord's doing."

After brief reports and prayers, before concluding the service, Dr. Ziemann said that the wooden structure for Ardwick was almost ready, but he was determined not to open it in debt. About £95 was still wanted to fit it up.

J. R.

[A later communication informs us that considerably more than the sum required was subscribed immediately after the Benediction.]

BIRMINGHAM.—Mr. Henry Hill, jun., of the Children's Evangelistic Band, conducted two services in the Moseley-road Wesleyan Chapel last Tuesday and Wednesday evenings. The services were well attended, and the results are most encouraging. From 400 to 500 attended both evenings, and a very gracious influence, especially on Wednesday night, pervaded the meeting.

ACTON.—For some time past, special evangelistic efforts have been carried on at the Assembly Room in connexion with the Young Men's Christian Association. Gospel addresses for adults, children's services, young men's meetings, and a united prayer-meeting are held weekly, and much blessing has been given in answer to prayer. The address last Tuesday evening was given by Mr. S. Golding, of the Gospel Hall, Rotherhithe; when the room was densely crowded, a great number of navvies being present, and such evident tokens of Divine favour were given as to induce Mr. Golding to promise (n.v.) a week of Gospel meetings in January next, for which we ask the earnest prayers of all who read this, that God may abundantly bless this effort in the conversion of sinners, and the stirring up of his children to "work and live for Jesus."

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"THE CHRISTIAN" ON THE CONTINENT.

MR. JAMES CARTER, of Berwick-on-Tweed, kindly writes:—"I think that some good might be done by sending THE CHRISTIAN to as many as possible of the hotels in the South of France and North of Italy. At this season of the year there are a great many English and Americans, &c., in Cannes, Nice, and other health-resorts, the most of whom live in these hotels, and those only who have been there know what a privilege it is to get intelligence of religious work going on in this and other countries.

"There are English papers provided for the salons, but seldom any such publication as THE CHRISTIAN, or anything of a similar kind. I would propose that those who feel inclined should send their copy, so soon as done with, by post (postage id.), and I will be glad to give the names of a large number of hotels to any who may be willing to apply to me for the addresses. If it is done at all, it should be done systematically, and one person should always send to the same hotel.

"There might be more than 100 copies usefully employed in this way. Should any feel inclined to subscribe for new copies for this purpose, it is a good mode of circulating religious truth."

NORTH-WEST AFRICAN EXPEDITION.

MR. MACKENZIE has received a despatch from the Foreign Office, from which it appears that Her Majesty's Consul at Mogador has, in accordance with orders received from the Foreign Office, been engaged for some time past in collecting information regarding the trade between Morocco and Timbuctoo, the character of the tribes, and the country through which it is proposed to pass. It is represented that the trade that the proposed station near Cape Juby would command at once would amount to £300,000 a year; and that the natives are harmless and not averse to Christianity, but would be glad to receive the expedition and render it every assistance. The despatch also proves that the depression of El Juff is much below the level of the sea, and that it will be a very easy matter to fill this basin with water by means of a channel from the sea. It is pointed out that the proposed station at Cape Juby will be the means of abolishing the slave trade which is carried on from the interior of Africa to Morocco. These poor blacks are sold like cattle in the public markets throughout Morocco, and are treated worse than the beasts of the field. Nothing can be more deplorable than the state of these poor, unhappy creatures, torn from their families and doomed to live a miserable life. To abolish this horrible trade, and plant Christianity in a country where it has never reached, is enough to appeal to the hearts of every Christian.

A missionary station, as is now proposed to be established on the coast of Africa, will be the means of planting the flag of the Gospel among numerous races who are strangers to the blessed truths of our Lord Jesus. The prayers of the godly are asked on behalf of this important expedition, the labours of which promise a rich harvest.

The following, among a number of others, are subscribers to this object:—His Excellency the United States Ambassador, £3 3s.; Hon. Evelyn Ashley, M.P., £5; Andrew Cassels, Esq., of the Indian Council, £10; James Spicer, Esq., £21; Joseph Cooper, Esq., £10. We hope that many of our readers will give this enterprise their support. Funds are still urgently needed. We shall be glad to forward any subscriptions entrusted to us.

A FREE TEA IN A LODGING-HOUSE.—On Wednesday last, Nov. 24, a free tea was given by the Homerton Mission to about two hundred of the very poor, who have been compelled through destitution to resort to the common lodging-house. Miss Macpherson spoke to them of the love of Jesus with much power, followed by Mr. J. J. Jones, of the Homerton Mission. The hearty grasp of the hand, and grateful "God bless you," more than repaid all the trouble in gathering such a company together.

LIVERPOOL.—We learn from a contemporary that the Rev. Campbell Gullan, of Swansea, has been preaching in Victoria Hall. The weather being unfavourable, the attendance was smaller than usual, but some most interesting cases were met with in the inquiry-rooms. Mr. Gullan is a most earnest and powerful preacher of the Gospel. He rivets the attention of his hearers with living words, and must be the means of plucking men as brands from the burning wherever he goes. The Rev. H. M. Williamson, of Belfast, has since been conducting the meetings; and he also is a workman of whom the Master will not be ashamed. It has been decided by the committee to carry on nightly meetings in Victoria Hall during December, if suitable preachers can be had.

HOSPITAL FOR WOMEN, SOHO-SQUARE.

HAVING been suffering for a considerable time from a complaint, for the cure of which the above-named hospital is eminent, I gladly availed myself of the privilege offered me of becoming an indoor patient. Not till I entered its walls, however, did I realize that, by coming, I virtually consented to yield myself entirely into the hands of others. I was overcome with an insane terror, the effect of weakness and fatigue; my mind was filled with rebellious and angry thoughts of God; at the same time I was horrified at my own wickedness. If I thus dwell upon the state of mind in which I entered, it is so that I may make known the patient kindness and care which soothed and brought me back to common sense.

One of my first comforters was a fellow-patient, who assured me that I should soon be happy there, and who drew my attention to the nurse at the further end of the ward, saying she was "one of the kindest creatures that ever breathed." The usual time for the evening devotions having arrived, the nurse read a portion of Scripture, and prayed. What a wonderful gift she had in prayer! I learned soon after that she had engaged in the work, not from necessity, but from a purely missionary spirit. I felt irresistibly drawn to her. Her words of comfort had double weight, and having conquered my reserve, half my troubles vanished in the telling. This same spirit of love and devotedness to the work seemed to animate all with whom I came in contact. Much of this influence is due to the matron, who is devoted to the work, and who is the great encourager and example of self-sacrificing labour.

I could tell of much good done by the kind visits of ladies and gentlemen, whose object was to sow the seed of Divine truth in the hearts thus softened and humbled by suffering. I must give two instances. One was the gentleman who conducted Divine service in our ward every Sunday morning—a bright, cheery Christian; one who honours Christ by showing a cheerful, loving spirit, and who makes one long to drink of the same fountain of joy from which he drinks.

Another instance is that of the head physician, the founder of the hospital. One afternoon, having a little time to spare, much to the delight of all who could be present, he read and explained a portion of Scripture, and then prayed with us. This, I heard, was no uncommon occurrence, but to me it was much. To minister to mind and body both seems to me the most Christlike life on earth. I reverence the union of these two great gifts. Would that all in the profession were animated with the same Christian boldness and zeal.

While my spirit was being thus strengthened and refreshed, I was receiving the best medical treatment, till, after a stay of nearly six weeks, I was pronounced well enough to return home. How my heart bounded with thankfulness to God, who forgiveth all our iniquities, who healeth all our diseases! I looked back at the hospital, which held so many whom I shall ever remember with gratitude, and wished I had a thousand pounds to bestow on it. I know it greatly needs funds. Indeed, one part of it is now closed for want of money to carry it on.

One of the wards is called the "Christian." Why it received this name I do not know, but the thought occurred to me that it would be a very pleasing coincidence, if, through the generosity of the readers of THE CHRISTIAN, this particular ward were reopened. To restore health to the wives and mothers of our homes is a great means of reducing the evils of the present day. The missionary spirit in which it is conducted appeals to the highest motives for its support.

That these poor words may reach the hearts of many who have earth's riches at their disposal, and that all the workers engaged in these labours of love may be blessed in their work, is the earnest prayer of
A. GRANTON PATTER.

LEIGHTON BUZZARD.—The Conferences held here last week have been greatly owned and blessed of God. Such was the number of inquirers that the room appropriated to them became too small, and the Assembly-room was hired for the purpose. Owing to the greatness of the work of God, and the interest of the people in the meetings, arrangements have been made to continue the Conferences another week, including Sunday, Dec. 5.

THE REV. E. P. HAMMOND has led a series of meetings in West Philadelphia, which were largely attended, and not without apparent results. Three meetings a day were conducted in neighbouring Baptist, Methodist, and Presbyterian churches. Meetings for the children were held daily at the Berean Baptist Church, and on Monday of this week about 175 children and youth had signed the Christian covenant to which Mr. Hammond invites them to subscribe.

"GRACE FOR GRACE."*

PRESSURE on our time and space has prevented our noticing this book sooner, at such length as it seemed to deserve. It is favourably commended by Mr. Moody in an introduction, in which he says that nothing, in his estimation, can be found "in this age of inquiry and dispute about what is termed 'the higher life' that will more faithfully represent in the life the reality of every good man's conflict with evil within and without, and the power of grace in the gift of faith to overcome it."

The author of the letters was an American minister, who died about eight years ago, leaving behind him, amongst those who knew him, a memory very fragrant with true Gospel holiness. He seems to have been one of those Christians possessed of a burning desire for real holiness, and, at the same time, having a clear and intelligent apprehension of how valueless all claims to holiness are that are not in strict accordance with God's Word. Hence, while he was kept from all extravagant pretensions to sinlessness, his letters contain all that is really valuable in the teaching, commonly associated with the expression "higher life."

It is in this aspect, as Mr. Moody has well pointed out, that the book is likely to be specially of use. It reveals an experience of very rare attainment in true holiness, but withal so humble and so unassuming as to commend itself "to every man's conscience in the sight of God," as being both truthful and Scriptural. His views on the lifelong nature of the conflict are worth quoting:—

"Certainly there is no avoiding a lifelong struggle with corruption. But as God has promised us the victory in the struggle, it seems difficult to reconcile the promise with the ordinarily depressed condition of those who, in the judgment of charity, we nevertheless recognize as Christians. The whole difficulty arises from not giving sufficient latitude to the promise—a latitude required by the nature and design of the conflict. As the struggle is to be lifelong, if support enough be given to endure it to the end, and the victory be won at last, the promise is fulfilled—though in the result of each particular struggle there may be more matter for shame than for exaltation. The power of the Spirit in us is not to be measured by our present success—few can testify to that as the rule in their spiritual history—but by our persevering hope when success seemed scarcely possible."

The book has been somewhat severely reviewed, and more than is at all fair in the way of adverse judgment has been formed against it, on the ground of allusions to "Ecce Homo" and the writings of Maurice, Faber, and others. That Mr. James was deceived by "Ecce Homo," as many others have been, there can be no doubt, but he fully believed that another volume was forthcoming as clear on the Deity as that was on the humanity of Christ. Maurice he admired as a writer, but deplored his views as a theologian. The same may be said of others whose writings he quotes in his correspondence. There is hardly one case where he does not dwell on the faults as well as the points to be admired. It must be remembered, however, that in a correspondence with friends of similar views and sympathetic feelings, allusions to writers whose errors both would alike condemn are not to be viewed as if they were contained in public addresses. Nevertheless, as the publishers have already taken the responsibility of cutting down the letters, we think they might judiciously in the next edition go further, and cut out all reference to writers whose names it is not desirable even to appear to quote with approval. The real value of the book will remain unaffected by admitting what, to put it at its worst, was perhaps an error of judgment as to the really dangerous character of such books as "Ecce Homo" and the writings of Maurice.

THE FOREIGN MISSION COMMITTEE of the English Presbyterian Church is anxious to secure the services of an ordained European Missionary, with as little delay as possible, to take sole charge of a station in India. Immediate attention will be given to any letter addressed to the Convener of the Subcommittee on India, Donald Matheson, Esq., 52, Queen's-gate, London, S. W.

FOREIGN MEDICAL MISSIONS.—The *Deccan Herald* says:—"There are two lady medical missionaries now labouring in Bombay who find access to the hearts of those to whom no other missionary has ever found an entrance. We have the pleasure of being acquainted with these lady missionaries, and to know them is to admire their ready skill, their simplicity of character and object, and their devotion to the work they have undertaken. But there is a single-hearted labourer of the other sex, the report of whose labours has been in our hands for several months. Dr. Macdonald came to Bombay a few years ago to fill the place of Dr. Young, the first medical missionary to Bombay, whose health had failed him in consequence of his arduous labours in the mission. Since then he has acquired an adequate knowledge of Marathi and so much knowledge of colloquial Hindoostani as enables him to speak to all classes who come to him for medical aid. The report before us is full of interest, and we recommend its perusal to our readers. It will give them great pleasure to find that such a noble charity is going on in Bombay under the superintendence of so skilled and devoted a medical officer as Dr. Macdonald."

*"GRACE FOR GRACE": Letters of Rev. W. James. Introductory Preface by D. L. Moody. Hodder and Stoughton.

MISS MITTENDORFF'S "KINDER-GARTEN."

6 AND 7, KILBURN-SQUARE.

At the annual meeting, held at 19A, Great Portland-street, last week, the report read by Mr. Weatherley was most encouraging. Six years ago Miss Mittendorff began with two orphans; there are now seventy-seven under her motherly care. The story of her home is one of trial borne in loving faith, and rewarded by the realized favour of the Father of the fatherless. The one impression upon the minds of all present was that we had, in considering his dealings with his child, been brought into the presence of God. Testimony was given to the value of the institution by Mr. Denham Smith, Mr. Hurditch, Dr. Partridge; and Dr. Barnardo and other friends led the meeting in prayer.

An interesting addendum to the annual report says:—

"Miss Mittendorff's great aim, over and above her kind care for the material wants of these little ones, is to bring as many young souls as she can under Gospel teaching, and the new Orphanage at Kentish Town, which she has happily secured, will be as entirely under her own supervision as the two at present existing. The most gratifying testimony is continually being brought to her of the sanctifying influence of her work, even upon those wholly unconnected with it. From far-off Persia and India she has received letters assuring her that the accidental reading of an account of her 'Kinder-garten' has strengthened the faith and confirmed the hope of some of the Lord's dear and tried servants; and nearer home, she is told how poor people in the last stage of despondency have been cheered and encouraged, only by hearing from their poverty-stricken dwellings the tramp, tramp on the pavement outside of Miss Mittendorff's or the other orphans' Home in Kilburn."

NOTICES OF BOOKS.

PHOTOGRAPHIC CARDS, with Illustrative Verses and Texts. *Religious Tract Society*.—These pretty little packets are very suitable for enclosing in letters.

THE MOTHER'S FRIEND. 1s. 6d. *Hodder and Stoughton*.—The yearly volume appears in a gay dress than heretofore. It is a very agreeable and useful friend.

PREPARING FOR THE BETTER LAND. 1d. *Partridge*.—A poem of various and somewhat rugged metre, the moral of which is, "Reader, see you start for heaven in time."

OLD JONATHAN; OR, THE DISTRICT PARISH HELPER. 1s. 6d. *Collingridge*.—This long-established serial holds its ground well among more modern competitors. The annual volume is very attractive, both outwardly and inwardly, and is sure to be a favourite with old and young.

HEART HEALING. By Rev. W. BOYD CARPENTER, M.A. *Hatchards*.—An able and thoughtful little treatise on the deceitfulness of sin, the desperate wickedness of the human heart, and the infinite adaptation of God's remedy as revealed in his Word. A prayerful study of it will tend to humility, and bring out into grateful relief the wondrous ways of God to men.

THE COMING GREAT REVIVAL. By CHARLES GRAHAM. 6d. *Shaw*.—A little book, but full of matter, the main purpose of which is to show that just as the godly in Israel were preparing for and expecting the first coming of our Lord, so there will be a remnant who love his appearing, and who will be waiting for and expecting Him when He comes the second time without sin unto salvation. We may not agree with the exposition of every passage, but we heartily commend this thoughtful and Scriptural treatise to our readers' prayerful study.

URBAN AND HIS FRIENDS. By the Author of "Stepping Heavenward." 3s. 6d. *Nisbet*.—A series of plain, honest, homely talks between a zealous pastor and some of the members of his flock on such high topics as "The Bible," "Sin," "Temptation," "Holiness," "Prayer," "Faith," "Obedience," &c. It is seldom that one finds so much sound Scriptural teaching on these all important subjects, within the same compass, and told in such an attractive manner. It would be a happy day for the Church if these imaginary conversations were translated into weekly facts in the life of all our congregations. We should like to see a copy of this fascinating and most profitable book in the hands of every young convert in the three kingdoms.

SEEKING THE LOST. By Rev. C. J. WHITMORE. 3s. 6d. *t.*—We suppose few men, in or out of the ministry, have had a larger experience of mission work among the "lapsed masses" of London than Mr. Whitmore; we know of none who possesses greater facility in describing their labours. In this volume Mr. Whitmore has gathered together a number of sketches, similar to some from his pen that have, at intervals, appeared in our columns. The volume painfully and powerfully reveals the worse than heathen ignorance and corruption,—the sins and sorrows" of our great city; on the other hand, it bears testimony to the power of the Gospel among the lowest of the low. We trust its perusal may stir the hearts of Christian people to more liberal and intelligent support of the earnest and self-denying labours of those who seek to carry the light of the Gospel to the doors and into the hearts of our home heathen.

[850]

HALF-HOURS WITH THE KINGS AND QUEENS OF ENGLAND. *Partridge*.—This beautifully got-up volume contains the leading facts of English history, from the Norman invasion down to the present time; the accompanying engravings of the long line of monarchs add greatly to the interest of the book. It would form an excellent addition to a Sunday-school library.

ALMANACKS.

THE PEOPLE'S ALMANACK (*Religious Tract Society*) is a wonderful pennyworth, with eight large and excellent engravings.

THE POCKET-BOOK ALMANACK. 2d. *Religious Tract Society*.—The special feature of this useful little book is the interleaving with ruled paper for memoranda.

THE "CHRISTIAN LIFE" ALMANACK. 1d. *Bemrose*.—This is a new venture, edited by Rev. E. Boys, Derby. It is pocket size, and contains, besides appropriate texts for each day, short papers on practical subjects, and a collection of choice extracts.

OUR ILLUSTRATED ALMANACK. Arranged by Rev. W. J. MAYERS, of Bristol. 2d. *Partridge*.—Contains a great deal of profitable reading matter, suitably illustrated, as well as the usual information and selection of daily texts; it is modelled after the style of Mr. Spurgeon's well-known almanack.

DAILY TEXTS.

"HE MADE HIMSELF OF NO REPUTATION."—PHIL. II. 7.

Thurs., Dec. 2.—"His Son, whom He hath appointed Heir of all things." "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye, through his poverty, might be rich."—Heb. i. 2; 2 Cor. viii. 9.

Fri., 3.—"Christ the power of God and the wisdom of God." "She laid Him in a manger, because there was no room for them in the inn.... And lo! the angel of the Lord came upon them, and the glory of the Lord shone round about them." "Though He was crucified through weakness, yet He liveth by the power of God."—1 Cor. i. 24; Luke ii. 7, 9; 2 Cor. xiii. 4.

Sat., 4.—"The brightness of God's glory, and the express image of his person." "His visage was so marred more than any man, and his form more than the sons of men." "There is no beauty that we should desire Him."—Heb. i. 3; Isa. lii. 14; liii. 2.

Sun., 5.—"Our Lord Jesus Christ.... the blessed and only Potentate, the King of kings, and Lord of lords." "Pilate therefore said unto Him, 'Art Thou a king, then?' Jesus answered, 'Thou sayest that I am a king.'" "And the soldiers platted a crown of thorns and put it on his head, and they put on Him a purple robe, and said, 'Hail! King of the Jews,' and they smote Him with their hands."—1 Tim. vi. 14, 15; John xvii. 37; xix. 2, 3.

Mon., 6.—"I was the song of the drunkards." "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man."—Ez. lix. 12; John i. 51.

Tues., 7.—"There came a voice from heaven, saying, 'Thou art my beloved Son, in whom I am well pleased.'" "Is not this the carpenter, the Son of Mary, the brother of James and Joseph,.... and are not his sisters here with us?" and they were offended at Him." "Declared to be the Son of God with power, according to the Spirit of holiness by the resurrection from the dead."—Mark i. 11; vi. 3; Rom. i. 4.

Wed., 8.—"Reproach hath broken my heart, and I am full of heaviness." "Behold my Servant whom I uphold; mine Elect, in whom my soul delighteth." "Wherefore in all things it behoved Him to be made like unto his brethren, that He might be a merciful and faithful High Priest."—Ps. lxxix. 20; Isa. xlii. 1; Heb. ii. 17.

"LET THIS MIND BE IN YOU, WHICH WAS ALSO IN CHRIST JESUS."—PHIL. II. 5.

SLAVERY.—From January, 1870, to March last, ninety-eight vessels engaged in the slave trade were captured by English vessels.

ASSYRIAN EXPLORATION.—The *Daily News* states that Mr. George Smith, of the British Museum, who left London on the 4th inst. on his third expedition to Asia Minor, writes to a friend from Constantinople on Nov. 16, that fresh difficulties have arisen in consequence of the disturbed condition in which that country is at present, and that his application for a firman or permit from the Turkish Government has been unsuccessful. Mr. Smith says that he will therefore be unable, for the present at least, to prosecute his Assyrian explorations, and will return to England about the commencement of the new year.

GREENOCK.—Under the auspices of a joint committee of the Young Men's Meeting and the Young Men's Christian Association, a special week of prayer and evangelistic meetings has just been concluded. The meetings, with the exception of the last one, were exclusively confined to young men, and were of a very interesting character. The Rev. E. Maclean opened the week by an address to young men on Sabbath evening, and was succeeded by Mr. Henry Drummond, Edinburgh; Messrs. William Sloan, Milne, Marshall Lang, and Oatts, Glasgow; and Mr. James Balfour, W.S., Edinburgh. There were anxious inquirers almost every evening, some of whom went on their way rejoicing.

BRIEF NOTES OF PASSING EVENTS.

LONDONDERRY.—Mr. Henry Moorhouse is holding a series of successful meetings here.

MIDDLESBOROUGH.—The first anniversary of the Sunday-school Union here was held on Thursday last, and was felt to be a very profitable season.

HEATHEN IDOLS.—"This year the number of idols (the images of goddess Doorga) made by the sculptors of Calcutta and suburbs is roughly estimated at 2373."

PRESBYTERIAN MISSION.—It has been decided to hold evangelistic services throughout the London Presbyterian churches in the course of the month of February next.

THE REV. MR. NOBLES, a Free Methodist, of Portage, Wis., has bought a steamer, and runs her up and down the Wisconsin River, holding revival meetings at every landing.

THE EARL OF SHAFTESBURY has forwarded, through Mr. D. S. Miller, a donation of £20 to the £20,000 building and extension fund of the London Temperance Hospital, now situated at 112, Gower-street.

THE ATTENDANCE at one of the cottage prayer-meetings at Indianapolis, Ind., has averaged 100 for some time past, and occasionally runs up to 120. The house itself is crowded, and the door-yard filled with listeners.

ZENANA MISSIONARY FOR MADRAS.—An interesting meeting was held in Edinburgh last month, at which Mrs. Drury, who has been appointed to succeed Miss Johns, was present, and was commended to the care of the Lord of missions.

FIFTEEN NATIVE CHRISTIANS in the missions of the Church Missionary Society have been admitted to holy orders during the past year—four on the Niger, one in Palestine, two in North India, six in South India, and two in New Zealand.

CENTRAL AFRICA.—It is stated that the directors of the London Missionary Society have under consideration the present opening for mission work in Central Africa, and the propriety of directing one or more of their missionaries to proceed to the interior.

WEEKLY DINNERS FOR POOR CHILDREN.—For six years past a good work has been carried on at Greenwich by Mr. G. S. Wybroo, who has delivered illustrated lectures in aid of a fund established by him six years ago, for the purpose of supplying a weekly dinner to poor children in that locality.

A MEMORIAL VOLUME of the sermons of the late Rev. William Arnot, D.D., of the Free High Church, Edinburgh, is to be published soon. It will bear the appropriate title of "The Anchor of the Soul," as the discourses in it will explain and illustrate "the faith once delivered to the saints."

THE CORPORATION of the City of London has voted 500 guineas in aid of the enlargement of the Borough-road Training College, rendered necessary by the great demand for teachers; and the Clothworkers' Company has promised an annual subscription of ten guineas to the British and Foreign School Society.

METHODIST MISSION.—It is understood that a "Methodist Mission" will be held in London early in the new year. There is to be careful organization, and in some circuits there will be preliminary services. There is strong expectation of great spiritual blessing. These "Methodist Missions" are becoming general. Bradford, Sheffield, Leeds, and other great centres are deeply moved on the subject.

BROTHERLY LOVE.—During the mission week at Stevington parish, near Bedford, conducted by the Rev. W. Bradbury, of Weston-super-Mare, the Primitive Methodists, who had unwittingly fixed the same week for their own mission, concluded to shut up their chapel, set free their ministers, and join the Church services. The Baptist minister and people also joined in and prayed very earnestly for the success of the mission.

BOMBAY.—Oct. 17 and 18 having been set apart by the S. S. Union of England and America, throughout the world, were thus observed in Bombay. Besides special meetings for the children held in some of the churches on Sunday, a conference of superintendents, teachers, and pastors was held on Monday evening, at the residence of the Rev. Mr. Weatherhead, Girgaum. A large number were present.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.—Walter Penrose desires to return thanks for partial recovery from a serious illness, both of self and family, from an attack of scarlet fever, which has been raging for some time round the Mission. —For an abundant answer to prayer asked in THE CHRISTIAN for increased spiritual blessing. —For great blessing upon the Nottingham and Seaton Mission. —For much blessing at Alderley Edge, Huddersfield, and Norwich.

PRAYER.—A pastor called to a new and important post earnestly entreats prayer that the Holy Ghost may endue him with power for his work. —For a series of addresses on personal holiness, intended to be given to a class of young men in the North of England. —For my Bible-reading in a country village. —For an officer in India, that he may be kept faithful. —For an only and beloved son about to take a very important step in life. —For divine guidance under trying circumstances. —For my sister

who is ill. —For a young man in India who wishes to speak for Jesus to those around him. —For a youth in an asylum. —For a Christian brother going to Italy. —For a family unhappily divided, that peace may be restored. —For a family in great trouble and perplexity. —For much blessing on evangelistic work at Wolverhampton from Nov. 29 to Dec. 6; and at Bluntisham, near St. Ives, from Dec. 6 to 9. —For the work among young men at the Priory, Islington. —For my husband, children, and servants.

PLACES.—For eight days' special services at St. Ann's Well Chapel, Nottingham. —For five days' special services at Wesleyan Chapel, Coultings, Somersetshire. —For a blessing upon services by Mr. W. Forbes this week at Miss Daniell's Mission Hall, Aldershot. —For a young men's Bible-reading recently commenced at Helston; also for the conversion of a beloved relative. —For a blessing on Scripture reader's work in Kerry. —For a week of special Gospel services at East Peckham, Maidstone, and Nettlestead in Kent, and Crawley in Sussex. —For special services at Andover, Fareham, and Winchester. —For special services being held at Eden Bridge. —For a Christian Convention to be held at Staindrop, South Durham, from Dec. 7 to 10. —That a man after God's own heart may be sent to assist the vicar of a large manufacturing parish in Nottinghamshire. —That the vacant living of Market Lavington be given to a servant of God. —For special services at Sherburn, near Scarborough, from Dec. 5 to 20. —For services to be conducted by Wm. Nobbs, of Gloucester, at the Music-hall, Worcester, Dec. 9 to 12. —For special services to be held in the Wesleyan Chapel, Barking, from Dec. 5 to 12.

CONVERSIONS.—For a family living in much earthly love, that they may all learn the love of Jesus. —For those on board the *Estrella*. —For two rescued inebriates who are relapsing. —For my daughter in precarious health. —For an aged relative who is dangerously ill. —For my two brothers. —For two friends. —For father, for whom I have been pleading for many years. —For my husband. —For the father of seven children. —For two dear ones who are living without hope. —For my sister-in-law and her husband. —For a drunkard now in an infirmary with a broken leg.

NOTICES.

Communications received with thanks:—J.S.; W.E.J.; R.M.; A.M.; S.H.; M.E.B.C.; Subscriber; E.J.; S.M.; A Lawyer; E.T.; Dr. B.; M.E.P.; E.F.O.; F.S.; V.M.S.; T.M.; E.B.; M.A.B.; F.H.; Lady E.K.; J.T.; J.M.; A.B.; M.G.; E.H.J.; M.E.G.; J.; G.H.; A Brother; R.R.T.; J.M.F.; A.M.; S.S.; E.B.; E.D.; G.B.; E.M.; G.F.; I.M.T.; J.A.; M.B.; R.D.M.; M.M.B.; S.C.; C.C.; E.A.R.; J.D.S.; E.R.; J.C.; M.B.; H.C.; H.B.; X.; C.M.; J.S.H.; T.W.C.; M.S.; R.B.; L.R.H.; W.L.; G.K.; C.E.F.; A.B.; J.A.; C.A.; W.H.; W.C.J.; T.B.; J.J.J.; A.D.C.; A.W.; G.V.A.; S.L.; J.M.; Kintore; D.F.; C.A.; A.C.; B.B.; E.P.H.; L.S.; E.M.F.; M.W.; M.S.; W.H.

W. B. WATKINS.—We shall be glad to give you the address of a missionary if you will send us your own.

W. E. A.—Rev. W. Taylor's books may be obtained of Messrs. Hodder and Stoughton, Paternoster-row, E.C.

TO CORRESPONDENTS.—We must remind our friends that we cannot take any notice of anonymous requests or communications.

TO OUR READERS.—The Publishers will be happy to send back numbers of THE CHRISTIAN for distribution on application giving the name and address of applicant. Carriage will be paid if requested.

PAPER BLANKETS.—Several correspondents have asked us for the address of Mr. Loder, who is said to have patented a species of paper-blankets, referred to lately in our columns. Can any of our readers supply us with Mr. Loder's address?

FORTHCOMING SPECIAL MEETINGS.

THE EVANGELIZATION SOCIETY are prepared to send qualified Evangelists to any part of England and Wales upon due notice. Apply to Honorary Secretary, 21, Surry-street, Strand, W.C.

AGRICULTURAL HALL, Islington.—Sunday, Dec. 5. Rev. R. C. Billing at 3.30 p.m., and Rev. Prebendary Wilson (to the Herdsmen attending the Cattle Show) at 6.30 p.m.

MOORGATE-STREET HALL.—Every Tuesday, at 8, a Gospel Address. Young Women's Meetings.—Bible Readings every Saturday afternoon from 3 to 4, Upper Room (entrance from London Wall). Gospel Meeting, every Monday, 7.30 to 8.45.

HOME OF INDUSTRY, Commercial-street, Spitalfields, E.—Monthly Meeting of Workers on the third Wednesday of the month. Tea at 6; Meeting at 7. Address by R. C. Morgan, on 15th inst. Subject—"Scriptural Teaching on the Baptism of the Spirit."

CONFERENCE HALL, Mildmay-park, N.—Sunday, Dec. 5, Mr. G. Kirkham at 3.30, on "The Night of Toil"; Captain the Hon. R. Moreton at 7.

COW-CROSS MISSION HALL.—Sunday mornings at 11, Mr. William Bradlaugh; evenings at 7, Mr. William Catlin.

THE NORTH LONDON YOUNG MEN'S MEETINGS are now held in the Y.M.C.A. Rooms, The Priory, 198, Upper-street, Islington, on Sunday, Tuesday, and Thursday, at 8.30 p.m. precisely.

Y.M.C.A., THE PRIORY, 198, Upper-street, Islington.—An Address to Young Men, on Thursday evening, Dec. 2, at 8.30, by the Rev. G. R. Graham; and an Address on Lord's-day afternoon, Dec. 5, at 3.15, by the Rev. John Morgan.

Y.M.C.A. Rooms, 138, Sloane-street.—The S.W. London Young Men's Meetings are held in the above rooms every Sunday at 3.15, and every Wednesday at 8.45 p.m.

Y.M.C.A., IONA ROOMS, High-street, Camden Town.—The meetings for Camden and Kentish Town are held at the Iona Rooms, 205, High-street, Camden Town, every Sunday afternoon at 3.15, and every Thursday evening at 9.

Y.M.C.A., 48, Great Marlborough-street, W.—Thursday, Dec. 2, Social Meeting for Young Men; F. A. Bevan, Esq., Chairman. Addresses by Rev. Sir E. Bayley, Bart., B.D., and Henry F. Bowker, Esq.

Y.M.C.A., HANOVER ASSEMBLY ROOMS, 334, Kennington-park-road.—Frequent Meetings every week, open to all classes and both sexes, excepting the Sunday afternoon Bible Meeting, which is reserved for males only.

YOUNG MEN'S MEETING, at the Young Men's Room, Abbey-road Chapel, St. John's-wood, Friday, 9 to 10 p.m.

THE SOUTH LONDON YOUNG MEN'S MEETINGS, every Wednesday, at 9 p.m., in the Camberwell Hall, Grove-lane.

HOUSE OF REST, 7, Cambridge-gardens, Kilburn-park, N.W.—Meeting for Christians every Friday, at 3 p.m.

TRINITY CHAPEL, John-street, Edgware-road, W.—Meeting for Young Men, every Tuesday evening, 9 to 10. Meeting for Young Women on Wednesday evening.

YOUNG MEN'S CHRISTIAN ASSOCIATION.—Lectures to Young Men in Exeter Hall, on Nov. 16 and following Tuesday evenings, at 8. Tickets at 165, Aldersgate-street, E.C.

EDENBORO' CASTLE, Rhodeswell-road, Limehouse.—Sundays at 11 a.m. and 7 p.m., and every week-evening at 8 p.m.

WEEKLY NOON PRAYER-MEETING, St. George's Hall, Langham-place, W.—Every Wednesday, from 12 to 1.

QUEBEC INSTITUTE, 15, Lower Seymour-street, Portman-square, W.—Prayer and Praise Meetings every Monday at 3. Every Saturday, Children's Service, by Mr. W. Forbes, at 3 p.m. Special Address by Rev. M. G. Pearse, Monday, Dec. 6, at 3.

GREENWICH RAILWAY STATION, LARGE HALL.—Prayer-meeting every Thursday at noon for the present. Evangelical Address every Tuesday evening at 7.30.

HOLLOWAY HALL, N.—Sunday, Dec. 5, Service for the Young and Address by Mr. C. V. Childie at 6.15 p.m. Rev. Wm. Martin to Working People, at 8 p.m.

MISSION HALL, 101, Binglefield-street, Caledonian-road.—A Meeting for Young Women is held every Monday evening from 8.30 to 9.30.

SPECIAL SERVICES IN THEATRES AND HALLS, Sunday, Dec. 5:—St. James's Hall, Regent-street, Rev. Gordon Calthrop, M.A., at 3.30; Rev. Alex. King, at 7.

Royal Amphitheatre, High Holborn, —, at 3.30; Rev. C. H. Banning, M.A., at 7.

Philharmonic Theatre, High-street, Islington, N. B. Downing, Esq., at 7.

Britannia Theatre, High-st., Hoxton, G. Soudamore, Esq., at 7. Town Hall, Shoreditch, Rev. A. Snell, at 3.30.

Pavilion Theatre, Whitechapel-rd., Mr. Alfred Mintrie, at 7. South London Palace, London-road, Borough, A. F. Gurney, Esq., at 7.

The Oxford Music-Hall, Oxford-street, W., —, at 7.

ST. GEORGE'S HALL, Langham-place, W.—Sunday, Dec. 5, Rev. J. Denham Smith, from 11 to 12 a.m.; Mr. Herbert W. Taylor at 7 p.m.

CHRISTIAN WORKERS' TEMPERANCE UNION.—Meeting on Friday, Dec. 10, at the Home of Industry, Commercial-street, Spital-fields. Tea at 6. Meeting at 7.

STAFFORD ROOMS, Titchborne-street, Edgware-road.—Addresses by Mr. W. Dudgeon and Neville Sherbrooke, Esq., on Friday evening, Dec. 3, at 8 p.m.; open to both sexes. Addresses to Young Men by Mr. W. Dudgeon, Sunday, Dec. 5, at 3.15; and by Rev. W. Stott, Wed., Dec. 8, at 9 p.m.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Russell at Camden Hall, King-street, Camden Town, Dec. 2, at 7. Mr. Minto at Baptist Schools, Fonthill-road, Seven Sisters-road, Dec. 1, 2, 3, at 7. Mr. Rawling at Iron Room, Upper Clapton, Dec. 7, 8, 9, at 7. Mr. Wigner at Mission Hall, Rushey Green, Catford, Dec. 14, 15, 17, at 7.

— City Weekly Prayer-meeting (for business men), at Weigh House School-room, Fish-street Hill, E.C., every Tuesday morning, at 9 to 9.45.

DAILY PRAYER-MEETINGS.

CENTRAL CITY NOON PRAYER-MEETING, Moorgate-street Hall, corner of London Wall, E.C., 12—1. Ladies' Meeting, 1 to 1.30. Y.M.C.A., Stafford Rooms, Titchborne-st., Edgware-rd., W., 12—1. No. 69, LOMBARD-ST., E.C., Mon., Tues., Thurs., Sat., at 1; Wed. and Fri., at 12.30.

MILDMAY CONFERENCE HALL, Mildmay-park, N., at 12. GREEN LANES WESLEYAN CHAPEL, N., at 7 a.m. EAST-END CONFERENCE HALL, Carlton-sq., Globe-rd., E., at 12.1 SUSSEX HALL, Leadenhall-street, E.C., at 1. SUNDAY-SCHOOL UNION, 56, Old Bailey, E.C., at 1. PROPLE'S HALL, 272, Whitechapel-road, E., at 1, except Saturdays. ONSLOW HALL, Neville-st., Fulham-rd., S.W., Sat. even., at 7.2 WOOLWICH, 14, Thomas-street.—Union Prayer-meetings, Saturdays, 3.30 to 4.30.

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Donations received by Messrs. Morgan and Scott is Saturday Morning, Nov. 27th, 1875.

Table listing various donations to the Christian Tract Fund, including entries like 'The Christian' Tract Fund, 'Major Malan's Mission in Africa', and 'Home of Industry'.

Home for Working and Destitute Lads—W.A., second half of £5 note (35 701); F.F., Croydon, £2. Miss Cole thankful acknowledged the receipt of the following sums:—St. Leonards £5; £20; "An Invalid" £5 ... 80 0 0. Newfoundland—M.S., hamper of clothes. Home of Industry—F.F., Croydon ... 1 0 0

The Christian.

"LOOKING UNTO JESUS."

A NEW TRANSLATION FROM THE FRENCH OF THEODORE MONOD.

TO THE ENGLISH READER.—This is a new translation of a little book which is not new. Its first French edition appeared in 1862, and its first English version in the following year. It has been republished by the American Tract Society, also by the "Dublin Tract Repository," and translated into several foreign languages, not without tokens of God's blessing upon it. The latest revision was made three years ago. In sending it forth, unaltered, on a new mission, I pray that it may yet help to point many a wandering sinner or wavering saint to the One Star which, across the pathless billow, ever leadeth to the haven: even "*Jesus Christ, the same yesterday, and to-day, and for ever.*"
December, 1875. TH. MONOD.

"...LOOKING UNTO JESUS..."—HEB. XII. 2.

THREE words only, but in those three words lies the whole secret of life.

"Looking unto Jesus" in the Scriptures, there to learn what He is, what He has done, what He gives, what He requires; to find in his character our pattern, in his teaching our instruction, in his precepts our law, in his promises our stay, in his person and in his work a full satisfaction for every need of our souls.

"Looking unto Jesus" crucified, to find in his blood, shed for us, our ransom, our pardon, our peace.

"Looking unto Jesus" risen again, to find in Him the righteousness by which alone we are justified, and are enabled, all unworthy though we be, to draw near with boldness in his name to Him who is his Father and our Father, his God and our God.

"Looking unto Jesus" glorified, to find in Him our heavenly Advocate,* perfecting by his intercession the work of his mercy and our salvation; appearing even now in the presence † of God for us, our High Priest, our spotless Offering, purifying continually the iniquity of our holy things ‡

"Looking unto Jesus" revealed by the Holy Spirit, to find in constant communion with Him the purification of our defiled hearts, the illumination of our darkened understandings, the transformation of our rebellious wills; to be enabled to triumph over all the assaults of the world and of the devil, resisting their violence by Jesus our strength, baffling their wiles by Jesus our wisdom; sustained by the sympathy of Jesus, who was spared no temptation, and by the help of Jesus, who yielded to none.

"Looking unto Jesus" who gives repentance as well as remission of sins,§ that his grace may cause us to know, to deplore, to confess, and to forsake our transgressions.

"Looking unto Jesus" to receive from Him the task and the cross of each day, with the grace which is sufficient to bear the cross, and to fulfil the task; patient with his patience, active with his activity, loving with his love; asking, not "What can I do?" but "What cannot He do?" and relying upon his strength, which is made perfect in weakness.

"Looking unto Jesus" in order to rise out of ourselves and forget ourselves; in order that our darkness may be dispersed by the light of his countenance; that our joys may be holy, and our sorrows may be calm; that He may humble and exalt us, that He may afflict and comfort us; that He may strip us of our riches, and make us

rich; that He may teach us to pray, and may answer our prayers; that, while leaving us in the world, He may separate us from it, our life being hid with Him in God, and our conduct witnessing for Him before men.

"Looking unto Jesus," who, having returned into his Father's house,* is occupied in preparing a place for us, so that the blessed prospect may cause us to live in hope and prepare us to die in peace, when the day shall come for meeting that last enemy whom He has conquered for us, whom we shall conquer through Him,—that enemy of whom He has made a friend—once the king of terrors, now the herald of bliss everlasting.

"Looking unto Jesus," whose certain return at an uncertain moment is from age to age the expectation and hope of his faithful Church, which is encouraged to patience, to watchfulness, and to joy by the thought that "the Lord is at hand."†

"Looking unto Jesus," that He may teach us how to look to Him, the Author as well as the Object of our faith, and that He may maintain us in that faith even unto the end, He, the Finisher of the same.

"Looking unto Jesus," and to nothing else, as the original expresses it in a single word, which might be translated "looking off," and which bids us at one and the same time to fix our eyes upon Him, and to turn them away from all beside.

To Jesus, and not to ourselves—to our thoughts, our reasonings, our fancies, our tastes, our desires, our purposes. To Jesus, and not to the world—to its lusts, its examples, its maxims, its judgments. To Jesus, and not to Satan, whether he seek to frighten us by his fury or to seduce us by his flattery. Oh, how many useless questions we shall spare ourselves, how many disquieting scruples, how much time lost, what dangerous parleyings with evil, what dissipation of mind, how many empty dreams, bitter disappointments, painful struggles, lamentable falls, by looking straight to Jesus, and following Him whithersoever He may guide, too anxious not to lose sight of the path which He marks out for us, to cast so much as a glance upon those in which He does not see fit to lead us!

To Jesus, and not to our systems, however evangelical they may be. The faith which saves, which sanctifies, and which comforts us, is not our assent to the doctrine of salvation; it is our attachment to the person of the Saviour. "It is not sufficient," Adolphe Monod used to say, "to know Jesus Christ, we must have Jesus Christ"; ‡ to which we may add that no one knows Him truly if he does not first possess Him. According to the deep saying of the well-beloved disciple, the light is in the life, and the life is in Jesus.§

To Jesus, and not to our meditations and our prayers, to our pious conversations and our edifying reading, to the assemblies of the saints which we frequent, nor even to our participation in the Supper of our Lord. Let us use faithfully all these means of grace, but without confounding them with grace itself, and without turning away our eyes from Him who alone renders them efficacious when through them He communicates Himself to us.

To Jesus, and not to our position in the Christian Church, to the family to which we belong, to our

* John ii. 1.
† Ex. xxviii. 38.

‡ Heb. ix. 24.
§ Acts v. 31.

* John xiv. 2.
† Phil. iv. 4, 5; 1 Thess. v. 23.
‡ "Il ne suffit pas de savoir Jésus-Christ, il faut avoir Jésus-Christ."
§ John i. 4.

baptism, to the education we have received, to the doctrine we profess, to the opinion which others form of our piety, or that which we ourselves entertain. Many of those who have prophesied in the name of Christ will hear him saying unto them, "I never knew you";* but He will confess before his Father and before his angels, the humblest of those who have looked unto Him.

To Jesus, and not to our brethren, not even to the best among them and the most beloved. In following a man we run the risk of going wrong; in following Jesus we are certain never to be led astray. Besides, by putting a man between Jesus and ourselves, it happens insensibly, that the man increases and Christ decreases; eventually we no longer know how to find Jesus when we cannot find the man, and if he should happen to fail us, everything fails. Whereas, if Jesus stands between us and our most intimate friend, our attachment to man will be at once less direct and more deep, less impassioned and more tender, less necessary and more useful,—a channel of rich blessing in the hands of God when it pleases Him to make use of it, and whose absence will be a blessing still, when it pleases God to dispense with it, in order to draw us all the closer to the only Friend from whom "neither life nor death" † can separate us.

To Jesus, and not to his enemies and ours. Instead of hating and dreading them, we shall then know how to love and conquer them.

To Jesus, and not to the obstacles which occur on our path. The moment we stop to consider these, they astonish us, they unnerve us, they cast us down, incapable as we are of comprehending either the reason for which they are permitted, or the means by which we can overcome them. The apostle sank as soon as he began to look at the waves tossed by the tempest; it was while he looked unto Jesus that he walked on the waves as on a rock. ‡ The more difficult our task, the more fearful our temptations, the more important it is that we should look only to Jesus.

To Jesus, and not to our afflictions, in order to calculate their number, to estimate their weight, to find, it may be, I know not what strange satisfaction in tasting their bitterness to the full. Apart from Jesus, affliction does not sanctify, it hardens or it crushes. It produces not patience, but rebellion; not sympathy, but selfishness; not hope, § but despair. It is only under the shadow of His cross that we can take the just measure of our own, can accept it daily from his hand, can bear it with love, with thankfulness, with joy, and find in it a source of blessing for ourselves and others.

To Jesus, and not to the dearest, to the most legitimate of our earthly joys, lest we should be so captivated that they shall hide from our sight the very hand that gives them to us. Looking to Him first of all, we shall receive from Him those benefits, a thousand-fold more precious, because we shall owe them to his goodness, trust them to his keeping, enjoy them in his fellowship, and use them to his glory.

To Jesus, and not to the instruments, whatever they may be, of his dispensations towards us. Beyond men, beyond circumstances, beyond the thousand causes so justly called "second," let us reach back to the first cause—his will; to the source of that will itself—his love. Then our gratitude, without being less lively towards those who do us good, will not stop at them;

then in the day of trial, under the most unexpected, the most mysterious, the most overwhelming affliction, we shall be able to say with the Psalmist, "I was dumb, and I opened not my mouth, because Thou didst it,"* and in the silence of our uncomplaining grief the heavenly voice will softly answer, "What I do thou knowest not now, but thou shalt know hereafter." †

To Jesus, and not to the interests of our cause, of our party, of our church, much less to our personal interests. The sole object of our life is the glory of God; if we do not make it the supreme end of our efforts, we shall necessarily deprive ourselves of his assistance, for his grace is only at the service of his glory. Whereas, if it is his glory that we seek above all things, we may always depend upon his grace.

(To be concluded.)

THE INQUIRY-MEETING. ‡

ILLUSTRATIVE CASES.

IN dealing with inquirers, a thousand shades of difficulty, in regard to the plan of salvation and its simple acceptance, will come to view. Of the millions of human beings saved, there never was one saved in precisely the way anticipated by himself. The trouble ever is to lay aside one's own plan, and fall in with the plan of God. "Go to," says the earnest seeker; "let the righteousness of God be the warp, and let my righteousness be the woof." The result, of course, is only a mass of tangled and broken threads. "Well, then, suffer me to bind a little fringe on the fair robe of this Divine righteousness, or at least to mark my name on it." "No, not a single stitch. Thou shalt never mark thy name on it. He who made it alone shall mark thy name on it." "At any rate, let me have the little glory of putting it on myself." "Nay, thou never canst put it on thyself; the hands that wove and finished the garment alone can put it on thee." "Not of works, lest any man should boast."

For illustration, take the case of a young man who passed through a protracted struggle. He knew the truth in the letter of it; but on his being awakened, his intellectual light seemed to go clean out, or was useless in so deep a darkness. Pierced by a sense of sin, he sought justification by prayer, spending hours at that exercise. Finding no relief, he added to his praying fasting of the most severe kind. Nothing bettered, he separated himself from all society, and gave himself to the study of the Word of God. Now he began to watch his thoughts, and to regulate his every breath and pulsation of life by a rule of awful sternness. Still peace fled from him, and this "pitiful old self-holiness" shook beneath his feet like a rotten plank.

Next he betook himself to doing good, visiting the sick and the afflicted, bestowing alms and giving away even his last shilling. It was all in vain. At length the light began to dawn upon his mind, and he saw that salvation is the free gift of God. He then set himself to the acceptance of the gift in the same spirit as he would the keeping of a hard commandment. He would accept salvation with a solemn resolution to lead a holy life. This was the systematic introduction of the dead fly into the good ointment of the apothecary; it was still in measure salvation by works. Having utterly failed, he arrived at the conclusion that if he but accepted salvation without any vow of amendment, and with a thankful heart, his soul at length should be at peace. At last he ended where he should have begun, by simply, unreservedly, and without any condition, casting himself on the mercy of God in Christ, and so found rest.

There is a large class of inquirers whose difficulties are experimental.

On one occasion I spent nearly two hours with a lady of great intelligence, whose difficulty I utterly failed to

* Matt. vii. 22, 23.

† Matt. xiv. 29, 30.

‡ Rom. viii. 38, 39.

§ Rom. v. 3-5.

* Ps. xxxix. 9.

† John xiii. 7.

‡ From "Revival, and Revival Work." By Rev. John Macpherson. Morgan and Scott. (In the press.)

discover. Apparently there was no difficulty at all, and yet she was suffering acute mental distress. At last, when foiled, I prayed in my heart that light from above might be shed on the hindrance. Suddenly I thought I saw the stumbling-block. "I think I have found out the cause of your trouble," I said. "What is it?" she eagerly inquired. "You seem to me," I said, "like one in a dark place; you have lost your way, and cannot get out. You hear a voice; you recognize the voice as the voice of a friend. He says, 'Take my hand, and I will lead you into the light.' You reply, 'Show me the light, and then I will take your hand.' To this he says firmly, 'No; you must first take my hand, after that I will lead you into the light. If you do not take my hand, if you do not trust me in the dark, you shall never see the light.'" "Now," I added, "you see where you are. You are willing to trust Jesus provided He gives you first a sensible light. You want to feel the sweetness, grace, and truth of his Word before you believe it. In short, you think you cannot believe, you do not believe, unless you *feel faith*. Will you now trust Christ in the dark—that is to say, will you simply grasp his hand as stretched out to you in his gracious invitation, 'Come unto Me, and I will give you rest,' and suffer Him to lead you into the light, into the happy consciousness of rest and peace?" The inquirer felt convinced that the difficulty in her path had at length been discovered. Her mind was relieved. She thought she grasped the hand in the dark then and there; and we knelt down and gave joyful thanks unto the Lord.

A REQUEST.—Rev. A. B. D'Arcy will conduct some mission services at Nympsfield, an isolated village on the top of the Cotswold Hills, about five miles from Stroud. The village is owned by a Romanist, and nearly all the villagers are his tenants. A Roman Catholic mission has just been held there. Will God's people pray that a great blessing may result from this effort; that the simple Gospel of Christ may come in the power of the Holy Ghost to many hearts; and that God may magnify his Word above all things at Nympsfield?

THE COW-CROSS MISSION.—The prayerful sympathy and pecuniary help of the people of God are greatly needed at this moment, and are earnestly appealed to, on behalf of this work, that it may continue, as in past years, to be a means of spiritual blessing to perishing sinners, and that help in temporal things may not be lacking for the sick poor during the inclement season of winter. It is sincerely to be hoped that through such help we may be enabled to continue our weekly dinners to the poor little children from the first week in November till the last week in March.

WILLIAM CATLIN.

REFORMATORY AND REFUGE UNION.—It is difficult to say anything new in commendation of this most praiseworthy institution. We cannot express our opinion of the work it has done and is doing better than by quoting a sentence from the last published report:—"It is a centre of information and encouragement for reformatories, refugees, industrial schools, and other similar institutions. It ever seeks to encourage those who are labouring to turn aside wanderers from the paths of sin and crime, and it endeavours to save those who are in imminent danger of drifting into a downward course; it brings together for social intercourse such as are engaged in the training of those juvenile minds and characters, which evil associations have too early warped and inclined to a vicious tendency. To sympathize with this class of labourers, to try to make their task as interesting and pleasant as possible, to afford them opportunities of interchange of ideas, of comparison of experience, of united prayer, and even of recreation, seems not only kind and humane, but also patriotic and Christ-like." The office of the Union is 34, Parliament-street, S.W.

SWANSEA.—Mr. Snelling has issued his annual circular, detailing the Lord's work in connexion with the Gospel Hall and the Music-hall services at Swansea during the past year:—"After having used the theatre for six years and five months, it was shut up suddenly through a dispute among the shareholders, and was thus no longer available for our Sunday evening services. In this emergency earnest prayer was presented before the throne of grace, and a gentleman who held another theatre placed it at our disposal, and thus the very next Sunday saw us in a building double the size of the old theatre, and 2000 persons hearing the Gospel; for now many who had been unable to get into the former place, came when they knew there was room for them. The largest public building in the town (the Music-hall) was opened for us, and on Aug. 16 we held our first services there. The result of the change has been that we get three times as many in the morning as the Gospel Hall would seat, and an immense congregation in the evening. We continually find cases of real conversion (so far as we can judge), and since we have been at the Music-hall the increase has been most cheering."

CONFESSION.

ADDRESS BY D. L. MOODY AT THE BROOKLYN RINK, OCT. 28.

"Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me, about the time of the evening oblation." —Dan. ix. 21.

LAST night I spoke on Repentance. I want to follow that sermon, with one on Confession. How are we to come to God? The Prophet was afraid while he was speaking, and was confessing, and Gabriel came flying from heaven and informed him he was greatly beloved of God.

We must come to God with confession on our lips. It is easy to confess the sins of our neighbours. It is easy to confess the sins of our relatives; or the sins of the Church, for it has a great many shortcomings. But that don't help you any; you must strike home. The Prophet put his sins down first.

WE MUST CONFESS OUR OWN SINS.

A great many are ready to confess, but not ready to give up their sins. Another class say all are sinners—the whole world—but it is hard to get their sins home, as David did in the 51st Psalm, where he takes the sin home to himself thirty-three times. He asked not that God might forgive Meant Zion, Jerusalem, the mighty men, and the councillors, but he struck home. May the Spirit of God strike to our own hearts. May it be a personal work—my sins, confess my sins.

We must confess. We are not going to heaven without confessing our sins. David was a man who committed great sins; but he confessed them, and was forgiven. There is nothing so sweet as to confess sins. The man who confesses sins will

NOT BE LIVING ON THE FAILINGS OF OTHERS.

He will cry out, "I am the man!" To whom shall we confess? If I have sinned and caused a brother to stumble or fall, I must get that stumbling-block out of the way. I must go and confess to the brother, and then go straight to the Lord Himself. Every man has got as many sins as he can confess of his own, without listening to the confessions of others.

Judas confessed to the High Priest, and then went out and hanged himself. He should have confessed to God. If you have sinned against a man, get it out of the way. I once saw a daughter in one of our meetings with tears trickling down her cheeks: I asked her what was the matter. "Is there anyone you cannot forgive?" "Yes," she said; "my mother, who sits in the seat yonder. I have not spoken to her for years. We quarrelled a great many years ago." After a great struggle she went to her mother, threw her arms about her; and cried out, "Will you forgive me?" Down they went on their knees together, and confessed their sins, and were happy in Jesus. We must confess to our friends.

Many may think this sermon is not for Christians. Has not the Church of God in America many sins to confess? Would there be such a strife among the herdsmen if there were no sins to confess? If the Church of the living God comes out from her sins and the world, we shall see the work we want. Then shall we lift the standard of Christ, and the world will be moved. There are a great many men of loose morals in the Church. There are strange customs in the Church. The world does not want that kind of religion. Get into the 51st Psalm, and confess as David did. The eyes of the world are on us. The world don't read the Bible. Where one reads the Bible, one hundred read you and me.

HAVE WE GOT NOTHING TO CONFESS?

No sins? Are none of you lukewarm? Are none of you living like the world? Have not some of you neglected your family altars? Are not some of us setting our affections down here—not up there? Is not the Church living in the pleasures of this world? We need not talk about a revival till we have a deeper work in our own hearts. God heard Daniel's cry, and brought

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them to the promised land. He will bring us to a large land if we confess. We don't come here to preach up the Church or ourselves; we ask you to look to the Lord Jesus Christ and confess your sins. He that covereth his sins shall not prosper, whether saint or sinner. The great God has said it, and the word of God stands sure. Better to confess them than to wait till God finds them out. Be sure your sins will find you out—every sin you have committed from your childhood. God knows it all. If God puts away your sin it is hid for time and eternity; we are as clean and pure as the angels in heaven. If we will try to cover up our sins, we will get into difficulty. By-and-by each one will be judged.

Two brothers started to go West to seek their fortune. One had money, the other had not. When they got to the frontier, the one without money murdered the other, and, taking his money, fled to California. Doctors took the head of the murdered man and preserved it in alcohol. No proof of the murder could be found. No one was present when the deed was done. The brother was accused, but declared his innocence. No one was there but he and God. He was brought before jury and judge, and declared his innocence. The dead face of his brother was brought into court. He gazed on it, he fainted and fell to the floor, and confessed his sin. There is a time when

ALL THESE UNCONFESSSED SINS

will come in before us, tramp, tramp, tramp, till they all come back. When a man comes and throws himself on his knees in the inquiry-room, there is hope of him. When Adam sinned, he would not confess. So, there is not a son of Adam but goes and hides his sin. Next time God came it was to Cain, who said after he had slain Abel, "Am I my brother's keeper?" God cannot forgive till we acknowledge our sins. The Bible is full of such examples. Absalom was a handsome young man and the pride of his father, but he did not confess his sins. Still David forgave him and kissed him, and was driven from his throne by his wicked son. Don't make an apology for your sins, but confess them. I don't care how corrupt you are, confess your sins, and God will forgive them. King Manasseh for fifty-five years filled Jerusalem with blood, but he repented in prison and captivity, and God forgave him. The prodigal son came back confessing his sins, and was forgiven. Sin unrepented of is like a bullet in your body—it works death. I heard a person wondering why God didn't forgive him. I said, "My friend, you have not got a sight of yourself. If you could see yourself in God's looking-glass you would repent." A foreign prince visited one of his dominions, and had power to liberate some man from prison. He asked many prisoners how they came to prison. Nearly all said they were not to blame, but the judge and the jury were to blame. At last he came to a man who confessed he was a guilty man, and the prince set him free. So will it be with us if we confess. (Here a man was carried out of the audience fainting away, creating a confusion.) Mr. Moody said—Suppose this man had died without confession of his sins, instead of fainting away, would it not have been terrible? The first thing I remember is the death of my own father. I was four years of age. My mother was soon taken sick, and my eldest brother ran away from home—all about the same time. Troubles never come singly. Day after day mother would send us a mile and a half to the post-office to see if there were any letters from my runaway brother. She would often say, "Oh, could I hear that he was dead, it would be such a relief to me!" It seemed as if she loved him more than the rest of us. I remember hearing her pray, past midnight, "Oh, God, bring back my boy. Bring him back, wherever he is." She used to leave a vacant chair at the table for him. I can remember how her hair turned grey. Before I was a Christian I used to pray, "Send back that boy." One day a stranger was seen coming up the hill. He came up with arms folded, looking at the mother. She said, "Oh, my son, is it possible you have come home? Come in." "No, mother," he said, "not until you forgive me."

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She rushed to his arms and forgave him! But, my friends, this forgiveness is nothing to the sin that your Heavenly Father wants you to confess to Him. Oh, may you be wise to come to Him now, while God is willing.

When Mr. Moody closed his sermon the whole assembly were in tears.

A HALT ON A DAY'S JOURNEY.

(LUKE I. 49.)

It was my last day at a lovely town in Provence, and I had had no opportunity of testimony in the inn—no work for my beloved Master. I asked for a car to take me through the town, but none was to be had. I felt disappointed, as I could not walk. The next thought was, "The carriages are the Lord's; if He had wished me to have one, He could have given me one."

The sun was shining brilliantly, and the blue sky and balmy air were all outside the dark court of the inn. With the help of my stick I made for the street. I told the Lord *why* I wanted to go out, and prayed Him to give me a soul to comfort or relieve. I met a man from the hospital returning to his wife and sick child: he stopped and listened gladly to me when I spoke of a very present God.

The sunshine led me on, and I sought a place to rest, in vain. All at once my strength failed me, and I looked around for a shop where I might ask for a seat, for I was unable to walk further. A stationer's was the nearest, and, asking for some trifling object, I sat down exhausted. The young woman was so long in finding what I required, that I waited some time before she approached me.

She was an interesting Swiss, the wife of the stationer. I began to speak to her at once of my Beloved without any restraint. I found that she dared not say He was her Beloved. She could not receive Him as taking our little sorrows and faithless fears into his consideration. At last she opened her whole heart: she was very delicate, and feared to die, and leave her two infants to the world's care. This robbed her life of peace and her heart of joy. Her husband was evidently in consumption, and she herself a fragile young creature. The infant in arms, and the blooming boy at her knee, seemed to her terrified, anxious heart to be already orphans with no sheltering love over them, and this embittered her existence.

I spoke to her of the "hairs of our head," all counted; of the sparrows, busy at the door over the scattered grain God was feeding them; of all the promises of God to those who trust in Him—and then I told her the story of "Faith's first conflict," and that the child confided to the living God had never lacked "any good thing." This touched the string, and vibrated through her whole being. She sat in rapt attention, her tearful eyes fixed eagerly on my face, and her cheeks flushed with hope. Long I remained with her. I felt the Holy Spirit was working; a grateful smile broke over her face, when she clasped my hand and said, "God sent you!" The delight with which she accepted a God near at hand, and not a God afar off—a Man of sorrows in the Saviour of sinners, a Friend and Comforter in the Son of God—was worth a long journey to see.

I told her of my prayer at the door of the inn, of my fatigue as I drew near her house, of the Lord's love and care over me, and his readiness to be all this to her. She did believe in Him, she did love Him; but until that moment she never had confided in Him for a present salvation from every sorrow and care.

If I had had a carriage I might have scattered a few tracts, and yet never have known anything about them, but to each of these sorrowful souls I could say—"The Lord is my Helper; the Lord is faithful, and I know it, for I have tried Him. He has never failed me, and He will never fail you." ANNA SHIPTON.

BIBLE-WOMEN needing change and rest can be received in a private house in Weston-super-Mare. For particulars, address Miss B. C., 5, Atlantic-terrace West.

"INASMUCH!"

STRANGELY silent, strangely beautiful; houses, streets, trees covered with snow, biting, terribly cold—central lanes, courts, and streets covered with mud and slush.

"About those blankets?" Well! the account is good. Ask the widow, who is disabled with rheumatics, whose daughters maintain her, who had no blankets in the place; ask, nay, look at her tears of joy, as she sees a pair for herself, and another pair for her deserving girls. "Inasmuch!"

"About something to wear?" Hum! Last winter's warm things cast aside and mouldering in cupboards instead of comforting the Lord's people. I wish heartily that some would send on some warm clothing for the Lord Jesus, in the persons of his own needing men, women, and children. "Inasmuch!"

"And shoes?" Look at that pretty little girl going in the slush to school; see the poor mother's lips quiver as she compares slush and shoes. "Inasmuch!"

"Food for the poor?" Well! It is true that he has worked hard and long in the Lord's cause, and that he came last night through the slush to see if the Lord had a loaf for him. Bless His holy name, there *was* one; but we should be glad of more; and, as yet, there's *no* soup for the poor, wet, shivering men and women who come, daily, cold and famished. Plenty of coppers, plenty of soup-makers; but no soup and bread yet. "Inasmuch!"

"And coals?" Stop a moment, I must warm my fingers before I can write any more! How must it be where there's no fire? It seems likely to be a very hard winter. I should dearly like to soften it with ever so many tons of coals, quietly sent to some who shiver in silence. "Inasmuch!"

"Christmas is coming; how about that?" Nothing, as yet; but we live in hope—beef, bread, potatoes, materials for pudding, tea, sugar, warm garments—the Lord will accept and bless all given to his poor ones. "Inasmuch!"

And especially the Children's Christmas-day Dinner. I live in hope to get some for self and family; and for some years have sweetened my own dinner on that day by feeding between two and three hundred poor little ones beforehand. Quite ready and willing to do the same this year. "Inasmuch!"

What do you mean by "Inasmuch"? See Matt. xxv. 40, 45.

C. J. WHITMORE,

Whitefield Mission, Drury-lane.

8, Percy-square, W.C., Dec. 4.

[We gladly insert our brother's touching appeal; we should also like our well-to-do readers to remember that it applies to all the other London Missions.—ED.]

FRANCE.—The authorities in France, in some cases, actually refuse permission to colport the Bible and preach the Gospel. Pray that full liberty for circulation of the Scriptures and preaching of the Gospel may be accorded. G. PEARSE.

RINGWOOD, HANTS.—At the suggestion of Mr. Moody, towards the close of last year, midday prayer-meetings were held in this town, as often as possible, for nearly three months. The meetings were attended comparatively well, and, at the close of that period, the question arose—What shall be done next to gain the blessing for which we are longing? About this time a Mr. Webber came under our notice, who had been preaching with much success at Swanage. Through the influence of a lady, whose Christian liberality is highly appreciated in the town, he was invited to preach for a few weeks at the Manor-room Theatre. The first night the attendance was good, but, after this, the place was fairly filled every evening, and often crowded. After-meetings were held, at which the numbers gradually increased to over 100, all desiring to know the way of salvation more fully, and enter upon "the new life." Of this number I have had the pleasure of receiving fifty into my own church. At Ripley, five miles from here, Mr. Webber has held many meetings, and the result has been still more cheering. Never, I suppose, were such meetings known in the history of the church here. Though a scattered village, the chapel has often been crowded, while nearly 100 have been received in church fellowship. It is now nearly a year since the good work began to develop, and since then not one, as far as I can tell, has departed from the faith. We have nearly 100 in attendance at our week-night services, and often over 200 at the prayer-meeting after service on Sunday night. We thank God and take courage. "He is faithful that promised."—W. S.

DUBLIN CHRISTIAN CONVENTION.

WE report below the closing meetings. We are obliged to hold over for another week the important addresses of Dr. Asa Mahan and Dr. A. N. Somerville, in order to have them carefully revised by the respective speakers.

PUBLIC BREAKFAST.

Over 400 clergymen and laymen attending the Convention were entertained at breakfast in the Round Room of the Rotundo—one of the largest halls in the city—on Thursday morning. The chair was occupied by Sir Edward Synge Hutchinson, Bart.; and the galleries, which were adorned with appropriate texts of Scripture, were occupied by ladies, over 500 of whom were present.

The CHAIRMAN expressed a hope that the breakfast, for which they were indebted to a friend who was to be nameless, would become an annual adjunct of their Convention meetings. Having been an old soldier, he would offer one word of advice based on his military experience. When they used to advance to the attack, a thin line of red coats went shoulder to shoulder, and when the shot and the shell came down, and made gaps in the ranks, the cry was, "Close to your centre—feel your centre—forward!" and so they marched onwards to victory! It was a well-known historical fact—and any general officer would corroborate the assertion—that what was called desultory skirmishing, partisan warfare, was never productive of any real result, and he hoped that in future such unproductive work would be given up by Christians.

Rev. JAMES STEVENSON said he had been asking himself this—had they not great cause to be thankful to God that morning for all his goodness to them in connexion with the Convention? Their success had been beyond all anticipation; but, looking forward, he would say, "Add to your faith courage." Next year let them go up and take possession of the Exhibition Palace, having on this occasion discovered that the next largest available hall in the Irish metropolis was by far too small for their accommodation.

What was the object of that Convention? What had they been seeking—what hoping to gain? First, union; next, brotherly love; and finally, the exaltation of their beloved Lord and Master. Although they missed the central figure of last year—he whose voice they so delighted to hear, but which was now to be heard in ringing tones in America—the moral tone was higher and more powerful than last year; that, he thought, was the universal experience; and all, he trusted, would be willing to testify to that fact when they returned to their homes. In their union two things were to be avoided in any of their plans of action. They must not interfere with essential and proper Church work; and, secondly, they should not attempt more than they could clearly and easily undertake. The matters suggested by Mr. Smithson on the previous day were within their scope—union prayer-meetings, evangelistic meetings, to which in particular Sabbath-school teachers might be invited to meet each other; and, above all, mutual, loving recognition of each other's position, and of each other's work—rejoicing in each other's prosperity, sorrowing over the failure of any branch of the Church; such must needs tend to foster and promote Christian unity, and Christian unity must tend to the promotion of Christ's Kingdom.

Rev. S. A. Walker (Bristol) said he had attended union meetings in various parts of the sister land, but he had never witnessed such an exhibition of brotherly love and true union as had been manifested in the Irish metropolis during these Convention meetings.

After a hymn had been sung with exquisite sweetness by the Jubilee Singers,

The Rev. E. M. CRAVATH, M.A., President of Fisk University, was called upon to address the meeting. He gave a sketch of the work which they were trying to do in Fisk University. He referred to

THE WORK OF THE JUBILEE SINGERS

who had been, under God, the providence which had been raised up to enlarge the work, and to build up the University. They had secured, by their agency, the purchase of a site which was ample for all the future wants of such a great institution. But the University was without any means of support than itself. The Government of Great Britain probably had a greater responsibility in regard to Africa and its civilization and evangelization than any other nation on the face of the earth. They had 5,000,000 of people who were far in advance in the way of preparation for Christian civilization and the Christian training of the natives of Africa. They wanted the help of the Christian people of this land to build

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up that University, and to enable it to accomplish its work, that there might be developed in the United States, out of the 5,000,000 of Africans there, a power that should flow back into Africa, and help Great Britain and its Government in the great work of Christianizing and civilizing that great continent.

The Rev. Dr. KIRKPATRICK expressed the delight he felt that the

EVANGELIZATION OF IRELAND

had been so favourite a topic at that Convention. They had been alluding to the great hindrances that had hitherto obstructed that work—their unbelief, and their inability to cast off the spirit of superstition and of sectarianism. It was faith working by love that secured the early triumphs of Christianity—that struck down the various oracles, made them dumb, and raised Christianity to the throne of the Roman Empire: and what faith, working by love, did before, it was able to do again; and if they evinced the same spirit they would accomplish, under God, the same triumphs.

He wished to allude to another subject which had not been brought under observation at those meetings; to another great obstruction that lay in the way of every minister of the Gospel—namely, *intemperance*. He would not undertake to tell the brethren how they should attack this vast evil, but he would say, let every one of them, on returning home, seek in the way he thought most advisable—by lessons in the pulpit, by prayer, by effort, by enlisting in his aid the well-disposed of the congregation—let each endeavour, within the limited area of his own congregation, and as far as he could beyond it, to put down this gigantic vice.

After a few remarks from Lord Jas. Butler, Mr. Samuel McComas, J.P., and Dr. Mackay (of Hull), the hymn "Hold the fort" was sung, and the assembly separated.

THE CLOSING MEETING.

At eleven o'clock (the hour named for the closing meeting of the Convention) the Metropolitan Hall was crowded to excess. The chair was occupied, as on the occasion of the opening gathering, by Sir E. Syngé Hutchinson, Bart., who said he just received the following communication from a clergyman:—"This day is the anniversary of the thanksgiving service held in the Exhibition, at which about 2000 professed to be commencing what ends to-day,—the first year of their life in, and with, and for Christ. Individually, collectively, in private and in public, more especially to-day, ought Christians who have Christ's honour at heart to remember those professed converts very earnestly in prayer."

Mr. GEORGE MULLER addressed the meeting, exhorting all Christians—young and old—teachers and taught—to be continual and constant in their study of the Scriptures, to strive after personal holiness before applying themselves to build up the faith of others. It was his resolve, God giving him strength, to visit every large town in the United Kingdom in which there had been a great revival within the past two years, and by his experience to assist in guiding and counselling young converts. He had to thank his friends in Dublin for the great love and kindness that had been extended to him, and he wished God's workers in this land every success and every blessing.

The Rev. A. N. SOMERVILLE, of Glasgow, said that at the close of the Convention he desired to give practical advice. They ought to realize the duty of exercising faith. They should hold up the Cross of Christ, which was as a sun in the centre of a planetary system round which the sixty-six books of the Holy Scriptures, and the hundreds of millions of saved souls, circulated. Next, there should be unity of action in their efforts without distinction of sect, for without unity they could not succeed. The *Iron Duke* and *Vanguard*, sisters in renown, were going on beautifully till a little mist arose, and one of them going off at an angle, the *Iron Duke* touched the *Vanguard*, and sent her to the bottom of the sea. They should not, therefore, suffer the wounded feelings of sectarianism to disturb them on the track of unity. Like the two Newfoundland dogs that took each a tail off the coat of a Frenchman, who, doubting their instinct to save life, was shoved into a river to prove it—each trying to bring him to shore to the opposite bank, he was left floundering in the water, as the coat-tails gave way in the struggle,—so the principle was the same as regarded sinners: Christians, in contending to bring them to their own sect, should not allow them to perish.

In conclusion he made a stirring appeal on behalf of the Jubilee Singers, who, as Amphion by his music had built Thebes, were raising up the Fisk University for the evangelization of their four millions of brethren in the United States,

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and he hoped also, to a great extent, the evangelization of the coloured race in Africa.

Several clergymen and others returned thanks for answers to prayer. After praise and prayer by the Rev. R. Chester, the Convention was brought to a close.

MR. VARLEY AT OXFORD.

THE Lord has caused us to see his salvation very gloriously here during the past week. Mr. Varley has been greatly used of God in the salvation of sinners and the quickening of believers. He has given a series of Bible-readings each week in the afternoon; those on the "Personality and Power of the Holy Ghost," "Assurance," and "Atonement" were specially refreshing and helpful. His evening addresses have been accompanied by much spiritual power. Not one evening has passed without some testifying that they had received God's unspeakable gift.

I might, did time and space permit, give many instances of sinners brought to Jesus; but one must suffice. At the after-meeting last night a poor broken-hearted woman told me she was a terrible backslider, and that she considered her case as hopeless. I referred her to the case of David as a backslider, and his experience of grace and mercy; and as those blessed words of hope from Ps. xxiii., "He restoreth my soul. . . . for his name sake," fell upon her ears, the light dawned upon her again, and, with a beaming face, as she left the room she said, "I am perfectly released."

The Lord has indeed heard the cry of his people for this city. Will the readers of THE CHRISTIAN continue to pray for Oxford? We are expecting Mr. Herbert Taylor and Mr. Douglas Russell next week. Pray that they may come to us in the fulness of the blessing of the Gospel of Christ.

Oxford, Dec. 2.

ALFRED BIRD.

STUDENTS IN PARIS.

AN English lady, residing in Paris, has been led in the providence of God to take a great interest in young men coming here to study; and in consideration of the isolation and great difficulties which they meet with in coming to this gay city at first, has opened a rendezvous, where students of all nations will always meet with sympathy and a hearty welcome, and as much home influence as can be put forth abroad.

A conference is held every Saturday evening at eight o'clock, at which a large number of the leading Protestants of Paris are present in turn. A Bible-reading is also held every Tuesday at eight o'clock p.m.; and besides this, all young men who choose to drop in and spend a social evening will always be welcome. A list of all the best French families who are willing to receive boarders is kept, as well as of the best pensions and hotels. Could you recommend it to Christian parents, and ask them to send their sons, and to pray that God may own it?

Pastor Theo. Monod, of Paris, writes:—"The above has been sent me for THE CHRISTIAN by a warm friend of this most excellent enterprise—indeed a 'work of faith and labour of love,' in which we in Paris are much interested, and for which we are truly grateful.

"I forward it just as it stands, merely adding that the name of the Christian lady mentioned is Miss Howard, and that the address of her hospitable rooms is Rue Monsieur le Prince, No. 14."

EALING.—We ask the prayers of the Lord's people for blessing upon this place. The Lord has most graciously begun to work: several have been brought to Himself lately, and we would ask especial blessing now, as we purpose opening the new Gospel Hall on Thursday, Dec. 16.

BATTERSEA.—The members of the South London Evangelistic Choir have been holding a series of meetings in Lammas Hall, Battersea. The clergy and Nonconformist ministers united in the mission very heartily. Special prayer-meetings were established in the various churches and chapels, imploring the Divine blessing on this special effort. A correspondent says:—"There is every reason to believe that not only were many pricked to the heart, but that some found the pearl of great price. United meetings are to be held in connexion with this Choir at Brixton, Jan. 17 to 21; at New Cross, Feb. 14 to 18; and at Clapham in March. It is hoped the Lord's people living in these vicinities will rally round these earnest singers and speakers, and that sinners may be saved and God's name be glorified.

FEMALE EDUCATION IN THE EAST.—Miss E. J. Whately writes to the *Female Missionary Intelligencer*:—"Everywhere our missionary efforts are crippled by the two great hindrances of want of means and want of labourers. Never has there been a time, since the revival of mission work among the heathen, towards the close of the last century, when there have been so many open doors, and such a general readiness to receive the Gospel message, especially among the women of these various lands. The difficulty and pain is to draw back, when all around seems to say, 'Go forward'; to turn from the open door, because there are none willing to help us to provide the means of entering in. How far this can be remedied must depend on the willingness of those to whom the Lord has given means to contribute, and of others who may be able to offer themselves for the work."

ONLY TRUST ME.

(MARK V. 36.)

ONLY trust Me! Do the shadows
Darkly o'er thy pathway lie?
Was there ever earthly shadow
That could hide thee from mine eye?
Dost thou shrink, and fear, and waver?
Look upon mine outstretched hand,
Waiting thro' those shades to lead thee
Onward to a better land.

Thou art weeping o'er thy sorrows,
Dost thou ever think on mine?
How I toiled, and how I suffered,
Bore each sin and grief of thine:
Toiled, to win a rest for thee;
Died, to give thee endless life.
Yet thou faintest, yet thou fearest,
When I call thee to the strife!

Only trust Me! Dost thou ask Me
Why the way should be so rough?
Thou wilt know the need hereafter;
Here my word must be enough.
When I tell thee all is working
But to make thee meet for heaven;
Wilt thou not accept thy portion,
Take thy lot, by wisdom given?

There's a place within my temple
For long ages kept for thee;
I must fashion thee to fill it
Thro' a bright eternity.
From the quarry I have hewn thee
Rugged, hard, and sin-defiled;
I must change and I must cleanse thee—
Would'st thou stay the work, my child?

Ask it not; 'twill soon be over;
Then thou'lt thank Me for the pain,
See how every pang was needed,—
Not one stroke bestowed in vain.
Tools of earth, sharp axe, and chisel,
Will have ceased their work at last:
Perfect to thy place I'll bring thee,
Every tear and trial past.

Only trust Me till that hour
When the need for trust is o'er—
Never weary days to fret thee,
Never sin to harm thee more;
Never change or pain to grieve thee,
Friends neglect to wring thy heart;
But the Friend who loved thee always
From thy side no more to part.

I will give thee all the power,
If the will to trust be thine
Fain I now would hear thee tell Me
"Saviour, do thy will, not mine;
"Not my will, tho' storms be raging;
Not my will, tho' billows swell;
On to heaven those billows bear me,
I can trust Thee—all is well."

So on earth my peace will keep thee;
So thou'lt, restful, watch and wait
Till I summon thee to enter
At the Golden City's gate:
There the crown, and there the glory,
There thou'lt bless Me for the road,
Thro' whose roughest paths I led thee
To the mansions of thy God.

M. G.

LONDONDERRY.—As we stated last week, Mr. Henry Moorhouse has been holding meetings in this city. A correspondent states that he has been listened to by large audiences with breathless attention; his Bible-readings have been specially attractive to Christians. The spiritual and practical lessons taught from the Book of Ruth were felt by all who had the privilege of hearing them as being very precious. The requests for prayer were very numerous, increasing daily—showing that his labours were bringing forth fruit to God's glory, and that a longer stay would, with God's blessing, have resulted in a great ingathering. After-meetings have been held, at which many hands were held up, asking for the prayers of God's people, showing that God's Spirit was causing anxiety of soul by bringing home his word with power.

FOR THE YOUNG.

THE WILD BOY CONVERTED.

BY E. PAYSON HAMMOND.

DEAR YOUNG READERS OF "THE CHRISTIAN,"—You may be interested in reading a letter which cheered all our hearts in this morning's prayer-meeting in this city of West Philadelphia. The boy who wrote the letter lived here, but though he had Christian parents he was anything but a Christian himself. He made his mother so much trouble that she hardly knew what to do with him; at last she decided to send him to a military academy in Oakland, California, where many boys are sent who are unruly at home. When he left, his mother was very ill, and she never expected, as she told me, to see her boy again in this world. But now she is well, and attending my meetings, and her boy is converted, as you will see by his letter:—

"Oakland, April 23, 1875.

"My Dear Mother,—In my last letter to father I spoke to him about the revival meetings. Oh, what a wonderful sight of good they have been doing here and at San Francisco! I think that people don't know what they are talking about when they say these meetings will do no good. Look at our boys here. Last evening after supper we held in the sitting-room a conversational meeting for as many boys as had been converted to give their experience, and tell what God had done for them. Several boys who had been the worst cases in school confessed that they had not believed in a God, and had never prayed in their lives, and all of Mr. McClure's and Mr. Hamilton's eloquent preaching and talking had been to them like pouring water on a goose's back. As I said before, they had never given religion a thought, except to laugh at it, but after attending three of Mr. Hammond's meetings they have been wholly converted to the Christian faith, and have determined, with God's help, to live a Christian life. More than one-half of the boys have given their hearts to Jesus.

"As for myself, I can truly say that the night before last I became a Christian. I cannot tell you, my dear mother, how happy I felt that night. I thank God that I am allowed to attend these meetings. I signed the following covenant, which I have on a card, on Wednesday night, and, God helping me, shall always keep it as long as my life lasts:—'Covenant.—I, the under-signed, hope I have found Jesus to be my precious Saviour, and I promise, with his help, to live as his loving child and faithful servant all my life.' Then I signed my name after it.

"It is on a card which Mr. Hammond gave to me; he also registered my name in a book. I don't know if I could tell you how many hundreds upon hundreds have signed the above covenant [about 1200 in all]. I also received a 'worker's ticket.'

"Mr. Hammond said yesterday that if he had asked on Sunday afternoon at the meeting how many who were present were Christians, or wanted to be, comparatively few would have stood up, but yesterday afternoon, on his asking that question, almost the whole church stood up. He says this shows the wonderful workings of the Holy Spirit amongst the people. A great number of infidels have been converted.

"Mr. McClure just cried for joy, yesterday, to hear the testimony of some of his boys whom he had almost given up.
"Your affectionate son,

"DAVID STEWART."

You may be interested, also, in hearing something about the work among the young people here in Philadelphia. About ninety, since last Sunday, think they have found the Saviour. A young Jewess stood up last night, and said that she had lately been converted, and, with tears, asked us to pray for her father. In the house where I am stopping are a young man and a young lady, who, ten years ago, in some children's meetings which the Lord permitted me to hold in Newark, N. J., gave their hearts to the Saviour. Some people say that little children are too young to understand about these things, and that they never hold out if they are converted, therefore it gives me great pleasure to meet with those who gave their hearts to Jesus in early childhood, and have since continued to cling to Jesus, and to work for Him.

This boy, whose letter you have read, was on the steamer *Pacific* on the voyage previous to that in which it was lost; and my wife and I were on the same steamer a few weeks ago, sailing from Victoria, in British Columbia, to San Francisco. In my next I may tell you something about the ship and her crew, which are now at the bottom of the ocean. If you, my dear young friends, had been on board that sinking steamer

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when all but one out of the 240 perished, could your friends have thought of you now as being in heaven? If not, let me entreat you, this very day, *this very hour*, to come to the Saviour. Then you will be able to write to your mother just such a letter as this of David Stewart.

West Philadelphia, Nov. 13.

WHY NOT IN LONDON?

I must tell you of a work which has gone on in Birmingham for years, and which must have had a wonderful effect for good. I allude to the Sunday-schools for *adults*, supported principally by the Society of Friends.

I was lately there, and was asked to give a short address to some grown-up men at 8.30 a.m. one Sunday morning. I went, expecting, perhaps, about twenty to be present: to my surprise, I was first taken into a very large room, where were some 250 or 300 men, reading their Bibles or reciting texts, &c. Everything was most perfectly in order—small classes each with a teacher, and a superintendent to take general charge of the room. The address was given in the middle of the school hours—all were most attentive. I thought all was over, when I was taken into another room, where there were about 200 more men, some of them converted prize-fighters, many of them quite middle-aged. From that room I was led into another, like the last for numbers; another Gospel address was eagerly asked for and listened to.

I was next conducted into another street, where I found another class just as large and just as attentive. But even this did not conclude the morning's work in these wonderful schools. I was taken to another street, where I was invited to address some women, and my surprise culminated when I was shown into an enormous room, where there could not have been less than 500 women! All this is quite independent of the Sunday-schools for children.

The schools were begun some twenty-seven years ago, and eight men were gathered in who were lounging about street-corners; and now some 2000 men and women are got together every Sunday! When we think that the direct object of these schools is to bring men to Christ, and that God has blessed many to the salvation of their souls, and when we consider that a large number of these men and women have families, we can form some idea of the blessing they must have been to Birmingham.

Why should not a similar work be started *at once* in London? In London-wall I hear that the Friends have large school-rooms—perhaps they would lend them; and there are plenty of earnest Christians who would lend a helping hand in this undenominational work. May the Holy Ghost prompt many to do so. Were it not that I am starting at once for India, I would certainly see what could be done; as it is, I can only tell you what *has* been accomplished, and I pray that when it is made public no time may be lost in making a beginning.

W. P. PARTRIDGE, Surgeon-Major, Bombay.

ST. GILES'S CHRISTIAN MISSION.—For some time past we have been holding special services night by night, with the avowed object of reaching the lower class of our neighbours around the Mission Chapel in St. Giles's. The success (apparent) attending the effort has been most striking, and a vast amount of good has been accomplished; at no period of the Mission's history do I remember more abundant cause for rejoicing. Our expenses are heavy, and we have no funds in the treasury. Hence I am compelled to appeal to the friends of the Mission, that the good work may proceed without let or hindrance. As I am actively engaged in my business, I have but little time to write begging letters, so must leave matters in the hands of the Lord's stewards, praying that they may be influenced according to his will to render us help in this needy hour.

12, Ampton-place, Regent-square, W.C. GEORGE HATTON.

DONCASTER.—The second week of Mr. Scroggie's evangelistic meetings was a time of great blessing. His farewell meetings in the Corn Exchange, on Sunday, the 14th ult., were very remarkable. The Hall was well filled in the afternoon, and in the evening there were upwards of 2000 listeners to a very powerful address on "To-day" (Heb. iii. 7), and many anxious remained to be spoken to. Then followed a very beautiful address to the young converts, of whom many were present. Altogether it was a day of wonderful blessing, and we have reason to thank God for his goodness. Mrs. Michael Baxter was here all last week, and generally gave two addresses every day. The evening meetings were very largely attended, and the Spirit's power was manifested in convincing many of sin and revealing Jesus as the sinner's Saviour. Mrs. Baxter addressed 300 or 400 children on Sunday evening, and we have reason to believe that many young hearts received Jesus.

Dec. 3, 1875.

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MESSRS. MOODY AND SANKEY.

(FROM A SPECIAL CORRESPONDENT.)

We have reports from all parts of this country by which it appears that hundreds of towns and cities spent Friday, Nov. 12, as a day of fasting and prayer, and the result has been a revived religious interest in a large number of places. The prayer of Henry Ward Beecher on this memorable day produced a deep impression; this being the first time he had taken part in any of the meetings. Many other prominent ministers offered earnest, agonizing prayer, tears flowing down their faces, and their voices being choked with emotion. The result has been a quickening in all the churches, and the conversion of a vast number of souls.

One of the services of Sunday, Nov. 14, in the Rink, was

"EXCLUSIVELY FOR UNCONVERTED WOMEN"

who desired to become Christians." These were admitted only by ticket, for which they were compelled to apply personally, giving their name and place of residence. Over 3000 tickets were thus given out. Requests for prayer are now coming in at the rate of about 400 per day.

In one of the meetings, the pastor of the Seamen's Society spoke of the wonderful progress of the

WORK OF GOD AMONG THE SEAMEN.

Said he: "Christ is literally walking on the sea." Yesterday a larger number than ever stood up for prayers.

Rev. W. Steele said: "Seventeen pleading penitents came to the altar in our church last night; one of them a man for whom his wife had been praying for twenty years. A feeling of spiritual amity and concord is springing up in all the churches, and the lifting-up the Bible as a power is also seen."

Rev. J. H. Boggs, of the Scotch Covenant Church, said: "In our church we did not believe in revivals. When we heard that Messrs. Moody and Sankey were coming here we opposed it; we were jealous of the Revival movement; but now we rejoice in it, and for several days have been obliged to hold special meetings in our own church."

On Monday, Nov. 15, Messrs. Moody and Sankey attended what is known in New York as "the Up-town Prayer-meeting." Six thousand people were present, of whom several hundred were ministers. This meeting was attended by Mr. Moody, for the purpose of urging upon the Christians of New York the importance of inquiry meetings. He addressed himself entirely to this subject. He closed his remarks by saying, "We want

ONE THOUSAND TRAINED WORKERS

that will gird up their loins and go out into this city and save men."

At the morning meeting last Tuesday, in the Tabernacle, for the first time since these meetings began, Mr. Moody gave up the control of the service. Mr. G. C. Needham led the meeting. Near its close Mr. Moody said: "The

WORK AMONG THE YOUNG MEN

of Brooklyn is most encouraging. The meeting last night in this building was the most remarkable gathering of young men that I have ever seen in America. When the invitation was given that those who wanted to be prayed for should kneel, hundreds went down on their knees all over the house. Whole rows of young men here in front of the platform were kneeling. We made up our minds when we came from England that we would put forth every effort to reach the young men of this country. During the visit to my native town in Massachusetts, one of the first things accomplished was the organization of a Young Men's Christian Association, reports from which during the past few weeks have greatly cheered my heart. We want to see the same thing in Brooklyn, only to a larger extent. We want the young men organized for Christian work, more especially for holding meetings in different parts of the city. You have got a Young Men's Association already, so there is no need to form another organization. We have associations enough, and too many of them. The machinery is all ready; but the Association here is burdened with a debt of \$6000. This ought never to have been. If the Christian people would not support it, the better way would have been to close up the doors until they did. I have no sympathy with the plan of

RUNNING INTO DEBT FOR CHRISTIANITY,

and then having some great bazaar or dance to pay it off. I want next Thursday to lift this debt from the Young Men's Christian Association. We will take up a collection at every meeting on Thursday; and if that does not pay it, we will have collections again on Friday. Then let there be a young

man appointed, whose business it shall be to look after the spiritual interests of the young men of this city, and organize them for work. This was done in several cities in Great Britain, and the result was perfectly wonderful. If we have had any blessings to be thankful for, let us show our gratitude by making some sacrifice to pay off this debt.

Mr. Moody has preached two sermons this week upon the subject of "Excuses," which for power and pathetic appeal have far excelled all his other efforts in this city. For more than a week now the number of inquirers has averaged about 400 per day. The meetings have grown in power and results from the beginning.

As the closing hours of the evangelists' efforts in Brooklyn approached nearer and nearer, the people who had not been able to gain admittance hitherto nightly and daily crowded the different meetings. The last day of their labours in this city was the crowning day of all. Thousands went away from every meeting unable to get inside the buildings. Hundreds of men and women were found in the inquiry-rooms asking what they must do to be saved. Thus all doubts as to their success on this side the Atlantic have been dispelled, and the hopes concerning their usefulness surpassed. The remarkable feature in these meetings was the hearty co-operation extended to them by the pastors of Brooklyn and New York. The number of meetings addressed by Mr. Moody during the twenty-seven days was seventy; and the other meetings held in connexion with these numbered perhaps half as many; making altogether over a hundred meetings. Those were attended by an average of about 15,000 daily. When we say that all who heard or read these addresses had the pure Gospel presented to them in the most attractive and convincing form, who can estimate the results?

It is now expected that Messrs. Moody and Sankey will spend the month of December in Philadelphia, January in Chicago, and February in New York.

Brooklyn, Nov. 20, 1875.

E. J.

THE CLOSE OF THE SERVICES AT BROOKLYN

is thus described:—

Mr. Moody closed with thanking the people, the ministers, the choir, the ushers, the reporters, and the policemen for all their kindness in coming to hear him, and assisting them, and hoped that some of them were saved. With his voice choking with emotion, he continued:—"I wonder that you all come to hear us. We have tried to be faithful, and I hope there is no one that has heard us who will rise up in judgment and say we did not warn them; but God ought to have a better representative. It makes us feel very humble to see the multitudes, and that we can't represent Him better. Oh! if you could only know his loveliness, you could not stay away from Him—our Saviour!"

Mr. Sankey sang, assisted by a double quartet, "Shall we meet beyond the river?" to new music. It was very softly and sweetly rendered, drawing the tears to hundreds of eyes which were not already weeping at the very sad, yet thankful and inspiring, farewell words of Mr. Moody. Another prayer followed by Mr. Moody, in which he prayed at length for all the classes he had mentioned previously, and then gave out the invitation for those who were anxious to go to the Methodist church, while the Christians remained in the Rink and prayed for them. The Rev. Mr. Steele led this prayer-meeting. The Methodist church was full last night with inquirers. At last the inquirers were too anxious to be ashamed of the light, and the church was not darkened as formerly. The Reformed church meeting was also crowded with young people.

And thus the labours of these beloved brethren in Brooklyn close midst the joy of sinners awakened and redeemed and the gratitude of all true-hearted Christians, who have been inspired to nobler and more self-sacrificing efforts in Christian work.

OPENING MEETINGS AT PHILADELPHIA.

We extract the following from a Philadelphia paper:—

Messrs. Moody and Sankey inaugurated their meetings yesterday in the extensive building prepared for their accommodation at Thirteenth and Market streets. The morning service was opened with a religious enthusiasm unlike anything ever witnessed before even in this city of many churches.

The interest in the movement was not only centred at the place of meeting, but all over Philadelphia the general theme was the work now begun. The hour of opening yesterday morning was eight o'clock, but an hour before that the building was filled to its extent, the myriad of chairs having disappeared as if by magic under the coming of an audience at once

mammoth and peaceful, while it awaited the appearance of the speaker and singer.

At eight o'clock the doors were closed and no more admitted—a custom which is always observed by the evangelists, the purpose being to avoid, if possible, any interruption by attempts of the throngs to secure entrance after the auditorium is filled.

Ten thousand people, of all ages and classes, found accommodation in the building, while thousands more heard the doors close against them and, were obliged to move away without being able to participate in the service.

The services were opened by Mr. George H. Stuart and Rev. J. Wheaton Smith, the former giving out a hymn, which was sung by the choir of 550 voices to an accompaniment played by Mr. Sankey, and the latter at the conclusion of the song leading in prayer. "Come, thou fount of every blessing" and "Here I raise my Ebenezer" were sung, after which Mr. Moody preached from the 1st chapter of Joshua. This order of service was observed without any intermission until the Benediction was pronounced.

The New York *Christian Union* says:—

Messrs. Moody and Sankey have made an excellent beginning in Philadelphia. At the opening service, Sunday morning, Nov. 21, the great building prepared for the meetings—formerly used as a freight depot, and now seating 10,000 persons—was filled, in spite of a chilly rain. The great audience sang "All hail the power of Jesus' name," and Mr. Moody read the 4th chapter of John, finding that his voice could fill the great hall without difficulty. His sermon was upon "the fields white already to harvest." At the afternoon meeting it was estimated that 15,000 people sought admission in vain. In Brooklyn, special services are continued since the departure of the two evangelists, including the "young men's meetings," which have been markedly successful, and which will now be under the charge of Mr. George S. Hall, of the Young Men's Christian Association in Washington.

The Sunday afternoon meeting at the Rink showed very little diminution in numbers. The general comment upon the work in Brooklyn seems to be that its effect has been most conspicuous among church members, in heightening their fervour, and uniting members of the various denominations and churches in a wonderful harmony and enthusiasm. Mr. Moody, it is said, altogether declined to attempt any numerical estimate of the conversions—another instance of his admirable sense. Notwithstanding the great publicity given to his work nothing is more noticeable than his avoidance of sensationalism of every kind. There is, on his part, no boasting of results, no artificial excitement of any sort, but a most genuine and earnest concentration upon real work.

Mr. Sankey, writing to us from Philadelphia on the 22nd ult., says:—"You will be glad to know that the interest in the work in Brooklyn and Philadelphia is quite equal to that shown in Liverpool and London. I do not think I ever saw so many people in the streets trying to get into our meetings as I saw yesterday." Letters for Mr. Sankey should be addressed—Care of Young Men's Christian Association, Philadelphia, till Feb. 1; and after that to Young Men's Christian Association, New York.

KENSAL NEW TOWN.—For four years we have been carrying on a mission among the very poorest classes of children here, and we can truly say we have seen many of the children brought to the Saviour. Our meetings having of late much increased, we were led to take a larger place, 16, Landseer-terrace. The Lord having sent us the means, we have employed a Bible-woman to visit the fathers and mothers of the children, and to help in the Mission. God has owned and blessed her labours. We want the Christians who read this to pray much for us, that as the blessing has begun it may go on, and that hundreds of the dear children and parents may be brought to Jesus. A. F.

JOSHUA POOLE AT SOWERBY BRIDGE.—We have had an arousing time through the help of our dear brother Joshua Poole, in connexion with our labours at Sowerby Bridge. Our brother Joshua has a remarkable way of arresting the masses, and his experience evidently is such that they cannot gainsay. This was manifested by some of them exclaiming during his address, "He knows all about us." He spoke out plainly against wife-beating, pigeon-flying, card-playing, and every other vice which leads men down to the pit. One poor rough man said, "He is too straight for me; he hits hard." The town missionary, who was present the last evening, said he had never witnessed so many, and such a class, gathered together before. Had we been able to continue these meetings a few weeks, there is no doubt the whole place would have been powerfully moved. As it is, we are thankful for his visit, and look for a lasting effect from what has been done, trusting we shall see an increased interest stirred up in this dark spot.

W. B.
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ALL-DAY MEETING AT NEWCASTLE.

I HAVE been glad to see in your valuable paper notices of the services of Major Cole during the past month in Newcastle-upon-Tyne. These notices, from different friends, have, I believe, rather understated than overstated the good that has been done. The Holy Spirit has manifestly been present in great power in all the meetings that have been held, and many have been "born again"; not a few languid Christians have been greatly revived and strengthened. Last Sunday night the Town Hall was packed full, and many hundreds had to go away without obtaining admission. The majority of the audience consisted of the non-churchgoing class. Many professed to find peace in Christ in the after-meeting, and amongst the number was a man whose case had been made a subject of special prayer at the noon meeting, as a fortnight before he had boldly declared to Major Cole that he would not have anything to do with Jesus Christ. He came trembling into a room where our friend and a few others were met together, and cast himself down on his knees and cried to God to have mercy upon his soul. His prayer was soon heard, and he was enabled to "behold the Lamb of God that taketh away the sin of the world."

Other cases of conversion could easily be given, but my main object in writing just now is to give a brief account of our "All-day Meeting," which was held on Thursday, 2nd inst.; Major Cole presided. The meeting was in the Central Hall. Several ministers gave addresses on different topics, such as the "Work of the Holy Spirit," "How to care for the young, and young converts," "How to conduct prayer- and inquiry-meetings," and "How to meet the difficulties of anxious inquirers." These subjects occupied the attention of the audience during the day. Many valuable hints were given upon them.

One thing that was insisted upon in connexion with prayer-meetings was, that those who attended them should come in the spirit of prayer, and should seek beforehand a special blessing on the meeting. A large number should be got to take part in such meetings. Even if one could read only a single text, let him do it. Have as much variety as possible, without appearing to be seeking after variety.

In regard to inquiry-meetings, it was suggested that care should be taken to find out the true state of the person's mind that is being spoken to. What might do very well for a person who is seeking Christ for the first time, would not suit so well a Christian who has fallen into a state of temporary spiritual gloom. Stress was laid upon the importance of personal dealing with souls. There should be hand-to-hand work. The duty of persevering with anxious inquirers was also dwelt upon. "I have two persons," said a clergyman, "whom I have often spoken to. There is as yet no evidence of their conversion, but I don't intend to give them up; I mean to pray for them, and speak to them, until they do give their hearts to Christ."

The evening meeting, from six to nine, was occupied with considering the "Lessons that may be learned from the recent revival," "Obstacles in the way of the Gospel," and "Consecration." The large hall was crowded, and a spirit of deep solemnity pervaded the audience. The last subject was felt to be one of such vast magnitude and importance that it was suggested that another "all-day meeting" should be held very soon, to consider it more fully. Altogether the meetings, both during the day and at night, were most blessed seasons. Christians realized their oneness in Christ Jesus.

The singing of several sweet hymns, such as "Rock of ages," by Major and Mrs. and Miss Cole, lent an additional interest and impressiveness to the services. Our dear friends begin their work in Sunderland next week. Friends here commend them to the prayers of all God's people.

Newcastle-on-Tyne, Dec. 3, 1875.

RICHARD LEITCH.

CADNAM.—The work here deepens in numbers and interest. On Tuesday, the 30th ult., the hall was filled—principally with young men of the labouring class—to hear an address by the Hon. W. C. Temple on John vi. 5-12. It is earnestly requested that Christian friends will help this effort by prayer, and by giving addresses on Tuesday or Friday evenings.

COVENTRY.—Mr. C. Edwards and another representative of the Evangelization Society are now in this city, and labouring nightly to bring men to Christ. There have been a few signs of blessing, but not anything like what we most ardently desire. May I ask the earnest prayer of God's people on behalf of this city and of these special efforts, that He will greatly bless both the speakers and the hearers?

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E. PATON.

THE LORD'S WORK IN CHINA.

WE make one or two extracts from *China's Millions* for Dec. This excellent magazine contains from month to month deeply interesting and cheering accounts of the progress of missionary effort in that vast and populous land. We wish for it a greatly-increased circulation with the commencement of the new year.

INTERVIEW WITH THE KING OF BURMAH.

Mr. J. W. Stevenson, writing from Mandalay, on Sept. 29, says:—

"The Lord has most manifestly answered the prayers of Christians at home in prospering us so far. The King of Burmah puts no obstacle in the way of our residence in Bhamo. We had an interview with him on Monday last, and he was both kind and cordial. He said he would rather that we stayed in Mandalay, where he could better protect us, and where he thought we should be more successful in our work; but, as we had decided to go to Bhamo, we might go. He has given us permission to reside there, and will give us a piece of land upon which to build a dwelling-house, &c.

"The same permission has been granted to Mr. Rose for the American Mission. The King made each of us promise that we would write to our superiors in our respective countries—viz., America, Scotland, and England,—and ask for teachers to come and reside in Mandalay. The King said he should like to have them, would protect them, and see that all their wants were supplied."

Mr. Henry Taylor's diary of "Pioneer Work in Ho-nan," from which we made an extract lately, is continued, and has in it all the elements of a romance. It might almost be called a modern "Acts of the Apostles."

"The first of the two following paragraphs, from Mr. H. Soltau's diary of work in Rangoon, is a loud reminder of our national guilt with reference to China:—

DRUNKENNESS AND OPIUM-SMOKING.

"Were the English to take possession of the whole country, I am not at all certain that it would be a moral gain to the natives, though it might be a commercial gain to them. Before the English came to Burmah, drunkenness and opium-smoking were almost, if not totally, unknown: now these evils are rapidly spreading, and a great part of the revenue of our Government is derived from these vices. In many places the opium traffic and public-houses are let by Government to the highest bidder. He, of course, has to do everything in his power to extend his trade, in order to make his fortune. When a man gets a licence to sell opium in a neighbourhood in which it has hitherto been unknown, he gives away small quantities to the natives until they have got a craving for it, which can only be met by its constant use; and thus a trade becomes established."

YOUNG MEN'S CHRISTIAN ASSOCIATION NEEDED.

"A Young Men's Christian Association is immensely needed here; will you pray about it at home? It concerns all mothers and friends whose sons or relatives come out to the East. Not one in ten maintains his Christian profession out here. I quite hope this effort will result in success; we are looking for blessing, and feel that the Lord is keeping us here for some wise purpose. One person professes to have found Christ through the meetings, and we know of two or three who are anxious. Continue in prayer for us, for Mr. Adams, and for the devoted American missionaries here, whom you would all love if you could see them work, and know them."

SOUTH HAMPSHIRE.—Mr. John Townsend, of 1, Powers-court-road, Buckland, Portsmouth, who is labouring in mission work there, at Portsea, and other adjacent places, writes:—"We have just taken the Town Hall at Fareham, a small town about nine or ten miles from Portsmouth, for Gospel services on Sunday evenings. Our first meeting there was last Sunday evening, and, notwithstanding the very heavy rain, the hall, which will seat about 350, was quite full. All appeared to pay earnest attention, and many were moved to tears. The expenses connected with this place will be over £1 a week. Pray for us, that we may be helped according to our need, and that much blessing from the Lord may rest upon our labours for Him at Fareham. There are many spiritually dark villages near this, to which we greatly long to carry the Word of Life, if the Lord is pleased to entrust us with means for rent of rooms; travelling, &c. We have seven young men with us who can preach the Gospel very simply and sweetly, and who would rejoice to go to these villages with the Gospel of Christ to lost sinners. For several weeks past we have had special Gospel services at the hall at Portsea four times a week; all have been well attended, and sometimes we have not been able to find standing room for those who have come. I am sure you will rejoice to learn that scarcely one evening has passed without one or more being led to trust in Jesus as their Saviour. These are carefully watched over, and are known by their fruits. We ascribe all praise to His holy name."

AMONG THE SAILORS AT GOSPORT:

Mr. H. Cook, whose labours here on behalf of our sailors have been so abundant and successful, sends us some interesting details of his work, which we commend to the practical sympathy of our readers:—

"Our little mission-vessel and boats are floating still, and the Gospel is being preached on board; Bibles and tracts are scattered by our mission-boat to thousands of our brave seamen in the navy and merchant services, English and foreign. During this severe weather hundreds of seamen have already met with a watery grave; others, saved from their perilous condition, have lost all their money and clothes. Only recently thirteen ships sank in the Downs, and forty lives were lost, while many men were seriously hurt and injured for life.

"It is to these seamen we go and preach the Gospel; but they are difficult to reach. They think no one cares for them. We are about to invite them, once a week, on board to tea, so as to get them from the public-house; when on board we tell them of the love of God in the gift of Jesus. Shall not many of them be won to Jesus? I believe they will.

"There are, in addition, the 'Sailors' Resort' and two deeply interesting mission-stations five miles apart. Our vessel and boats are constantly needing repairs; we also need a large supply of Bibles, books, and tracts. We have two day-schools, a home for poor boys, and a variety of other agencies connected with the work."

Mr. McALL'S WORK IN PARIS.—Having witnessed the untiring and cheerful zeal of these devoted servants of the Lord (Mr. and Mrs. McAll) and their helpers, I feel grieved to learn from Mr. McAll's last report (November) that there are barely funds to meet the expenses of this Mission during the next few weeks, whilst the Gospel-hungry people are calling for more and more meeting-rooms. That "Ces bons Anglais," as the people of the suburbs of Paris call the English missionaries there, should ever lack means to carry on their respective works, God forbid.

Mr. E. P. HAMMOND IN OREGON.—The meetings in Portland were continued four weeks with unabated interest. Night after night the Tabernacle was filled with praying Christians and all classes of sinners, who remained unweariedly until a late hour. Many souls have been born into the Kingdom, who, through all eternity, will bless our brother for his indefatigable labours. Backsliders have been reclaimed, lukewarm Christians aroused to a sense of their duty, and a spirit of self-sacrificing labour has been given to our noble Christian men and women. Last week Mr. Hammond, with a band of devoted Christian workers, eighty in number, went to Forest Grove, where is located the Pacific College, the president of which, feeling burdened for souls, urged strongly for a visitation. As many have expressed it, "It was a glorious day!"—Christians awakened and sinners anxious to be taught.—the only regret being that no more time could be spent in that beautiful spot. Oregon city was visited twice—each time over a hundred of the faithful accompanying Mr. Hammond. Each of the ministers and many converts made effective addresses. The churches were crowded, and in both places the resident ministers are doing all in their power to carry on the meetings so auspiciously begun.—*Correspondent of San Francisco Advertiser.*

FEEDING THE HUNGRY.—The London Association for giving dinners to the aged sick and afflicted poor have issued their fifth annual report. During the past year 19,105 persons have received a substantial meal. The Report says:—This Association carries on its work only in the poor districts, and where an organized system of visiting in the neighbourhood exists. No young or able-bodied are admitted, unless in the case of widows in distress with large families. But in order to render help to the starving adults and poor children, the Association provides on the Sabbath morning free plain breakfasts of bread and coffee or tea, as many as five every Sabbath in various parts of the metropolis. This fare is not sufficiently attractive to the professional mendicant, but is received with gratitude by a needy but deserving class, who labour many hours for small pay, and others out of work from the effect of the weather, or other vicissitudes of life. In many cases widows with large encumbrances have constantly brought their families to have the only meal they could obtain during the day. In several cases it has been found that families have been saved from starvation by these breakfasts. In all instances, both breakfasts and dinners are followed by a simple Gospel service of an unsectarian character. It is hoped that this year (1875-76) the great desire of our hearts and our prayers may be answered, so that every old, deserving, and afflicted person, whether bedridden or otherwise, throughout the whole of the poor districts of London, may have at least one substantial meal, and hear, either at the services or their own homes (through the visitors), the blessed good tidings of "Peace on earth and good will toward man." The treasurer is Thos. J. Coombe, London and Provincial Bank, Kingsland, N.

THE WAIFS AND STRAYS OF DUBLIN.

DEAR FRIENDS,—The Lord has been with us in our work, and has given us much encouragement and blessing. We sent nineteen children with Miss Macpherson's band to Canada. Irish boys are warm, and we find it often difficult to persuade the poor parents to part with their children, even for their good. One of our good missionaries accompanied the children, and saw them safely housed in one of Miss Macpherson's Homes; he got a list of all the children who had gone from Dublin in former years—visited every one, and found all comfortable and happy. Since his return we have gathered the poor people; and greatly cheered they have been by the account given, so that many more will be ready to go next spring; this is very important, as already our Homes are over-full. We have one in 19, Tukey-street, for girls, fifty-six in number; one for boys in Grand Canal-street, eighty-four; and one in the Coombe for fifty-two boys; the new Emigration Home for Waifs and Strays, boys and little girls, to the number of 100.

These children are daily taught the Scriptures; the Gospel plan of salvation is constantly and lovingly pressed upon them. The blessed fruit of this teaching we are often permitted to see. One case just occurs to me. A poor little widow, starving and ignorant, with three children, was found by one of our missionaries, in his round of visits, in an empty garret. Having parted with all she had, she was going to the poor-house with the poor little ones; the good man told her of the salvation to be had in the Lord Jesus, of the heavenly home prepared for those who love Him, and of the earthly home into which he would get her boy and girl, and so enable her to get employment, and support herself and baby. She was so pleased to hear about a home in Canada, and joyfully gave leave for them to go. Six months they were in our Home, under instruction; the day at last came when the ship was to sail, and friends got notice to come and say good-bye. This mother came, and I noticed her standing, the little girl clinging to her with earnest look. By-and-by the little one was taken below to be dressed. I went over and asked the mother, "What was Mary saying? Is she sorry to go?" "Oh, no," said the mother, with tears in her eyes; "she was begging of me not to pray any more to the blessed Virgin to bring them safe to Canada; 'Pray to the Lord Jesus, mother, He is here with us, and will go with us and take care of us.'" Said the mother, "Oh, ma'am, think of that little child teaching me how to be saved! I must read the Testament, and go to Sunday-school, if only to please little Mary!"

We want help in every department—help for sending children to Canada, help to feed the elder boys and girls for home situations; we want clothes for boys and girls of all ages; and we must not forget the old people, the poor straggling widows, the seamstresses—the creatures who are often deprived of work because of sending their children where they learn God's Word. Will some of our rich English and Scotch neighbours lend a helping hand to the poor Irish for whom nothing is prepared? —ELLEN GARLY.

35, Upper Fitzwilliam-street, Dublin.

HOME FOR DESERTED MOTHERS AND INFANTS.—Miss Broughton, of 3, Cumberland-street, Pimlico, S.W., wishes our readers to remember the little children's Christmas-tree; they are much in need of help for it. Any little toys or ornaments, and, above all, warm knitted socks and quilts for the poor little children, who are so sensitive to cold, will be gratefully welcomed.

TORONTO.—Mr. S. R. Briggs, of Shaftesbury Hall, Toronto, Canada, has organized a Tract Society and Repository in that city. A correspondent of the Toronto *Christian Guardian* says:—"It is the very thing that has long been needed, and I hope the 'Christian brother' who has so nobly taken the lead in this matter, and who has also so generously volunteered to fit up a room in Shaftesbury Hall, and stock it with a large and choice collection of the very best tracts, will be encouraged and aided by every Christian worker in the Dominion." The authorized agent in England of this laudable enterprise is Mr. Arthur Rowson, 31A, Piccadilly, W. We commend it to the notice of all interested in the highest welfare of the Dominion.

PASTOR THEO. MONOD.—It will be remembered by many readers of THE CHRISTIAN that, in June, Pastor Theodore Monod wrote respecting the need of an improved dwelling adjoining the chapel in Paris, where until last winter he had ministered for eleven years. He thankfully acknowledges the help kindly sent since June—in addition to £200 received previously before—amounting to £400 in all. To carry out the work, £200 is still needed; and for the sake of Mr. Monod, as well as for this little French church, I trust this undertaking will not be left upon him, but that all will be speedily cheered in its happy completion.

C. H.
[1875]

SOWING THE SEED IN SPAIN.

MR. GEO. LAWRENCE gives the following particulars of his work in a letter dated Barcelona, Nov. 19:—

Last week two brethren, the coachman and colporteur, spent four days visiting the villages and vineyards near this place, and very pleasing is the testimony they give of the people's spirit in these rural districts, particularly in those visited by the Carlists, whose doings have more and more turned the people against the priests. In one village they sold more than 200 of the *New Aberras* (*British Workman*), and thirty large-type Gospels by John, bound up with a simple, but valuable, system for teaching persons to read. We sell this book by thousands.

The brethren went down to the village of Argentona, and took their stand in the square, just before the church. Some of the women spoke strong words, but the men allowed no interference. While they were selling, an aged man said to the coachman, pointing to the church, "Do you see the cause of all our troubles? it is in there (the confessional)."

They moved on to another small village, and on their way they spoke the word of life to an old man. In the midst of their conversation he burst into tears, and said—"It is true, it is true; if it had not been for these false prophets, my only son, who was the staff of my old age, would not have been killed." It was surprising to find how many people already possessed the Scriptures in these out-of-the-way places.

JUVENILE MISSIONS AT BROMLEY.

ONE of the most hopeful features of the work of our American brethren in this country was the deep interest excited by it among the young men in many towns. Mr. Hodder and his Bromley friends have gone a step further in the right direction; they have enlisted the sympathies and engaged the enthusiasm of the young folks of both sexes, in that quiet suburban town, on behalf of missionary work both at home and abroad.

On Thursday evening last a number of the friends of the Bromley Juvenile Missionary Association gathered in the Town Hall to hold their eighth annual meeting. The elements fought against them; the snow lay deep upon the ground, while it ceased not to fall, thick and fast. The numbers who attended were a sure token of the deep and steady interest they take in their good work. Mr. W. Stocken, one of the vice-presidents, most happily presided, and the intelligence with respect to missions imparted by the two chief speakers was sufficient to have interested for a couple of hours the most exacting of Exeter Hall audiences.

The report, which Mr. Hodder, the Secretary, had to give, contained no striking element, but rather testified to the plodding perseverance that is sure, ultimately, to accomplish more than brilliant, but fitful efforts. We give a few items of the past year's work, just to show how catholic and world-wide are the labours and sympathies of this young Society, the complement of which we should like to see organized in every city, town, and village through the length and breadth of the kingdom. These young men and maidens support a boy at the Farningham Home; they prepare and send many garments to such East-end missions as that of Mr. George Holland and Miss Macpherson; they support a girl in China, and several native teachers in Fiji, as well as rendering help to various other missions of mercy both in London and in heathen lands. We were glad to be told by Mr. Hodder that the missionary spirit was increasing among the members; there is wide scope for its exercise on every hand.

Our space will permit us only to refer to the excellent and deeply interesting addresses of Mr. Bowman Stephenson, who kept the unflinching attention of the meeting while he told the story of his glorious rescue work among the East-end children; and of Mr. Trafford, who described with clearness, and fulness of detail, the great field for Christian teaching among the women of the Zenanas, which is now just being opened up to our British and American sisters, many of whom, we are glad to know, are entering on this vast and important work. A friend from Ireland closed the meeting with some earnest words of personal exhortation, and as he said, we had altogether a very "good time," despite the unkindly state of the weather.

As we have already said, it would be a source of unfeigned pleasure to us to know that associations of this kind, founded as the Bromley one is, on the broadest and most unsectarian basis, were at work among the young people in our Christian families all up and down the land. Let friends start them at once where they do not exist. Thousands of our young friends want something definite to do for the Master: let their elders guide their energies into this most fruitful channel.

THE GOSPELS.—A correspondent reminds us that either of the four Gospels may be had of the British and Foreign Bible Society, Queen Victoria-street, E.C., at the low rate of one penny. Doubtless many, if they knew this, would be led to spread "the Word of Life" among polioemen, cabmen, and others, who have many opportunities of reading during the day.

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EVANGELIZATION AT WHITBY.

Of a series of meetings held here by Mr. Thos. Johnston, of the Evangelization Society, the Rev. R. Bulmer writes:—

"His services here continued about two months, and from the beginning to the close of them their influence deepened and extended with marked and growing results. The Friend's Meeting-house soon was of necessity relinquished for St. Hilda's Hall, the largest public room in the town available for week-day meetings, and capable of seating about 800 people: while on Sundays the Congress Hall, which will accommodate between 2000 and 3000, was found not too large for the numbers that flocked to hear the Gospel preached in its simplicity and power.

"It is difficult, and would scarcely be wise, to estimate the results of this work as yet. Certain general facts may be stated. The people attracted to Mr. Johnston's services have been mainly from the poorest and most spiritually destitute districts of the town. A large proportion of them have been previously alienated from the public worship of our churches and chapels. Many have professed to receive the truth, and to have become new creatures in Christ Jesus. There have been instances of conversion of remarkable interest—as of an avowed infidel, and of a man who had been notoriously intemperate and violent, and of numbers of jet-workers, who, as a class, have been very godless and depraved; while it is said that a manifest change has come over some of the worst neighbourhoods in the town—a decency and order which were unknown before,—by reason of the changed character of many in them.

"The churches of Whitby are greatly indebted to the Evangelization Society—a society of which we were generally ignorant before the visit of Thos. Johnston, but which, in our view, meets a great and grievous want throughout the country: the want of earnest and devout evangelists, who, avoiding eccentricities and seeking no sectarian end, preach in their own tongue 'the old, old story' to multitudes who refuse the ordinary services of the ministry."

HOME FOR LITTLE BOYS.—Mr. George Pledger, who carries on the excellent work of this Home at Palmerston-road, Kilburn, N.W., says, in a recent circular:—"I am privileged to record my joy and gratitude for the steady and increased prosperity of the Home. Many fresh friends have been raised up, and my evangelistic work in various parts of England and Ireland have been greatly blessed; to this end, we have thus been enabled to receive two more boys—out of the many sad and distressing cases we have on the books—into the Home, so that we are now greatly straitened for room. There are friends desiring to be informed how they can materially help in the work. To enable them to accomplish this, I have some neat collecting-cards, which can be had free, on application either personally or by post, and I would suggest to friends that Christmas-day will present a favourable opportunity for use among their friends. Many have greatly helped in providing for the increasing needs by sending articles to be sold for the benefit of the Home. We have no trouble in disposing of them; and others by forwarding left off clothing, which is easily and cheaply made up for the boys."

MR. QUARRIER'S EMIGRATION HOMES.—The greatness of the work that is being accomplished by our excellent Glasgow brother, Mr. William Quarrier, was shown at the annual meeting held lately in connexion with Destitute Children's Emigration Homes. Dr. Cameron, M.P., stated that the total amount of money passed through Mr. Quarrier's hands has been upwards of £10,000, and expressed the opinion that that sum of money could hardly be entrusted to any one who could manage it with greater care and economy. Regarding the New City Home, it was mentioned that two ladies, who had previously given £3000 for its erection, had since contributed £3000. Communications had been opened with the City Improvement Trust, from whom practical help and sympathy was expected, for the purpose of a site for the Home. The house was nearly finished, and it was hoped to be ready for occupation in the beginning of January. It would give accommodation for 100 working boys who had no one to take an interest in them, and give temporary shelter for forty destitute virtuous young women from fourteen to twenty-five years of age, who from stress of circumstances were in danger of falling into crime. To these work would be given most suitable situations were found for them. The house would also afford shelter for sixty homeless children, whose cases would be dealt with as circumstances directed, and evangelistic work would be carried on in the hall and schoolroom amongst the very poorest. The fourth year commenced in November, 1874, with seventy children in the Homes. Since then sixty-eight new cases have been taken in, making in all 138. Fifty-one were sent to Canada on June 16, 1875, and reported as, on the whole, doing well. In all 220 children have been sent to Canada by Mr. Quarrier since he began his work; and it is a singular and gratifying fact that of these only one has died.

THE GOSPEL IN INDIA.

A FRIEND writing from Entally, Calcutta, says:—"We are having times of blessing here. All the churches retain the blessings of the revival resulting from the Union meetings in July, and are anticipating more or less eagerly more blessed times still during the ensuing cold season. In this spirit the American Methodist Mission of Northern India have proposed the expansion of their annual special meetings at Lucknow during the Durgo Poojah holidays into a camp-meeting, to which Christians from all parts of India are invited. Tents are provided free of charge, and visitors may find boarding at the Mission Home for twelve annas (eighteenpence) a day. Already we hear of intending visitors from even so far as Umballa, a distance of between five and six hundred miles, and Bombay, over a thousand miles away.

"The Young Men's Christian Association instituted by Mr. Somerville is accomplishing much. It has effected an amalgamation with an older, though almost extinct and helpless, association which had a hall, and this has proved the means of much blessing to both. In addition to regular meetings in this hall three times a week, and several others in private houses, they give every Sunday morning a free breakfast to a considerable number of poor people, in imitation of the Glasgow Association. The expenses are met by voluntary contributions from sympathizing friends, and the hall being situated in Bow Bazaar, the very quarter where such efforts are most needed, they are meeting with success and encouragement.

"I was pleasantly surprised to see an account of the work of a band of ladies of different denominations (another indication of the union character of the work here) amongst the sailors' boarding-houses and grog-shops. These devoted sisters continue their efforts with success. Through their influence a prayer-meeting, including a plain Gospel address, has been established in the 'Boston Hotel,' one of these places, and the four meetings held have each one been specially blessed in the awakening and conversion of precious souls. The Lord has signally owned and blessed this effort from the beginning, and many a dear fellow thanks God that evil associates did not have it quite all their own way in seducing him to these dens, but that such an agency was appointed to follow them even there, and snatch them, indeed, as 'brands from the burning.'"

HOME FOR INEBRIATE WOMEN.

REV. J. H. WILSON, of Edinburgh, writes to a Scotch contemporary of the establishment of a Home for the reclamation of women who have fallen victims to the love of strong drink. We thankfully hail the project, and wish it all success. Mr. Wilson says:—

"Several Christian ladies in Edinburgh, deeply convinced of the need for some provision of this kind being made, have taken steps for opening such a Home. A farmhouse has been leased in a healthy part of Peebleshire, remote from any place where drink can be procured. Women of a humbler class will be received into the house at a small weekly charge. Occupation will be provided in the way of laundrywork, needlework, &c. As far as possible, the inmates will enjoy all the influences and advantages of family and home life; and every means will be used to help them morally and spiritually.

"The experiment is one of the most important and interesting kind, and if it should please God to bless it with success, it may be the pioneer of similar movements on a larger scale. The Scottish Ladies' Temperance Society greatly desire the prayers of their Christian sisters throughout the country, that the Divine blessing may rest upon the undertaking. It is not doubted that hearts will be opened to supply the necessary funds. Communications as to persons to be received into the Home, and contributions to the funds, may be addressed to the Secretary, 1, East Castle-road, or Miss Fraser, 3, Atholl-place, Edinburgh."

MAYBOLE, N.B.—Some very interesting meetings have been held here recently in connexion with the visit of Messrs. Smith and Wallace. At the close of every meeting there are souls seeking deliverance from the bondage and condemnation of sin. The attendance has been fully up to that of last week. Numbers have been impressed. There have been some precious meetings with the children in Society-row School.

THE REV. F. W. ABE, an English missionary in Borneo, tells, in the *Mission Field*, of his method of winning in outsiders to hear the Gospel. On Wednesday evenings he leads his mission school, singing some such hymn as "Onward, Christian soldiers," through the crowded bazaar, toward the meeting-room, where he gathers all who will hear him. His brief address there is in the Malay tongue, but it is interpreted by his helpers into five Chinese dialects. These meetings already show good fruit.

AN APPEAL FROM SWEDEN.

The following appeal is translated from a Swedish paper:—

The spiritual wants of Södernamn, a suburb of Stockholm, with a population of nearly 50,000 souls, have for a long time been a subject of deep concern to the children of God there. As far as means have permitted, this has been met, through the preaching of the Word of God in several small rooms; but these have become more and more insufficient. As the Word is spread, more souls are hungering for grace and truth. The want of a mission-house in this suburb is, therefore, most urgent. The Lutheran Mission have, for a long time, been wanting to build one, which would also serve as an assembly-room, where the children of God could in larger numbers come together and have some brotherly intercourse. Such a house, with accommodation for about 2000 or 3000 people, would cost a considerable sum, however unpretending the style of it may be.

After having for several years tried in vain to find a suitable site, the Society has now bought one, very well situated in a central part of Södernamn. The Society now, in the name of the Lord Jesus, calls upon all the friends of the Kingdom of God for contributions, so that the building of this Mission-house may be begun, if possible, this winter. The Mission-house will be of use, not only to the inhabitants of Stockholm, but also to the country people who come to Stockholm in search of work. Often strangers in great numbers are staying in this suburb, as it is always easier to find lodging for the night in this, the largest part of the town.

Friends who wish to aid in the building of this house of God may address to the Tosterlands Society, at the bureau of Stadmissionären, Stockholm.

NOTICES OF BOOKS.

MAY'S CHRISTMAS HOLIDAYS; OR, THE THINGS OF OTHERS.—*Religious Tract Society*.—A sweet little children's story about a Christian girl.

LIFE IN THE INVISIBLE: Thoughts on the State of the Blessed Dead. *Stock*.—A series of brief chapters on a subject of which we know little because little is revealed, but on which we might know more than we do if we were spiritual enough to perceive and to receive all that is revealed. This little book may help some who are considering what is termed "the intermediate state."

WE WOULD SEE JESUS. Large-print Readings for the Sick and Aged. By the Author of "Light at Eventide." *Hatchards*.—Two similar volumes have preceded this one, which contains twelve chapters descriptive of scenes in the life of our blessed Lord. They are simply, truthfully, beautifully written, except that now and again we perceive a tinge of sacramental efficacy which is not to our mind.

HYMNS OF CONSECRATION AND FAITH, AND SACRED SONGS for Missions and Praise Meetings. Arranged by Rev. J. MOUNTAIN. *Morgan and Scott*.—A valuable collection of hymns and tunes, well selected and arranged, containing several of Mr. Sankey's favourite tunes, combined with a selection from various eminent composers. One of the most useful tune-books we have seen, and would prove an acceptable New Year's gift to those who value good music and touching words.

DAILY HELPS TO THE HIGHER LIFE. By Rev. W. G. PASCOE. *Elliot Stock*.—Most Christians of intelligence are now pretty well agreed that the term "the Higher Life" is a mistake. It seems to imply that there is a life distinct from that possessed by Christians of ordinary experience; whereas, although there may be higher attainments in the one life common to all God's people, which few reach, there can be but the one life. It is a pity that this mistake is perpetuated in the title of this book, which might just as well have been called "Daily Helps to Holiness of Life," and thereby have had less the appearance of being a contribution to the views of a party. It consists of a short meditation for every day in the year, taken mostly from the pages of well-known writers. The majority of these are of the school of Wesley, Fletcher, and Madame Guyon, but a few of opposite views on the subject of holiness, such as Hewitson, Candlish, Eyles Pearce, and Spurgeon, are included. The editor seems to feel that the known discordance of their views may be thought to weaken the value of their united testimony, and therefore honestly says, "It is but fair to state that writings have been quoted from men who would probably have demurred to the formulated doctrine of salvation from all inward as well as outward sin through present faith in Christ Jesus; but by the extracts herein inserted, it is most evident that the substance of this precious truth was really held by them." It might, however, be added that it was on the distinct authority of such Scriptures as "If we say that we have no sin, we deceive ourselves," that these writers demurred to the doctrine of sinless perfection. The real doctrine of holiness can therefore be held, as Mr. Pascoe himself testifies in reference to them, without adopting formulas which contradict the clear and express teaching of Holy Scripture on this point.

THE UPWARD PATH; OR, HOLINESS UNTO THE LORD. By A. M. JAMES. *Religious Tract Society.*—To those who "follow holiness" we cordially commend this sober-minded and Scriptural volume. It is very free from crude interpretation of the words of God, and does not daub his temple with untempered mortar. We would specially mention the chapter on the "Guidance of the Holy Spirit," which teaches, as we think, truly, respecting the extent to which the Lord Jesus emptied Himself, and "received all," whether it concerned his physical or spiritual support from the Father; "by the Holy Ghost." We rejoiced to find the book closed with so clear a testimony to the coming of the Lord, and the relation of "that blessed hope" to present holy walk and service. The Appendix of "Scripture Promise and Prophecy" on this subject is of much value.

THE CAPTIVITY OF JUDAH. By the Author of "The Peep of Day." *Hatchards.*—This is the tenth of a series of the most popular children's books relating to Scripture history which our language possesses. The volume before us will probably be the last, for the venerable writer, Mrs. Favell Lee Mortimer, tells her young readers—"I can write no more books, for I am weak, and worn out, and ready to die." This "loving grandamma in Christ" (as she subscribes herself) has, however, rendered good service to her generation by the valuable addition she has made to our literature, which will be read by generations of children yet to come. The story of Esther and Mordecai forms a considerable portion of the present volume, and we are sorry to find that our esteemed author, in common with many other commentators, quite misses the typical teaching of that book.

WIVES AND MOTHERS; OR, READINGS FOR MOTHERS' MEETINGS. By R. MARRIAT. *Hatchards.*—A series of addresses full of useful, homely, practical advice, calculated to make good wives and mothers, and happy homes. The one thing lacking in the book is a clear, distinct difference drawn between converted and unconverted; and an evident lifting up of Jesus Christ and Him crucified as the Way, the only Way, into the life of God. Mothers' meetings are generally composed of some who are and some who are not Christians; each class needs to be addressed, but the distinction should be recognized—for to expect those to believe everything to the Gospel who have not believed the Gospel, is to tempt and mislead them. An intelligent Christian lady, nevertheless, will find here abundant suggestion for valuable addresses; all the better if she can weave in some interesting illustrations from her own experience.

AMERICAN ITEMS.

Rev. J. E. Searles has just returned from Toronto, Canada, where he has been conducting a successful series of revival services.

Another great temperance revival has grown from the continued religious interest which has prevailed in Auburn, Me., since last winter.

A general religious revival is in progress at Lake Village, N.H. Business is being generally suspended in order to give all persons an opportunity to take part.

A series of "Union-Gospel-meetings" will be held throughout Wisconsin during the next four months. The first one was begun at New-Richmond, Oct. 19.

The Rev. William Taylor, the "California street preacher," who has recently been labouring in India and England, is holding a series of revival meetings in Chicago.

The evangelists Messrs. Whittle and Bliss are now in Minneapolis, Minn. Reports state that their services there are as largely attended as in the other places they have visited.

The Chicago Flower Mission closed its work for the present year, Wednesday, Oct. 27, having distributed during the season 10,352 bouquets, besides pot-plants, magazines, and papers.

A delegation of young Modoc Indians from a border Sunday-school added much to the interest of the Kansas Sunday-school Convention, at Fort Scott, by their singing and Bible recitations.

The Chicago Young Men's Christian Association furnish the hospitals and kindred institutions of the city with floral offerings in the summer, and with jellies and other delicacies through the fall and winter.

Mr. Joseph Arch, President of the English Agricultural Labourers' Union, is planning another visit to Canada for the purpose of colonizing there more of the poor and struggling labourers longing to better their condition.

Boston is setting a good example to other cities. It is waiting, not on Moody and Sankey, but on the Lord. The ministers have agreed to commence work at once with a union daily prayer-meeting at 3 p.m., and public service every evening, with a short sermon, followed by personal work.

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A letter from Rev. William Winans, a reformed sailor preacher, says that there is quite a revival of religion and temperance in West Woodstock and Pin Hook, Oxford county, Maine. He visits from house to house with his Bible; reads and prays, and invites the families to meetings in school-houses, where he preaches and lectures on temperance.

In a sketch of the Throop-avenue Mission-school, in *The Brooklyn Sunday-school*, it is said that two flourishing churches and two Sunday-schools have been started as a result of its work at this Mission. Moreover, although most of its scholars are German children from the poorer class of the community, this school contributes annually some \$350 to the missionary cause.

Signs of general revival are reported in Oregon. The *Pacific Christian Advocate* says "there seems to be a spirit of religious inquiry abroad through the State, such as has seldom been known before." A series of meetings led by the Young Men's Christian Association at the State Fair in Portland reached many outside of all ordinary means of grace. The meetings were largely attended and richly blessed.

Last winter and spring there was unusual religious interest in the churches of Dover, N.H., and union daily prayer-meetings were kept up for months. One practical result was the foundation of the Christian Reform Club, which now numbers 300, about half of whom were confirmed drunkards. Many of them were brought to the meeting by the efforts of one man, who was rescued by the power of Christianity. The movement is marked by its deeply religious nature, the meetings of the club being filled with the spirit of prayer, and its members are impressed with the conviction that Christ only can save them. Even Roman Catholics engage in the movement, and many attend the Sabbath morning prayer-meeting, with the approval of their priest.

BRIEF NOTES OF PASSING EVENTS.

UNIQUE ?—There is a missionary policeman at Bombay. He preaches the Gospel now and then in the streets.

MR. CHARLES E. FAITHFUL writes to say that he expects to be in Madrid about the 15th or 18th inst. He requests prayer on behalf of his mission work, and that a suitable medical missionary may be given to aid in the work. His address for the present will be—Care of Mr. Fenn Lagas-on, 22, Barrio de Salamanca, Madrid.

SUNDAY REST.—A letter has been sent to the Home Secretary, signed by 129 clergy and sixteen magistrates of the county of Derby, from which the following is an extract:—"It is generally understood that a Bill is likely to be brought forward in the next session of Parliament, under the auspices of the Government, for the purpose of modifying the laws which regulate the observance of the Sabbath in this country. We beg with all earnestness to plead with you, and through your kind offices with Her Majesty's Government, that in any Bill to be introduced no permission may be given for the opening of aquaria or other places of amusement or of secular instruction on the Lord's-day for money payment; but that every appropriate means may be taken to protect the Sabbath rest of the few or the poor, from the requisitions which may be attempted to be laid upon it on behalf of the many or the wealthy.

FOREIGN MISSIONS.—Tuesday, the 30th ult., was observed by the Church of England as a day of intercession on behalf of foreign missions. Dr. Moffat, the father-in-law of the late Dr. Livingstone, delivered a lecture in the nave of Westminster Abbey, at the invitation of Dean Stanley. In a leading article the *Times* says:—"Dr. Moffat appears to have illustrated, with all modesty, from his own experience, the method which has always been, and must always be, the secret of successful evangelization. That principle is kindness and the utter repudiation of anything in the nature of force. The world was evangelized originally by men whose sole power consisted in an infinite capacity for suffering on behalf of their convictions. Sufficient recognition has rarely, perhaps, even if ever, been done to this wonderful exhibition of the principles proclaimed in the Sermon on the Mount. The Christians at certain periods were a numerous and a united society in the Roman Empire, and even in the Roman Army; but until the Church became victorious we do not hear of a single attempt at forcible resistance to persecution. Our modern missionaries have yet to learn this lesson in its fullness, and it is the highest honour we can pay to Dr. Moffat and to Dr. Livingstone to say that it has been effectually illustrated in their memorable careers."

KENSAL NEW TOWN.—The second anniversary of the opening of the Iron Room here was held on Wednesday last, and our hearts were much cheered and encouraged when we were led to think of what the Lord had done during the past two years. About 150 came together to tea; after which a good number of workmen went out into the streets to bear testimony for the Master, and seek to bring in the unsaved to the public meeting, which was commenced about half-past seven. During the evening several encouraging testimonies were given.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.—For comfort and strength received through reading the poetry in *THE CHRISTIAN* of Aug. 26 and Nov. 12.—For blessings vouchsafed during mission services in St. Paul's Parish, York, and St. Thomas's Parish, Lancaster.—For blessing at Battersea United Mission last week.—For answer to prayer asked for in *THE CHRISTIAN* in August on behalf of a school-girl.—For a blessing on my week-day Bible-class in answer to prayer.—For great blessing at the Children's Special Services at Kingston; prayer is asked for a like blessing at Isleworth.

PRAYER.—For a young officer now watching over a beloved father in illness, whose conversion has long been sought.—For two ladies in danger of being hindered in their work for Christ in a hospital; and for those who hinder them, that their hearts may be changed.—For one who is a slave to doubts and fears.—For a young husband, the son of pious parents, who has been led astray.—For a beloved and only son about to leave home for school.—That my sons may be saved from ungodly marriages.—For myself, an aged believer, that my last days may be best.—For direction in an important crisis.—For a man who, after having been an inveterate drunkard, had been for eleven years a total abstainer, and apparently a Christian, but who has now again sadly fallen.

PLACES.—For God's blessing on meetings during cattle-show week, in Moorgate-street Hall, by the South London Choir; also, on meetings, Dec. 13 to 16, in the Drill Hall, Norwood Junction.—For the work among young men at the Priory, Islington.—For mission services to be conducted by the Rev. H. M. H. Aitken in York from Dec. 12 to 22.—For a series of meetings being held by D. N. Cameron in Barrow-in-Furness.—For special services in the parish of Bethesda, Ashford, Kent.—For Payhembury, near Ottery St. Mary.—For Sunday-school and week-evening prayer-meetings in the Mission Hall, Fife-Keith, Banffshire, N.B.—For Christian Conference at Staindrop, Darlington.—For special services at Matlock Bank from Dec. 12 to 17, conducted by John Johnstone.—For special services at Guildford, Dec. 9 to 17, by Mr. C. R. Hurditch.—For a small mining parish in Derbyshire.—That the Lord would provide a faithful pastor for a large congregation in Scotland.—For services by Mr. W. Forbes at Lewes.

CONVERSIONS.—For two gentlemen, one of them in poor health.—For a father, mother, four brothers, and two sisters.—For a prodigal brother long prayed for.—For a son long unheard from.—For a brother and his wife.—For a gentleman engrossed in the affairs of this life, and surrounded by harassing difficulties.—For a gentleman who appears to be carried away by musical society.—For one of my schoolfellows.—For a gentleman who takes to drink as a relief from great business anxieties.—For one who has for some time been kept from intemperance, but is now brought into the way of temptation.

CENTRAL NOON PRAYER-MEETING,

MOORGATE-STREET HALL E.C.

The following are the subjects and speakers for the current week:—

DECEMBER.	SUBJECT.	SPEAKER.
Thurs., 9.	"A Peculiar People" (Titus ii. 14)	Rev. J. Matheson.
Fri., 10.	"The Things Revealed" (Deut. xxix. 29)	J. Taylor, Esq.
Sat., 11.	"Confidence in God" (1 John v. 14, 15)	Captain Liebenrood.
Mon., 13.	"Deborah's Message" (Judg. iii. 1)	Rev. W. Tyler.
Tues., 14.	"The Lord is my Shepherd" (Psalm xxiii.)	" Robert Balfarnie.
Wed., 15.	"The house desolate" (Matt. xxiii. 37; xxiv. 2)	" R. C. Billing.

SOUTH LONDON EVANGELISTIC CHOIR.—United Mission, Moorgate-street Hall, Dec. 6 to 10, 7 p.m.; Norwood Junction Drill Hall, Dec. 13 to 16, 8 p.m. Christian workers earnestly invited.

CONFERENCE HALL, MILD MAY-PARK, N.—The monthly Sunday morning meetings for Christian workers, and the fortnightly Saturday evening service of song, are discontinued for the present.

CHRISTMAS AND NEW YEAR'S CARDS.—Mr. J. E. Hawkins, of 12, Paternoster-square, E.C., has issued three pretty packets of cards for the approaching season. Two of them are beautifully printed in blue and gold; the letterpress consists of new year's greetings, mottoes, wishes, &c., chiefly in the words of Scripture. The other packet is more attractive still, the borders being ornamented with exquisite chromo-lithographs of flowers. We have also received from Mr. Inskipp, photographer, Tunbridge Wells, some specimens of similar cards ornamented with photographic representations of ferns and ivy. They are, of course, devoid of colour, but their neatness and the artistic arrangement of the ferns will render them very popular.

DAILY TEXTS.

"I AM THE LIGHT OF THE WORLD."—JOHN IX. 5.

Thurs., Dec. 9.—"And God opened her eyes, and she saw a well of water." "Open Thou mine eyes, that I may behold wondrous things out of thy law."—Gen. xxi. 19; Ps. exix. 18.

Fri., 10.—"That the eyes of your understanding being enlightened, ye may know what is the hope of his calling and what the riches of the glory of his inheritance in the saints; and what is the exceeding greatness of his power to usward who believe according to the working of his mighty power which He wrought in Christ when He raised Him from the dead."—Eph. i. 18-20.

Sat., 11.—"And their eyes were opened, and they knew Him." "Then opened He their understanding, that they might understand the Scriptures."—Luke xxiv. 31; 45.

Sun., 12.—"Behold the Lamb of God!" "No man hath seen God at any time; the only-begotten Son which is in the bosom of the Father, He hath declared Him."—John i. 29; 18.

Mon., 13.—"Philip saith unto Him, 'Lord, show us the Father, and it sufficeth us.' Jesus saith unto him, '... He that hath seen Me hath seen the Father.'" "And I will pray the Father, and He shall give you another comforter... even the spirit of truth, whom the world cannot receive, because it seeth Him not."—John xiv. 8; 16.

Tues., 14.—"And Jesus said, 'Receive thy sight; thy faith hath saved thee.'" "There was a man named Zacchaeus, ... and he sought to see Jesus." "And Jesus said unto him, 'This day is salvation come to this house.'"—Luke xviii. 42; xix. 2, 3; 9.

Wed., 15.—"One thing I know, whereas I was blind, now I see." "Because thou sayest, I am rich, and increased in goods, and have need of nothing; and knowest not that thou art... blind, ... I counsel thee to buy of me." "Anoint thine eyes with eye-salve, that thou mayest see."—John ix. 25; Rev. iii. 17; 18.

"WE SHALL SEE HIM AS HE IS."—1 JOHN III. 2.

FORTHCOMING SPECIAL MEETINGS.

THE EVANGELIZATION SOCIETY are prepared to send qualified Evangelists to any part of England and Wales upon due notice. Apply to Honorary Secretary, 21, Saffery-street, Strand, W.C.

AGRICULTURAL HALL, Islington.—Sunday, Dec. 12, Rev. C. B. Sawday at 3.30 p.m., also at 6.30 p.m.

MOORGATE-STREET HALL.—Every Tuesday, at 8, a Gospel Address. Young Women's Meetings:—Bible Readings every Saturday afternoon from 3 to 4, Upper Room (entrance from London Wall). Gospel Meeting, every Monday, 7.30 to 8.45.

HOME OF INDUSTRY, Commercial-street, Spitalfields, E.—Monthly Meeting of Workers, on Wednesday, 16th inst. Tea at 6; Address by Hon. T. Palham, at 6.30 on "How to Rescue our Street Children." Address by R. C. Morgan, at 7, on "Scriptural Teaching on the Baptism of the Spirit."

CONFERENCE HALL, Mildmay-park, N.—Sunday, Dec. 12, Rev. John Wilkinson at 3.30 and 7. Sunday, Dec. 13, Mr. Gawin Kirkham at 3.30, on "A Night with the Angels"; Mr. R. C. Morgan at 7.

COW-CROSS MISSION HALL.—Sunday evening at 7, Mr. William Catlin.

Y.M.C.A., THE PRIORY, 198, Upper-street, Islington.—An Address to Young Men, on Thursday evening, Dec. 9, at 8.30, by W. T. Paton, Esq.

ROOMS, 186, Sloane-street.—The S.W. London Young Men's Meetings are held in the above rooms every Sunday at 8.15, and every Wednesday at 8.45 p.m.

IONA ROOMS, 295, High-street, Camden Town.—The meetings for Camden and Kentish Town are held here every Sunday afternoon at 3.15, and every Thursday evening at 9.

HANOVER ASSEMBLY ROOMS, 234, Kennington-park-road.—Frequent Meetings every week, open to all classes and both sexes, excepting the Sunday afternoon Bible Meeting, which is reserved for males only.

—Lectures to Young Men in Exeter Hall, on Nov. 14 and following Tuesday evenings, at 8. Tickets at 165, Aldersgate-street, E.C.

YOUNG MEN'S MEETING, at the Young Men's Room, Abbey-road Chapel, St. John's-wood, Friday, 9 to 10 p.m.

—every Wednesday, at 9 p.m., in the Camberwell Hall, Grove-lane.

—The Priory, 198, Upper-street, Islington, on Sunday, Tuesday, and Thursday, at 8.30 p.m. precisely.

HOUSE OF REST, 7, Cambridge-gardens, Kilburn-park, N.W.—Meeting for Christians every Friday, at 3 p.m.

TRINITY CHAPEL, John-street, Billware-road, W.—Meeting for Young Men, every Tuesday evening, 9 to 10. Meeting for Young Women on Wednesday evening.

EDINBORO' CASTLE, Rhodeswell-road, Limehouse.—Sundays at 11 a.m. and 7 p.m., and every week-evening at 8 p.m.

WEEKLY NOON PRAYER-MEETING, St. George's Hall, Langham-place, W.—Every Wednesday, from 12 to 1.

QUEBEC INSTITUTE, 15, Lower Seymour-street, Portman-square, W.—Prayer and Praise Meetings every Monday at 3. Every Saturday, Children's Service, by Mr. W. Forbes, at 3 p.m. Special Address by Rev. W. Haslam, Monday, Dec. 13, at 3.

GREENWICH RAILWAY STATION, LARGE HALL.—Prayer-meeting every Thursday at noon for the present. Evangelical Address every Tuesday evening at 7.30.

HOLLOWAY HALL, N.—Sunday, Dec. 12, Service for the Young and Address by Mr. F. Sanders at 6.15 p.m. Mr. G. Kirkham to Working People, at 8 p.m.

MISSION HALL, 101, Binglefield-street, Caledonian-road.—A Meeting for Young Women is held every Monday evening from 8.30 to 9.30.

SPECIAL SERVICES IN THEATRES AND HALLS, Sunday, Dec. 12:—

St. James's Hall, Regent-street, Rev. Gordon Calthrop, M.A., at 3.30; Rev. Alex. King, at 7.

St. George's Hall, Langham-place, Mr. J. Denham Smith, at 11; Mr. H. Taylor, at 7.

Royal Amphitheatre, High Holborn, Rev. W. H. Burton, at 3.30; Rev. Pierce Jones, at 7.

Philharmonic Theatre, High-street, Islington, Rev. J. H. Barnard, at 7.

Britannia Theatre, High-st., Hoxton, Rev. Enos Couch, at 7.

Town Hall, Shoreditch, Rev. Dr. Raitt, at 3.30.

Pavilion Theatre, Whitechapel-rd., Mr. Alfred Murtrie, at 7.

South London Palace, London-road, Borough, G. F. Gurney, Esq., at 7.

The Oxford Music-Hall, Oxford-street, Mr. Grove, at 7.

THE GOVERNESSES' PRAYER-MEETING will (D.V.) be held at 321, Fulham-road, S.W., on Saturday, Dec. 18.

CHRISTIAN WORKERS' TEMPERANCE UNION.—Meeting on Friday, Dec. 10, at the Home of Industry, Commercial-street, Spital-fields. Tea at 6. Meeting at 7. Address by Mrs. M. Baxter.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Rickards at Exeter, Dec. 16 to 19. Mr. Arrowsmith at Stockport, Dec. 13 to 18. Mr. Wigner at Mission Hall, Rushy Green, Catford, Dec. 14, 15, 17, at 7. Mr. Rawling at Iron Room, Upper Clapton, Dec. 8, 9, at 7.

City Weekly Prayer-meeting (for business men), at Weigh House School-room, Fish-street Hill, E.C., every Tuesday morning, at 9 to 9.45.

Conference of Members of the Children's Evangelistic Band, at Weigh House School-room, Wed., Dec. 22, at 6 p.m.

UNION HALL MISSION, Carlisle-street, Edgware-road.—Special Addresses every Sunday at 7 p.m., and Thursday at 8 o'clock. Gospel Bible Classes every Sunday at 3.15 p.m., and Monday at 8 o'clock. A United Prayer-meeting every Saturday evening at 8 o'clock.

DAILY PRAYER-MEETINGS.

CENTRAL CITY NOON PRAYER-MEETING, Moorgate-street Hall, corner of London Wall, E.C. 12—1. Ladies' Meeting, 1 to 1.30.

Y.M.C.A., Stafford Rooms, Titchborne-st., Edgware-rd., W., 12—1.

No. 69, LOMBARD-ST., E.C., Mon., Tues., Thurs., Sat., at 1; Wed. and Fri., at 12.30.

MILDWAY CONFERENCE HALL, Mildmay-park, N., at 12.

GREEN LANES WESLEYAN CHAPEL, N., at 7 a.m.

EAST-END CONFERENCE HALL, Carlton-sq., Globe-rd., E., at 12.30.

SUSSEX HALL, Leadenhall-street, E.C., at 1.

SUNDAY-SCHOOL UNION, 56, Old Bailey, E.C., at 1.

PEOPLE'S HALL, 272, Whitechapel-road, E., at 1, except Saturday.

ONSLOW HALL, Neville-st., Fulham-rd., S.W., Sat. even., at 7.30.

WOOLWICH, 14, Thomas-street.—Union Prayer-meetings, Saturdays, 3.30 to 4.30.

The Christian TRACT FUND.

APPLICANTS FOR TRACTS.

F. H. Parr, 249, Blue Anchor-road, Bermondsey, S.E.

G. Abbott, 3, Nelson-place, St. James's-road, Bermondsey, S.E.

Rev. W. Harrison, London-street, Whitechurch, Hants.

Mrs. Blain, London-road, Brandon, Suffolk.

John R. Brenton, jun., 2, Fynone-terrace, Swanse.

J. Webb, Evangelist, Weston Zoyland, Somerset.

Joseph Warriner, 104, Verdon-treet, Sheffield.

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NOTICES.

Communications received with thanks:—E.A.S.; W.G.; E.P.; R.G.J.; A.M.V.; W.; B.D.; J.C.; E.F.B.; W.E.S.; T.N.; G.W.; M.S.; A.F.; E.B.S.; E.H.; G.W.B.; F.H.W.; J.B.; M.A.Y.; J.B.; E.B.H.; E.J.; M.C.; M.J.W.; J.J.B.; J.B.P.; M.G.; M.F.B.; G.H.; G.E.; W.S.; E.H.; A.R.D.A.; C.C.C.; W.G.; C.B.; G.P.; D.G.McB.; E.R.T.; L.B.; R.L.; A.C.W.; Constant Reader; W.L.; C.J.W.; W.F.S.; H.E.B.; S.M.; H.M.W.; O.L.L.; M.A.P.; G.T.M.; J.B.; M.T.; J.G.; A.S.W.; W.B.; H.M.; W.C.; E.; P.B.; W.H.J.; J.H.C.; F.C.; H.S.; J.W.; T.P.

C.C.F.A.—Rev. J. Hudson Taylor's address is 6, Pyrland-road, Stoke Newington-green, N.

To CORRESPONDENTS.—We must remind our friends that we cannot take any notice of anonymous requests or communications.

THE EDITOR is empannelled on a jury, and therefore asks the indulgence of any correspondents whose communications may not have met with the necessary attention.

To OUR READERS.—The Publishers will be happy to send back numbers of THE CHRISTIAN for distribution on application giving the name and address of applicant. Carriage will be paid if requested.

PAPER BLANKETS.—We have to thank the friends who sent us the address of Mr. Loder, who has patented these blankets. His address is 81, Southampton-row, Holborn, London, W.C. From a circular sent to us by the patentee, we learn that the blankets are of three sizes—48 by 33 inches, 48 by 42, and 64 by 49. The respective prices are 4d., 5d., and 6d., with 2d. extra for postage.

Donations received by Messrs. Morgan and Scott to Saturday Morning, Dec. 4th, 1875.

	s	d	
Evangelical Mission to Israel—A.R.C. 2/6; S.S. 5/-; S.A.B. 10/-;			
Ida 2/-	0	19	6
Destitute Children's Dinner Society—C.W.	1	0	0
Dinners for Aged Sick and Poor—C.W. £1; E.G. 2/6; E.M.R. £1; Beta 5/-	2	7	6
East End Juvenile Mission—E.M.S. (15 per cent. on £20) £3; J.L. £2; H.B. 10/-; Two Little Brothers 7/6; Lottie 5/-; Boys: C.W. £2/10/-; E.G. 2/6; Girls: C.W. £2/10/-; In response to E.M.S.: A.L.P. £5; E.M.E. £3	21	5	0
Deptford Gospel Mission—Anon. 1/-; Boys' Home: C.W. £3; H.N.S. £2	5	1	0
Parson's-green Homes Fund—H.N.S.	1	0	0
London Association for giving Free Breakfasts—H.N.S.	1	0	0
Midnight Meeting Movement—H.N.S. £1; G.S.C. 5/-	1	5	0
Colportage Society in London or England—S.S. 5/-; A.C.B. £2	2	5	0
Work among the Poor (J. J. Jones)—E.M.R. 10/-; A.C.B. £1	1	10	0
Miss Lee's Home, Plaistow—A.H. 5/-; J.W.A. £5	5	5	0
St. Giles's Christian Mission—C.P.S.	5	0	0
Discharged Female Prisoners' Aid Society—C.P.S.	5	0	0
Home of Industry—M.O. 15/10; M.J.G. £2; E.G. (Bath) 10/-; A Little Scotch Girl 2/6; R.B. 5/-; Widows: C.P.S. £5	8	13	4
Hoxton Gospel-hall—C.P.S.	5	0	0
Richard Weaver—C.P.S.	2	0	0
Rev. McAll's Work in Paris—S.B. £8; E.C. £5	8	0	0
Friendless and Fallen—Anon. 7d.; F.S. (Manchester-street) £11/-; O.L.L. 14/-	1	15	7
North-West African Expedition—A.C.B.	2	0	0
Rev. J. Wilkinson's Home for Poor Jews—A.C.B.	2	0	0
Poor French in London (M. Barbier)—A.C.B.	1	0	0
Sermon-lane Mission—Breakfasts: A.C.B.	2	0	0
Destitute Miners, Newfoundland—A.C.B.	13	0	0
Mr. Pascoe's Work in Mexico—A.C.B. £3; J.W.A. £10	10	10	0
Home for Little Boys, near Farningham—M.J.G.	0	10	0
Miss Mittenhoff's Orphan Home—M.J.G.	0	12	6
Major Malan's Mission in Africa—A Servant 2/6; H.B. 10/-	0	7	6
China Island Mission—A Servant 2/6; R.B. 5/-	0	10	0
Miss Stapfers Home—M.W.	5	10	0
Miss Cole's Orphan Home—E.E.G. 10/-; J.W.A. £5	0	10	0
Whitecross-street Mission—E.E.G.	0	10	0
East End Training Institute—J. Johnstone, Poor: J.M.K.	0	1	0
Poor Jews in Whitechapel—A.R.M.	0	10	0
Lord's Day Observance Society—E.B.	0	5	0
Working-men's Lord's Day Rest Association—E.B.	0	5	0
Rev. E. Clarke's Spirit Mission—I.G. 4/-; M.S. 2/6	0	6	6
Soldiers' Institute, Aldershot—E.B.	0	10	0
Scripture Readers' Society, Ireland—Scripture Reader	0	5	0
House of Faith, Tower-street—J.W.A.	5	0	0
Grafton-road Chapel, Holloway—J.W.A.	5	0	0
Young Men's Christian Association, 33, Mile End-road—J.W.A.	5	0	0
Hoxton Theatre—J.W.A.	5	0	0
South London Refuge—J.W.A.	5	0	0
The Ark, Rotherhithe—J.W.A.	5	0	0
Miss Mason's House of Rest—J.W.A.	5	0	0
People's Hall, Camberwell—J.W.A.	5	0	0
Watercross and Flower Sellers' Mission—O.L.L.	0	14	0
	£152	13	5

Home for Working and Destitute Lads—B.B. Parsley £1; "London" £20; T. Browning £1. In response to E.M.S.: M.A.C. £5; E.W. £5; E.A. £5; F.I.S. £5; E.E. £5/10/6; C.W.C. £5

Home for Foreign Governesses—Miss Stapfer acknowledges with thanks several pieces of furniture for the new house, and two beds.

Miss Cole's Orphan Home—A Young Lady, twelve flannel petticoats.

East End Training Institute—Two Sisters ... 1 0 0

Mission-hall and Soldiers' Home, Aldershot—A.M.J. (Liverpool) 10 0 0

Miss Lee's Home, Plaistow—K.Y.K. £1; Widow's Mite 2/6 ... 1 2 6

Fisherton, Salisbury, Mission-hall—J.W.A. £10; Miss H. 5/- ... 10 5 0

The Christian.

"LOOKING UNTO JESUS."

FROM THE FRENCH OF THEODORE MONOD.

(Concluded from our last).

LOOKING TO JESUS, and not to the sincerity of our intentions, to the steadfastness of our resolutions. Alas! how often the most excellent purposes have only prepared the way for the most humiliating failures! Let us lean, not upon our intentions, but upon his love; not upon our resolutions, but upon his promise.

To Jesus, and not to our strength. Our strength is good only for glorifying ourselves; in order to glorify God, we must have the strength of God.

To Jesus, and not to our weakness. Has lamenting our weakness ever made us stronger? While looking unto Jesus, his strength will be communicated to our hearts, and his praises will sound from our lips.

To Jesus, and not to our sins, to the source whence they proceed,* to the punishment which they deserve. Let us look to ourselves only to recognise how much need we have of looking unto Him, and that certainly not as if we were not sinners, but, on the contrary, because we are,—measuring the very greatness of our sin by the greatness of the sacrifice which has atoned for it, and of the grace by which it is forgiven. "For one look at ourselves," said an eminent servant † of God, "let us take ten looks at Jesus." "If it is well proved," says Vinet, "that we shall not lose sight of our own misery by looking to Jesus Christ crucified, because that misery is, as it were, engraven upon his cross, it is also well proved that by looking to our own misery we may lose sight of Jesus Christ, because the cross is not naturally engraven in the image of our misery"; and he adds, "Look at yourselves, but let it be in presence of the cross, and, as it were, through the person of Jesus Christ." ‡ The contemplation of sin only brings death, the contemplation of Jesus gives life; that which healed the Israelite in the wilderness was not beholding his wounds, but lifting his eyes towards the brazen serpent. §

To Jesus, and not—need we say?—to our supposed righteousness. Diseased above all the diseased is he who believes himself to be whole; blindest of the blind is he who thinks he can see. || If it is dangerous to look long at our own misery, alas! too real, it is far more dangerous to rest complacently upon imaginary merits.

To Jesus, and not to the law. The law gives commands, but does not give strength to execute them; the law always condemns and never pardons. To place ourselves again under law is to withdraw ourselves from grace. According to the measure in which we make our obedience the means of our salvation, we lose our peace, our strength, our joy,—from having forgotten that Jesus is "the end of the law for righteousness to every one that believeth." ¶ As soon as the law has constrained us to seek in Him our only Saviour, it is for Him alone to enjoin obedience upon us; an obedience which extends to nothing less than our entire heart, and our most secret thoughts, but which

has ceased to be a yoke of iron and a burden that cannot be borne, to become a yoke which is easy and a burden which is light; an obedience which He makes dear to us at the same time as He makes it binding upon us; an obedience which He inspires at the same time as He prescribes it, and which, in fact, is less a consequence of our salvation than a part of that salvation itself, and, like all the rest, a gift of grace.

To Jesus, and not to what we are doing for Him. Too much taken up with our work, we may forget our Master—it is possible to have the hands full and the heart empty; taken up with our Master, we cannot forget our work—if the heart is filled with his love, how can the hands be otherwise than active in his service?

To Jesus, and not to the apparent success of our efforts. Apparent success is not the measure of real success; and besides, God has not given us the command to succeed, but to work; it is of our work that He will require an account, not of our success. Why, then, trouble ourselves about it? It is for us to sow the seed, it is for God to gather the fruit; if not to-day it will be to-morrow; if not by us it will be by others. Even when success is granted to us, it is always dangerous to fix our attention upon it: on the one hand we are tempted to attribute something of it to ourselves; on the other, we thus accustom ourselves to relax our zeal when we cease to perceive the effect of it—that is, at the very time when we ought to go on with redoubled energy. To look to success is to walk by sight; to look to Jesus and persevere in following and serving Him, in spite of all discouragements, is to walk by faith.

To Jesus, and not to the spiritual gifts which we have already received, or are now receiving, from Him. As to yesterday's grace, that passed away with yesterday's work; we can no longer make use of it, we must no longer dwell upon it. As to the grace of to-day, given for the work of to-day, that is given us not to be gazed at, but to be employed; not that we should make it ring in our hands, and think ourselves rich, but that we should spend it at once and remain poor, "looking unto Jesus."

To Jesus, and not to the amount of grief which we feel on account of our sins, or to the degree of humiliation which they produce in us. If only we are sufficiently humbled by them to cease to take pleasure in ourselves, if we are sufficiently afflicted to look to Jesus that He may deliver us, that is all He requires of us; and it is also that look which more than anything else will cause our tears to flow, and our pride to fall. And when it is given unto us, as unto Peter, to weep bitterly, oh, let our brimming eyes remain more than ever fixed upon Jesus, for our very repentance would become a snare to us if we thought we could in any measure wash away with our tears those sins from which nothing can cleanse, except the blood of the Lamb of God.

To Jesus, and not to the liveliness of our joy, the steadfastness of our assurance, or the fervour of our love. Otherwise, if this love should in any way seem to lose its warmth, this assurance to be less firm, this joy less buoyant (whether it be the result of unfaithfulness, or a trial of our trust), immediately, having lost our emotions, we shall think we have lost our strength, and allow ourselves to sink into paralysing depression, if not into cowardly inaction, and perhaps into sinful murmurings. Oh, let us rather remember that though at times emotion and its sweetness should fail us, faith

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* Matt. xv. 19.

† "Études Évangéliques: Le Regard."

‡ John ix. 41.

§ McCheyne.

¶ Num. xxi. 9.

¶ Rom. x. 4.

and its power remain; and in order that we may "always abound in the work of the Lord,"* let us look without ceasing, not to our hearts which are continually changing, but to Jesus who is ever the same.

To Jesus, and not to the degree of sanctification we have attained. If no one could believe himself to be a child of God so long as he continues to find stains in his heart and failures in his life, who then could taste the joy of salvation? But this joy is not at such a price. Holiness is the fruit of our redemption, not the root of it: it is the work of Jesus Christ for us which reconciles us to God; it is the work of the Holy Spirit in us which renews us into his likeness. The imperfection of a faith which is sincere, although as yet little established and little fruitful, does not alter in the least the fulness of the perfect work of the Saviour, nor the certainty of his immovable promise assuring eternal life to every one that trusts in Him. Moreover, to rest upon the Redeemer is the true way to obey Him; and it is only in the peace of pardon that the soul is strong for conflict. What if there are some who pervert this blessed truth, and give themselves up without scruple to spiritual slothfulness, finding, in the faith which they profess to have, an excuse for making light of the holiness which they have not? We must recall to their memory this solemn declaration of St. Paul: "They that are Christ's have crucified the flesh with the affections and lusts"; † and this of St. John: "He that saith, 'I know Him,' and keepeth not his commandments, is a liar, and the truth is not in him"; ‡ and this also of Jesus himself: "Every tree that bringeth not forth good fruit is hewn down and cast into the fire." §

To Jesus, and not to our faith. The last device of the adversary, when he cannot make us look elsewhere, is to turn off our eyes from our Saviour to our faith, and thus to discourage us if it be weak, to puff us up if it be strong,—in either case to enfeeble us. For the source of strength is not faith; it is the Saviour, through faith; it is not to look at our looking, but to look unto Jesus.

To Jesus; and it is from Him and in Him that we shall learn to know, not only without danger, but for the good of our souls, what it is meet we should know of the world and of ourselves, of our misery, of our perils, of our resources, of our victories; seeing all things in their true light, because it is He who will make us see them, and that only at the time and in the measure in which this knowledge will work in us fruits of humility and wisdom, of gratitude and courage, of watchfulness and prayer. All that it is desirable for us to know, Jesus will teach us; all that we do not learn from Him, it is best for us not to know.

"Looking unto Jesus" during the time that remains for us to live on the earth; unto Jesus from moment to moment, without allowing ourselves to be distracted either by the memories of a past which we must leave behind us, or by the anxious anticipations of a future about which we know nothing. Unto Jesus now, if we have never looked to Him before; unto Jesus anew, if we have ceased to do so; unto Jesus alone, unto Jesus again, unto Jesus always, with a more and more unwavering, a more and more earnest look, "changed into the same image from glory to

glory";* and thus waiting for the hour when He will call us to pass from earth to heaven, and from time to eternity—the promised hour, the blessed hour, when at last "we shall be like Him, for we shall see Him" as He is.†

THE LADS OF LONDON.

I HAVE for some time past had laid upon my heart the condition of the youths of the working class in our great city.

For young men of the warehousemen and clerk grade there are Literary Institutions and Young Men's Christian Associations, and for those of the mechanic class there are evening instruction classes provided. It is not for either of these I now plead, but for those who are younger—those who quite recently were merry schoolboys, but are now found in the midst of the hard battle of life, having to earn their own living, and to win their way in the world as best they may.

There are thousands of lads thirteen years of age and upwards—some engaged as apprentices, errand-boys, or porters; others working in shops, warehouses, and factories—and whose wages amount to only a few shillings per week. Many an one who has come from a healthy and happy village home, now occupies a miserable little lodging in a low neighbourhood which is the constant seat of disease. In some cases the lad has but half a bed. He is without friends, deprived of the comforts and kindly restraints of home; and stands exposed to the snares and fierce temptations of London life. The day's work ends at seven or eight o'clock, and these lads are not expected nor wanted at their abode before ten o'clock. In the interval *where are they and what are they doing?*

Stroll through our streets at night, pause at the public-house corners, and you will know where many of them are—while many more may be found at the theatres and music-halls. Listen to their conversation, and you will be shocked at the revelation it affords of their moral state. It may be said that they ought to be at their apartments, and should spend their spare hours in reading and study. Very good; but generally, I fear, they have not the taste; and even if they had, the circumstances are not favourable. It may be that the youthful lodger has to share the only room where there is a light with a family of several children, and should he desire to be alone in his bedroom he must provide his own candle, and sit without a fire. True some Ferguson or Franklin may surmount all these difficulties, and become a student and rise to greatness; but he is one of a thousand, and the remaining nine hundred and ninety-nine will succumb to their circumstances.

Consider what harm these youths get while spending their evenings in the streets. How many every night are ruined in the streets of London! And why are they there? Often not because they are vicious, but because they have nowhere else to be—they have no home. We cannot wonder that many, to escape their wretchedness, marry early, even before they are in a position to support a wife; and thus commences many a chapter of domestic misery.

Can something be done to help our poor working lads? The importance of such an effort all will admit who know their circumstances and habits. Only leave them for a few years, and they will become the disaffected class of which we hear so much, and which it is so hard to reach. Only leave them as they are, and they will infallibly yield, as they have hitherto yielded, a large quota towards filling our workhouses, our prisons, and our drunkards' graves. But if they could be influenced and rescued now, what a blessed change might we see in society before very long!

It appears to me that their great want is a place where to go and spend the evening—a kind of Home; and I have thought that Institutions, in different parts of London,

* 1 Cor. xv. 58.

† Gal. v. 24.

‡ 1 John ii. 4.

§ Matt. vii. 19.

but especially in the East-end, where so many of them reside, might be established to meet this want.

I would say: Take a house in a main thoroughfare—Commercial-road or Whitechapel, for instance—and fit it something like a British Workman public-house. Let there be a thoroughly comfortable reading-room, well lighted, having a good fire, and supplied with newspapers, magazines, religious periodicals, &c. A library, if it could be added, would be an advantage. In another room let tea, coffee, and other refreshments be nicely served, but at low prices. Then there must be a lavatory, so that the lad who has but just left his dirty work may have a wash and make himself comfortable. Let the subscription of membership be trifling, perhaps one shilling per quarter.

These appear to be the essentials, though of course other means of usefulness might readily be added, should funds and circumstances allow—e.g., lectures, classes for reading, writing, arithmetic, drawing, French, Bible-reading, &c.; temperance meetings, religious services, &c.; savings bank, clothing club, sick fund, &c. A poor lad would thus be able, on leaving his employment, instead of wandering in the streets or going to the public-house or music-hall, to spend his evening at the Institution, feeling as free as at home.

I think it will be apparent that the first result would be the prevention of a great amount of evil by removing temptation; but it will at once be perceived by the earnest Christian reader what a splendid opening for spiritual work would here be afforded to any secretary or manager of the right sort in his daily intercourse with the lads. There would also be abundant opportunities for Christian helpers.

As to the raising of the necessary funds, I think that the cause would commend itself to many of the Lord's servants who are men of business, and know the dangers and temptations of the city; and also that many employers of labour would gladly assist this effort for the welfare of a class whose services they engage.

Whether an institution of the kind proposed would quite meet the need, I am not prepared to say. It suggested itself to me as likely to, in some important respects, but I submit it with diffidence, and should be very glad to receive suggestions or communicate with any friends who are interested in the matter and willing to help.

I feel deeply, deeply, that something ought to be done, and done at once.

HENRY HILL, JUN.

38, Bow-lane, City, E.C.

CORRECTION.—In our paragraph last week referring to the Tract Repository in Toronto, conducted by Mr. S. R. Briggs, the name and address of the agent in England was incorrectly given. The correct address is Mr. Arthur Bursen, 31A, Piccadilly, Manchester.

ROMSEY, HANTS.—We are glad to learn from a correspondent that a Bible-class for men was started here on the Sunday afternoons, some six weeks since, and has made encouraging progress. The Hon. Mr. Cowper-Temple, M.P., has given the free use of a suitable room, and the attendance, commencing with twenty-five, has now risen to 100. Our correspondent also informs us that on two recent Sundays the class was addressed respectively by Mr. Mundella, M.P., and Lord Shaftesbury, who were visiting the Hon. Mr. Cowper-Temple at Broadlands.

SOUTH LONDON REFUGE.—The Boys' Home, Lancaster-street, Blackfriars-road, formerly at 112, Southwark-bridge-road (the object of which is to take in the most destitute lads and find them employment as shoeblocks or otherwise), is in urgent want of help. The Committee appeal to the public for immediate assistance towards the support of the Home. Owing to the recent inclemency of the weather, the boys of the Shoeblack Brigade, usually self-supporting, were thrown out of employ. The smallest donations thankfully received by F. T. Laurence, Honorary Secretary.

CHESTERFIELD.—Mr. Jordan, of the Children's Special Service Mission, London, commenced, on Nov. 29, five days of services for children and young people in the Marsden-street Chapel here. The meetings were all very encouraging. From 100 to 200 remained to the inquiry-meetings to be spoken with. Mr. Jordan visited one of the week-day schools, and on Friday forty-three of the boys held a prayer-meeting in the school-room, after the morning lesson, which was conducted by themselves. All the Sunday-schools in the town that were represented at the meetings have received great, and we hope lasting, benefit.

H. S.

"A HAPPY CHRISTMAS."

CHRISTMAS-TIDE is once more at hand, and appeals for material aid in distributing to the necessities of the poor flow in upon us. As long usage has fixed this season in commemoration of the greatest act of "giving" the world ever saw, it seems fitting that the meditations of the Christian on this marvellous token of a Saviour's love should prompt him to give in return. It is always needful to remember the saying of the Apostle—"Pure religion and undefiled before God and the Father is this: to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." It ought to be much more difficult to forget it at Christmas-time, when our thoughts are more specially directed to Him who continually went about doing good.

If any additional motive is required to move our hearts in pity, and open our hands in deeds of merciful justice, it will be found in the recent calamities by land and sea, as well as the unusually severe winter that has already fallen upon our land, bringing in its train much bodily suffering from hunger and cold. On every hand those who labour among our poorer brethren and sisters tell of want and physical wretchedness—much of it, no doubt, self-imposed, and much of it, too, the fruit of circumstances beyond human control. Whichever it be, these appeal to our common sympathy, and give opportunity for illustrating the words of the Lord Jesus, "It is more blessed to give than to receive."

As in years past, we shall count it a pleasure to be the almoners of such gifts to the really needy and deserving, as our friends who have of this world's goods, and the heart to share them, may entrust to our stewardship. We cannot give a detailed list of the varied applications that have reached us, but the utmost care and solicitude will be exercised in dividing any sums that may be sent to us in response to this appeal for "Christmas gifts to the poor."

Only one word more we ask permission to add—"Who gives quickly, gives twice."

CHILDREN'S SPECIAL SERVICE MISSION.

CONVERSATIONAL MEETINGS.

At the recent annual meeting of this Mission, Rev. G. J. H. Llewellyn, of Ledbury, made the following appropriate remarks respecting inquiry-meetings for the young:—

"I scarcely know how to describe these holy, solemn gatherings; how to picture the little groups, solemn and earnest, tearful and anxious, under deep serious impressions, hanging on your lips for the words of life—waiting to be instructed, and counselled, and pointed to Jesus as their own precious and loving Saviour. The exceeding difficulty of dealing wisely with them—the needful mingling of tenderness and firmness, gentleness and penetration, of brightness and solemnity, can only be understood by those who have had this work to do. This personal heart-work is, after all, the very essence and substance of an efficiently conducted children's mission, and the work without it would be very much like a net cast into the sea and never drawn to land.

"To any who view it with somewhat of reserve and suspicion, I would say—The best and only way to get rid of doubt and difficulty is to make an effort yourself and enter upon the work. All you want to disarm you of old prejudice is to feel that you love your Lord, and because you love Him, and He loves the dear children, that you love them for his sake. Come and plead with them to know and believe his love, to yield their hearts to that love, and be at rest. The insight into the spiritual condition of the children is quite one of the most blessed and useful results gained by the Christian worker at these conversational meetings, and an obvious advantage is the pointed and personal way in which the offers of the Gospel are brought home to the individual child's heart and conscience, and which secures, as far as possible, that none who are seeking God shall miss the aid they need."

THE *Lancet* authoritatively states that the habit of secret drunkenness is becoming common among boys at public schools to an extent which the friends of the sufferers would willingly conceal.

CONFERENCE AT BERWICK.

On Tuesday week a Conference of Christian workers of a most interesting character took place in Wallace-green Church, Berwick, and it has been followed by evangelistic meetings in the same church on all the remaining evenings of the week. The work of the day was begun with a prayer-meeting from half-past seven till half-past eight in the morning. At eleven o'clock the meetings in the church began, and at that hour the body of the church was well filled, among those present being a considerable number of the prominent business people of the town. The time from eleven till one o'clock was occupied with devotional exercises.

At half-past one o'clock the meetings in the church were resumed, the Rev. Richard Leitch occupying the chair for the first half-hour, which was devoted to "short reports of Christian work in the Border district." One of the districts from which a brief report was furnished was Yetholm, and another was Holy Island, from which Mr. Mauchlin, a student connected with the United Presbyterian Church, made a verbal report. Mr. Clark, coast missionary for Northumberland, gave some account of his labours, as did also Mr. Short, coast missionary for Berwickshire; and the Rev. George Henderson, North Sunderland, bore testimony to the efficiency and success of the coast missionaries who had just spoken.

At two o'clock the chair was taken by the Rev. John Kelman, who gave an address on "Work among the Young in Sabbath-schools and otherwise." He spoke regarding the hopefulness of work among the young, and the importance of having them converted before they have had experience of evil, which can never be wiped out. Various gentlemen took part in the proceedings, which were all of a very interesting character.

From three to four o'clock Dr. Mackay was chairman, and the subject was, "Work outside the congregation, cottage meetings, and evangelistic work generally." A stirring address was given by Dr. Mackay, who was followed by Mr. Bell; the Rev. Peter Mearns, Coldstream; the Rev. John Kelman; and Dr. Mc'Lagan, Berwick; who bore testimony to the good work done by young men and women in cottage meetings, which were addressed by young men, the young ladies being present to assist in the singing. Much good had resulted from singing the hymns, as well as from conversation and addresses.

Before the meeting closed, Dr. Cairns said he rejoiced to see such a meeting begun early in the day and continued till late in the afternoon, and not a jarring note in the whole proceedings. He had known of other revivals of religion, but none that had produced such results as this. The meeting was then closed with praise and the Benediction.

On the subsequent evenings of the week, meetings were held for the quickening of believers, and were largely attended.

CHRISTIAN WORKERS' TEMPERANCE UNION.—The third meeting of this Society was held on Friday evening last at the Home of Industry. A practical and stirring address was given by Mrs. M. Baxter, and various other friends gave encouraging reports. Upwards of a hundred names have been enrolled as members of the Union. Christian sisters in the provinces are invited to co-operate. Address to Miss Mason, House of Rest, Kilburn, N.W.

HOME FOR DESTITUTE LITTLE GIRLS, BROADWAY, PLAISTOW.—Miss Lee writes, in reply to several inquiries, that she has never had any idea of relinquishing a work which she firmly believes was entrusted to her by the Lord. We know that Miss Lee has been somewhat overtaxed (what labourer in the vineyard has not?), and has learned how to suffer need as well as how to abound. We warmly commend her and her orphans to the loving and helpful sympathy of all who love little children.

GREENWICH CHURCH TEACHERS' UNION.—The Lecture Hall, Greenwich, presented a most interesting appearance on Thursday evening last, on the occasion of the seventh annual meeting of the Greenwich Church Teachers' Union. The report submitted showed that vigorous efforts had been made during the past year to improve their teaching power, both by lectures on special subjects connected with the art of teaching, and by competitive essays on "Sunday-school work, and results." The chairman's address was entitled, "The Sunday-school, and the present educational crisis," and served to show that the responsibility and value of Sunday-schools had greatly increased, as but little dependence could be placed on the religious teaching given in Board and voluntary schools. The Rev. J. McConnel Hussey addressed the meeting on "The Sunday-school teacher's work a great work." The Rev. W. Boyd Carpenter followed. With a wealth of illustration and anecdote, he showed that the teacher's power, in a secondary sense, lay in having his head, his heart, and his conscience thoroughly in harmony with his work.

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MISSION SERVICES AT LANCASTER.

A SEASON of special effort for the conversion of the ungodly was recently observed in Lancaster, in connexion with St. Thomas' Church in that town. The following particulars we cull from a local source:—

The missioner is the Rev. T. J. Clarke, Rector of St. Paul's, York, assisted by the Rev. John Bone, Vicar of St. Thomas'. The inaugural sermon was preached on the Sunday morning by Mr. Clarke, and was delivered with much earnestness and power. The preacher selected for his text John xxiv. 5—"Verily, verily, I say unto you, he that heareth my word and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." The rev. gentleman concluded a very eloquent discourse by exhorting his hearers to lay hold of God's grace in Christ, and open their hearts to receive Christ as their Saviour.

On Sunday afternoon the Rev. T. J. Clarke delivered a suitable address to children, and in the evening he again preached to a crowded congregation. His discourse was based upon Acts xxvi. 28—"Then Agrippa said unto Paul, almost thou persuadest me to be a Christian." The rev. gentleman explained in forcible language what it really was to be a Christian, and how dangerous it was to be only *almost* one. There was an after-meeting for prayer and counsel, and a large proportion of the congregation remained to the end of the service.

At noon, on Wednesday, the Rev. T. J. Clarke delivered a special address in St. Thomas' Church to men of business; about 150 were present. Mr. Clarke based his address upon the words "One thing is needful" (Luke x. 42).

Every evening during the week there was a mission service in the church, and a sermon preached by the Rev. T. J. Clarke. The interest displayed in the services was of a most striking character, and the most devout feeling pervaded them. There was a large congregation each night, and it is worthy of note that nearly every denomination in the town was represented. The services have been of a plain and simple character, and well adapted to promote the object the Rev. J. Bone had in view in organizing them. Mr. Clarke possesses very persuasive powers, and his addresses are calculated to produce a lasting impression. The sermon has been followed each night by an after-meeting. Large numbers have availed themselves of these meetings, at which Mr. Clarke has further enlarged upon the subjects on which he has spoken from the pulpit. At the after-meetings he has been stationed in the central aisle, close to the font. A second meeting has usually followed, for the purpose of speaking privately to anxious inquirers. In addition to these services, there have been prayer-meetings in the morning at St. Thomas' Boys' School and Aldcliffe-lane School; addresses to children, mothers, and men of business; also to the workmen at Mr. Hatch's and Mr. Baynes' workshops, and to the workpeople at Mr. Jackson's mill, Queen-street.

Mr. S. LEADBRATER, having left Lurgan, is at present residing at 32, William-street, Southport.

HENRY WAINWRIGHT.—We have received many requests that special prayer may be offered on behalf of this unhappy man, who is to suffer the extreme penalty of the law on the 21st inst.

THE SOCIETY OF FRIENDS.—On Dec. 6 a meeting was held to celebrate the opening of an Iron Mission Hall, recently erected to accommodate the Friends' Mission, in Bunhill Fields. This mission was commenced two summers ago, in a Tent for Gospel Meetings, erected on the Friends' Burying Ground, in Coleman-street, Bunhill-row, and has been so much prospered under the Lord's blessing as to lead to the erection of an iron building on the same ground. The Mission has been helped forward by the adhesion of several earnest workers connected with the Mission, conducted by the late George Vigeon, who had a tent on the same ground in the summer of 1873. Thus, over the graves of George Fox, and many who laboured and suffered for the truth, the Gospel is being proclaimed to the salvation of souls.

Mrs. BARBOUR writes:—Can you prominently request prayer in THE CHRISTIAN for blessing on the evening services in the Gaiety Theatre, Edinburgh, to be held on Sunday evenings at seven o'clock for young men. One theatre burnt down last season is rebuilt. Another, which had the same fate last winter, is to be ready in April. At a third they are working very long hours, to have it ready on the 20th. I only mention these facts to give interest to the taking of the Gaiety for evangelistic services on the Sunday evenings. Our ministers deplore this new accommodation to be, and resume a conference to-day (Dec. 9) on the subject. Mr. Henry Drummond will take much part on the Sunday evenings.

FOR THE YOUNG.

"GOD KNOWS ME ANYHOW."

FRANK had beautiful long hair hanging over his shoulders, and his parents were very proud of his appearance. One day he got his mother's scissors, went to a looking-glass, and cut off all his fair locks.

His father and mother were much displeased with him for so doing, and resolved to punish him in this way: When they were all seated at the dinner-table, his father, pointing to him, said to his mother, "What little boy is that?" "I'm your little Franky, papa," he at once said, not giving his mother time to reply. "Nonsense," was the father's answer, "my little Franky has beautiful long hair; I would not give my Franky for a dozen boys such as you."

Franky now turned to his mother and said, "Ain't I your little Franky?" but mamma only shook her head. Matters were now looking serious, and Franky, becoming alarmed, could not make any progress with his dinner. He now appealed to his brother, and asked if he was not little Franky; but his brother only shook his head.

He was becoming very unhappy at the thought that father, mother, and brother no longer recognized him, and at last he burst into tears, saying as he did so, "Well, it don't matter much, for God knows me anyhow."

Tears were now in other eyes as well as in Franky's. Those who are near and dear to us may no longer know us, but if we are his children, "God knows us anyhow."

A Christian mother, when praying beside her little boy, had mentioned his name in her prayer. Upon rising from her knees he said, "I am glad that you told Jesus my name, for when He sees me coming He will say, 'Here comes little Willie Johnson.'"

A Christian lady who had recently lost her husband was weeping in the presence of her little boy. Upon asking her why she was weeping, she told him that it was because his father was dead. He at once replied, "Is Jesus dead too?" Some time afterwards, when on one occasion she was complaining and fretting about her difficulties, he said to her, "Are you tired trusting in Jesus?"
W. F.

NOTTINGHAM.—A nine days' mission has been held in connexion with St. Ann's Well-road Chapel, by Mr. J. A. Vicary, of Bristol. In answer to prayer, great blessing has been the result. Every evening, after a preliminary prayer-meeting, a band of singers, with the minister at their head, went round the streets announcing the services. Every service was followed by an after-meeting, and at all of these, without exception, some were seeking Christ. There were many cases of great interest.

SHEFFIELD.—The Mission we began among the police and cabmen in January last has been the means of much good amongst them. We visit the police-station once a week, and give the men tracts and small books, which are eagerly received. Many drunkards' homes have been made happy. We intend to present each man with a pocket-Bible on New Year's Day, if funds will allow. To supply our wants we shall require about £10. The cabmen are visited on the stands, and our tracts are read with great interest.
J. WARRINER.
101, Ferdon-street.

BATH.—The Lord is visiting this city and neighbourhood. For some time past there has been a union of all the Nonconformist ministers for prayer, to seek an outpouring of the Spirit on themselves and on the churches. Then came a weekly united prayer-meeting, presided over by one or the other of the ministers; this is now being well attended. Special services have also been held in the various chapels from time to time; and Miss Parker has been conducting very successful meetings—first in Hope Chapel, and afterwards in St. James's Hall. Some, there is reason to hope, have been brought to the Lord. During the past week, Miss Parker, together with the pastor, has been conducting special meetings in the Congregational Chapel, Bath-easton; the people have crowded to the place, and some profess to have found peace: the hearts of the Lord's people have been greatly cheered. The good work is still going on, our sister being busy in visiting the people as well as conducting the meetings. Will the Lord's people pray for us?
R. R.
Bath-easton, Bath.

THE BAPTISM OF THE SPIRIT.

AN ADDRESS BY DR. ASA MAHAN AT THE DUBLIN CONVENTION.

DR. MAHAN said it would be expected that he should speak without reserve upon the subject before them. In order to show the interest taken in it in all parts of the world, he would allude to the following facts:—

In the early part of the present year one of the great theologians of Germany—an individual who held the same relation to the Lutheran Church as the Archbishop of Canterbury does to the Established Church of this kingdom—remarked, in Berlin, that for centuries the attention of Christendom had been to a great extent occupied with the mission of the Father and of the Son, though not to the neglect of the mission of the Holy Spirit; but that from that time onward one great thought would occupy the attention of Christendom, and that was the special mission of the Holy Ghost. Four years ago, when the general Convention of the Congregational churches of the United States met at Oberlin, his old associate President Finney was, by a unanimous vote, requested to preach a discourse on "The Baptism of the Holy Ghost." Three years subsequently, when that Conference met again, the discourse appointed to be delivered was on the "Pentecostal Baptism as the Hope of the Church." Again, at the general Conference of the Unitarian denomination of the United States, the opening discourse was on the very same subject; and the speaker remarked that, whatever might be thought of the doctrine of the Trinity, there was a promise of the baptism of the Spirit, and that was what the Church needed.

In the 2nd Chapter of the 1st Epistle to the Corinthians there were these words:—"Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them because they are spiritually discerned. But He that is spiritual judgeth all things, yet He himself is judged of no man." Read also these three verses from the next chapter: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal." And then the Apostle spoke of the evidences of their carnal state.

On the surface of what he had read, the fact was apparent that three distinct classes of individuals were referred to—namely, the natural man, who depended on his own reason, and consequently rejected the idea of inspiration or anything of the Spirit of God; the spiritual man; and the believer who was yet not spiritual but carnal. Of these classes two were Christians—namely, the spiritual man, and the believer who was carnal, and not yet spiritual in the sense in which the spiritual man was. As he read the New Testament, the apostles everywhere made that distinction, and wherever they met with believers, their first and anxious inquiry was—"Have ye received the Holy Ghost?" The case of the twelve at Ephesus would be remembered; the inquiry there was—"Have ye received the Holy Ghost since ye believed?" or, "Having believed, have ye received the Holy Ghost?" When Peter and John came down to Samaria and found believers there, they prayed that they should receive the Holy Ghost, for it was added that he had not fallen upon any of them as yet. They had believed, but they were not yet spiritual. They had not as yet received the Holy Ghost as promised in the New Testament. They afterwards did receive it in answer to prayer.*

An opinion was prevalent that every believer at his regeneration received the promised Pentecostal baptism. He did not wish to argue that point, but he would put this question to the audience—Did any Apostle, or any evangelical minister of Christ, or any Christian, ever put this question to an acknowledged believer?—"When you believed, did you receive the pardon of sin?" They knew that such a question had never been asked by those persons. Why did the Apostle put the question, "Having believed, did ye receive the Holy Ghost?" He inferred from the putting of the question that the fact that a person had believed was no certain evidence that he had yet received the promise of the Spirit. Now, if that promise

* We differ from the view of the speaker in this paragraph. We will state our reasons in our next.

was always given, like forgiveness, in connexion with faith in Christ, in regeneration, the Apostle would have as soon asked the question, "Did ye receive forgiveness when ye believed?" as "Did ye receive the Holy Ghost?"

What, then, was the difference between those three classes of individuals? Could it be apprehended? The Apostle told them that they received the Spirit of God in order that they might know the things that were freely given them of God. He would take an illustration from the Old Testament. It was recorded that, when the prophet and his servant awoke, they saw the city encircled with the hosts of the army of Syria, which had come to capture the prophet. The servant cried out, "Alas! master, what shall we do?" The prophet said, "Fear not, for they that be with us are more than they that be against us." But the servant could not see it. Now, suppose that on that occasion three individuals were present—one answering to the natural man, and the other two respectively to the spiritual man and the man that had not yet received the Spirit. The prophet gives them a statement of the facts as he saw them, saying, "There is the host of the Syrians, but between me and them is the celestial host through which they cannot break—chariots of fire and horses of fire." They are asked successively what they think of it. The natural man would reply promptly, "I don't believe a word of it; it is all superstition. I see the host of the Syrians, and it is mere superstition to believe that there is a celestial host between us and them." The believer who is yet carnal would say—"I believe it all to be true, but I can't make it seem real to me. I see the host of the Syrians. I do not see the celestial host, but I believe they are there, because the prophet says so." The servant whose eyes had been opened by the influence of the Holy Spirit would say—"I know that the celestial hosts are there, because I see them as plainly as I see the hosts of the Syrians."

Now, let three men approach the Bible and read it. He would observe that natural men could explain the Bible as well as others. Many of the ablest commentaries on the Bible that had ever been written had been produced by unbelievers. But they did not see the glory of the Bible; they understood what it meant, but they did not see or believe in anything supernatural. The believer who had not yet received the Holy Spirit says—"I believe the Bible: I believe that Christ loves me, as is there written, and it gives me some consolation, but I cannot make it seem real to me; I believe that Christ is present with all, because the Bible says so, but I cannot make it seem real." But the individual who had been spiritually enlightened, if asked how he viewed the subject, would exclaim:—"I know that Christ is a manifested presence to me, and I believe in the glory of the Lord, and that I am changed into the same image; I not only believe that Christ loves me, but that He is personally present to me as loving me with an infinite love, and my mind is on the stretch to comprehend the breadth, and the depth, and the height of the love of Christ which passes all knowledge."

Take the case of Moses. He conversed with God at the bush, performed wondrous miracles, led the people through the Red Sea, and spoke with God face to face. But in what state was he? When he conversed with God he said, "I beseech Thee to show me thy glory." The eyes of Moses had not yet been opened as they afterwards were. For, before the glory of God can be apprehended, the Spirit of God must show us the things of Christ and of God. God said, "I will make all my goodness to pass before thee; I will lift the veil." After Moses received that revelation he was a new man; he was in a new relation to God, and had a consciousness of the love and the power and the presence of God that he had never had before.

Suppose, hearers, that you read these words of the 3rd chapter of Ephesians—"That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love may be able to comprehend with all saints what is the breadth and length and depth and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God." They could all read that; but how could the reality of it become manifested to them? Never until they received the Holy Ghost. When they did receive the Holy Ghost it would be all clear to them. The Apostle declared that where the Spirit of the Lord was, there was liberty; and what was it? That they should behold the glory of the Lord, and that they should be changed into the same image from glory to glory. They might study their Bibles and endeavour to see that glory, but until the Spirit unveiled to their minds the vision of the glory of the Lord they would never apprehend it, so that it would have a transforming power upon their life and

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character. How different were the conditions of the two individuals—the one who read and believed his Bible, and the one who had not only done so, but to whom the Spirit of God had also shown those things! The Saviour said, "If any man love Me, he will keep my words"; and then he promised to manifest Himself. He promised to send another Comforter who would abide with them for ever.

Dr. Mahan then alluded to a matter of personal experience. During the entire period of his ministerial life he had been a most diligent student of the Bible. Having been educated under the celebrated Biblical scholar Professor Moses Stewart, he had never allowed a day to pass without a critical and prayerful study of at least one chapter of the Scriptures in the original. But when he came to realize the promise of the Holy Spirit, and when his eyes were opened, the Bible became a new book to him. It was like the New Jerusalem coming down from God out of heaven; and in passages which he had critically understood there was a depth and a length and a breadth that he had never apprehended before. One part of the promise of the Spirit which every person should keep in mind was this—"I will send you another Comforter, that He may abide with you for ever." When the sun of righteousness rose in his own heart with healing in his wings, he asked himself, "Can this abide?" "That it may abide," he said, "is my mission to demonstrate."

As a matter of fact, for upwards of forty years he had walked in that glorious light, and understood what the prophet meant when he said—"The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down, neither shall thy moon withdraw itself, for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

He affirmed that during those forty years his sun had not gone down nor his moon withdrawn itself. God had been his everlasting light, and He might be theirs. The days of his life were drawing to a close; and every year that he approached nearer and nearer to the world of light all was brighter and brighter. And yet how they grovelled and trifled in this world below! No; it was the privilege of the believer to mount up on wings as the eagle; to run and not be weary; to walk and not be faint. The ninth day of the present month closed the seventy-sixth year of his life, and if he were asked which of his years had been the happiest he would select that year. It was the privilege of believers to walk in the light of God. But they must honour the promise of the Spirit. Their cry must be—"Open Thou mine eyes, that I may behold the glory of the Lord, and may be changed to the same image from glory to glory."

In every condition of existence he had seen this great truth proved. He prayed that the Lord might breathe on every one of them, and that they might receive the Holy Ghost. Would they then receive him? Everyone that asketh, receiveth; he that seeketh, findeth; and unto him that knocketh it shall be opened.

[We regret that continued pressure on our space compels us to hold over Mr. Somerville's address for another week.—ED.]

"LEND A HAND TO SAVE THE LOST."

We extract the following from a circular recently issued. A well-known Irish brother says this is really a good work, and the funds are exhausted:—

No. 31, Marlborough-street, Dublin, has for many years been a refuge and home for poor friendless young women who, desirous to escape from a life of sin and wretchedness, have sought shelter there. Many have thus been rescued, some of whom have been restored to their friends; others provided with suitable situations; and, we trust, not a few saved unto life eternal. It affords an immediate refuge by day or night to penitent females, without introduction or recommendation.

You can help in one or more of the following ways, viz.:—
1. Pray for this work. 2. Contribute towards it according to the measure of your ability. 3. Endeavour to enlist the sympathy of others in this work, by making it known to them. Contributions will be thankfully received by William Fry, Esq., 13, Lower Mount-street, Dublin.

THE JEWS.—The Secretary of the British Society for the Propagation of the Gospel among the Jews, 96, Great Russell-street, Bloomsbury, writes:—Recent startling events in the East are recalling attention to the Jews, and, in addition to the usual openings for Christian work amongst them, Africa, containing some hundreds of thousands, is being penetrated on every side, and Russia, with nearly three millions, after being closed for twenty years, is now thrown open to missionary effort and enterprise.

THE REV. W. H. AITKEN'S MISSION WORK.

Our readers, of course, know that Mr. Aitken was recently led, in the providence of God, to resign his charge at Liverpool,—where he had endeared himself both to his own flock and to the Christian community at large by his earnest and devoted labours,—and to give himself wholly to the office of an evangelist.

He has now been for some months labouring in various places in this capacity, with many blessed signs following. We have not hitherto been supplied with such full details of Mr. Aitken's work as we could have wished; we are the more glad, therefore, to be able, this week, to present our readers with a *résumé* of this evangelistic mission up to the present time.

Mr. Aitken's work as a mission preacher, pure and simple, began in Liverpool, at the church of a former curate of his own, Mr. Honeyburne, St. Philemon's. God was pleased to give him great encouragement there. There were large congregations, and many anxious souls. Mr. Honeyburne states that the work has been blessed beyond his expectations.

Victoria Hall, Liverpool, was next the scene of Mr. Aitken's labours. The interest in the meetings there increased every night, the last Sunday evening being a time of remarkable blessing. After a brief rest, Mr. Aitken proceeded on Oct. 17 to Huddersfield, where he continued for a fortnight, and where the Lord greatly owned his efforts.

The last day or two of the mission Mr. Aitken was in the vestry almost all day, seeing the anxious who flocked to him for help. On the last day he was at it, helped by another clergyman, from about nine in the morning till half-past six at night, with only about an hour's interval for dinner, and then he did not get through all. The men at Huddersfield, though they came in large numbers to the men's services, were very slow to yield, and it was only towards the end of the mission that they began to break down in large numbers. This led to the reflection how wise Mr. Moody is in staying for a longer time at each place he visits.

After another short respite from active work, Mr. Aitken held meetings at Holme-Pierrepoint and Radcliffe—two little country parishes near Nottingham, with a combined population of some 2200; a brief notice of this mission appeared in our issue of Nov. 25. The same effects appeared in this place as in the towns visited by Mr. Aitken, notwithstanding the timidity that specially characterizes country people. Large numbers came forward night after night, both men and women, to seek for help. Several of the principal farmers, &c., in the place were brought to the Lord; in several instances whole families came under the power of the truth, and some stout opponents were broken down under the Word.

Thence Mr. Aitken transferred his services to St. Mary's, Nottingham, where there was a crowded church night after night, and very large apparent results. There had been a good deal of opposition against the mission before it commenced, but this all broke down as time went on, and the blessing began to fall. The work closed at the church on Tuesday, 23rd ult., after which three services of a more general character were held in the Mechanics' Hall. Each night many hundreds—the last night, it is stated, thousands—went away unable to gain admittance, while in the meetings the work was deep and extensive. On the Thursday the address was to young men, and the body of the Hall was filled with men, the women being only admitted to the galleries. There were some 160 anxious inquirers among the men at the close of the meeting.

Mr. Aitken next paid a visit to his old home at Pendeen, in Cornwall, where we understand some memorial to his revered father is in progress, and where, as may be supposed, he received a warm welcome, and preached to crowded congregations,—not without fruit, it is believed.

This week a series of special services, with Mr. Aitken as mission preacher, are commenced in York, some of them being held in the nave of the historic York Minster. In another column will be found details of the opening services, from a special correspondent.

We understand Mr. Aitken will preach in Westminster Abbey on Sunday, the 26th inst. Will our readers offer earnest prayer that this servant of God, whose labours for the Master are so abundant, may be enabled to speak with the demonstration of the Spirit and with power, and that many souls may be brought from darkness to light.

TEN DAYS' MISSION IN YORK.

(FROM A SPECIAL CORRESPONDENT.)

A SPECIAL evangelistic mission, to extend over ten days, was inaugurated here on Sunday last; Rev. W. H. M. H. Aitken is the mission preacher. The services, which are varied so as to reach as many classes of the community as possible, are held in various churches and halls throughout the town, and in the evenings of Wednesday, Thursday, and Friday this week in the nave of York Minster. This latter event will be a notable one in the history of our English cathedrals: it is the first instance, so far as I know, in which any of them has been dedicated to services of an essentially evangelistic character.

A preparatory prayer-meeting was held on Saturday evening in the Merchants' Hall, to seek God's blessing on the Mission. It was well attended, and a very earnest spirit of prayer was manifested throughout. Mr. Aitken, the mission preacher, gave a short address, dwelling specially on the duty of the Christian people in the town with reference to the approaching services. He impressed upon them, in solemn terms, their personal responsibility in the matter, and the necessity of their being willing to put themselves into God's hands, that He might use them according to his will, whether in a way pleasing to their natural inclination or not. He quoted the case of a clergyman in London, who, on the occasion of special services in his church, would not permit the Christian people of the congregation to attend the meetings unless they brought one or more of their unconverted neighbours with them. From all that one sees and hears of evangelistic movements in the present day, this action on the part of the London vicar was not unnecessary. Mr. Aitken, in his address, also spoke of those self-righteous people in our churches who think they are beyond the need of such special efforts, and said he desired above all things that they should be reached. Another statement he made, which I trust all your readers will seriously ponder in their minds—"How many believers there are," he exclaimed, "who have never been the instrument of leading one soul into peace through faith in Christ." He entreated all such among his hearers to let this mission season be the time when they should begin to labour in real earnest for their Master.

This hour of prayer was felt to be the foretaste of much blessing on the labours of Mr. Aitken and his co-workers in this ancient city of York. As a token of the fervent and thorough-going disposition of those who have organized this mission, I may say that, having occasion to remain behind at the close of the meeting, I was approached by one of the clergymen, who asked whether I would give my services as steward at some of the meetings. I intimated that other duties would prevent me; whereupon I was asked whether I had given my heart to God. Without detailing more of the conversation, I cannot help expressing the feeling that God is certain to smile upon the unflinching zeal of those who, like my interrogator, are "instant in season and out of season" in their happy service of Him.

Mr. Aitken preached to a full congregation on Sunday morning in St. Michael's Church, which stands under the shadow of the Minster. His sermon, founded on the words, "Who may abide the day of his coming; who shall stand when He appeareth?" (Mal. iii. 2) was a heart-searching appeal to professors of religion. In a mission like this, he said, judgment should begin at the house of God. Experience proved that in movements of this kind the regular church-going people were, as a rule, first blessed, and only through them what we call "the outside classes." He demanded, in stern yet affectionate language, to know what was the foundation of their hope in view of the second coming of the Lord. He exposed the hollow sophistry and falsity of the pleas advanced by society or by individuals as to their state before God—"He is a very good sort of a man;" "I have never done any harm to anybody;" "I am doing my best," &c. He brought his audience, who listened with marked attention, to God's Word, showing them that such refuges of lies would be swept away, and that God's judgment was, "He that believeth not is condemned already" (John iii. 18). The last words he left with us, asking each one to make a personal application of them, were those of the disciples at the supper-table, "Is it I?"

The Corn Exchange was crowded on Sunday afternoon. Mr. Aitken's sermon on Acts iii. 26, "God having raised up his Son Jesus, sent Him to bless you in turning away every one of you from his iniquities," was one of marvellous power. He lifted the curtain of the past, and in a succession of pictures showed the fell power of sin in its action on the human race.

Treating sin as a disease, he showed how hopeless was the struggle on the part of any human soul to be freed from its contagion and power in his own strength. Yet this was God's idea of the Gospel—"to turn away every one of us from his iniquities."

Having shown how great was the ruin, he led on to Calvary, that we might there see how great and sufficient was the redemption. It is only as our faces are turned to the Cross that our hearts and lives can be freed from the devastating power of sin. By his burning words and irresistibly fervent appeals the great audience was visibly swayed, and melted in many cases to undisguised tears. What a wonderful power there is in sacred and Spirit-prompted eloquence to move the hearts of self-condemned sinners! I could not resist the thought that every unbelieving man, woman, and child in the company must have been swept into the Gospel net during Mr. Aitken's address. Oh, that there might have been many loving hearts and skilful hands to draw the net to land. The meeting separated in the thickly growing dusk, and though there was no after-meeting, we rely on God's unchangeable promise that his word—so powerfully and lovingly spoken as it was—shall not return unto Him void.

THE EVENING SERVICE

in St. Paul's Church, Holgate-road, was one of the most solemn and impressive I have ever attended. While the congregation were assembling, a number of hymns from the Mission Hymn-book were sung; a quiet but earnest air of expectation seemed to pervade the church.

Mr. Aitken chose for his text the words of the Lord as used in the parable of the feast—"Come, for all things are now ready." The sermon was in striking contrast to that of the afternoon—it was less rousing and fervent, more logical and searching. How the preacher seemed to read the inmost hearts of his hearers, and to lay their spiritual condition open to their own gaze.

Seizing the words of the religious Pharisee, in the passage "Blessed is he that shall eat bread in the Kingdom of God," Mr. Aitken applied it to those who look upon religion as a thing in the future. People are fond of saying they are going to heaven; the clear teaching of the Word of God is that the life of heaven must be begun on earth. The idea of the religious life being "a feast," as represented by the words of the Lord, was taken up and expatiated on. The preacher showed how utterly false was the notion that true religion is a gloomy or unhappy thing, and dwelt on the joy that was diffused in the heart of all those who have taken Christ as their portion. If the Gospel was anything at all, it was "glad tidings of great joy."

The next point dwelt on as belonging to a feast was *satisfaction*,—and here the words of the speaker must have awakened a response in every honest heart. He appealed to the sense of want that exists in our nature, and that refuses to be satisfied with anything short of God himself, however much we may try to meet this craving with earthly pleasures and occupations. In words that could not fail to carry conviction to every soul, he compared the folly of those who feel this need, and yet do not accept the remedy, to a starving man in the midst of plenty, who will not partake of it, but seeks to support his wasting body with a handful of dust!

Another thought connected with a feast, which was pressed home with great power and effect, was that of *social satisfaction*. Many people think the religion of the Bible too vulgar and common a thing for their refined natures, and so they allow the demon of pride to cheat them out of salvation. But, said Mr. Aitken, if there is one way to heaven for the poor and another for the rich, God has not revealed it.

Last of all, the invitation of the text to *come*, and to come *now*, was given with surprising tenderness and loving entreaty. The solemnity of Mr. Aitken's closing sentences was, if possible, enhanced by the singing of the hymn "Almost persuaded," that used to be given by Mr. Sankey with such telling pathos at the close of Mr. Moody's fervid appeals.

A large proportion of the congregation stayed behind to the after-meeting. It seemed such a pity that all did not remain to hear Mr. Aitken's words of affectionate expostulation about "running away from Christ," as many do when solemn impressions are made by the preaching of the Word. In a homely, winning way Mr. Aitken proceeded to explain what it is to *come* to the feast that Christ hath prepared; the power of the Spirit was surely at work to apply all these messages of a Saviour's willingness and power to save. Yet a further space was occupied in unwearied exposition of the certainty of

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everlasting life to all who simply take Christ at his word; and in personal talk with the anxious ones.

In the annals of this precious season of grace we expect to find recorded that at St. Paul's Church, York, on Sunday evening, December 12, 1875, "This man and that woman were born there."

I ask the believing prayers of your readers that this Mission, auspiciously begun, may prove a great and lasting blessing to hundreds of souls in this place.

MR. VARLEY AT NORWICH.

AGAIN have we realized the good hand of our God in this city. The meetings commenced—or, rather, were resumed—on Monday last, with a large gathering for prayer.

The evening meetings have been very largely attended, despite the almost impassable condition of the streets caused by the deep melting snow. Each day there were increasing numbers, and the great St. Andrew's Hall sounded out the "Old, old story." We have large numbers of ladies helping in the service of song, and the brightness of this part of the service was very observable indeed. Each night, our brother Mr. Henry Varley preached Jesus; with much power to exalt the Lord and win souls from darkness to light did he testify the Word. Very clear enunciation of the great truth of atonement; of Christ as the unspeakable gift; and of the importance of knowing Christ as the Life, and the responsibility attaching to the children of God, were among the themes so earnestly pressed. Each night many were deeply impressed, and many are now rejoicing in the salvation of the Lord. The afternoon meetings for the study of the Bible were again full of interest, and many have been greatly helped and strengthened in the life of God.

These meetings are amongst the most important held, and the increasing attendance tells how attractive is the Word of the Lord.

The closing meeting was held on Friday night, and the large assembly was very deeply interested in the theme—"Christ our Life." Our brother left Norwich on Saturday morning, and many prayers follow him to Wolverton and district during the coming week.

CASTING THE NET.

HAVING business at the Royal Artillery Barracks, Woolwich, I took some tracts with me to distribute on the way and to the soldiers. As I approached one man, I found him speaking to another about his soul in the street, and, as far as I could tell from a short conversation, I think he was an earnest Christian.

The soldiers in the barracks, both officers and men, took my tracts readily, and when I returned to the station, having half-an-hour to wait for my train, I spoke to two soldiers on the platform. The first owned himself to be a backslider, and he told me what persecutions he had had to endure when he used to show his colours, and that if he read the tracts I gave him in the sight of his comrades they would write all over his bed, throw things at him, and persecute him in every way. I urged him, notwithstanding, to stand up for Jesus, knowing that if God were for him, who could be against him? and he promised to read my tracts before his fellow-soldiers.

The other man was a Christian, and a little brighter, and I offered to introduce him to my former friend, as brothers in the Lord, for Christian fellowship; but he would not allow me to do this.

I think if some earnest Christians whose work lies in that part would endeavour to get into the barracks, and hold some attractive Gospel services there for the soldiers, many would be prepared to receive salvation, and many backsliders would come out brightly. Thus they would all help one another by their Christian fellowship; for really to stand among so many recklessly godless men must require no ordinary faith. Though we know that strength will be given sufficient for the day to those who trust Him, I think we outside ought to do what we can to strengthen and confirm those who are exposed to so great temptation. Matt. xxviii. 19, 20. Look at the promise. T. G. L.

[Woolwich is by no means devoid of such effort as our correspondent suggests; but here and everywhere much more might be done.—Ed.]

AFRICA.—Another liberal benefactor, like the first, anonymous has sent a donation of £5000 to the Church Missionary Society for the projected mission to King Mtesa's dominions; and we are glad to learn from the *British Medical Journal* that the medical mission in East Africa is being crowned with success. The dispensary opened in July last at Mombasa, under the superintendence of Mr. E. W. Forster, had rendered service during the first quarter to upwards of 600 patients, exclusive of those who had been treated at their own homes by the medical officers.

SOUTH AFRICAN CHRISTIAN CONFERENCE.

PRaise is the Lord's due in all the assemblies of his people. Praise is especially his due on behalf of this Conference, for He abundantly answered the prayers of his people in South Africa and Great Britain that He would bless it. Praise to Him alone whose work it was. Praise that in this land He gathered his people together and blessed them. Praise to Him for the way it was brought about. Praise that He opened the hearts of ministers of his Church to approve it. Praise that He moved his people in South Africa to pray for it.

Praise that He brought some of his aged servants jolting over the unmade roads of this country to take part in it. Praise that He brought two French brethren a long journey from Basutoland to attend it. Praise that He brought a Christian merchant to the town for those days, which helped it. Praise for all the arrangements from first to last. Praise for the marvellous guidance of the Holy Ghost in all the proceedings, which were entirely open. Praise for the blessings which his servants who came, received. Praise for the blessings which have flowed as the result of the Conference to the town.

Praise is, indeed, the devout and heartfelt expression of the Christians of South Africa for this Conference. It took place at King William's Town on Oct. 13, 14, and 15. It was the first general, open Conference of European Christians ever held in this land, and it was marvellously blessed. The Lord gave lovely weather. The French brethren slept six nights following in the open air on their journey hither. The roughnesses of travel were cheerfully encountered. Words cannot express the joy and brotherly love which prevailed. The Town Hall was well filled every evening during the Conference, and the stillness of the large assembly marked.

There were representatives of British, French, Dutch, German, and Kafir churches. But the native churches took no part. After the Conference the sympathy felt for the mission of the French church was such that a meeting was held to allow the two brethren to give an account of the proposed Native Basuto Church Mission towards the Zambesi. *This is the first mission of the Native South African Church to distant heathen tribes of their own country.* It well deserves the support of British Christians. A sum of over one hundred pounds was raised for this Mission.

These are among the blessings which have followed the Conference:—The restitution of the Bible Society; the establishment of an experienced Christian soldier as town missionary and garrison Scripture-reader; the formation of an Association of Young Men for the study of God's Word. But that for which most praise must be given is that the scattered Churches and Missions of South Africa were, in the person of a few of their representatives here, gathered together in one body round their Lord and King. Prayer was made for this Conference at Capetown, Queenstown, Pieter Maritzberg, Durban, and other towns, throughout its sessions—and thus North and South met in prayer, in one spirit, with the Church assembled at King William's Town. The subject was:—"In Him dwelleth all the fulness of the Godhead bodily." "And ye are complete in Him who is the Head of all principality and power." The third day—Rom. xii. 1. Praise, praise, praise the Lord, for He has indeed visited his people in South Africa. M.

THE JUBILEE SINGERS are at present fulfilling engagements in the North of England. On Monday week morning they sang at Chester, having in the afternoon been hospitably entertained at Hawarden Castle by the Right Hon. W. E. Gladstone. In connexion with their visit to Lancaster they gave a private concert on Wednesday morning to the afflicted inmates of the Royal Albert Idiot Asylum for the northern counties, which is situated near that town. The poor children listened with rapt attention to the sweet and plaintive melodies of the Singers.

MISSIONARIES' HOME.—A believer, wishing to use in the Lord's service that which He has given her, has purchased the house, 1, Marina-place, Mutley, Plymouth, for the purpose of making it a home for the servants of Christ labouring at home and abroad, who, often weary in their work but not weary of it, need a season of quietness and rest. I am very desirous of getting it furnished without delay, that ere the New Year commences it may be ready to receive those for whom it is intended. I believe one lady purposes furnishing a bedroom. I have also, up to the present time, received £8 4s. towards £100 required, some of which has been sent anonymously. I wish to take this opportunity of thanking the unknown donors for their words of love and encouragement, as well as for their gifts.

EMMYLINE M. A. CHAPMAN.

A WORD IN SEASON.

MAY I say a word to my fellow-Christians through your paper? No one at all interested in service for God, and noticing the accounts given from time to time of the different agencies at work for the benefit of the poor, can have failed to observe how for a long period the universal experience has been lack of funds, straitened hands for want of means.

And perhaps, could observers look within the range of those whose work is seldom before the public, whose habit it is not to make personal appeals for help, the need and difficulties would often be found as general and pressing, especially at such seasons as the present.

It is indeed a blessed thing to trust in God, and to learn by experience his wondrous ways of sustaining and delivering. As his resources are more frequently drawn upon, our confidence only gains strength; and the deeper our acquaintance with the Heavenly Father, the more do we learn of his unchangeable faithfulness.

The rough passages and hard times which fall to the lot of the Lord's servants, are, I am sure, often fraught with rich blessing in such teachings to their own souls, and the principle exerts its influence on those under their care. This I can say from personal experience in work; and among my little circle of orphans (nearly half of whom are Christians) I have seen the faces as smiling and bright when the last loaf has been cut up for the meal—and no money in hand for the next—as when they have been sitting down to a dinner of meat, &c., and the cupboard full.

There is still another side to the picture, which induced me to take up my pen—that of Christians with much money and proportionate responsibility, yet missing blessings which would be richly reaped by scattering more widely. Doubtless there are many such, some perhaps even asking what they can do for God, active personal effort seeming out of their sphere; not seeing that unused lies the talent which the Master wills they should put out to interest in his name. This would cheer the hearts and uphold the hands of many a burdened worker, and we should less frequently hear of labour hindered from want of means.

Dear fellow-labourers, are not our most powerful weapons prayer and faith? Do we not believe that our God can speak to hearts more touchingly, and incline them to act more irresistibly than we? Let us, then, unite definitely and more earnestly in asking our gracious Master that He himself will arouse his stewards everywhere to a livelier sense of their responsibilities before Him. That He will teach them to give "of his own," because it is his work to "rescue the perishing"; and we who seek to do it are but the hands He employs to fulfil his will. Yours, in Christ's service,

Orphan Home, 1, Chatham-place,
Hackney, E. Dec. 3, 1875.

MARY A. PARSONS.

MIDNIGHT MEETING MOVEMENT.

THE Committee of the above Society have resolved to distribute a specially prepared tract on the occasion of the termination of the terrible Whitechapel tragedy—namely, on the 21st inst., the day fixed for the execution of the culprit. Exertions are being made to secure the co-operation of Christian young men in the provinces to distribute them at the doors of places of amusement in London, and in all our large towns and provincial cities.

Two requests are urged—first, the reader's prayers that God may bless this special effort; and second, personal service. Communications respecting the latter should be made as soon as possible to H. G. Weakley, Secretary, 8A, Red Lion-square, W.C.

THE REV. J. FORDYCE, of Simla, commenced, in November last, his evangelistic tours in the plains of India and Burmah. He asks the prayers of our readers that much blessing may result to many.

WOOLWICH.—This week an effort has been made to reach the lowest and poorest class in the most destitute district of Woolwich. Mr. J. J. Jones, of the Homerton Mission, invited 600 tramps and others to a free tea at The Baths, Nelson-street, on Tuesday evening. The night was favourable, being cold and stormy, and the hall was filled. After tea the Earl of Cavan, Mr. Robert Puton, Mr. Jones, Colonels Forster and Travers, gave brief addresses, which were listened to with rapt attention. About forty young Christian singers from St. Andrew's Church sang the Gospel in some of Sankey's hymns, evidently to the great delight of those invited, all of whom remained to the close of the meeting. It is proposed to hold a Sunday evening service at eight o'clock in the same place for these poor people during the winter. Lord Cavan will preach on Sunday next, and Mr. Jones on the Sunday following. Will your readers remember us in prayer?

Jan. 15, 1876.

R. P.

MESSRS. MOODY AND SANKEY IN AMERICA.

INCIDENTS OF THE BROOKLYN MEETINGS.

ALMOST from the beginning the inquiry-meetings have been filled with persons of both sexes and of all ages and conditions.

Two sisters, aged sixteen and eighteen, have lived careless and irreligious lives, caring everything for pleasure. Their father is a dissipated man, and their mother is without interest in spiritual things. Just before the Rink meetings began, God took from them their brother, a young man of twenty years. Deeply impressed, they came to the meetings and found a Saviour. They left the meeting to erect a family altar in their home, and both bid fair to become useful in Christian work.

A young man, of fine talent and good position in society, came regularly to the Rink meetings, becoming more deeply interested every evening. Finally he went to the pastor of his church and told frankly his condition and his desire to be saved. They gave themselves to prayer, and the Lord was at hand to pardon and bless. On Thursday night, November 11, he rose in the gallery, not able to restrain himself, and testified to the goodness and mercy of God in his case, and then made a most tender and eloquent appeal to the hundreds of unsaved young men in the crowded building. The effect was wonderful, and we can hardly doubt that God has a special field of usefulness for this young man.

A young couple of much intelligence, and soon to be married, remained after one of Mr. Moody's sermons, hardly knowing why they stayed. Neither of them understood the feelings of the other. When the man was spoken to, he acknowledged his anxiety for his own soul, and said, pointing to his companion, who stood near by, "I don't think she is caring much about these things." When she was approached she burst into tears and confessed, sobbing, that she had been secretly longing to be a Christian for many months. They knelt together in the church, gave themselves to God, and went away in great joy.

A man came down to Brooklyn from Newburgh to see "what was going on." He had always been indifferent, and had never had an anxious, serious thought. He had never appreciated his praying wife. The first sermon he heard touched his heart, and he was a weeping inquirer in the Simpson church on Sunday afternoon, Nov. 7. At one o'clock the next morning his soul was filled with peace, and he hastened home to tell his wife and children of the blessing he had received. Then he came back to tell us of his happy home. Said he, "I am going to be pastor of my own family now." He gives great promise of being a useful man.

A salesman in New York—a young man with a fine face—gave evidence of deep distress in one of the first meetings. He was soon at rest, however, and then his thoughts turned towards his wife, a careless young woman of the world. Night after night he rose in the young men's meeting and said, "Please pray for my wife; I cannot bear to go to heaven alone." Following up the prayers with affectionate and earnest effort, he soon obtained the desire of his heart. They are going on towards the other life with joined hands.

A watchman in the Navy Yard gave his experience to an immense congregation with great effect. He had never had the slightest concern about death and the judgment until the evening on which he came to the Rink. When he sat down to supper on the night in question, his little boy Robbie said, "Father are you going to the Rink to hear Mr. Moody preach?" "No," said the father very roughly. Said Robbie, "Father, you don't ever read the Bible to me." God's Spirit carried the message home to the proud man's heart. "Leave the table, boy," said he. Robbie went out crying bitterly, and, looking round, the father saw that the rest of the family were in tears. "I will go to the meeting," were his next words, and he came and took a manly stand, asking earnestly for prayer in his behalf. When last I saw him at the meetings Robbie was sitting by his side, and when the benediction had been pronounced, the strong man caught the boy in his arms, raised him up, and kissed him on the cheek.—*New York Christian Weekly*.

PROGRESS IN PHILADELPHIA.

Whatever may have been the anticipations of our Philadelphia neighbours as to the success of the Moody and Sankey meetings, more than the highest hopes have been realized. There was in some minds a little fear lest the old Freight Depot on Market-street might not be so well adapted for the uses of a large congregation as the Brooklyn Rink had proved itself. Some feared the roof was too low; others thought there was an echo; while

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others saw no possibility of heating such a vast audience-room. But all these fears were groundless. The building proved to be exactly the thing, though it was not built with a view to acoustic effect.

THE MORNING PRAYER-MEETINGS

have been attended with great and growing success. At first they were held in the Chambers Presbyterian Church, but this proved too small, and the great building was used for them. From three to four thousand persons attend, and the space they occupy is divided from the rest of the audience-chamber by a huge canvas.

The young men are gathering to the prayer-meetings in great numbers. The Wednesday meeting in Dr. Hatfield's church was led by Mr. Wanamaker, and was of special interest. Over twenty young men followed in successive prayer and exhortation. Many rose for prayer, and many others besought prayers for their unconverted friends.

Mr. Moody's Wednesday evening address was on five "One Things." He enumerated the following as applicable to every one in the house:—First, as an essential to working for Christ, is to be saved ourselves. Second, it is our privilege to know that we are saved. Third, the one thing needful for every Christian is to sit at the feet of Jesus. Fourth, to have one Master, and consecrate our whole life to his service. Fifth, adopt the words of Paul, and say, in the face of all opposition, "This one thing I do."

THANKSGIVING DAY

was a great day both at the morning prayer-meetings and at the Depot buildings. Mr. Moody said—"We have come to give thanks to God for his mercies to us. Of all the gifts of God let us put Christ first of all, for it is that priceless gift that makes all others so sweet." He then read some verses from Psalm cvii. "Four times in this psalm the writer uses these words: 'Oh that men would therefore praise the Lord for his goodness.' Let us respond to the call here this morning. One thing that we have great reason to be thankful for is the spirit of unity which now prevails among Christian men. Years ago, if a union meeting was held, one man would get up and say, 'I am a Methodist, you know, but I have condescended to come on this union platform;' and the Baptist and Presbyterian would follow, setting forth their particular creeds. But now I don't think we have any Presbyterians, &c. During all the time we were in Brooklyn we never heard anything about sectarianism. We ought to praise the Lord for this, for He is leading his people to a greater spirit of unity, and bringing out of them this miserable spirit of sectarian animosity."

A DAY OF REST.

These overworked brethren took Saturday for refreshment and recreation, wisely making the most of the hours of that sunshiny and bracing day, and thus finding themselves in better condition for the great work of Sunday.

The work progresses in the most delightful manner. Both Mr. Moody and Mr. Sankey are in excellent health and spirits, and hopeful of large results from their labours and from the labours of the faithful band of Christians labouring with them.—*Christian at Work*.

PORTSMOUTH GARRISON.—A correspondent of a contemporary writes:—The daily life of a British soldier is peculiarly beset with snares and temptations. A Soldiers' Home is the most effectual means to secure ultimate success in Christian effort, and garrison work without one is wasted energy. Lord Herbert saw the idea so vividly, and carried it out with such zeal in providing libraries, news-rooms, and places of amusement where men so disposed could find an asylum, that the result was simply glorious. In four years the report stated that profligacy had diminished one-fourth. Until a Home can be instituted, it is proposed to hold a series of weekly meetings in a portion of the chapel, to inaugurate which a public tea was held in that place last Thursday. About seventy of them sat down to the tea, together with about 200 civilians, the large attendance of the latter affording a striking proof of the general interest in the movement. The chair was taken by the Rev. R. W. Allen, of Aldershot, who made a few effective remarks touching Christian work in the army, and expressed his cordial sympathy with the object of the meeting. The event of the evening was a lecture delivered by the Rev. T. W. Johnstone on "Character," a sterling discourse delivered with much eloquence. It is more than probable that the Home will be shortly instituted, when it will be fitted up with everything attractive to the men, who display unusual interest in the project. Subscriptions and parcels of books, periodicals, &c., are earnestly solicited, and will be thankfully received and acknowledged by the Rev. T. B. Harrowell, St. Petrock, Victoria-road, Southsea, Hants.

MAJOR COLE IN SUNDERLAND.

THROUGH your columns permit me to ask all readers of THE CHRISTIAN earnestly to pray God to increase and continue the work of his grace revived here this week. Major Cole came to us on Sunday from Newcastle, where he left a scene of abundant blessing for one offering little inducement comparatively but the appeal of united voices crying in the old Macedonian's words, "Come over and help us."

The work in Newcastle had been great, so far as crowding the Town Hall within and without could testify to the magnitude of the movement. But, without any promise of the same thronging of the people to hear the Word, the Lord has been better to us than our most believing hopes.

On Sunday night last our Victoria Hall—the largest in the town—was well filled with an audience, for the most part Christian, of upwards of 2500. Major Cole told the old, old story of the Prodigal in a way that rendered it strikingly new, and as the sweet songs were being sung by himself, his wife, and daughter, the hearts of all were bowed under the mighty hand of God; and the week has since brought to light many a strange case of longing hearts, if not of "anxious" souls, who have been forsaking the good Father, God, and telling over again the story of the Prodigal in their own sad experience. Thank God, some of them have finished the story, and have said, "I will arise and go to my Father."

The week-night services have been confined to two chapels. In these have been large gatherings, the after-meetings improving in numbers as the services went on. The streets have been swept of their idlers in each case, and when the service was over, not only have the vestries become the scene of inquiry, but those who could not or would not stay have been accompanied to their homes by earnest co-workers, and some unusually interesting results have followed such intercourse. Young men have been especially blessed by the Major's telling personal incidents after the parable of the Prodigal Son. Memories of former days and happier childhood's hours have been awakened; hard hearts have been broken; strong men have wept like babes; ministers and evangelists, pastors and teachers, have been refreshed; souls are being saved, the churches blessed, and God glorified.

Brethren, praise with us, and pray for us. The work is great, and these servants of Christ, endearing themselves to all as they do, are too frail for its demands. The Lord bless them body and soul, and own their labours more and more, is the earnest prayer of all who hear them. J. STUART.

WINTER WORK IN GOLDEN-LANE.—A contemporary says:—On Wednesday week the seasonable work of feeding 200 children of the Ragged-school, and supplying soup to the poor, was commenced at the Costermongers' Christian Mission. Mr. W. J. Orsman, the hon. superintendent, states that he intends shortly, if funds permit, to supply coals in small quantities to the sick and aged at half-price. He will also, on Christmas-day, take away the rags from 100 destitute children, and substitute warm clothing. Afterwards a party of 300 deserving and needy persons will be supplied with a dinner and tea in the Mission House. To carry on these special efforts, Mr. Orsman needs timely help.

NEWARK.—A series of special services, conducted by the Rev. T. B. Stephenson, of London, commenced in the Barnby-gate Wesleyan Chapel on Friday evening, the 26th ult. On Saturday afternoon Mr. Stephenson held a children's meeting, which was well attended, and was conducted in a very quiet and interesting manner, the children taking part in reading several portions of Scripture. At the service on Sunday morning there was a large congregation, and at half-past two o'clock in the afternoon a special service for working-men and working-women was held in the North End Chapel. Although the notice had been very short, the place was well filled, a large proportion consisting of the class for whom the service was specially intended. Mr. Stephenson delivered a touching address, couched in the plainest language, and was listened to with remarkable attention. Between five and six o'clock a number of the friends assembled near the Corn Exchange for the purpose of attracting outsiders, and proceeded to the chapel singing. The congregation was one of the largest ever seen in the chapel, and the service was characterized by great earnestness and devotion. The service was gradually merged into a prayer-meeting, nearly every individual remaining for about half-an-hour, when an opportunity was offered for those who wished to retire to do so. The prayer-meeting was continued for some time longer, and an encouraging number of persons of both sexes went voluntarily into the inquiry-rooms. On Monday, Tuesday, Wednesday, and Thursday the mission was continued, many persons coming each evening from the courts and yards of the town, specially invited by a singing band, who visited them daily. The noon prayer-meeting and daily Bible-reading very much aided the success of the mission.—*Methodist Recorder*.

"YE ARE MY FRIENDS."

FRIENDS of Jesus! who are they?
Who can such a title bear?
Look around his Throne, and say—
Are the friends of Jesus there?

Angels and Archangels high,
As with veiling wings they bend,
"Holy, holy, holy," cry;
Can they boast the name of friend?

No, not friends, but servants they,
Servants of the Lord Most High;
And to serve Him, night and day,
At his word they wait, they fly.

Noble service! glorious, free,
Thus round Him to stand and wait:
Oh! shall ever such as we
Know the bliss of that estate?

Yes, e'en we, his servants here,
Whom He ransomed for his own,
Shall, at length, be brought as near,
And shall serve before his Throne.

Who, then, are our Master's friends?
Ah! well may we stand amazed,
When we see how low He bends,
That to Him we might be raised.

Not in angel-form He came,
But our nature He did wear;
Bore the Cross, despised the shame,
That we might his glory share.

Yes, 'tis us He calls his friends,
If we do his holy will;
And his friendship never ends,—
Having loved, He loveth still.

May that wondrous name of love
On our hearts be written now;
Then shall his own hand above
Write the "new name" on our brow.

X.

CANADA: MORE GOOD TIDINGS.

MRS. MERRY writes from a small back place where blessing is flowing, which we trust in answer to prayer is but a type of much good work in other places in Canada, whither our little singing rescued children have gone. Brethren, plead for the whole Dominion.

"Moorfields, Nov. 10.

"A cry from this place has come for help, and the Word has been with power. The chapel has been crowded with old and young, rich and poor, saved and unsaved. My husband and a young man, McLeish, gave the Gospel message, full, clear, and with no uncertain sound.

"I felt led at the close to ask who were going now to be on the Lord's side, when aged heads arose with tear-streaked eyes, young men with crimsoned cheeks, young women with the worldly plumes of feathers on, boys and girls with flash-shining faces, and, praise our God, some of our own dear rescued children. Thus, to his praise, some sixty to seventy rose to join in singing a song of praise to Jesus, who had washed them in his own blood.

"Afterwards we arranged a meeting for women. The Lord gave a special message, and He shall have all the praise. May Jesus get much glory to Himself in saving many amid us.

"The whole neighbourhood is awakened; buggies, sleighs—all full—coming ten and twelve miles in the midst of the first snowstorm.

"We have thus begun a glorious winter, and expect still greater things in answer to prayer, according to the Word of our God, who 'is able to do exceeding abundantly above all that we ask or think.'

"We are very short of books and tracts; the demand is great on every side. All going on well at the little home at Galt. It is very blessed to see not a seed of kindness on our children is lost. "A. M."

DR. WILSON, the great Free Church missionary, passed away peacefully to his rest on Friday week, dying at Bombay, the scene of his devoted and successful life-work.

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PRAYER-MEETINGS FOR LONDON BANKS

On Thursday last a meeting of gentlemen engaged in the principal London banks was held at the Lecture Hall, 165, Aldersgate-street, to inaugurate a series of prayer-meetings which it is proposed to hold monthly. About 100 were present, R. C. L. Bevan, Esq. (of the firm of Messrs. Barclay, Bevan, and Co.) presiding, and being supported by several gentlemen occupying leading positions in private and joint-stock banks.

After the meeting had been opened by prayer and praise, the couvener of the meeting (Mr. Henry Adams) stated that 250 gentlemen, including several principals, directors, and managers, representing fifty-seven London banks, were favourable to the movement, although at present it could only be said to be in its infancy. As a token of the work that was even now being done, it was mentioned that at the Union Bank of London a monthly one-hour prayer-meeting was commenced in May last, with an attendance of seven, which has increased to thirty, and that at Messrs. Glyn and Co.'s a similar meeting had been started in November, with an attendance of twenty-one.

At the close of the meeting the following gentlemen were chosen as an executive committee, with power to add to their number, viz.:—Messrs. G. R. Davy (Messrs. Barclay and Co.), C. Ford (City Bank), M. Kenchington (Messrs. Glyn and Co.), Kirton (London and County Bank), C. J. Whelen (Manager, National Bank, Notting-hill), and Henry Adams (Union Bank of London, 2, Princes-street, E.C.), the latter also accepting the office of hon. secretary.

It was decided that future meetings be held at the Lecture Hall, 165, Aldersgate-street, E.C., on the third Friday in every month at 6.15 p.m., the duration of the meetings not to exceed one hour, which will be devoted to prayer, praise, and a short address. Christians are earnestly invited to co-operate in extending this movement, and the Committee will be glad to hear, through their secretary, from any gentlemen interested in the work who have not yet identified themselves with it.

CHRISTIAN EFFORT IN FLORENCE.

I TAKE the liberty of bringing to your notice, and that of the numerous readers of your publication, a very promising institution which has been established here, and which seems to me deserving of every support and encouragement. It is "The Protestant Industrial Home for Boys," and the object of this institution is to receive the boys of poor parents, and bring them up in the faith of the Saviour, affording them, at the same time, instruction in the necessary elements of education, by teaching them a useful trade, whereby they may subsequently be able to earn an honest livelihood. The institution is entirely supported by voluntary contributions; donations in money, food, or clothing, are thankfully received at the establishment—44, Via del Ponte alle Mosse, Porta Prato, or by the Honorary Secretary and Treasurer, Dr. Joseph Commandi, 26, Viale Principe Amedeo, Florence.

Having personally visited this interesting establishment—one of the first, if not the first of its kind in Italy—I can bear testimony to its value, and the excellent manner in which it is conducted. The boys, about twenty in number, were busily employed, principally in carpentering, wood-carving, shoe-making, &c., and their work, superintended by trained workmen, was very creditable, while their religious and general instruction was not neglected. The boys seemed well clothed, healthy, and happy.

The committee—of which Mr. Alfred Hall is president, and Rev. J. MacDougall, of the Free Church of Scotland, one of the members—from the success attending this good work, have determined to extend their operations, and have fixed on a larger and more commodious building, outside the "Porta alla Croce." They are, however, sadly in want of funds, and therefore, appeal to the liberality of the readers of THE CHRISTIAN for help in this work. I sincerely trust they will give this valuable institution their support and encouragement.

EDWIN MAUDE, Lieut.-Colonel.

Florence.

Mr. GEORGE C. NEEDHAM writes from Brooklyn:—"I shall (n.v.) sail from New York for England on Dec. 4; the *Spain* sails on that date. In some respects the work is very wonderful, but we anticipate greater things yet. I trust many will pray for us, that during our visit to England we may be blessed and be a blessing."

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NOTICES OF BOOKS.

ELSIE'S SANTA CLAUS. By JOANNA H. MATTHEWS. 3s. 6d. *Shaw*.—A story of Christmas in America, showing how this festive season draws families together in closer friendship, and affords an opportunity of helping each other through difficulties. A nice Christmas present.

FROM OUT THE DEEPS. A Story of Cornish Life. By an OLD CORNISH BOY. 5s. *Haughton*.—Cornwall is the weirdest and most legendary county in all England; the most hoary, and, in many respects, the most interesting. This is an admirable story, which we heartily commend for Christmas and New Year's presents, school prizes, &c.

THE BIBLICAL MUSEUM. By JAMES COMPER GRAY. Old Testament. Part I. 3d. *Stock*.—We are glad to see that Mr. Gray, having completed in four volumes his useful commentary on the New Testament, is beginning one upon the Old. We know no other publication which gives so much and such varied information for the same small cost.

LITTLE ORANGES; OR, THE FRIEND OF THE FRIENDLESS. By JENNIE HARRISON. *Shaw*.—We should like to know the opinion of some of our youthful acquaintances concerning this pretty and interesting story. Our own verdict is that it would be a most seasonable gift-book for boys and girls, rich and poor. It will teach the one to show kindness when they have opportunity, and the other to persevere in the paths of rectitude in spite of trials and discouragements.

SOCIAL LIFE OF THE CHINESE. A Daguerreotype of Daily Life in China. By Rev. JUSTUS DOOLITTLE. Edited and revised by Rev. PAXTON HOOD.—This volume of over 600 pages, with 150 illustrations, was published at 8s. 6d. in 1868; the unsold portion of the edition has been purchased by Rev. Hudson Taylor, of the China Inland Mission, 6, Pyrland-road, Newington-green, N., from whom only it can be obtained, price 5s., or by post 5s. 6d. We have not had time to read it, but the facts that the author was for fourteen years a missionary in China, and that the book is so emphatically recommended by Mr. Hudson Taylor, are sufficient evidence of its value.

ST. BOTOLPH'S; OR, SUNDAYS LONG AGO. By AN OLD SUNDAY-SCHOOL TEACHER. *Elliot Stock*.—This "little sketch," as the author modestly terms it, appears to us to be a noteworthy illustration of the decided gain there is, to the ordinary reader, in stating important truths in a concrete, rather than an abstract form. It purports to be but the outlined autobiography of the author, with glimpses of a few incidental characters, and yet, in its hundred pages or so, we think a deeper insight into the real everyday history of an average human soul may be gained than from much of the philosophy, and, we are inclined to add, of the theology, of the schools. We warmly commend it to the notice of all thoughtful City young men, and young women too, especially those who are engaged in Sunday-school work. We venture to predict that if they sit down to its perusal it will not be laid aside until the last page is reached. Moreover, they cannot fail to be highly profited by the exercise. We should like to add that this life-story is unlike much of our modern literature: it is better than it looks. Such a skilful and truthful picture deserves a more attractive setting.

A PROPHETICAL CATECHISM OF THE CHURCH OF ROME: Showing its Rise, Progress, and Final Destruction, as Foretold in Holy Scripture. By the Rev. ISAAC ASHE. *S. W. Partridge*.—A valuable little sixpenny tract, containing much that ought to be known about the anti-Christian character of the Church of Rome as portrayed in the Scriptures. The real evils of this apostate Church are too little exposed, and so its seductions too often prevail over minds that are unprepared, because ignorant of what the Bible teaches as to its true character. This Catechism is for the most part well written. We demur, however, strongly to the first question and answer, or, rather, to the Scripture quoted in support of the answer. "The whole body of baptized Christians" may be a fair answer to the question—"What is the visible Catholic Church?" but this is a very different body from that spoken of in the text there quoted—"By one Spirit are we all baptized into one body" (1 Cor. xii. 13). This latter is not the visible Catholic Church at all, but the true living and spiritual Church. We cannot believe that Mr. Ashe holds baptismal regeneration, and yet he has by this unfortunate mistake (for such we deem it) made it appear that he himself holds one of the worst errors of the Church, the evils of which he so ably exposes.

SEED AND FRUIT.—The Mayor of Philadelphia, it is said, asserts that he could rid the gaol of two-thirds of the juvenile criminals in the next year, if he could banish certain plays from the boards of the variety theatres, and put certain books out of print.

WELLINGBOROUGH.—We have had a blessed revival in this town, and the good work is still going on. We had, from July 18 to Nov. 6, 1875, 115 anxious souls. Since then the Mission-hall has been crowded; sometimes on Sunday evenings a hundred rough lads are unable to gain admittance. Among the professed converts have been a number of remarkable cases.

4, Havelock-street, Wellingborough.

WM. CORBRIDGE.

BRIEF NOTES OF PASSING EVENTS.

SPECIAL SERVICES have been held at Bury and Littleborough during the past week, at which many have been induced to give their hearts to God.

SOCIETY OF FRIENDS.—Under the auspices of the Society of Friends, a missionary party, headed by Mr. Eli Jones, has been despatched to Beyrout to labour among the Druses of Syria. Mr. Stanley Pomfret, who enjoys a considerable reputation as a Quaker preacher, has also left for the United States on an evangelizing tour.

DRUNKENNESS AND CRIME.—Mr. Justice Denman, in charging the grand jury at the Durham Assizes yesterday, severely commented upon the crimes of violence which characterized this district, which he found in almost every case were traceable to drink. Every judge who had practised at the bar or sat upon the bench would corroborate him when he said that if drunkenness could be effaced from the earth five-sixths of these crimes would disappear.

LITTLEBOROUGH.—In connexion with recent special services here, a band of workers was organized and the town and neighbourhood were most thoroughly visited. The noonday prayer-meetings were largely attended, and proved to be a source of great spiritual power. A singing band was formed, and night after night we marched through the streets singing hymns and inviting the people to the house of God. The first week several persons came forward to the inquiry-room, but during the second, third, and fourth weeks the Divine power was increasingly manifest, and young and aged were led to a saving knowledge of the truth. At the close of one month's services a tea-meeting was held to welcome the new converts.

THE AMERICAN WOMEN'S CRUSADE.—The second annual convention of the Women's Temperance Union met at St. Paul's Methodist Church in Cincinnati, on Wednesday morning, Nov. 17. The President, Mrs. Wittenmeyer, of Philadelphia, in her annual address, stated that, during the past year, forty-five State conventions were held, and a large number of documents read. She suggested that a medical commission should be appointed to investigate and report on the use of liquors. Miss Francis E. Willard, corresponding secretary, reported twenty-three State auxiliaries organized, and a great advancement in every department of the work. Some 200 delegates, representing nineteen States, were present at the Convention.

TIPTON.—We have been favoured, says a correspondent of the *Watchman*, with a week of services here which deserve a record. Our people were prepared, and entered upon the work with good spirit. By arrangement the whole town was visited, and tracts, handbills, and an invitation to the services were left at every house; a band of singers, headed by the ministers, also paraded several streets previous to the services. The appointment of the mission preachers was a happy one—the chairman of the district, with Messrs. Pyle and Harper, whose labours were graciously owned of God. The congregations were large, and many persons of various ages found their way into the vestries as anxious inquirers, a good number of whom entered into the liberty of God's children. At Roseville there had previously been a series of gatherings, following a Sabbath's services by Mr. Isaac Marsden, resulting in several conversions and additions to the church. Arrangements are now made for a week at Bloomfield.

TEMPERANCE AND MISSION WORK.—The *Brighton Times* gives an account of the labours of Mr. J. J. Jones, one of the agents of the Brighton Town Mission, who holds a meeting nearly every night at the Carlton Hill Mission Hall:—"The week of labour finishes with a prayer and temperance meeting every Saturday night. Drunkards, which are daily and hourly manufactured all over the neighbourhood, may here always secure the sympathy and prayers of many who were once, like themselves, the slaves of the quart pot. A pledge-book is always kept on hand, so that at all times that accommodation is afforded to all who like to avail themselves of it. . . . About thirty-five reclaimed drunkards are kept banded together for aggressive work among their fellow-workmen, and also to sustain and cheer one another in the paths of sobriety and virtue. The missionary finds his most valued helpers amongst these abstaining friends."

SABBATH OBSERVANCE IN HONG-KONG.—The Chinese correspondent of a contemporary writes:—"The Sabbatarian question has lately been agitated in Hong-Kong. Many residents object to the Government employment of Chinese upon public works on Sunday. Miscellaneous noises make the day unendurable in Hong-Kong. Unpleasant sounds become all the more annoying because of the partial quiet, and all who do not live some distance above the town are compelled to hear the sounds of stone-cutting or house-building, mingled with a variety of street cries. Hong-Kong enjoys the unenviable notoriety of being the only port in China in which ships are regularly unloaded and houses built on a Sunday. In Shanghai the landing and shipping of goods ceases on Sunday; but in this Christian colony, with a Christian Government, business goes on at the wharves apparently as usual. It is to be hoped that something will be done soon, if not to honour the observance of the Sabbath, at least to allow the European residents in the town the quiet they may desire and expect in a Christian settlement."

Mr. PHILIP PHILLIPS, the Singing Pilgrim, has been holding his services of sacred song at Galle, Colombo, and other places in Ceylon.

SICK AND WOUNDED.—Sanctioned by its patroness, the Empress of Russia, the Society for the Relief of Sick and Wounded Soldiers is about to send representatives to Cetinje with relief for Bosnian and Herzegovinian families suffering by the insurrection. The Society is making great preparations for the care of the sick and wounded.

THE CHRISTIAN EVIDENCE SOCIETY has issued an urgent appeal to all those who are interested in its welfare, indeed to all Christian people, for such a supply of funds as will enable them to carry out the purposes for which the Society has been instituted, their present income being totally inadequate. The secretary is Rev. P. Barker, 2, Duke-street, Adelphi, W.C.

TEMPERANCE TEACHING IN SUNDAY-SCHOOLS.—Dr. Cuyler has recently directed the attention of Sunday-school teachers to the subject of temperance as a vital part of Christian work. To assist teachers in this direction, the *Temperance Worker*, a monthly magazine, edited by the Rev. F. Wagstaff, will next year contain temperance notes on the Scripture lessons issued by the Sunday School Union.

THE ORDINANCE SURVEY OF PALESTINE.—Lieutenant Conder, R.E., the head of the Ordinance Survey of Palestine, delivered a lecture at Guildford on Friday evening, under the auspices of the Guildford Institute. He said that the party under his command had in four years surveyed four-fifths of the 6000 square miles which constitute Palestine proper between Dan and Beersheba. One main feature of the work had been the identification of the local Arabic names still lingering on the ground with the Hebrew names to be found in the Bible. So thoroughly had this been effected, that it is probable that by the completion of the survey there will hardly be a place mentioned in the Bible which is not determined on the map. Thus the Scripture narrative will be so illustrated by a correct knowledge of the localities as to have all the life of contemporary record.

PROTESTANT REFORMATION SOCIETY LECTURES.—A course of lectures, says the *Record*, is now being delivered in the parish of Bermondsey, in connexion with the Protestant Reformation Society. The Rev. Mr. Clements lectured on the last two occasions on "Transubstantiation and Papal Assumption." The chair was taken by the Rev. W. Allan, Vicar of St. James's, Bermondsey. The next lecture will be given by the Rev. W. L. Bell, Vicar of Christ Church, Bermondsey, on "The Reformation in Germany." A correspondent says:—"The lecture-room is close to the Ritualistic centre of St. Augustine's Mission, where the Bishop is still supporting the Rev. Malcolm MacColl, in opposition to the legal notice of dismissal which the vicar of the parish gave to him as soon as he had been instituted."

A SUNDAY IN HAYTI.—A Baptist missionary, transferred from Jamaica to Jacmel, in Hayti, gives a vivid picture of his first Sunday in this ever-agitated Republic. During the morning the service was disturbed by the drill of the National Guard in front of the church. In the afternoon, just before the hour of preaching, news came from Port-au-Prince of an attempted insurrection, and a list of suspected persons was delivered to the authorities at Jacmel. The community was greatly terrified, and the news was whispered around in an undertone. Every now and then the scream of a wife would be heard as her husband was arrested and fettered at her side. Suspected persons fled to the consuls, to the ships, or to the mountains. Soldiers came into the church on their errand of search. The troops, including many members of the Baptist congregation, were mustered and bivouacked in the streets for the night. Cannon were planted to sweep the city; old residents, accustomed to sieges, bought up barrels of provisions. Next day news came from the capital that the Government had triumphed, and the chief insurgents had been killed or were in prison. At once the manifestations of alarm were exchanged for the most extravagant tokens of joy.—*Freeman*.

CHRISTMAS MESSAGE TO HOSPITAL PATIENTS.—Some years ago a plan was suggested in *Woman's Work* for brightening up the Christmas of patients in hospital and infirmary wards by a greeting of love and of good-tidings, bringing "peace on earth" even to the most sorrowful. In an envelope bearing the inscription "A Christmas letter for you," a tract, suitable for the purpose, is enclosed, together with some bright Christmas-card or leaflet, and the kindly missive is secretly deposited by the night-nurse on each pillow before the dawn of Christmas-day. This has been found to give great delight, and, in some instances, has been of lasting usefulness. In one ward the patients said, "The fairies have been here!" in another, "The angels have been here!" Will those of your readers who have the opportunity, carry out this plan, not only on a large scale, but also among the sick and poor in districts and parishes, adding the supplication that on His own message of love so real a blessing may descend that it may be said "The Christ of Bethlehem has been here!" Suitable envelopes are sold at 1s. a hundred by T. Farncombe, Kemp Town, Brighton. The following tracts are very suitable:—"A Christmas Letter to the Sick and Suffering," Religious Tract Society, 56, Paternoster-row; "A Letter for you," ditto; "The Comforter," ditto; "A Christmas Message," 1s. per 100, T. Farncombe (sold for the purpose); Christmas leaflets (sold by ditto).

DAILY TEXTS.

"THE SWORD OF THE SPIRIT, WHICH IS THE WORD OF GOD."
—EPHES. VI. 17.

Thurs., Dec. 16.—"The word of God is quick and powerful, and sharper than any two-edged sword." "Jesus said unto them, 'He that is without sin among you, let him first cast a stone at her.' And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even to the last." "Where the word of a king is, there is power."—Heb. iv. 12; John viii. 7, 9; Eccles. viii. 4.

Fri., 17.—"His hand clave unto the sword, and the Lord wrought a great victory that day, and the people returned after him only to spoil." "All my words that I shall speak unto thee, receive in thine heart, and hear with thine ears." "By the word of thy lips have I kept me from the paths of the destroyer."—2 Sam. xxiii. 10; Ezek. iii. 10; Ps. xvii. 4.

Sat., 18.—"Then saith Jesus unto him, 'Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.' Then the devil leaveth Him; and, behold, angels came and ministered unto Him." "Thy word have I hid in my heart, that I might not sin against Thee."—Matt. iv. 10, 11; Ps. cxix. 11.

Sun., 19.—"Let the saints be joyful in glory; let them sing aloud upon their beds; let the high praises of God be in their mouth, and a two-edged sword in their hand." "Thy bow was made quite naked, even thy Word."—Ps. cxlix. 5, 6; Hab. iii. 9.

Mon., 20.—"For the builders, every one had his sword girded by his side, and so builded." "These words which I command thee this day shall be in thine heart, . . . and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes." "A man hath joy by the answer of his mouth, and a word spoken in due season, how good is it!"—Neh. iv. 18; Deut. vi. 8, 9; Prov. xv. 23.

Tues., 21.—"Eight hundred thousand valiant men that drew the sword." "Do not my words do good to him that walketh uprightly." "I will make my words in thy mouth fire."—2 Sam. xxi. 9; Micah ii. 7; Jer. v. 14.

Wed., 22.—"Is not my word like as a fire? saith the Lord, and like a hammer that breaketh the rock in pieces?" "His word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."—Jer. xxiii. 29; xx. 9.

"THOU HAST MAGNIFIED THY WORD ABOVE ALL THY NAME."
—Ps. cxxxviii. 2.

NOTICES.

Communications received with thanks:—R. W. C.; M. D.; G. E. F.; E. M.; E. G. H.; F. D.; R. B.; M. E. C.; C. B.; E. J. W.; S. H. B.; H. S.; O. B. A.; J. C.; J. T.; J. M.; E. A. G.; E. J.; H. H. J. M.; S. O. B.; E. P.; G. T. N.; E. M.; A. C.; A. C.; G. H.; T. G. L.; G. O. M.; J. S.; E. G.; M. D.; G. S.; G. F.; M. F. G.; W. C.; E.; A. T. A.; T. J. O.; Erica; T. O. R.; W. E. S.; E. W. B.; J. McC.; F. P. L.; N. B. T. A.; M. S. L.; I. L.; G. J.; G. F.; T.; M. J. H.; C. M. M.; J. P.; F. B.; L. B.; J. C. S.; J. B. A.; C. D.; R. B.; G. W.; J. S.; B. G.; H. G. G.; H. O.; P. M.; E. A. S.; H. R.; B.; S. M. R.; N. S.; W. C.; T. D. D.

TO OUR READERS.—The Publishers will be happy to send back numbers of THE CHRISTIAN for distribution on application giving the name and address of applicant. Carriage will be paid if requested.

TO CORRESPONDENTS.—We must remind our friends that we cannot take any notice of anonymous requests or communications. Also that contributions ought to be written on one side of the paper only.

NEW ZEALAND.—Mr. Gordon Forlong writes:—"Would you kindly, through the columns of your valuable paper, allow me to ask any colonists in New Zealand for information in the following circumstances:—It is laid on my mind that the time has come to arrange for my large family, the boys especially, in one of the colonies; and I think it will be incumbent upon me to go to New Zealand, probably next year (1876). Where should I settle for the time being with a view to preaching and exposition, and with a view also to farming? I should prefer a locality not too thinly populated. Address—1, West Hill-road, Brighton."

The Christian TRACT FUND.

APPLICANTS FOR TRACTS.

- J. Martin, Union-street, Wigton.
- J. Burgess, 727, Ashton Old-road, Higher Openshaw, Manchester.
- T. Price, Campbell-street, Brockmoor, near Brierley Hill.
- S. Ewart, 22, Brown-square, Belfast.
- H. Rivers, St. John's-road, Leatherhead, Surrey.
- Evan E. Thomas, Nantysaer, Nantgaredig P. O., near Carmarthen.
- John Colvin, Kirkmakeck Manse, Creetown, N. B.
- A. Bailey, Holywell-street, Oxford.
- J. Starlup, 165, Sandy-hill, Plumstead, S. E.

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REQUESTS FOR PRAISE AND PRAYER.

PRAISE.—For prayer answered regarding a dear son.—For the conversion of a sister, prayed for in THE CHRISTIAN of Sept. 23; also continued prayer for the conversion of the others—namely, father, mother, brother, and his wife.

PRAYER.—For one who hopes to be ordained, on Sunday Dec. 19, to a curacy at St. Pancras, W. C.—That my visit home at Christmas may be blessed to the unconverted of my family.—For a widow and her six children.—For a son just entering on married life.—That opposition which has arisen in the way of instructing an ignorant lad may be removed.—For my afternoon Sunday class.—For a young widow with three children wholly unprovided for.—For a young mother who has ceased to pray and to believe in God's Word.—For my two brothers.—For blessing on a prayer-meeting in an Irish village.—For a medical student who was converted last spring, but has fallen away.—For two cottage meetings.

PLACES.—For the Home Mission Station, Moorlinch, on King's Sedgmoor, Somerset.—For an effort to carry on the Lord's work in a town in Kerry, where there are many adversaries.—For special united evangelistic services at Tunbridge Wells from Dec. 13 to 18.—For a revival of the Lord's work in Forfar.—For a revival of God's work at Clayton, Manchester.—For special services at Burton-in-Lonsdale.—For a week of services at Taunton, by Mr. Wheeler, of the Evangelization Society.—For a special work going on now in Houslow among the poorer classes and among the soldiers.—For Sedgley, Staffordshire.

CONVERSIONS.—For my wife.—For my mother, with whom the Holy Spirit seems striving.—For a young sailor now on a voyage to India.—For three brothers for whom much prayer has been offered.—For a husband and wife and two sons.—For a father and mother.

THE STOCK EXCHANGE.—A meeting was held on Friday evening, the 10th inst., at the Weigh House School-room, Fish-street-hill, for the purpose of forming a Christian Association in connexion with the London Stock Exchange. The meeting, which was presided over by Thomas A. Lawford, Esq., was well attended, and all the resolutions proposed were heartily and unanimously carried. The next meeting, for the election of officers and committee, will be held at the same place on Friday next, the 17th inst., at 6.30.

MONMOUTH.—The Lord has indeed been doing great things for us, whereof we are glad. The evangelistic meetings have been held nightly for now ten weeks, and still the blessing is going on. Mr. Thomas Wales, and Mr. G. Hefford, of the Evangelization Society, have been the preachers, and left us three weeks since. The whole town is permeated, as it were, with Gospel truth received at the Town Hall during those services. In house after house, among some of the very worst of the people, we find either souls saved or under impression.

M. J. HOWARD.

CENTRAL NOON PRAYER-MEETING,

MOORGATE-STREET HALL N. C.

The following are the subjects and speakers for the current week:—

DAY.	SUBJECT.	SPEAKER.
Thurs., 16.	Comfort in sorrow . . .	Rev. Dr. D. MackEvan.
Fri., 17.	Temptation . . .	Dr. Drummond.
Sat., 18.	"Abound" (2 Cor. ix. 8) . . .	J. P. Larkins, Req.
Mon., 20.	"Behold your King" (John xix. 14) . . .	Mr. Z. B. Woffendale.
Tues., 21.	Intercession of Christ . . .	Rev. S. Shoopbridge.
Wed., 22.	"Washed us from our sins" (Rev. i. 6) . . .	H. S. Paterson, M. D.

FORTHCOMING SPECIAL MEETINGS.

- YORK.—A Christian Conference will be held here in the third week of January. Particulars will be duly announced.
- AGRICULTURAL HALL, Islington.—Sunday, Dec. 19, Rev. Dr. Oswald Dykes at 3.30 p.m.; Rev. Jos. Burns at 8 p.m.
- MOORGATE-STREET HALL.—Every Tuesday, at 8, a Gospel Address. Young Women's Meetings:—Bible Readings every Saturday afternoon from 3 to 4, Upper Room (entrance from London Wall). Gospel Meeting, every Monday, 7.30 to 8.45.
- MOORGATE-STREET HALL.—A free tea will be given to 700 poor persons on Friday next, the 17th inst., at 6.30 p.m. Christian workers are cordially invited to be present to help.
- HOME OF INDUSTRY, Commercial-street, Spitalfields, E.—Monthly Meeting of Workers, on Wednesday, 16th inst. Tea at 6; Address by Hon. T. Pelham, at 6.30, on "How to Rescue our Street Children." Address by R. C. Morgan, at 7, on "Scriptural Teaching on the Baptism of the Spirit."
- CONFERENCE HALL, Mildmay-park, N.—Sunday, Dec. 19, Mr. G. Kirkham at 3.30, on "A Night with the Angels"; Mr. B. C. Morgan at 7. A Service of Song will be held here on Christmas morning, at 11 o'clock.

Cow-cross MISSION HALL.—Sunday evening at 7, Mrs. Noel Thatcher.

Y.M.C.A., THE PRIORY, 198, Upper-street, Islington.—An Address to Young Men, on Thursday evening, Dec. 16, at 8.30, by Rev. H. Crasweller.

— Rooms, 138, Skane-street.—The S.W. London Young Men's Meetings are held in the above rooms every Sunday at 3.15, and every Wednesday at 8.45 p.m.

— IONA ROOMS, 255, High-street, Camden Town.—The meetings for Camden and Kentish Town are held here every Sunday afternoon at 3.15, and every Thursday evening at 9.

— HANOVER ASSEMBLY ROOMS, 334, Kennington-park-road.—Frequent Meetings every week, open to all classes and both sexes, excepting the Sunday afternoon Bible Meeting, which is reserved for males only.

YOUNG MEN'S MEETING, at the Young Men's Room, Abbey-road Chapel, St. John's-wood, Friday, 9 to 10 p.m.

— every Wednesday, at 9 p.m., in the Camberwell Hall, Grove-lane.

— The Priory, 198, Upper-street, Islington, on Sunday, Tuesday, and Thursday, at 8.30 p.m. precisely.

HOUSE OF REST, 7, Cambridge-gardens, Kilburn-park, N.W.—Meeting for Christians every Friday, at 3 p.m. Dec. 17, Rev. J. Wilkinson, on "Work amongst the Jews."

TRINITY CHAPEL, John-street, Edgware-road, W.—Meeting for Young Men, every Tuesday evening, 9 to 10. Meeting for Young Women on Wednesday evening.

EDINBORO' CASTLE, Rhodeswell-road, Limehouse.—Sundays at 11 a.m. and 7 p.m., and every week-evening at 8 p.m.

WEEKLY NOON PRAYER-MEETING, St. George's Hall, Langham-place, W.—Every Wednesday, from 12 to 1.

QUEBEC INSTITUTE, 15, Lower Seymour-street, Portman-square, W.—Prayer and Praise Meetings every Monday at 3. Every Saturday, Children's Service, by Mr. W. Forbes, at 3 p.m. Promise Meeting, Dec. 20, at 3.

GREENWICH RAILWAY STATION, LARGE HALL.—Prayer-meeting every Thursday at noon for the present. Evangelical Address every Tuesday evening at 7.30.

HOLLOWAY HALL, N.—Sunday, Dec. 19, Service for the Young and Address by Mr. E. Stock at 6.15 p.m. Mr. W. T. Paton to Working People, at 8 p.m.

MISSION HALL, 101, Binglefield-street, Caledonian-road.—A Meeting for Young Women is held every Monday evening from 8.30 to 9.30.

STAFFORD ROOMS, Titchborne-street, Edgware-road.—Address by Rev. Charles Graham, Friday, Dec. 17, at 8; open to both sexes. Young Men's Bible Class, Sunday, Dec. 19, at 3.15. Addresses by Young Men, Wednesday, Dec. 22, at 9.

SPECIAL SERVICES IN THEATRES AND HALLS, Sunday, Dec. 19:—

St. James's Hall, Regent-street, Rev. Gordon Calthrop, M.A., at 3.30 (Children's Service); Rev. Alex. King, at 7.

St. George's Hall, Langham-place, Herbert Taylor, Esq., at 7. Royal Amphitheatre, High Holborn, Rev. W. H. Burton, at 3.30; J. G. Watson, Esq., at 7.

Philharmonic Theatre, High-street, Islington, Theodore Barnes, at 7.

Britannia Theatre, High-st., Hoxton, —, at 7. Town Hall, Shoreditch, Rev. Dr. Raitt, at 3.30.

Pavilion Theatre, Whitechapel-rd., Mr. Alfred Murtrie, at 7. South London Palace, London-road, Borough, A. F. Gurney, Esq., at 7.

The Oxford Music-Hall, Oxford-street, Mr. Grove, at 7.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Rickards at Exeter, Dec. 16 to 19.

— Conference of Members of the Children's Evangelistic Band, at Weigh House School-room, Fish-street Hill, E.C., Wed., Dec. 22. Prayer-meeting at 6 p.m.; Conference at 6.30. To be opened by Mr. Rickards. Subject—"Results." All friends are invited. Mr. R. C. Morgan will preside.

— City Weekly Prayer-meeting (for business men), at Weigh House School-room, Fish-street Hill, E.C., every Tuesday morning, at 9 to 9.45.

UNION HALL, Carlisle-street, Edgware-road.—Saturday, Dec. 25, Conference, 10.30 to 12.30; Tea at 5.30; Short Addresses at 7. Sunday, Dec. 26, Preaching at 3.15 and 7. Monday, Dec. 27, Tea at 5.30; Short Addresses at 7.

DAILY PRAYER-MEETINGS.

CENTRAL CITY NOON PRAYER-MEETING, Moorgate-street Hall, corner of London Wall, E.C., 12—1. Ladies' Meeting, 1 to 1.30.

Y.M.C.A., Stafford Rooms, Titchborne-st., Edgware-rd., W., 12—1. No. 59, LOMBARD-ST., E.C., Mon., Tues., Thurs., Sat., at 1; Wed. and Fri., at 12.30.

MILDMAY CONFERENCE HALL, Mildmay-park, N., at 12.

GREEN LANES WESLEYAN CHAPEL, N., at 7 a.m.

EAST-END CONFERENCE HALL, Carlton-sq., Globe-rd., E., at 12.30.

SUSSEX HALL, Leadenhall-street, E.C., at 1.

SUNDAY-SCHOOL UNION, 56, Old Bailey, E.C., at 1. PEOPLE'S HALL, 272, Whitechapel-road, E., at 1, except Saturday. ONELOW HALL, Neville-st., Fulham-rd., S.W., Sat. even., at 7.30. WOOLWICH, 14, Thomas-street.—Union Prayer-meetings, Saturdays, 3.30 to 4.30.

Donations received by Messrs. Morgan and Scott to Saturday Morning, Dec. 11th, 1875.

Table listing various donations and their amounts, including entries like 'Gratuitous Circulation of "The Christian"', 'Parson's-green Homes Fund', 'George-yard Ragged Schools', etc.

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[£83]

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The Christian.

THE OUTPOURING OF THE SPIRIT.

AN ADDRESS BY R. C. MORGAN.

WE are all agreed that the special blessing of this dispensation is the Holy Spirit, given in a measure more abundant than was possible under the Law. And we all agree that we know very little about the power of that Spirit, compared to what we might expect, and what we might be expected, to know.

There is a view to which much prominence is now being given, which I think to be very erroneous, and therefore very hurtful. It was expressed in the words of its best known advocate, Dr. Mahan, at the Dublin Convention, as reported in last week's CHRISTIAN. In discussing it, I desire to do so with the love due to a brother in Christ, and with the respect due to the hoary head:—

"On the surface of what he had read [1 Cor. ii. 12, to iii. 3], the fact was apparent that three distinct classes of individuals were referred to—namely, the natural man, who depended on his own reason, and consequently rejected the idea of inspiration or anything of the Spirit of God; the spiritual man; and the believer who was yet not spiritual but carnal. Of these classes two were Christians—namely, the spiritual man, and the believer who was carnal, and not yet spiritual in the sense in which the spiritual man was. As he read the New Testament, the apostles everywhere made that distinction, and wherever they met with believers, their first and anxious inquiry was—'Have ye received the Holy Ghost?' The case of the twelve at Ephesus would be remembered; the inquiry there was—'Have ye received the Holy Ghost since ye believed?' or, 'Having believed, have ye received the Holy Ghost?' When Peter and John came down to Samaria and found believers there, they prayed that they should receive the Holy Ghost, for it was added that he had not fallen upon any of them as yet. They had believed, but they were not yet spiritual. They had not as yet received the Holy Ghost as promised in the New Testament. They afterwards did receive it in answer to prayer.

"An opinion was prevalent that every believer at his regeneration received the promised Pentecostal baptism. He did not wish to argue that point, but he would put this question to the audience—Did any Apostle, or any evangelical minister of Christ, or any Christian, ever put this question to an acknowledged believer?—'When you believed, did you receive the pardon of sin?' They knew that such a question had never been asked by those persons. Why did the Apostle put the question, 'Having believed, did ye receive the Holy Ghost?' He inferred from the putting of the question that the fact that a person had believed was no certain evidence that he had yet received the promise of the Spirit."

My position, on the contrary, is this, that the outpouring of the Holy Ghost is matter of history, just as much as the crucifying of Christ is matter of history—that is to say, that the one is an accomplished fact equally with the other. Let me refer to Leviticus xxiii., where God marks out four red-letter days, so to speak, in the history of his people, and which He calls the Feasts of the Lord.

The first is the Passover, which pointed to the death of Christ. The second is the waving of the sheaf of first-fruits—the Resurrection of Christ. The third is the feast of weeks—Pentecost—the outpouring of the Spirit. And the fourth the Feast of Tabernacles, which points to something yet in the future, when the multitude which no man can number shall wave their palms, and keep the Feast of Tabernacles, and the Lord God shall be the Shepherd over them.

Now observe that the time of the giving of the Holy Ghost is fixed by this 23rd chapter of Leviticus. "Seven Sabbaths shall be complete from the waving of the sheaf of first-fruits." Thus the outpouring of the Holy Ghost is historically and chronologically fixed with reference to the resurrection of the Lord Jesus Christ. I refer to this passage for the purpose of establishing that the outpouring of the Holy Ghost is historically an accomplished fact.

The Holy Spirit could not have been given until certain things had happened. He could not have been poured out in fulfilment of the prophecies of Isaiah and Joel, until Jesus, the second Adam, our Substitute and Surety, had been glorified (John vii. 39). Therefore I think there is great significance in Psalm lxxviii. 18, where it says that He who has gone up on high, and led captivity captive, has "received gifts for men," or, as it is in the margin, "*in the man.*" Man's sin had grieved the Spirit—had separated between us and God; but man in Christ has made atonement for sin, and consequent reconciliation between us and God. And Christ has received gifts even for the rebellious.

The prophecies of Isaiah (xxxii. 15; xlv. 3) and Joel (ii. 28, 29) were fulfilled, as we all understand, at the day of Pentecost—the Holy Spirit was poured out (Acts ii. 17). "This is that which was spoken by the prophet Joel," &c. But the teaching before us is, that, subsequent to and distinct from believing in the Lord Jesus Christ, the Holy Spirit is given; and it is my aim to show that in the Acts of the Apostles and in the Epistles the Scripture unites the receiving of the Holy Ghost with believing in the Lord Jesus Christ. Scripture says nothing about successive and repeated baptisms of the Holy Ghost, but the outpouring of the Spirit is as distinct a fact as the crucifying of the Lord Jesus Christ; and there is no more reason in the Scriptures, so far as I know (if I am wrong I am thankful to be corrected), for telling a Christian to wait for the Holy Ghost from heaven, than for telling a troubled and anxious soul to wait until Jesus is crucified afresh.

In Acts ii. 37, 38, we read, "When they heard this they were pricked in their heart, and said, Men and brethren, what shall we do? Then Peter said unto them, Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, *and ye shall receive the gift of the Holy Ghost.*" That is very distinct. "For the promise [of the Spirit] is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call."

But, you will say, are there not, in the following chapters of the Acts, various scriptures which tell about subsequent outpourings of the Spirit? Let us look at them. The first, perhaps, would be in ch. iv. 31; but we should not, I suppose, differ about that.

The next is in the 8th chapter. There had been a persecution in Jerusalem, and the believers were all scattered through Judea and Samaria, except the apostles. "When the apostles (verse 8) that were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come down, prayed for them, that they might receive the Holy Ghost."

Now pass on to chapter x., because the same explanation applies to both events. Peter had a remarkable vision, and while he was considering what it could mean, three men from Cornelius' house came for him. He went with them, and preached Christ to Cornelius and his friends; and "while Peter yet spake

these words (verse 44), the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost."

Let us here refer to chapter i. 8—"Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me, both in Jerusalem and in all Judea; and in Samaria; and unto the uttermost parts of the earth." Think a moment. The Jews had no dealings with the Samaritans, and we know from the subsequent history that they found fault with Peter for going in to the Gentiles. That the Samaritans and the Gentiles should receive the Holy Ghost would be incredible to the Jews, unless authenticated by overwhelming evidence. Therefore the Lord Jesus Christ in giving his commission particularizes not only Jerusalem and all Judea, but Samaria, and the uttermost parts of the earth, i.e. the Gentiles. I suggest, for your consideration, that it was necessary there should be in Samaria an evident manifestation and declaration of the outpouring of the Holy Ghost, in order that the Jews should believe that the Samaritans had received the Holy Ghost at all. This was no less needful in the case of the Gentiles. And I suggest whether Peter's threefold vision did not refer to Judea, Samaria, and the Gentiles. If you say the repetition was merely for emphasis, I remark that in the cases of Pharaoh and Nebuchadnezzar it was enough that the dream was doubled; and it seems to me to be more than mere emphasis here. Was it not intended to indicate to Peter's mind, the threefold mission of the Apostles—"Ye shall be my witnesses in Jerusalem and all Judea, and in Samaria, and to the uttermost parts of the earth"?

There remains another passage—Acts xix. It has been supposed, from this, that it was the anxious inquiry of the apostles to new converts, "Have you received the Holy Ghost?" as though this did not result from believing on the name of the Lord Jesus Christ. I venture to say that that was not what the Apostle Paul meant here. Look at the circumstances. We read in the 18th chapter that a certain Jew, named Apollos, came to Ephesus. He "was instructed in the way of the Lord, and, being fervent in the spirit, he spake and taught diligently the things of the Lord, *knowing only the baptism of John.*" Two helpful people, Aquila and Priscilla, take this good man home, and expound to him the way of God more perfectly, after which he goes away to Corinth. By-and-by, Paul comes to Ephesus, and finds certain disciples, to whom he says—not "Have ye received the Holy Ghost since ye believed?" but—"Having believed, did ye receive the Holy Ghost?" (Alford renders, "Did ye receive the Holy Ghost when ye believed?")—not implying that the receiving of the Holy Ghost was something separate from, and subsequent to, believing, but virtually raising the question as to what it was they did believe.

They replied that they had not heard whether there was any Holy Spirit—the Holy Ghost had not been mentioned. Why not? Because Apollos could not teach any more than he knew; he had known and preached the baptism of John, unto which they had been baptized. Paul replies, "John verily baptized with the baptism of repentance, saying unto the people that they should believe on Him which should come after him, that is, on Christ

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Jesus." As soon as they heard this they believed on Him—which they had not done before—and were baptized into his name. If they had already believed on the Lord Jesus Christ, and had been baptized into his name, Paul would not have baptized them a second time. This narrative, so far from proving that there is a subsequence in time, after believing in the Lord Jesus Christ, before receiving the Holy Ghost, shows that *as soon as ever they did believe in the Lord Jesus Christ* they received the Holy Ghost.

May I say a word or two about the question of tongues, and visible, audible, oracular manifestations? I would suggest that just as Christ and his apostles were authenticated by the miracles which they wrought, so the outpouring of the Holy Ghost was authenticated and proved by His evidently falling on the Samaritans and on the Gentiles, as well as on the 120 believing Jews at Jerusalem. I do not think—if I err I desire to be set right—that it betokens a higher state of grace, that audible or visible manifestations be given to us, than that we believe without them. You will remember that Paul says tongues were a sign, not to them which believed, but to them which believed not. Those who believed did not want them. In John xii. it is recorded that a voice came from heaven, and some said that it thundered; others said an angel spake. Jesus said, "This voice came not because of Me, but for your sakes." He did not want a voice. He looks up to his Father in heaven, and says, "I know that Thou hearest Me always." Is it because we have the greater light or the clearer mind of the Spirit that we want more signs, or sounds, or emotions, or physical manifestations? Surely not. What, in this respect, is the difference between this dispensation and the past? Is it not that we have more of the Word of God, and less of open vision? What has God been educating us in from the beginning, but in believing Him and trusting Him? He has been leading us, little by little, from sight to faith; and blessed are they that have not seen, and yet have believed.

If we are right in waiting for and expecting something which is to come with visible, or sensible, or emotional manifestation, then let us wait patiently. But if this be not so, it will be a terrible waste of time. It is of the deepest consequence, you and I being agreed that we want to be filled with the Spirit, that we should have right conceptions as to how we are to be filled. The Lord says in his Word, "Be ye filled with the Spirit." In order to be filled with the Spirit, we must make room for Him. We must be empty. The Holy Spirit is likened to the wind; if we make a vacuum, the wind rushes in to fill it. Grace, as well as nature, abhors a vacuum, and the Holy Ghost will come in wherever there is a vacant place made for Him.

One result of being wrong on this subject is this: we are taught to think that we have not got the Holy Ghost. Well, to whom do you give the credit of whatever there is in you that is right? Is it your own spirit? You remember that hymn—

"Return, oh holy Dove, return,
Sweet Messenger of rest,
I hate the sins that made Thee mourn,
And drove Thee from my breast."

I have been angry in past times because people found fault with it, and yet, since I have been brought to those inspired words, "By the words of Thy lips I have kept me from the paths of the destroyer," I have felt it of the deepest importance that our every

expression should accord with the very words of God. What makes me hate the sins that made the Spirit mourn? The Holy Ghost gone, and I hate the sins that made Him mourn! Is that possible? Would we hate the sins if the Holy Ghost had been driven from our breast? If we teach one another that we have not got the Holy Ghost, we are giving the credit of all that is right and true in the Church of God to somebody—to whom? It appears to me a very serious thing that we should give to any other than that blessed Spirit the credit of whatsoever things in the Church of Christ are true, honest, just, pure, lovely, or of good report. He never altogether left even backsliding Israel under the law; "According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you; fear ye not". (Haggai ii. 5). He cannot be less long-suffering under the new covenant.

We have little of life on earth left; very soon we shall all be yonder; and we want to fill up the brief remnant of our time wisely and well—to know what is true, and to be saved from that which is not according to the Word of God.

Since the above has been in print we have received the following from a correspondent in Dublin:—

As Dr. Mahan appears to be accepted—by some, at least—as a teacher in the things of God, I feel constrained to ask your permission to put forward a few thoughts which have occurred to me on reading the report of his address, in the form of questions:—

1. Whether those Corinthians who are reproached by Paul as "carnal," because of the factious spirit which prevailed among them (1 Cor. iii. 3, 4), are not also represented in the same Epistle (i. 7) as "coming behind in no gift"? And do we not find in the same Epistle full directions given to them for the exercise to edification of those gifts of the Spirit which they appear to have enjoyed in great abundance (chapters xii. and xiv.)?

2. Are we to believe that such expressions as these: "The love of God is shed abroad in our hearts by the Holy Ghost, which is given to us" (Rom. v. 5); "The Spirit itself beareth witness with our spirit that we are children of God" (Rom. viii. 16): "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying 'Abba, Father'" (Gal. iv. 6)—are applicable to Christians only of a certain degree (shall I call it?) of experience?

3. When Paul tells the Ephesians that when they believed in Christ (Eph. i. 13, 14) they were "sealed with that Holy Spirit of Promise which is the earnest of our inheritance," are we to understand that their case was exceptional? And are we to believe that the exhortation (Eph. iv. 30), "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption," is not addressed to all Christians, without exception?

FRIENDLESS AND FALLEN.

I AM just closing another year's labour on behalf of virtuous young women in distress, especially strangers in London, and those who have erred from the right path. As indicated by the advertisements, there are seven homes, designed to accommodate about 160 inmates. One asylum is open all night, where during this year more than 500 poor women have been welcomed. As a rule, I visit this refuge each morning at nine o'clock, and find every variety of character, and am called to advise with poor outcasts in all conditions—viz., young women on the very verge of the precipice of moral destruction, as well as those who have fallen.

The Lord has been pleased to keep me in this department of his vineyard since 1851, during which time I have had much to exercise faith, also much to encourage me, knowing that some brands snatched from the burning are now with the Lord, while there are many on earth amongst the saved. But others have returned like "the dog turned to his own vomit again; and the sow that was washed to her wallowing in the mire."

Still, when I realize that nearly all who come under my care are orphans, and have been cruelly neglected in childhood, and that each possesses an immortal spirit, and that the grace of God is sufficient to save the very vilest, I feel constrained to abide by the motto "Onward!" and pray God to raise up many more sympathizing friends for the friendless and fallen. (See advertisement.)

EDWARD W. THOMAS.

200, Euston-road, N. W.

CHRISTIANS, AWAKE!

We very earnestly commend the following paper to all Churches, and to all individual Christians, trusting that it may be accompanied with much and continued prayer, that soon there may not be a Church in our land unrepresented in the wide field of "all the world."

"WHY ABODEST THOU AMONG THE SHEEPFOLDS?"

"IF YE LOVE ME, KEEP MY COMMANDMENTS."

EIGHTEEN HUNDRED years have passed away since our blessed Lord Jesus was upon earth. Nearly his last words were—"Go ye into all the world, and preach the Gospel to every creature." He had given his life for the world; He had made a "propitiation for the sins of the whole world"; He had "appeared to put away sin by the sacrifice of Himself"; He had "preached peace," having "made peace by the blood of his cross." Poor guilty ones had believed the message, and had been pardoned, "justified," "accepted in the Beloved," made "kings and priests to God."

These saved ones had the glorious mission of announcing the love of God to man. They were called to the high office of "ambassadors for Christ," and "fellow-workers with God." For a time they realized their mission, and "multitudes were added to the Church." But soon they seemed to forget their Master's order, and a persecution was needed, by which they were all scattered abroad, except the apostles, to bring them to a sense of their responsibility.

Then they that were "scattered abroad went everywhere preaching the Lord Jesus; and the hand of the Lord was with them, and a great number believed and turned to the Lord."

But soon the Church fell asleep again, and the Lord's command and the desire of his heart were forgotten. The Gospel was not preached; centuries of darkness passed, and the Church slumbered almost in death.

But now God, in his grace, has begun to awaken us, and says, "Awake, thou that sleepest, and arise from among the dead, and Christ shall give thee light."

Some think that they can almost hear the distant sound of the Master's chariot-wheels approaching, and they remember that "we must all give an account of the things done in the body"; and as they think of his question to each one, "How much owest thou unto my Lord?" they are obliged to bow their heads in shame. The blessed Lord, who asks them, bears the marks still of his wounds; they remember He had not where to lay his head, and they see his eye notices their worldly prosperity, and their comfort, if not their luxury. They begin to remember how large a portion of their life has been spent, either in accumulating treasures on earth, contrary to his express command, or in providing for the lust of the flesh, the lust of the eye, and the pride of life, and for the world which they now see to be just about to pass away for ever. "The time is short," He repeats again, "and the fashion of this world passeth away."

Beloved saints of God, ought we not to "arise from among the dead"? Shall we not realize our high calling and our responsibility? He has entrusted to us this service, and to no one else; and we must obey in his strength. In England we have enormous responsibility; much has been given, and much will be required. In his providence the whole world is now open. India has long been open. Africa, Japan, are open. All China, with its 400 perishing millions, is open, and those who have penetrated hundreds of miles into the interior find hearts prepared by God for the Gospel, and already some

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have believed on Jesus. A missionary, 700 or 800 miles from the coast, says: "The harvest is plenteous; we are reaping, not merely sowing. God is with us."

A Chinese, living in a province containing 25,000,000, and where the Gospel has been proclaimed for the first time this year, said, "Come to us, I know there are many in this city who, like us, are seeking the true way." Have we been faithful to our trust? What response has been given to the cry for help of those who are being "drawn to death"? It is true that some hundreds of devoted labourers have gone forth, sustained by the prayers and pecuniary help of many at home; but the marked blessing that has rested on missionary efforts is only a louder call from God to "go forward." "Go into all the world, and preach the Gospel to every creature."

There are probably 40,000 congregations in England; it would have been a very small proof of love for the Lord if only one from each of these had gone forth to fulfil the Lord's command. But it is thought that not nearly 2000 are in the field from this country, so that from about 38,000 congregations, not one is proclaiming the glad tidings of salvation! It is of these that the question must be asked: How are you obeying the Lord's command, "Go ye"?

Will you "people of God," who "have been called out of darkness into his marvellous light," to "show forth his praises," gather together, and consider this matter before the Lord, and in the light of his return? Are there none who are willing to go for his sake? God does not necessarily want men of intellect: "Not by might, nor by power; but by my Spirit, saith the Lord."

Listen to the cry, "Come over and help us," not only addressed to men, but to women. Help is needed to conduct schools, visit from house to house, and instruct inquirers in the Word of Life. Will each inquire what are the reasons why he or she should not go out? Is it business? Matthew, Peter, James, John, Andrew, were all in business when the Lord called them to follow Him, and they "left all and followed Him." Have you bought a farm, and "must you needs go and see it"? or "five yoke of oxen"? and is this the only reason why you say, "I pray thee have me excused"? Perhaps some are simply engrossed with the things of this world. If so, remember "the world passeth away, and the lust thereof." Your brethren and sisters in the battle-field are hard pressed, and often nearly worn out. Will you look on and see them die at their posts, and not go "to the help of the Lord against the mighty"?

But possibly you are, by God's grace, engaged in definite work for Him at home. Still you have to consider whether the very fact of your having been trained by God, and used of God, is not a call to you to go abroad. God can supply your place at home, and make your absence a blessing, as calling out some, who are slumbering, to "work while it is day."

If you say the work is too hard, He says, "Follow Me." Dear child of God, as the angels look on at your daily employments, do they praise God that you have indeed presented your body as "a living sacrifice"? or have they to say, "even weeping," that you are almost like those "whose god is their belly, who mind earthly things"?

"The night is far spent, the day is at hand." At least 600,000,000 have never even heard the Name of Jesus; and probably at least 400,000,000 of the remainder have never heard the Gospel in such a way as to know that it is glad tidings of great joy—that there is a Saviour for

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them. Multitudes of these perishing ones are groping in the dark after that peace with God which you have found, and know to be for them also.

If you saw them on their death-beds, passing into an eternity of darkness without Christ, how could you answer the reproaches they would heap on you, if they found that you knew the way of salvation, but that your love of ease or worldly advancement had deterred you from making a single effort to tell them the light and joy you had found in Christ Jesus? Remember, you may in all reality be a fellow-worker with God. Arise; "let no man take thy crown!"

"As a good soldier of Christ, endure hardness." "If we suffer with Him, we shall reign with Him." "He died for all, that they which live should not henceforth live unto themselves; but unto Him that died for them and rose again." "If He laid down his life for us, we ought to lay down our lives for the brethren." "Behold, I come quickly; and my reward is with Me, to give to every man according as his work shall be."

Will you, who have read this, seek to gather together the church or company of Christians with whom you worship the Lord God Almighty, your Father, to consider how you may obey his command to you; and pray that, AT LEAST, ONE FROM AMONG YOU may be so constrained by the love of Christ as to go forth with the message of salvation? Let those who remain count it their privilege to sustain the labourers by prayer, and by ministering of their substance; so that "tarrying at home," they may "divide the spoil."

"BEHOLD, I COME QUICKLY."

We commend the subject to your prayerful consideration.

ANDREW BONAR.

C. D. MARSTON.

GEORGE MULLER.

RADSTOCK.

[This paper may be obtained of Messrs. Elliott and Son, printers, 17, Stourcliffe-street, Edgware-road, London, W.; price 1s. per 100.]

THRAWL-STREET, SPITALFIELDS.

A WEEK of special services has just been held in the Mission Hall here. The audiences have been gathered from the low lodging-houses around the Hall, and composed of those who rarely enter a place of worship. Many, it is believed, were convinced of sin, and led to a sense of God's forgiveness. During the week one whole night was devoted to prayer,—and a most memorable night it was. In addition to a large band of workers, many notorious sinners of both sexes were present. Several of them sought and found mercy.

An excellent work is being carried on at a heavy expense, while the greatest distress is now prevalent, and we are utterly unable to do anything to relieve it.

JAMES ATKINSON.

71, Mortimer-road, London, N.

THE REV. J. HALLOWES, M.A., of Gloucester, has accepted the unanimous invitation of the Congregational Church, Barnsley, Yorkshire, to become their pastor. His first Sunday in Barnsley will be Jan. 16, 1876. He very earnestly entreat the prayers of God's people, that his ministry in a new sphere may have the Divine blessing resting upon it in all its fullness.

BETHERSDEN, KENT.—Mission services have been lately held in this parish. The Rev. C. Bosanquet, Vicar of Christ Church, Folkestone, opened the mission by preaching three times on Sunday, Dec. 5. The preacher during the week was the Rev. T. Richardson, Vicar of St. Benet's, Stepney. Considering the unusual severity of the weather, the attendance at the several services was most encouraging, on Friday evening the parish church being nearly full. Other meetings for Bible-reading and prayer were held at the vicarage; and Mrs. Richardson addressed an assembly of women in the school-room on Friday afternoon. The mission was closed by the vicar, who preached three sermons on Sunday, Dec. 12, and administered the Lord's Supper after the evening service.

FOR THE YOUNG.

"DOES YOU LOVE GOD?"

In a compartment in a railway-carriage there were seated a Christian lady, her little daughter, and one gentleman. The little girl, unobserved by her mother, who was reading a book, whispered to the gentleman, "Does you love God?" Nothing more was said. The arrow of conviction went home, and before many days had elapsed that gentleman was a happy believer in the Lord Jesus Christ.

About a year afterwards he was walking along the street of a country town, when he noticed, looking out of a window, the mother of the little girl. He at once knocked at the door, saw the lady, and told her how that in God's hands her daughter had been the means of his conversion. He then expressed a wish to see the little girl, but the mother, with tears in her eyes, told him that the next time he would see her daughter would be in heaven, for she had some months before gone to be with Jesus. Dear young reader, "Does you love God?"

"IF FATHER HOLDS THE ROPE."

Some English tourists in Scotland, on the look-out for wild flowers, were looking over a precipice when they saw a few beautiful flowers some distance down, but the difficulty was how to reach them. Some boys from the neighbouring village being present, the tourists offered to give one of the boys a shilling if he would go over the rock and pull the flowers for them, while they would retain a firm hold of him by a rope tied round his body. The boy liked the shilling, but he did not like the idea of falling over the rocks, so he was very reluctant to take the job in hand, until a happy thought occurred to him, and then he said to the strangers, "I will do it if my father holds the rope!" This was soon arranged. God wants us to trust Him as our heavenly Father.

"HALLELUJAH!"

Two little brothers were lying ill of fever. The elder was trying to get his little brother to say "Hallelujah." Before the little fellow was able to say it correctly, God took him away to heaven. When he was gone, John said to his mother, "Can James say Hallelujah now?" "Oh, yes," was mamma's reply, "I have no doubt James can say Hallelujah now." W. F.

"CHINA'S MILLIONS."—The first half-yearly part of this new monthly, edited by Rev. Hudson Taylor, is just issued (*Morgan and Scott*, 6d.). The same amount of information, statistical, descriptive, and evangelistic, with respect to China, has never before been offered to the public at the price. We advise all the friends of foreign missions to become subscribers.

THE "BIRD'S NEST" (says a correspondent), a home situated at Kingston, near Dublin, receives poor perishing little ones, but now they are much in need of help. The bank empty—and more than empty,—and 211 little ones daily to be fed. "We are praying that the year may be closed out of debt. Will not you help us? Could you not give up some one thing that you think you want, and send it to the "Nest" to brighten the Christmas of some poor little ones who perhaps but for that might have to spend it "out in the cold." Any contributions will be thankfully received by Miss S. Davies, 35, Upper Fitzwilliam-street, Dublin, who will also send collecting-cards and "Bird's Nest" stories to any who may wish to collect for the "Nest."

FEMALE MISSIONS TO THE FALLEN.—It is often said—and we are disposed to believe it to a large extent—that no one pities and sympathizes less with those females who have strayed from the path of virtue and happiness than their sisters who are more fortunately circumstanced or are stronger to resist temptation. At the same time, the above Mission, whose seventeenth annual report has been sent to us, proves substantially that the charge to which we have referred is not of universal application. Its twelve female agents, who "are now spending the best of their life in the streets of London, endeavouring to save the bodies and souls of their fallen sisters," can speak in this report of much successful effort, which is very cheering so far as it goes; yet we feel that it is but as a drop in the ocean. Nine hundred and six cases have been dealt with during the past year. We should like to see the staff of a mission such as this—one more likely, perhaps, to accomplish the desired end than any other existing one—indefinitely enlarged. Any of our readers who recognize the great need for such work, and are prompted to help, may address the Secretary, Mr. A. J. S. Maddison, 34, Parliament-street, S.W.

MAJOR COLE IN SUNDERLAND.

THE work of grace begun here last week by our brother from Chicago has been steadily growing in interest and power. The season of the year, and the many pre-existing arrangements of the various churches in the town, have been causes which have not contributed to the success of the movement: but the services, notwithstanding, have been abundantly blessed.

Major Cole was for some one or two meetings this week prevented by indisposition from exerting his full strength, and Miss Cole has been laid aside by sickness. But, as before, souls have been saved, and on every occasion the chapels have been filled, and at times crowded. The tale of conversions is only truly and fully recorded on high, but some that have come under our notice have been unusually interesting.

A farmer who asked prayer for three of his farm-servants at one of the noonday prayer-meetings, rejoiced to see one of them go into the inquiry-room the same evening, and he has expressed hopes of change in all the three.

Wayward prodigals have been treated with, and in not a few cases have given signs of determination to live a new life by faith in the Son of God. Amongst these was one with whom a friend pleaded earnestly for some time, and whose name, he was afterwards surprised to learn, was Cole. The same friend found a sailor inquiring the way of life at Victoria Hall on Sunday night; the man was to sail next day, and at the noon-tide hour, when he could be found at liberty, our friend went down to his vessel and preached Christ to him. We trust that not only the man himself was brought to the knowledge of the truth, but that some of his shipmates were led to the Saviour also.

Another seafaring man came to one of the evening meetings, who had to sail early next morning. At the close of the meeting he could not rest, and would not leave the place, but after long conversation he was enabled to give himself to God. I had myself pleaded for some nights with a young man who stubbornly refused to yield to my entreaties. To my surprise he found me out last night in a meeting having no connexion with Major Cole's services. He was in a very troubled state of mind. At last the secret was confessed—"I cannot pray before my father and mother." "The Lord will provide," was the substance of the answer given him; and to the question, "Would he not decide for Christ, and lean on His grace for help in his every need?" he replied with a tight grasp of my hand, and a decided "I will!"

The Lord be praised for all that He is doing amongst us. But as yet the surface only of our teeming population has been touched. On Sunday evening we look forward to be assisted by the Jubilee Singers. Tickets of admission have been issued, and the chief shipping-yards and factories have been systematically canvassed with these, so that we trust an audience made up of unconverted people will be assembled.

On Monday evening, again Major Cole will take part in the service of song for which his coloured countrymen have paid us a visit. On Tuesday he goes to Hexham, and thence to other places, leaving us to sorrow that his stay here has been so brief. Feeling this, a large deputation from the Young Men's Christian Association waited upon him last night, with the object of securing his services in the immediate future on behalf of the young men of the town.

Will your readers pray that work may be started among young men as successfully as it has been carried on in other places, and that, if God will, the Major may be sent again to us? Let them all pray for him and for his family, that they may have strength above their own, according as their need is great. JAMES STUART.

THE LADIES' HIBERNIAN FEMALE SCHOOL SOCIETY.

—Ever since 1828 this valuable Society has carried on its educational work amongst the poor female children of Ireland, and we are sorry to see, from an advertisement in our last issue, that, notwithstanding the fact that the work has, since the disestablishment and disendowment of the Irish Church, become more important than ever, the efforts of the Committee are crippled for want of funds. All information respecting the Society will be gladly furnished by Miss Webb, 267, Vauxhall-bridge-road.

DUMBARTON.—The annual social meeting of the Dumbarton Young Men's Christian Association took place in the Free Church Mission premises on Wednesday, Dec. 1. The Honorary President, J. W. White, Esq., Crosslyte, occupied the chair, and ministers of several denominations addressed the meeting. The Association was reported to be in a very prosperous state, having had forty added to the membership in the course of the year. Evangelistic work has been carried on, and a junior Bible-class has been held, and upon all the work there has been a rich blessing.—*Times of Dumbarton*.

TEN DAYS' MISSION IN YORK.

(FROM SPECIAL CORRESPONDENTS.)

We are sure that many of your readers who are following the Mission in York with their prayers will be anxious for further tidings of the Lord's work in this city. The various meetings throughout the week have been well attended, and the interest has deepened as the days have gone on. As of old, the hand of the Lord has been with his servants, and many have believed and turned unto the Lord.

On Monday and Tuesday, Mr. Aitken conducted Bible-readings, at 3 p.m., in the Corn Exchange. At each of these there was a large attendance. In the evenings he held evangelistic services in the same place, when multitudes flocked to hear the "glad tidings," and we believe "the slain of the Lord were many."

On Monday evening, Mr. Aitken took his text from Revelation iii. 20, "Behold, I stand at the door and knock." "Behold! The everlasting God stands outside the door of the heart He has made. How wonderful! But is the case rare? Look at the state of Laodicea. They had got what they considered excellent substitutes for the living God. They had 'need of nothing.' This is the position in which many stand towards these mission services. 'What! some fresh disturbance? We don't want all this.' My friends, it is possible to take even good things, and put them in the place of God."

And then, with his marvellous power of grappling with the conscience and discovering to the unsaved some of those many "refuges of lies" in which they are hiding, the preacher spoke with plain, and yet fervent, burning words of some of these "substitutes for God":—1. *Religion*. Does your religion bring you into conscious communion with God? or is it not rather of that kind which, instead of making you feel how necessary Christ is to you, just satisfies your conscience and makes you do without Him? The church of Laodicea was supremely self-satisfied. Christ stands knocking disregarded because the soul is too full to feel its need of Him. 2. *Worldly pleasure*. 3. *Daily business and daily cares*. Mr. Aitken concluded with an earnest appeal to all the unsaved ones present to "open to Him who is knocking to-night." Many remained to the after-meeting.

In addressing the anxious, Mr. Aitken reminded them that in the text Christ makes a definite promise to any who will open the door. He says, "I will come in." At the close a good number followed him and other Christian workers into the inquiry-room, and were dealt with individually, and, we believe, proved the truth of the Saviour's promise in their own glad experience.

The service on Tuesday night was similar in character. The attendance was larger, and the results in awakening and leading souls into peace more manifest than on the previous evening. Mr. Aitken preached from Hosea xiii. 9,— "Oh, Israel, thou hast destroyed thyself, but in Me is thy help found." After picturing, in strong and solemn, heart-searching language, the fearful vision of that man who has committed the suicide of the soul, he pointed the self-despairing ones to Him who is "mighty to save," and in whom there is help and salvation.

On Wednesday morning there was a celebration of the Holy Communion at 11 a.m. in St. Michael-le-Belfrey, when Mr. Aitken gave an address to church workers on 1 Thessalonians i. 3. After his earnest, stirring appeals to a life of greater devotion to the service of the Lord who bought us, many—may I trust, all—must have felt it a blessed privilege to renew their consecration of themselves to Him and to his work at his table.

That evening the first of the services was held in the grand old Minster, the opening of which to evangelistic services of this character has been looked forward to with such intense and prayerful interest, not only by Christians here, but also in other places. We subjoin an extract from the *York Herald* of December 16, relating to this service. We are indeed glad that York should have the honour of being the first city to open its Cathedral for such a glorious purpose. Already of these two services it has been said—"This and that man was born in her."

In the evening of Wednesday, Mr. Aitken held the first of the three services arranged to be held in the nave of York Minster. There was a very large congregation, in which were members of most of the religious denominations of the city. The service was a very plain and earnest one.

The sermon was founded on Acts x. 43—"To Him give all the prophets witness, that through his name whosoever believeth in Him shall receive remission of sins." The discourse was on the

life of Cornelius the centurion, who, in spite of his devotion, family worship, almsgiving, and prayerfulness, needed the salvation which was preached to him by the apostle Peter. On this subject the preacher waxed eloquent, and uttered many important lessons, which he pointedly urged on the most serious attention of his hearers. He insisted that nominal Christianity was of no avail in God's sight, nor the forms of religion without the power; and unless the righteousness of his hearers exceeded that of the Jewish Scribes and Pharisees, and the Gentile Cornelius, they could in no wise enter the Kingdom of Heaven.

With great pathos, and almost tearfulness, Mr. Aitken appealed to the congregation to accept the offer of full, free, and everlasting pardon through Jesus Christ, whose death had procured this boon for all embraced in the word "whosoever" in the text. The service concluded with the hymn, "Weary of earth, and laden with my sin," during the singing of which the congregation dispersed, though a large number remained at the "after-meeting," at which Mr. Aitken also spoke, and gave counsel to the inquiring. Amongst the audience at each of Mr. Aitken's addresses have been several Nonconformist ministers, by whom the Mission is most favourably regarded.

On Thursday afternoon, at three, the large church of St. Michael-le-Belfrey was filled with a congregation of ladies, whom Mr. Aitken addressed from the words "She hath done what she could," pointing out at the commencement that it was devotion to a person—an act of downright heart-love to a person—which is here commended by Christ, and that this was a characteristic which specially belongs to woman. In the evening, the congregation in the Minster was very large, and the preacher was clothed with mighty power, for the Spirit of the Lord was upon him, anointing him for this special service. We again quote from the *York Herald* of Dec. 17:—

Yesterday, at noon, Mr. Aitken addressed a large number of the North-Eastern Railway workmen in the new waggon-shops beyond Holgate-bridge. In the evening a service, similar to that of Wednesday, was held in the nave of the Minster. For some time before the appointed hour of opening the doors a large crowd had assembled outside the Cathedral, and when the service commenced at 7.30 every available seat was occupied by a congregation composed of almost every religious denomination in the city.

Mr. Aitken preached from the text—"And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side-posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when He seeth the blood upon the lintel and on the two side-posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you" (Ex. xii. 23, 24). During a plain and earnest discourse, which secured the rapt attention of the audience, Mr. Aitken said that the above words were connected with an episode of unique interest in sacred history. The passage suggested to them three great truths. The first was suggested to their mind by the character of the deliverance which was at this time worked out for Israel, and was the lesson of universal condemnation; the second great truth was communicated to them by the one word—Substitution; and the third point the narrative intended to illustrate was Appropriation. Upon each of these points Mr. Aitken dwelt at considerable length, giving an illustration of the character of the death the sinner died; referring to the fearful nature of the Divine displeasure as illustrated in the text; dwelling on the glorious gift of everlasting life which Christ offered to them; and concluding by an urgent appeal to his audience to accept the blood which had been shed for them.

The after-meeting was a season of great solemnity. The power of the Holy Ghost was felt in many hearts, and many wistful faces seemed to say, "Almost thou persuadedst me to be a Christian." Some of those most deeply impressed followed the mission preacher (as others had done the previous evening) into the vestry, which had been set apart for an inquiry-room; and while there the same blessed Spirit who had awakened them to their sense of need came as the Messenger of Peace, revealing Christ to their weary, troubled hearts, and thus enabling them to go on their way rejoicing.

We again entreat the prayers of the readers of THE CHRISTIAN that a very rich and abundant blessing may follow this Mission, which is to close on Wednesday, the 22nd inst.; and we beseech them to magnify the Lord with us for his abounding grace and goodness, for "his right hand and his holy arm hath gotten Him the victory."

There was a fair muster of influential business men at noon to-day (17th) in one of the central churches of the city.

The power of the Lord was even more manifest on Friday evening than on the two previous evenings. A large number remained to the after-meeting, and the spacious vestry was filled with seeking souls and the workers who were pointing them to Christ. It was nearly 11 p.m. when Mr. Aitken and his helpers left the Minster, after joining together in that

glorious hymn of praise from the Communion Service, "We praise Thee, we bless Thee, we glorify Thee, we give thanks to Thee for thy great glory, O Lord God, Heavenly King, God the Father Almighty," for our hearts were indeed filled with his praise who had done great things for us.

CENTRAL NOON PRAYER-MEETING,

MOORGATE-STREET.

THE Moorgate-street Hall noon prayer-meeting has had many points of interest during the last few days. One day some Nestorian brethren were present, and one of them told the assembly of the trials the Church had passed through, and concluded by asking the meeting to remember the Nestorian Church in their prayers. For two or three days much prayer was offered for the Jews, especially by one who visits the streets where they assemble on the Lord's-day, to speak to them individually as he may see opportunity. Also, the bereaved and suffering from the late calamities have been very earnestly commended to God.

The addresses have been varied and instructive; several friends from the body of the Hall have added to the profit of the meetings by brief and appropriate remarks on the subjects.

As an illustration, one day the subject was "Confidence in God," and one rose and said—"When he had strong confidence in God he also had confidence in his brethren, and all went well with him." Another day the text of the subject was—"The Lord whom ye seek shall suddenly come to his temple," &c. One said that the Lord often came suddenly to the souls of men individually, and he gave the case of a Jew whose conversion had long been sought, and who was lately and suddenly brought to know Jesus as the true Messiah.

On Friday, 17th inst., a letter was read from a minister of the Gospel (who had heartily assisted in the late evangelistic services) telling of the large increase that he had received to his church the last few months through the special services conducted by Messrs. Moody and Sankey.

Although the weather has been unfavourable on some days, the attendance has been good. It would be still more pleasant to see the Hall full every day, and also to see more ministers present. Surely there is great need for continued united believing prayer, for increase of grace for believers, and the conversion of unbelievers. When shall we hear the great mass of the people cry, "Men and brethren, what shall we do?" Are we longing, and praying, and looking for this as we should?

On Friday evening last, Mr. J. J. Jones, of the Homerton Mission, assisted by various friends, gave a tea to about 700 of the poorest of the poor. After having partaken of the bread that perisheth, they were invited to partake of the bread that perisheth not—given by God for the life of the world.

MISSION WORK IN MEXICO.

OUR correspondent Mr. James Pascoe writes to us from Toluca with an interesting sketch of the early history of Mexican missions; we are sorry not to be able to find space for it. Mr. Pascoe adds:—"The readers of THE CHRISTIAN already know much of our work; my object now is to earnestly pray them not to forget us. We want help to continue preaching and propagating the Gospel in all its purity. The work advances and deepens, but our great pressing want is a larger place in which to worship, and also for our printing operations. The work spreads, but our congregation cannot enlarge for lack of room, which, I think, is a great pity."

GENOA HARBOUR MISSION.—From the third report of this Mission we learn that its labours have been carried on with steady perseverance, and a measure of success all the more to be appreciated, because of the many difficulties to be encountered. It is gratifying to be able to report that, in spite of incessant clerical and sceptical opposition, there is not an emigrant ship sails from the port without carrying several copies of the Scriptures and a considerable amount of evangelical literature, not given away, but sold at full value. Mr. Jones, the English agent, has distributed between 8000 and 9000 tracts, magazines, Spurgeon's sermons, &c.; he has sold a large number of English Bibles and Testaments, and very materially helped the Colporteur to dispose of copies of the Scriptures in other languages. The prayers of God's people are asked on behalf of the Mission, that it may be greatly blessed to the 8000 English-speaking seamen who annually visit this port, to the 30,000 emigrants who sail from its waters every year, and to the still larger numbers of sailors who trade with it under the Italian and other foreign flags. Donations will be received by Messrs. P. Henderson and Co., 16, St. Vincent-place, Glasgow.

THE WORK IN PHILADELPHIA.

WE make further extracts from our American exchanges as to the progress of the work of revival in America:—

The great building on Market-street has been daily filled, often packed, and perhaps with larger throngs than were ever before, in the history of the Church in America, gathered into any one edifice to hear the Gospel. Benjamin Franklin estimated that Whitfield preached, from a balcony in Philadelphia, 136 years ago, to "not less than 10,000 people." At least from 10,000 to 12,000 have heard Mr. Moody nearly every night he has preached here; and, besides the crowds within, almost as many more are said to have been turned away on several evenings because there was no room for them. This, too, in a week unusually dull and rainy. But the unfavourable weather has seemed scarcely at all to damp the ardour of these multitudes.

The building here is more than twice the size of that used in Brooklyn. If things go on doubling in this way through a few more cities, will it look as though the old Gospel had lost its hold on the world, and is dying out?

The meetings of the first week have been chiefly for Christians. It has been hoped that thus believers would be better fitted to do the work which is to be upon them in the weeks to come. The truth is urgently pressed by Mr. Moody that the power from on high will be seen through those who are themselves filled with it.

The morning hour from eight to nine is given to supplication and mutual counsel, and receiving requests for special prayer. After the morning meeting—which was begun in the large Chambers Presbyterian Church on Broad-street, but was removed after the middle of the week to the Dépôt, to accommodate the increasing numbers—a meeting for women only is held in one of the neighbouring churches for prayer.

After the evening service in the Dépôt—at which there is preaching—a young men's meeting is held in the Arch-street Methodist Church. This meeting has been thus far full, on both floor and galleries, and apparently fruitful of good. The young men relate incidents in their own experience, offer prayer for each other, and numerous requests for prayer are made.

It is yet too early in the progress of these meetings to expect any statement other than that of beginnings and prospects. Already many Christians are quickened to new endeavours, both after a personal spiritual life, and in seeking to turn others to righteousness.

This week (the second) is devoted more specifically to efforts to reach the unconverted, as the past week was to efforts for Christians, and all praying people everywhere are earnestly desired to remember this work at the mercy-seat. The one unmistakable cause of the great interest attending these two brethren is the conviction that God is with them.

It should be added that the remarkable unity of denominations, of ministers and laymen, of men and women, particularly of the pastors of the city, in aiding the evangelists in every way, is an inestimable assistance and a great power.

The meeting for women on Sunday last was by itself a wonder. Nearly or quite 12,000 women were in the building at least an hour before the time announced for the opening of the services, so that the doors were then closed, and it was thought that fully as many sought vainly to gain admission as secured an entrance. At the close of Mr. Moody's earnest discourse on Regeneration, from John iii. 3, when he appealed to all who desired an interest in Christ as their Saviour to stand up in testimony of that fact, hundreds of the interested and deeply-moved hearers arose to their feet, and afterwards gathered in the inquiry-rooms for personal converse with Mr. Moody and his band of earnest Christian co-workers.

In the evening the attendance of men, old and young, was as large as of women in the afternoon, and the same discourse was preached to them. Many of them rose for prayer, and at the close of the service found their way to the inquiry-rooms. It cannot be said with truth that Mr. Moody is reaching only church members in Philadelphia; nor yet that there are no immediate results of good from his labours here. Yet these statements are very likely to be made and believed, even if there is no foundation for them in truth. It is very easy to doubt the value of a work with which we lack sympathy.

THIRD WEEK OF THE MEETINGS.

It would seem that the hold obtained by the evangelists on the unconverted masses is greater in Philadelphia than in Brooklyn. The attendance from this class is larger, and the impression produced in those who attend seems deep and

influential. Mr. Moody pronounced the gatherings of the second Sunday more successful, in view of the attendance of the unconverted so early in the series of meetings, than at any other place in this country or in England. The week following showed an increase rather than a diminution of interest, and the third week opens more auspiciously than either which it follows.

The meetings of Sunday last were remarkably effective. The day was cold and wet; just such a day as would ordinarily give smallest attendance at religious meetings—such a day as would suggest to many a faint-hearted country superintendent the thought that it was about time to close the Sunday-school for the winter. But at eight o'clock on that dreary morning the Dépôt church showed a gathering of some 6000 Christian workers; enough, it would seem, to cheer the heart of any doubting Elijah as to the faith and zeal of very many amid all the coldness and unbelief in this great city. When at the close of his appeal to these workers to be "a peculiar people zealous of good works," in their service in God's vineyard, Mr. Moody asked those to rise to their feet who during the coming week would endeavour to lead at least one soul to the Saviour, nearly one-half of all present rose in indication of this purpose.

At the Sunday afternoon meeting for women, at least 10,000 were present. As nearly 5000 tickets of admission had been given to women who expressed a desire to find salvation, while many other tickets were distributed without question, Mr. Moody thought there were more than 7000 unconverted persons in the audience—certainly a hopeful gathering at such a time and place. The appeal of the preacher was most earnest. As he told of the love of the Saviour for the lost, and of the full salvation offered freely to all, all hearts seemed to throb as one in gratitude to such a Saviour for such a salvation. When he asked those who desired an interest in this salvation to rise and stand during his prayer, hundreds rose to their feet, and afterwards repaired to the inquiry-rooms for personal converse and counsel. It can hardly be doubted that that evening hour was the birth-hour of many precious souls, then brought by God's Spirit into the life of Christian love and trust. At the evening meeting, which was for men, while the attendance was not quite so large as in the afternoon, there was great seriousness, and many rose for prayers and remained at the inquiry-meeting.

God is working in this city by these evangelists. Good results from their labours are already manifest. If the meetings should close now, they would not be without fruit to God's glory and to the good of precious souls. But the meetings are not yet to close; they continue with growing interest. Pastors are working warmly with the evangelists, and are stirring up their churches to greater zeal and increased activity. Christians are coming up to the work before them with new earnestness and efficiency, and with delightful unity. From all branches of the Church of Christ "fellow-helpers to the truth" now "stand fast in one spirit, with one mind striving together for the faith of the Gospel."

ST. GEORGE'S HALL, LANGHAM-PLACE, W.—Meetings are held here every Wednesday from twelve to one o'clock, for prayer and short addresses. A goodly number of Christians attend, and the spirit of prayer has happily obtained at the recent meetings. Many have proved them to be times of real refreshing.

SOUTH LONDON CHOIR.—The calls upon this choir are now so numerous that those who are able to assist are earnestly requested to send their names and addresses to the Hon. Sec., Dr. Dobbie, Moorgate-street Hall, E.C. No fee or examination is required, and attendance only expected when able to give it.

SUNDAY REST ASSOCIATION.—The Society for Promoting the Voluntary Closing of Shops on Sundays (7, Whitehall, S.W.) employs ten agents in the Sunday-trading fairs of London, who go two and two, using no other principle than persuasion. They seek to persuade men to rest on God's holy Day, and their labours have been crowned with wonderful success. The Society asks for the earnest prayers of all Christians, that the sin of buying and selling on God's holy Day may soon be altogether done away with.

COFFEE PALACES.—In the neighbourhood of Holloway (just among the working men) there is a fine house, built and fitted up within the last four or five years as a gin-palace, but which has not been licensed. This place can be secured on very moderate terms, and is just suitable for a first-rate coffee palace and working men's club. It is believed that after the first outlay of fitting-up, &c., it will be self-supporting. The following gentlemen have kindly consented to receive contributions, and to see that the money is properly applied:—Rev. T. G. Atkinson, Campbourne-road, Hornsey, N.; Rev. William Cuff, 5, Palestine-place, Cambridge-heath, E.

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LONDON HEATHEN.

BY A WORKER CONNECTED WITH MR. BOOTH'S CHRISTIAN MISSION.

AH! this is the place, to be sure. You see the great gin-palace there? That may be called the established church of the neighbourhood; and here is the dissenting place of the worship in the shape of a little public-house with red blinds. This pawnbroker's shop is beautifully handy, is it not? and there is a rag-shop opposite, where customers can be suited on easier terms. Let us just go under the archway and down the street.

Dirty stucco-fronted houses. Plenty of brown-paper squares of glass in the windows. Most of the doors stand perpetually open, for each passage is a public thoroughfare for three or four large families, and a playground for a lot of little children, who take care of themselves to the best of their ability.

That fine lad, carrying the load of sticks, with a sackcloth jacket ripped at the shoulder and out at the elbows, and these little children, with bare feet and head, and the woman there, in a brown velveteen jacket with the top buttons off, leaving a bare chest, and that man opposite, in his shirt-sleeves, with his face covered with stubby hair that will have to go on growing till he goes to the barber's again next Sunday morning—you need not trouble to ask any of them whether there are any teetotalers in their house. It is all too plain. A flood of drink has been here. See, there is the dark, horrid tide-mark everywhere; but oh! how many are covered over—gone already—God only knows.

ARE THERE NO GOOD PEOPLE?

Let us try and find some of the better ones.

"Good afternoon!" from a cheery-looking woman, with a basket on her arm, who comes bustling along the pavement. "Wet, isn't it? I am sure it's a wonder we poor people don't all have the rheumatics, for there's no keeping your feet dry anyhow. We have to stand in the wet and walk in the wet all day long."

"If you only get to a comfortable home when it's all over, ma'am."

"If we do; but we aren't like to, I'm sure, for we don't any of us shape that way."

"How is it that people live on so, when they know all the time they are going wrong?"

"Well, we like the devil's ways better than the other. That's just the truth, and there's no use denying it."

"Ah, that's it! It's as well to speak out. But how awful to cling to the things that are cursing and ruining us all the time, when God is so ready to save us!"

"Yes, that's true. I hope the merciful God will forgive me some time, I'm sure." And taking a little book, with a "Thank you, good afternoon," she is off again. Off again, headlong to hell, with her eyes open all the time, and the truth of Christ on her careless lips like an idle tale!

The woman in the brown jacket is very anxious I should go into her house. She considers the street a wicked place, certainly; but she has a considerable respect for good things (especially in the way of coals and blankets, I daresay), and she says her prayers regularly. Her face, though undoubtedly that of a drunkard, is wonderfully frank. She boasts a whole house, too, though how many lodgers she accommodates in the four rooms, besides her five children, I only guess at from stray hints at several. Her husband is a cooftermonger, and they have a "donkey" of their own, so that altogether the woman has a right to hold her head up, I suppose.

"As to knowing whether we are right, of course that is a thing for everyone to answer for themselves," she says; "but as for me, I'm sure God has been very good to me. He has brought me out of all my troubles, and I'm sure He always will. When my poor old mother lay a-dying—and she was in great pain—I got down on my knees and asked God to take her out of her misery, and as sure as I stand here—and the people as was there could tell you too—the words was no sooner out of my mouth than my mother's breath left her body. There, that's a miracle, and I've seen many such. I always go to God in my troubles, and He always answers me."

"But have you ever asked Him to forgive your sins, and has He done it?"

"Well, I can tell you I feel a great comfort in my heart whenever I pray, and when they was out a-preaching the other Sunday I went out and stood near to help them to sing. But when I went to Mr. Smith's to get my dinner-beer the next day they set upon me awful about it, and called me all the names they could think of. And the language! But

I say, let everyone be left to do as they please about such things."

Poor creature, nothing I could say seemed to create a doubt in her mind that she was

ONE OF THE EXCELLENT OF THE EARTH.

The furniture of her house might possibly raise ten shillings. She showed me "all her children's clothes" hanging on a six-foot line in the back-yard, and all their bedding lay in a basket in the back-room. So she, and thousands more, live, and talk, and die, and are lost, in the capital of England, leaving families trained to follow in the same path.

A grey-headed woman begs me to step into her room. "I thought you were one of the gentlemen that go about. Mr. — was here yesterday, and stopped ten minutes. He baptized the poor child, and made such a nice prayer."

We walked into a back-room almost filled up with a bed, a dressing-table with a loaf and three cups on it, a box, and two cane chairs. On the bed, in his clothes, lay a poor little sickly boy two or three years of age, with a dirty face, and wrists the size of a thumb. "Sinking fast, poor dear," she said. "The doctor says nothing more can be done for him." And several times during the course of a quarter of an hour she turned and looked at him afresh, assuring me that "he couldn't live long." She had no need to add, "He is not my own, you know."

"Have you got your sins forgiven?"

"Well, as to praying, you see, if one kneels down to pray in this house something always seems to come to interrupt. I can assure you I was not always in such circumstances, for I used to have two rooms till lately, but my man has been sick twice for three months each time, and so I was forced to give up the front room. But he's a good man as ever was, and has been a teetotaler thirty years."

Poor fellow! I thought, as she kept repeating this fact with her breath reeking of gin.

"The people in the front room abuse me dreadfully because I won't drink with them, and I'm sure it was so with the poor man that lays dead upstairs. He was a well-intentioned man as ever was, I'm sure."

"Was he a Christian, then?"

"Well, he never went to church or chapel, or any of that; but when they used to come out into the open air in front he would always sit at the window and listen, and he never got drunk, and such-like."

"But you know God is willing to forgive our sins, and unless we do get them forgiven we can never go to heaven. I've been as bad a sinner as anyone here, but I have asked God to forgive me, for the sake of his Son who died for us, and He has done it, and I am so happy now."

"Well, I'm sure I never feel such comfort now as I used to when I used to pray, but, as I tell you, one cannot pray here in this street. I used to spend hours—ay, days and nights I've spent in visiting and nursing the sick, and I always used to do all I could for anyone that was in trouble."

"But you know we have all sinned?"

"Oh, yes; though I never went so far as some, you know, yet, in my young days, no doubt I did things like all young people do, you know."

"And unless we get our sins forgiven, if we live the most moral life, and do all sorts of good things to people, we shall be certain to go to hell after all."

She assents, and turns to the child. I propose prayer, and when she has done examining the poor little sufferer again, to see if he is not going yet, she kneels while in conscious helplessness I entreat God to open her blind eyes and save her from impending destruction. I leave her with a sad heart, for I must have a word with some more.

More! alas, I will take you along miles of streets and squares where the people will talk to you in almost the same terms about religion! They are living and dying, "perishing for lack of knowledge" which is within their reach, but which none of them will ever hear of, unless it is forced upon their attention.

[We do not suppose it is possible that our readers can fully enter into the feelings of those who, like the writer of the above sketch, have devoted their lives to work for Christ in the East-end of London, where there is little to encourage, and much to dishearten and depress. But they can, at any rate, show their sympathy with such self-denying labours by removing all anxiety on the part of the labourers with respect to the support of the missions under their care. There are none who could more properly or discreetly relieve the physical as well as the spiritual destitution of the East-end, than the agents of such missions as those of Mr. Booth, Mr. Holland, Mr. Lewis, and kindred workers.

As a rule, however, they are not only unable to do so, but are often in great straits as to the maintenance of their own immediate work.—Ed.]

EDINBURGH THEATRES.

We mentioned last week the Edinburgh ministers were holding conference with respect to the increasing number of theatres in that city. A correspondent has since sent to us a copy of a pastoral address issued by the Free Presbytery of Edinburgh on the subject. We are only able to make the following extracts, at the same time expressing our concurrence in the fear of our correspondent that there is a growing spirit of worldliness in many quarters:—

"Considering the manifold temptations to which the members of the Christian Church are in these days exposed, it is with great solicitude that we have observed the rapid increase, within the city, of places for theatrical representations. It is to your duty in relation to this ominous fact that we at this time more especially direct your attention.

"What, then, is your duty in relation to the theatre? and what your duty to your children in relation to Christmas pantomimic exhibitions? We earnestly urge you to consider and determine, as before the Lord, what it becomes you to do, or not to do—always remembering that as Christ was in the world, so are you to be in the world. For your life as Christians is nothing else than a walking not after the flesh, but after the Spirit, in the continuous imitation of Christ.

It is not with an ideal theatre or drama that, as practical Christians, you have to do. . . . We ask you to bear in mind, first, that the theatre in this country has not in the past been a school of virtue or morality. It has been the ally and the occasion of much immorality and sin. Evidence of this is furnished by the undeniable fact that public-houses and dens of immorality have multiplied in the neighbourhood of theatres, and that many have traced their first marked declension from the paths of virtue to their visits to the theatre. Can it be that any countenance to such an institution is compatible with your prayer, 'Lead us not into temptation,' or with your solemn vows at the table of the Lord?

"We do not oppose or condemn recreations, amusements, and exercises which are in themselves innocent, healthful, and improving. We would willingly and heartily encourage and promote these. We cannot, however, shut our eyes to the injurious influence which the spirit of the world exercises at present over not a few of the members of Christian families, and to the varied ways in which this worldly spirit manifests itself; and, instead of promoting this spirit, we ought earnestly to pray for those who have been brought under its influence. We affectionately exhort the people under our charge to avoid all that is fitted, in any degree, to excite the Divine jealousy, and to arrest the working of the Spirit of God among us. 'For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord; and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.' (2 Cor. vi. 14-18.)"

CHILDREN'S SPECIAL SERVICE MISSION.—The friends of the Children's Special Service Mission will rejoice to hear that Mr. Spiers is now, through God's mercy, restored to health, and feels strong enough to recommence his labours amongst the children. Another of our friends—Mr. J. W. Jordan—whose work amongst the young at Nottingham, Chesterfield, Chelmsford, and other places, has been very greatly blessed, is also able, for the present at least, to undertake children's services in country towns. May I ask you, therefore, kindly to make known through THE CHRISTIAN that we shall now be glad to arrange for such services.

71, Thistle-grove, West Brompton, S.W. T. B. BISHOP.

BURTON LONSDALE.—The week before last, Rev. W. H. Aitken conducted a week's services at Burton Lonsdale, a village in a remote part of the extreme north of Yorkshire. No similar effort has ever been made in the place before, at least in connexion with the Church of England, and strong prejudices had to be combated in organizing the mission. From the first, however, considerable interest was manifested in the services, the congregation having increased in numbers until the church was crowded. Every night a considerable number remained behind to be spoken with, and there is every reason to believe that a good work has been begun, which will be vigorously followed up by the vicar of the parish. It is stated by some of the oldest inhabitants of the place—Nonconformists—that such a stir and anxiety about spiritual things as has been awakened has never been known before.

CHRISTMAS HYMN.

"LET us go to Bethlehem,"
Where the Royal Infant lies;
We have seen his glorious star
Shining in the eastern skies.
And the wise men from afar,
With their costly offerings came,
Bowed before his royal feet,
Softly breathed his kingly name.
"Let us go to Bethlehem,"—
Thus the wondering shepherds spoke,
When, above, the heavenly choir
Into adoration broke.
Joy and rapture filled their hearts,
Bowed with anxious thought before;
Now the "Hope of Israel" lives,
They will tremble never more.
"Let us go to Bethlehem"
While the careless world doth feast;
We by faith may see his star
Gleaming in the radiant east;
And from that beloved spot
Turn with trust our longing eyes,
Where the promised Morning-star
Soon shall light the darkening skies.
To the hearts that lowly wait
For their coming Saviour-King,
Shall the rising of that Star
Everlasting glory bring.

M. W.

TO THE MOTHERS OF ENGLAND.

MY DEAR SISTERS,—I come to ask your prayers for the Young Men's Christian Association, and to beg of you to use your all-powerful influence on its behalf. Train your sons to love it, to join it, to sustain it; realize its great catholicity. It knows no name but the one name Christ Jesus, and all who join it are brothers above theological distinction.

It does a work of its own, and it wants the sympathy of Christian mothers—it wants their prayers. A lady said to my husband the other day, "I never pass your gates but I offer up a prayer to God to bless you in your work,"—and this is what we do want. Look around you, my dear sister—see the prison-van; see the race-course; see the betting alleys; see the gambling, music, and dancing saloons; the dens of iniquity of every kind,—and then see if our sons do not need our prayers.

London alone teems with young men; our prisons are full of them. Lately, the Model Prison had nearly a thousand convicts in it, many of whom were well-educated young men. The late death-knell in Newgate appeals to your mother's heart; who can be callous to it? Young men are tempted! Young men are falling! Young men are dying! Come to the rescue and save them, before the destroyer secures them.

Yours, living for them, SARAH P. ATKINSON.
The Priory, 198, Upper-street, Islington, London, N.

EDINBURGH CASTLE—Dr. Barnardo has arranged with Mr. Lambert Gore to read, on Monday evening, Jan. 3, at eight, "Mother's Last Words," and "Jessica's First Prayer."

GREENWICH.—As the Railway Hall is to be pulled down immediately, the Tuesday evening services, and the Thursday prayer-meeting at noon, can no longer be held there. For the present the latter will be carried on in the schoolroom under St. Mark's Church, South-street. During the "Week of Prayer," from Jan. 3 to 8 inclusive, special united prayer-meetings will be held from twelve to one daily in the Mission Room, Green-lane, South-street, Greenwich.

CHRISTIAN WORKERS' TEMPERANCE UNION.—In the notice of the meeting of the Union, in THE CHRISTIAN of last week, it should have been stated that all correspondence with reference to the formation of Branch Unions in the country should be addressed to Miss Weston, Sailors' Rest, Devonport, who is the hon. sec. for the provinces. Requests for prayer, and all inquiries respecting the organization of meetings in London and surroundings, to be addressed to Miss Mason, House of Rest, Kilburn-park, N.W. A list of Gospel temperance literature is being prepared by the Union; also of books on the medical and physiological aspects of the question. Will the readers of THE CHRISTIAN kindly send specimens to Miss Mason—such as are suitable to the educated classes especially?

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EVANGELIZATION IN SWANSEA.

SOME time since we published an interesting account of a series of special services at Swansea, conducted mainly by the agents of the Evangelization Society. From a most valuable and temperate report of this movement, which is now before us, we extract the following testimony as to the results of these efforts:—

Some few months ago it was positively a painful ordeal to pass through one of the large iron works in this district. The men employed there were noted for their terrible depravity. Earning high wages, many of them spent their money in debauchery, leaving their homes neglected and miserable. Now a most marked change has taken place. A few of the leading hands were induced to visit the tent, and there God's Holy Spirit met them. They were convinced of sin, found peace in Christ, and went away with a desire to lead a new life.

With a courage which only Christ could give them, they at once made an open profession of Christianity before their comrades, and set to work diligently to reclaim others, so that now God has a faithful band of servants in these works once so infamous in wickedness. Prayer-meetings are now held there every day (sometimes at five o'clock in the morning); and as the visitor passes through the buildings, instead of swearing and foul language he hears the sweet hymn of praise and the kindly words of brotherly affection. At present the unconverted men in these works appear as if awed into silence, and the morale of the entire community is in consequence greatly improved.

It is most important also to note that the converted workmen are proving themselves in many instances to be the best workmen on the premises, and are attracting the somewhat surprised notice of those who are set over them. A manifest improvement has also taken place in the homes of these men. Many of the wives and children have been so much impressed by the blessed change in their husbands and fathers, that they too have accepted the great salvation, and in many instances whole families have been brought to Christ. Some of the recent ringleaders in almost every kind of evil are now the foremost in doing good to their fellows, and in promoting the well-being of their homes.

The second general instance of the great blessing that has followed the evangelistic services is afforded in the Mumbles. This village is almost entirely inhabited by fishermen and oyster-dredgers—a bold and brave class of people, but most of them utterly careless and reckless, and frequently dissipated. Nothing was able to induce very many of these poor fellows to go to the house of God, and so in numerous instances they lived without the pale of Gospel teaching. But when the tent was erected in their midst, many of them, attracted by the unusual sight and also by the singing, came to the door to see and listen. By degrees they were drawn inside, and there learnt they were sinners, and Christ their Saviour. A goodly number of these wild fellows have thus experienced the new birth, and are manifesting this in a completely altered life.

At a large meeting held in the Mumbles only a few days ago, I heard a gentleman of position, who resides in the neighbourhood, state publicly that a change for the better had taken place in the entire village. He believed, from his own personal observation, the work done was real, and would in the majority of cases prove permanent.

In referring to individual instances of blessing, such a large number have come under my own immediate notice, and they are all so interesting, that I scarcely know which to select. But I give the two following as examples of many similar ones:—

A young man (foreman of one of the works) came to a tent service, was there convinced of sin, and eventually found peace and the new life in Jesus. The next night he brought his wife, who, too, believed to the saving of her soul; and on the following night she induced another relative to accompany her, who also found Christ. This young woman in her turn persuaded her mother to come, who was likewise brought to the Saviour. I have since had the pleasure of meeting these four persons at one of their houses, and was much impressed with their earnest faith and simple piety.

In one case, all the young people engaged in a large shop, and in another case, three servants residing in one family, have been blessed through the tent services.

FALLEN ASLEEP.—On Wednesday morning, Dec. 15, quite suddenly, JOSEPH APPERLEY, Hillfield, Stroud, aged 68.

REVIVAL AT THE ANTIPODES.

Our kind friend Mrs. Barbour favours us with the following interesting extracts of letters received from Australia, telling of the Lord's work there:—

Great works are going on up here. It began on Sunday night; and ever since, praise God, it has been getting brighter and brighter. The first night there were about twenty-five inquirers, the second night thirty-five, and so on. If I were to tell you who was among the inquirers to-night, you could scarcely believe it: it was Mr. —.

These are indeed times of blessing for us. First we had the young, now the old. We are to have a love-feast on Sunday afternoon instead of school, and I am sure it will indeed be such, as there are not less than fifty brought in at this time. I know how you will sympathize and pray for us all. I did not feel happy while I was listening to the preaching, but after I had gone to bed I was praying, and such a thrill of joy went through me from seeing that my sins were all washed away. May God keep us all faithful to the end.

The mother of this young convert adds:—

The trophies of redeeming love have been wonderful. The first inquirer was little B—, a boy of ten years old. It was the day on which we had special sermons preached on account of a new Sabbath-school being erected. The Town Missionary preached, and after the evening service we had a prayer-meeting. Little B— was the first to show he wanted salvation; a number of the boys of the Sabbath-school followed his example; and oh, how God showed his approval, by giving them such evidence of his love that neither themselves nor those in charge of them could doubt.

One young man went up to his widowed mother, put his arm round her neck, and wanted her to get the same blessing. It was some nights after she was brought to be of one mind with her son. I was there that night, and, like the poor cripple at the Beautiful Gate, she became a wonder to all who knew her. There were two other boys whose care for their mothers was great. They brought them both to the meeting, where they remained as inquirers; both were elderly women, both grandmothers, and they seldom came to the house of God. One said the way her son talked to her would have melted any heart. One may say that all the girls of the Sabbath-school have professed to come to Jesus. There are a number of aged men, heads of families, whom you would have thought it a marvel to have seen coming among inquirers before so great a congregation.

From another correspondent we have received details of a good work at Windsor and Richmond, New South Wales. We quote the following with respect to the meetings at Windsor:—

The first morning prayer-meeting (seven o'clock) was attended by twenty-two. This number constantly increased, until they had a crowded room. Petitions for prayers were numerous and varied. All the rough boys and men, and the thoughtless girls, gathered to the church. Numbers flocked to church and parsonage to be conversed with. A regular stream of people stayed to the after-meeting, and found it the best of all.

On Sunday morning the change was wonderful. The school has been in a bad state for want of teachers; the children wild and disorderly. This morning the majority of them were hushed and earnest, some with bright, happy faces, some with serious ones—big, rude boys sitting quiet and attentive. A number of men were waiting to offer themselves as teachers.

It has been a very wonderful time—such a hush and rest upon the town; such a deep, earnest feeling; such a quiet, orderly, real work; and such a spirit of brotherhood. Everyone came to church; the Congregational church was closed, and minister and flock came. There were drunkards, and little children, night after night, eagerly coming; girls we regarded as utterly giddy and flighty, sitting there crying quietly; old people learning like little children—no words can describe it.

The Rev. P. Campbell writes from Sydney:—I am glad to tell you that a quiet and steady Revival blessing is being felt throughout many portions of this colony.

I am busily engaged as a Voluntary Missionary, labouring in the cities, towns, villages, gaols, hospitals, outlying pastoral, farming, and gold-mining districts. I have had very cheering evidences of blessed spiritual good resulting from the various services. May I ask that your readers will pray for myself and work?

The Lord has inclined my heart to endeavour to build three small Mission (Christian and non-denominational)

churches in the Monaro district of New South Wales. The names of the places where I purpose erecting them are Duke's Springs, Jindabyne, and Kiandra. The churches will be fifty miles apart, and managed by local committees. No Christian church exists at present at the three places I have named. At only one of them is there any school.

My Mission is aided by no society; but the Lord various Christians of different denominations to send or give voluntary contributions to aid my great work. Any kind friends may aid this work of God by sending their donations to "Peter Campbell, Voluntary Bush and Gold Field Missionary, Box 138, General Post-office, Sydney, New South Wales, Australia;" or to "Miss Campbell, 60, North Castle-Street, Edinburgh, Scotland."

"WEEP WITH THEM THAT WEEP."

"The Lord gave, and the Lord hath taken away."—Job. i. 21.

THE hand of affliction has fallen heavily on our dear brother James Scroggie and his wife. Their four little children—the whole of their family—have all been taken away. The eldest, a little boy of six, was taken about a fortnight ago. Then fever entered their home, and on Sunday, the 12th, two more were called away; the only remaining child, little Janie, followed the next day.

They are at present residing at Annan, in Dumfriesshire, where they have only been for a few weeks, during which time the doctor has scarcely been out of their house. Their stripped and desolated home seemed to be almost more than they could bear, and Mr. and Mrs. Dunn have rejoiced to take the dear stricken ones to their home in the meanwhile.

They are most graciously sustained in their deep sorrow; and when Mr. Dunn asked his beloved fellow-labourer in the Gospel what he could do for him, Mr. Scroggie's answer was, "Just praise the Lord, Mr. Dunn." Mr. Scroggie feels it impossible to write to all his friends, so has asked that this notice might be forwarded to THE CHRISTIAN by way of intimation, and also that thus the prayers of believers may be secured on his and his wife's behalf.

After the death of the eldest, the others talked so much about heaven that their parents feel now that it has been quite prophetic,—as if their little hearts were so fixed there that they could not keep away; and as the parents were standing round their little coffins yesterday, it almost seemed as though they heard their children singing in heaven.

Such a sorrow, which is of no ordinary kind, will, we are sure, call forth more than ordinary sympathy from the Lord's people. We think that God must be preparing our brother for more special service even than he has been called to before. His desire and that of his beloved wife is that God may be glorified in this sore trial. We are sure that the Lord will not fail them. "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ" (2 Cor. i. 5.)

Carlisle, Dec. 14, 1875.

E. J. CARR.

LAWYERS' PRAYER UNION.

ON Thursday evening last, Dec. 16, the members of the Lawyers' Prayer Union invited several of the law clerks, and others connected with the legal profession, to tea and a subsequent meeting in the Doughty Hall, Bedford-row. The meeting was well attended, though perhaps not quite so largely as on some previous occasions. Mr. Robert Baxter presided, and several leading solicitors were present on the platform.

The meeting was addressed by Mr. Inskip, of Bristol, and Mr. Gresham, the Chief Clerk at the Mansion House, who made a solemn and earnest appeal to those present to decide at once to be on the Lord's side. The meeting was then thrown open, when several clerks from the body of the hall gave valuable testimony to the benefit they had derived from the Union.

Mr. Croome, of Stroud, then delivered an able address on "Prayer," which was followed by silent prayer; and, after a few remarks from Mr. C. V. Child, the meeting was closed by the chairman.

It is a pity that the opportunities afforded by the Lawyers' Prayer Union are not more extensively known among the members of the profession; an agency of the kind is of great value to those who know the power of prayer amid the temptations incident thereto; and the help derived from Christian union and sympathy should induce many to join it. Any information will gladly be supplied by the Honorary Secretary, Mr. H. C. Nisbet, 35, Lincoln's-inn-fields, W.C.

BLACKHEATH.—The "Week of Prayer" meetings, held hitherto in the Alexandra Rooms, will (D.V.) be carried on in the schoolroom of the Congregational Church, Blackheath, from Jan. 3 to 8 inclusive, daily from 9 to 10 a.m.

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WOOLWICH SOLDIERS' HOME AND MISSION HALL.

ALL who are interested in the Lord's work will be glad to hear that the Soldiers' Home and Mission Hall at Woolwich is to be opened, if the Lord will, next month. Mrs. Digby Dent, a lady who has been working amongst soldiers at Portsmouth and its neighbourhood during the last six months, and whose efforts to bring some to a saving knowledge of the truth as it is in Jesus have been owned and blessed of God, has accepted the post of Superintendent, and she will be assisted by her sister Miss Robertson, who has also been working with her at Portsmouth.

Nothing is now wanted but the necessary funds to complete the furnishing of the Home; £350 is needed for this, and an earnest appeal is made to the Lord's stewards thus to use some of the talents committed to their care, so that this most desirable institution may be opened free of debt.

There is to be a library for the use of those attending the Home, to which Christian authors and friends are asked to contribute suitable books. Those interested in this work believe that it is only needed to make known their wants to the readers of THE CHRISTIAN to cause them to respond warmly to this appeal.

Contributions may be sent to the Editor of THE CHRISTIAN; to Colonel John Travers, Langholm-villas, Shooter's-hill; or to Lieut.-Colonel W. D. Forster (Hon. Sec. and Treasurer), Herbert-road, Woolwich.

HOME OF INDUSTRY,

COMMERCIAL-STREET, SPITALFIELDS.

MY BELOVED FRIENDS AND READERS OF "THE CHRISTIAN,"—These ten years, through your kindness at this season, it has been our privilege to "send portions unto them for whom nothing is prepared," making the widows and fatherless "sing with joy."

Hitherto we have given dinners to the thousand we try to influence weekly; but our borders in the past year have been greatly enlarged through the Lord sending us efficient voluntary fellow-helpers. Therefore, this season, we desire to brighten literally "the poor, the maimed, the lame, the blind," lying in hospitals and workhouses around us. This is a day of glad tidings, and we do not well to hold selfishly the love with which He has filled us.

It is not always money the Lord requireth of us; our people crave sympathy from us. No more joyful service on earth than to seek out his poor members, and listen to their patient, uncomplaining songs. Stoop low, and listen to the last words of the dying mother, as, with her last breath, she commits her three fatherless children to your care.

On Christmas-day, think of us in our Home in Spitalfields, entertaining right royally on true English fare our gathered-in family of waifs of all ages, of either sex, and, like ourselves, many lonely ones who have few kindred here. On Jan. 6, Dr. Mackay, of Hull, will speak to our widows. Christmas-trees given to hospitals and workhouses after Jan. 10.

Yours in gratitude for every loving thought and helping hand,
ANNIE MACPHERSON.

WORTHY OF REMEMBRANCE.—A friend truly says:—At this season of general benevolence amongst the poor, there seems to be a class of persons almost entirely overlooked. I mean those who labour for their spiritual good—the Scripture-readers, Bible-women, and Mission-women. I know several cases where the poor man earns his 20s., and in some cases 25s. weekly, and receives a substantial gift at Christmas; but the spiritual labourer, receiving 12s. or 15s. weekly, is entirely forgotten, or considered not to need it. Perhaps if you would make this public through your valuable journal, that class may meet with a little encouragement; for surely their work is too often very discouraging.

POLICEMEN AND POSTMEN.—May I, through your paper, answer some of the many letters of inquiry about my health and the progress of the work amongst policemen and postmen? For the past few months I have suffered so frequently from a most distressing noise in my head, which, added to usual ailments, unfits me for much brain-work, and, consequently, many letters from kind friends have been either insufficiently answered or entirely laid aside. Will your readers pray that, if it be possible, these new sufferings may be relieved? As regards work, I can only further say that, on the few brighter days, I am only too glad to do my utmost to further this cause; and though sending out far fewer packets myself, God helps wonderfully. One lady has taken several hundred of my men, to whom she sends packets as fast as I can pay the expenses, so the need for funds is always great.

Elmore House, Chudleigh, Devonshire.

S. E. WHITEWAY.

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SUFFERERS FOR CHRIST'S SAKE.

THE following narrative is extracted from a letter sent by Dr. Douglas, Medical Missionary at Amoy, China, in connexion with the Foreign Mission of the English Presbyterian Church. The *Missionary Record* of that body, in the December number of which the narrative appears, contains from month to month deeply interesting reports of the work in China, Formosa, &c.:

Last Sabbath I was at Ju-hoey-kio. A considerable number of the Christians there are suffering much for the Gospel; they have been robbed and plundered over and over. When they come to church, they must travel by roundabout, unfrequented routes, as the people of a powerful robber-village are almost constantly watching to seize them. Just while we were at the communion, one of their cows was carried off. They have made complaint in due legal form nine times to the various mandarins, gradually rising from the local magistrate to the prefect, but they can get no redress. So also in the neighbouring congregation of Aw-sai, a family have been plundered and driven away from their home, and have made about the same number of applications to the mandarins, but with no result. In like manner at Tung-kio, the half-built chapel lies in ruins, and the very ruins are being stolen, and no help is given.

Sabbath week I was in Chin-chew; there also the poor men are still in prison, and the new chapel cannot be got. Yet the company of Christians continues firm, and even increases. No one there has gone back through all these troubles. I had, indeed, the sad duty of excommunicating two men; but they had quite apostatized some time before the troubles began; and another, whose excommunication had been authorized by the Presbytery, has returned, showing signs of penitence, so that we did not need to carry out the sentence. Truly in the midst of the violent opposition of the powerful Literati of Chin-chew, God has wonderfully shown his grace and power in watching over his little flock in that city. In the neighbourhood of An-hai, several of the Christians continue to suffer much persecution without any apparent hope of redress.

CHRIST THE YOUNG MEN'S EXAMPLE.

DR. OSWALD DYKES, of Regent-square Church, lectured to the young men in Exeter Hall, on the evening of Tuesday fortnight, on the subject which heads this brief notice. Viewed intellectually, the address was full of that ripe and chastened eloquence which characterizes Dr. Dykes' pulpit efforts; in every respect it was worthy, as far as human thought and speech can make it so, of the great theme—the greatest of all themes—God manifest in the flesh.

Having sketched in bold, clear outlines the peculiar circumstances and dangers of that period of life stretching from youth to manhood, Dr. Dykes held up Christ—as his character is revealed to us—as the one eminently suited to meet and satisfy our highest and noblest cravings after sympathy and strength, and as our "perfect example" in striving after real, true, and manly life. We give the substance of his closing words:—I hope that what I have tried to say may help you to a choice for life. I hope some of you will feel a little more confidence that there is one Person who can help you, and who does understand you; from whom no youthful indiscretion or secret folly needs to be hid; who can make allowance where allowance is just, and correct you where correction is needful; in whose hand you can trust yourself, and who will prove Himself a wise friend, a generous deliverer, and a strong and noble Master.

If we put the development of our character and the formation of our manhood into Christ's management, He will make us, like Himself, free, but subject in love to the will of our Father, strong and wise of understanding, and above all feebleness of sentiment, as becomes men, yet with the boyishness and simplicity of children; large-sighted and wide-hearted in our sympathies, while ever bent on life's one great end,—the advancement of our King's kingdom; young, bright, and fresh, though sober and temperate, manly in our youth, and in our manhood youthful. So shall we advance towards an old age that shall be mellowed with the sunset hope of a larger and broader day beyond this life.

THE HELPING HAND—a little illustrated pamphlet, by Miss DAVIES (*Herbert*, 117, Grafton-street, Dublin)—gives some "Stories of the Coombe Boys' Home," which ought to awaken an interest in the work of that institution, and lead many to give "a helping hand" to those waifs and strays to whom such aid may be the beginning of a new and endless life.

NOTES OF REVIVAL WORK.

HARBOLD.

EVANGELISTIC services are being conducted here by Mr. and Mrs. Croxford (of Hastings), whose labours during the past five weeks have been graciously owned and blessed by God. Many a name is, we trust, added to the list of redeemed in the Lamb's book of life.

The Lord's people are asked to unite in heartfelt prayer that these evangelistic services, which will be continued through the winter, may redound to the honour and glory of God, and that many, many precious souls may be led to Him.

FARNSFIELD, NOTTINGHAM.

A friend writes:—On Saturday last I preached two sermons, and next day at the Wesleyan chapel there. On Monday morning I was requested by the leaders to give a Gospel address in the evening. I consented, and they sent a crier round the village, as no announcement had been made the previous day. The place was filled, and there was decided blessing.

WALTON.

Mr. W. W. Martin, of the Evangelization Society, has lately visited Walton and Trimley, Suffolk. Will Christians praise God for abundant answer to prayer in manifest blessing, chiefly at the former place?

VINEGAR GROUNDS, CITY-ROAD, E.C.

Last week, notwithstanding the inclemency of the weather, the special services were exceedingly encouraging, and much good seems to have been done in bringing in some who had never attended a place of worship.

COMBER, COUNTY DOWN.

Very successful meetings have been held here during the past two weeks. On the fifth night of the meeting, about fifty persons remained for the "inquiry meeting." Since that time the number of souls anxiously seeking the Lord at the after-meetings has been on the increase, and many have evidently found peace at these meetings.

BAILIEBOROUGH.

The Rev. O. L. Leonard writes—I am happy to say that a great work is going on here. Many young men are among the converts, and they are coming out bold and strong for Christ.

SHEPHERD'S BUSH.

A series of evangelistic services in connexion with the French Protestant Church in the West of London has been held in the Lecture Hall of St. Andrew's Presbyterian Church, Leysfield-road, Shepherd's-bush. There was a good attendance of native French, resident in the locality of Hammersmith and Kensington. In these localities there is need of religious accommodation and means of grace for the French-speaking population resident there. Christian friends have, therefore, inaugurated this effort, and earnestly invite the sympathy and co-operation of Christians of any country or denomination.

LONG SUTTON, LINCOLNSHIRE.

Mr. F. Monk, of the Evangelization Society, has been holding a series of Gospel meetings in the Corn Exchange with blessed results. God's people have been refreshed, numbers have been awakened, and some precious souls have found the Saviour.

KEYNSHAM, BRISTOL.

The Lord's people at one of the United Methodists' Free Churches here were gladdened at the close of last Sunday night's service by seeing ten penitents seeking for mercy, one being an old woman seventy-eight years of age. During the singing of the hymn "Almost persuaded," a lady in the singing gallery was so overcome that she burst into tears, and joined those in the inquiry-room, where God spoke peace to her troubled soul.—A. H.

SKIBBEREEN (IRELAND).—During the past three weeks a series of revival meetings have been held here by the general missionary, Rev. J. S. M'Dade, resulting in many conversions. A notable feature in the movement is the restoration of several prominent backsliders. Most of the young people of a large congregation have given their hearts to God, and showed their love by working for Jesus. The good work is spreading in the country districts around, especially in one place where a few devoted men have long been working and praying for a revival. The droppings of a glorious shower have fallen in Ballydehob, where the general missionary was to commence his labours on Sunday, the 12th inst.

A YEAR OF GRACE FOR CHINA.

FOR many months some kind friend (unknown) has supplied me with a copy of THE CHRISTIAN. Will you allow me in this manner to present to that friend my heartiest thanks? At the same time, I feel it my duty to say that much good has been derived from the perusal of the copy sent, both by myself and others. The reports of the work of God in Great Britain, Ireland, and on the Continent, especially of the glorious meetings under the direction of Messrs. Moody and Sankey, have been refreshing to read even so far off, and so long after the events recorded had transpired.

You will be glad, I doubt not, to hear that this has been a year of grace to the missionaries resident in the three adjacent cities of Hankow, Hanyang, and Wuchang. During the first week of January we met for united prayer. The meetings were attended by members of the American Episcopal Mission, of the London Missionary Society, of the China Inland Mission, and of the Wesleyan Missionary Society. They were all of them remarkable for the manifestation of the presence and power of the Holy Spirit. Men of such different Churches and creeds, and of different nations, were united together in the holiest of bonds—namely, those of true Christian brotherhood. It was felt by all that, in order to improve the state of our mission work, we ourselves must be afresh baptized with the Holy Ghost and with fire.

It was decided to meet monthly to pray together over our own spiritual life, and over the spiritual life of the native churches committed to our care. So far these monthly gatherings have been better than we ventured even to hope for. Indeed, the Lord has been present in our midst, and several of our number have been enabled to consecrate themselves afresh and fully to the Master's holy service, and have proved Him able to save "to the uttermost."

As might have been expected, the native Christians have felt the influence of the revived life of their pastors. In the church in connexion with the London Mission a week of special services has been held, and such sights and sounds as are seldom seen and heard in China were there witnessed. At some of the meetings the presence of the Divine Spirit was so powerfully manifested that many shed tears, and prayed with emotion that refused to be controlled. We trust, and not without good reason, that whilst we are being quickened and blest, our native fellow-believers are being similarly favoured. For the "droppings" we are thankful, very thankful, but we look for, long for, cry out for, the "shower."

May I not ask the readers of THE CHRISTIAN to make China a special subject of daily prayer, especially now when political complications threaten us with the dire prospect of war?

Yours truly,
Hankow, China.
WILLIAM SCARBOROUGH,
Wesleyan Missionary.

[The prospect of war is happily now removed.—Ed.]

A LETTER FROM MRS. BARNARDO.

DEAR CHRISTIAN FRIENDS,—I write on behalf of my husband and myself, to return our most grateful thanks to all your readers who have so kindly aided us with gifts for our annual sale, which was held last week at Willis's Rooms. Not yet being able to estimate our expenses, we cannot say how much the sale realized; but we think it was, on the whole, much more successful than last year's, and in a short time I hope to acquaint your readers with the exact result.

Many articles remain unsold, and we hope to dispose of them during the first week of the New Year, at a sale to be held in the "Edinburgh Castle," Limehouse, on Wednesday and Thursday, Jan. 5 and 6. In addition to this, I have still about fifteen boxes filled with fancy articles, to the value of £5 each box, and I shall be glad to send a box to any lady in the country who will kindly undertake to dispose of the contents among her friends, on behalf of our work among the children.

The work of the Christmas and winter season presses heavily on us both, so that I must not now write more, but would once again express our sincere and heartfelt gratitude to all who have, in however slight a way, contributed to the success of our annual sale.

18-20, Stepney Causeway, E. SYBIE L. BARNARDO.

YORK.—At a meeting in connexion with the Methodist Free Church Missions held here on Monday, Mr. Leeman, one of the members for that city, said that the present Mission was one of those efforts promoted by the Established Church, and upon which the blessing of God had ever rested. He urged those present to give that effort all the assistance in their power by their presence and their prayers. He trusted that the Spirit of God would rest upon the Mission and on the minister who had come to their city, and whom he believed to be thoroughly imbued by the Spirit of God.

WEEK OF PRAYER,

JANUARY 2-9, 1876.

THE following are the arrangements for the meetings to be held by the Evangelical Alliance, at

WILLIS'S ROOMS,

King-street, St. James's, S.W., each morning at eleven o'clock.

MONDAY, JAN. 3.—"Thanksgiving and Confession": A retrospect of the past year. The Rev. H. C. Billing, president.

TUESDAY, JAN. 4.—"Prayer for the Church of Christ": For the members recently added to the Church; for the union of true believers in fraternal fellowship and active co-operation; for the removal of error, the increase of godliness, and a clearer testimony among believers to the doctrines and power of the Gospel of the grace of God. The Rev. Gervase Smith, president.

WEDNESDAY, JAN. 5.—"Prayer for families": For godless parents; for prodigal sons; for children at school; for those entering upon professional and commercial life; for widows and orphans; for sons and daughters in foreign lands; and for all who are mentally or otherwise afflicted. The Rev. R. D. Wilson, president.

THURSDAY, JAN. 6.—Prayer for rulers, magistrates, and statesmen; for soldiers and sailors; for national institutions; for philanthropic and charitable societies; for prisoners and captives; and for the persecuted and oppressed. The Rev. J. Thain Davidson, president.

FRIDAY, JAN. 7.—"Prayer for foreign missions": Matt. xxviii. 19. The Rev. Henry Wright, president.

SATURDAY, JAN. 8.—"Prayer for all nations": For the maintenance of peace; for the cessation of tumults, wars, and civil strife; for the removal of intemperance, immorality, and infidelity from the land; and that the fruits of the earth may be brought forth plentifully in their season. The Rev. J. P. Chown, president.

Meetings will be held in the London Tavern, Bishopsgate-street, daily, from one to two o'clock, for persons engaged in business in the City. Short addresses will be delivered at each meeting.

Ministers of the Gospel and Christians generally are earnestly invited to be present, and to make these meetings known to their congregations and friends. Looking to the approach of this week of universal prayer, special supplication is requested for the Divine blessing to rest abundantly upon the meetings. At the

LONDON TAVERN,

Bishopsgate-street, at one o'clock each day, addresses will be delivered by the following ministers:—Monday, Rev. J. P. Chown; Tuesday, Rev. W. Haslam; Wednesday, Rev. J. C. Harrison; Thursday, Rev. C. D. Marston, M.A.; Friday, Rev. W. P. Mackay, M.D.; Saturday, Rev. W. Morley Punshon, D.D.

The evening meetings will be held as last year at

ST. JAMES'S HALL,

at 7.30. The following are the speakers:—Monday, Mr. S. A. Blackwood; Tuesday, Rev. G. Bowden; Wednesday, Rev. W. P. Mackay, of Hull; Thursday, Rev. Marcus Rainsford; Saturday, Rev. S. Hebditch.

CONFERENCE HALL, MILDMAY PARK, N.

On Monday, Jan. 3, at 11 a.m., Rev. G. Head—subject, "Secret of Power"; 7 p.m., Rev. Dr. Paterson—subject, "Consecration." Tuesday, Jan. 4, at 11 a.m. —; 7 p.m., Rev. Dr. Mackay (Hull)—subject, "Different aspects of union." Wednesday, Jan. 5, at 11 a.m., Rev. W. J. Chapman—subject, "A restful year"; 7 p.m., Rev. M. G. Pearse—subject, "Starting afresh." Thursday, Jan. 6, at 11 a.m., Rev. Dr. Aveling—subject, "Religion in the family"; 7 p.m., Rev. T. Phillips—subject, "The Christian's influence." Friday, Jan. 7, at 11 a.m., Rev. Dr. Culross—subject, "Loving the unseen Christ"; 7 p.m., S. A. Blackwood—subject, "The pleasure of the Lord." Saturday, Jan. 8, at 11 a.m., Rev. D. B. Hankin—subject, "Quickening power of the Holy Ghost"; 7 p.m., Rev. J. Watson.

BIRKENHEAD CHRISTIAN MISSION.—This Mission, commenced in 1869, appears, from the report of the past year, to be a very vigorous one, and to be doing much honest hard work for the Master as opportunity occurs. The Hon. Superintendent is Mr. Thos. Lydiatt, 110, Old Bidston-road, Birkenhead, to whom communications may be addressed.

DEPTFORD INDUSTRIAL HOME.—In the third report of this "Home and Refuge for Destitute Boys," Mr. Fegan briefly details the labours of another year, which have been made known frequently in our columns. The report concludes:—"In again commending the work to the prayerful and practical sympathy of all into whose hands this Report may fall, the committee desire earnestly to impress upon them that the field of usefulness is practically unlimited, and as the sphere of operations is enlarged, the cost per head of each inmate is reduced accordingly. They trust, therefore, that, encouraged by the Divine blessing that has attended these labours in the past, each friend will make a determined effort to assist, not only in promoting the increased happiness and welfare of the boys in the Home, but also in gathering a much larger number of poor outcast friendless lads within its preventive and remedial influences."

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CHRISTIAN WORKERS IN COUNCIL.

AN unusually full attendance at the monthly workers' meeting at the Home of Industry, on Wednesday evening last week, betokened an occasion of special interest and importance. And so it proved. Our thoughts were directed to the crying need of service, both at our own doors and in the far East; we were also invited to consider the Scriptural teaching concerning that power, without which, by common consent, no real service for Christ can be done, whether at home or abroad.

As was fitting, we were first brought face to face with that which lay nearest our hands—the work of rescuing the "gutter snipes" of London, as they have been called. The Hon. T. Pelham, who was the speaker, had no new-fangled schema to propound; his remarks might be condensed into one sentence, to this effect:—What is now being done by the few, ought to be personally and individually taken up by the many. Paid agents will not accomplish the end in view; neither will physical compulsion. Moral suasion and dogged perseverance are essential requisites to success. If we were, as many as possible, "all at it," and, as much as possible, "always at it," we should see the desire of our hearts and the work of our hands abundantly prospered. Mr. Pelham not only told us how to do it, but gave us examples of how it had been done; we were therefore left without excuse.

Then, at a leap, Dr. Harvey carried us to China, where he hopes very soon, if it please God, to resume work as a medical missionary in connexion with the China Inland Mission. It was appalling to hear from his lips that in that wonderful land there are 150,000,000 of souls with no one to speak to them of salvation in Christ. Truly the labourers are few in proportion to the piteousness of the harvest. Who among our readers will hold themselves in readiness to go, at the Master's bidding, and witness for Him in China? Mr. Harvey gave many details connected with his proposed mission, which were of the deepest interest, and which we wish we had space to reproduce; we must refer our readers to the current number of *China's Millions*. They know enough already, we are persuaded, to elicit their earnest and unceasing prayers for the furtherance of the Gospel, not only in China, but in every place where, as yet, the name of Jesus is unloved or unknown.

After so much exhortation, we were ready for the teaching that came after. "The Baptism of the Spirit" was the topic that Mr. Morgan set himself to elucidate. The main portions of his address form the first article in our present issue. We trust it may receive the close and devout attention that the surpassing importance of the subject demands.

In the course of the remarks that followed, the chairman said that as the Spirit only works through the Word, the measure of the fulness of the Spirit in us must be regulated by the extent to which we study and appropriate that Word. Mr. McNutt quoted passages to show that the promise of the Spirit was "for ever," and that the way to prove our "life" in the Spirit was by "walking" in the Spirit—in other words, bringing forth the fruits of the Spirit. Mr. Scott suggestively compared the Spirit, first to the solicitor who guides the testator in the preparation of his testament, and next to the executor who carries the will of the testator into effect. He adduced Stephen as an example of one who was "full of faith and of the Holy Ghost." Lord Radstock said that just as the priests of old were not anointed until they stood in Aaron's garments, so it is only as the believer definitely takes his place in Christ that he can expect to be "filled with the Spirit."

In reply to a questioner, Mr. Morgan thought that much confusion of thought arose by an improper use of terms. If people really thought about, and intelligently understood, the Scriptural teaching on this subject, they could not sing such hymns as "Descend from heaven, immortal Dove," &c. The subject was felt by all to be so full of interest and profit that there were wishes expressed to continue the consideration of it on another evening. Whether this be done or not, there was enough said to prompt much private reflection and research.

BIBLE-CLASSES FOR ADULTS.—A correspondent, referring to our recent notice of these classes as held in Birmingham, says:—"Your correspondent seems to be misinformed as to the Friends having unoccupied schoolrooms in London. There are several mission centres with schoolrooms, &c., which are well used, but we have not been successful to any great extent, like our Birmingham friends, with men's Sunday classes. More success has attended evening schools, especially amongst young men, and these come much more readily also on Sundays."

MIDNIGHT MEETING MOVEMENT.—In connexion with the London and provincial midnight meeting movement, meetings were held lately in Gosport, having for their object the reclamation of fallen women. A meeting was held at Southampton a short time since, and a society started, having for its object the breaking up of brothels, and the rescue of their inhabitants. Meetings were also held in Portsmouth in the spring of the present year, and a temporary refuge was provided in which young women who wished to turn from their evil course could be kept for a few days prior to returning to their homes. The result was that ninety young girls applied for admission into the refuge, and 50 per cent. of those had reformed, and had been sent to service, placed in different homes, or had gone to their own friends.—*Portsmouth Times*.

NOTICES OF BOOKS.

THE ODD ONE. By A. M. MITCHELL PAYNE. *Shaw.*—We fancy few daughters would object to be called "the odd one" in the family, and treated accordingly, if they could be certain of faring as well in the long run as did the heroine of this interesting tale. Although we rather deprecate books that seem to teach our young people to do their duty for what it may bring, yet this story conveys lessons which the members of many of our families need to learn.

THE GATES OF PRAISE. By J. R. MACDUFF, D.D. 2s. *Nisbet.*—This prettily bound collection of "original hymns, poems, and fragments of verse,"—composed, says Dr. Macduff, in the midst of other studies,—will certainly not lessen his reputation as a writer on sacred themes. The longest piece in the book, "Sennacherib," exhibits considerable poetic fancy and constructive dramatic skill; the verse is flowing and vigorous. Altogether, it forms an excellent companion-volume to "The Gates of Prayer," with which it is uniform in size and price.

LETTIE'S LAST HOME. By LILLIE T. MEADE. 1s. 6d. *Shaw.*—Lettie's first home was poor and wretched enough—"a miserable court in one of the worst London localities,"—with a cruel drunken mother to boot. We doubt not there are many Letties in London town, and we could wish they all reached her "last home," even if they had to pass through as many youthful tribulations as she. This story, told with much pathos, incidentally illustrates the effects of the horrible system of baby-farming that is still said to thrive secretly.

THE BORDER LAND, AND OTHER POEMS. By L. N. R. *Nisbet.*—This re-issue of "Leaves from Life," under a new title, will be perused by many readers with pleasure and profit. Mrs. Ranyard truly says in her preface that "the histories of peaceful homes abound in touches of the poetical amid much plain prose." There are few who have lived beyond their teens who do not cherish happy memories, and sad ones too, which they would fain preserve. The gifted author of "The Book and its Story" has done it for them in this collection of sweetly expressed and truthful verses.

BIBLE WATERS: Lessons from Sacred Scenes. By the Rev. T. HILES HITCHENS. *Elliot Stock.*—The contents of this volume are the substance of a series of Sabbath evening lectures. It is evidently a work on which much loving care has been bestowed, and while it will prove instructive and interesting to general readers, it will be specially so to Sabbath-school teachers and Christian workers, owing to the quotations and references which are inserted as foot-notes to verify and amplify the subject-matter. The author, while supplying historic lore and the latest geographical information, draws from the incidents connected with the sacred scenes, valuable lessons for holy living. A noteworthy feature of the book is the list of authorities at the end, whence the student may further pursue his studies on the Holy Land.

FAC-SIMILE POCKET BIBLE. *Oxford University Press, 7, Paternoster-row.*—It is a happily redeeming feature of this reading age that in the growing tide of literature, good, bad, and indifferent, the Book of books is not relegated to the background, or even to an inferior place. Mr. Frowde, of the Oxford University Press, has just issued a "fac-simile pocket edition" of the Holy Scriptures, to correspond, page for page, with the Oxford Minion Reference Bible. The type is beautifully sharp and clear; the binding (kid-lined) of a highly finished and enduring description. A copious index to "the persons, places, and subjects occurring in the Holy Scriptures," and a complete "Dictionary of Scripture Proper Names, with other useful information," combine to make this a most invaluable pocket companion for the Biblical student. We cannot think of a more acceptable or appropriate gift to a Sunday-school teacher. It may be obtained in various bindings, from 3s. 6d. to a guinea.

THE LIFE OF SAMUEL HEBICH. By TWO OF HIS FELLOW-LABOURERS. *Seeley.* Translated from the German.—The Rev. G. T. FOX, of Durham, has written an exhaustive preface to this memoir of one whom he calls "a very remarkable man." The publishers, in sending the volume for review, took the somewhat unusual course of characterising it as "a book much out of the common way." We are bound to say that our expectations, thus aroused, have not been disappointed. Samuel Hebich was beyond doubt a remarkable man, and we are sorry to have to believe it, because such men are the salt of the earth, and they ought to be so common as not to be "remarkable." This man (born 1748), on his conversion (1821), which was of a very marked character, at once dedicated himself, body and soul, to the work of missions in India, and laboured there without intermission for a quarter of a century, with comparatively large success. He had eccentricities of character, but they were of the right sort; one of them was a direct, almost blunt, mode of addressing all and sundry on the subject of personal Christianity—an eccentricity by no means disagreeably common among ourselves. For a biography the book is "out of the common way," in that it seems perfectly honest—not hiding Mr. Hebich's defects or mistakes, or magnifying his undoubted virtues. It certainly deserves an honourable place among our missionary literature, and shows the power of a life thoroughly consecrated to the service of Christ.

STEPS UPWARD AND ONWARD, FOR LITTLE FEET. By W. L. LANG. *Marlborough and Co., Warwick-lane.*—The author has had considerable experience in Sunday-school work, and in this little brochure he advocates, rightly, as we think, a mode of teaching which makes a free use of suitable illustrations conveyed to the minds of the children in a conversational style. Teachers who are on the look-out for methods of increased usefulness will find many helpful suggestions here. At the same time, we think the space given to the exposition of God's wondrous ways in providence is somewhat out of proportion to that which speaks of his still more wondrous ways in grace.

HOME MISSION WORK. By Rev. THOS. COCHRANE. *Johnstone, Hunter, and Co., Edinburgh.*—Dr. Hanna writes a prefatory note to this pregnant little volume, in which he says its pages "will be hailed by many as helpful to the successful conduct of territorial missions, in which the main hope of the future as to our lapsed city populations lies." We cordially endorse Dr. Hanna's commendation. The author gives the experience of twenty-three years' continuous effort in this difficult work. The value of the book is enhanced by some excellent memorial verses on Guthrie, Chalmers, Cunningham, and Candlish, &c.,—men whose memory the Scottish churches will not willingly let die.

ILLUSTRATED PUBLICATIONS.

Messrs. *Partridge's* series of illustrated monthlies form a regular picture-gallery of engravings, of all sorts and sizes, on almost all subjects of popular interest and importance, all executed in the most faultless and artistic manner. We have received the following annual volumes, in all the bright array of their coloured bindings. We can only say, as we have said in effect so often before, that they will form a source of endless instruction and delight in any family into which they may find their way. Taken altogether, they form a complete pictorial household library:—*Infants' Magazine* (yearly volume, 1s. 6d.), *Children's Friend* (1s. 6d.), *Family Friend* (1s. 6d.), *Friendly Visitor* (1s. 6d.), *Band of Hope Review* (1s.), *British Workman* (1s. 6d.)

THE COTTAGER AND ARTISAN (1s. 6d.), and **THE CHILD'S COMPANION**, issued by the *Religious Tract Society*, are hardly less attractive. The former is printed partly in very large type, to suit the falling eyesight of its aged readers. Both magazines contain many beautiful illustrations, and a selection of suitable music. The Christmas number of the *Cottager and Artisan* is a splendid twopennyworth.

The *Religious Tract Society* also publishes a packet of twelve cards, containing brilliantly coloured representations of BIBLE ANIMALS, with descriptive letterpress—a very beautiful and acceptable present to Sunday-school children.

NEW YEAR'S ADDRESSES.

THE CHRISTIAN A LIGHT. (*Lyon and Gemmill, Edinburgh.*) An excellent and appropriate sermon for young converts.

SALVATION: WHAT IT IS, AND WHO IT IS FOR. By J. E. H. (*Hawkins*), is a clearly written tractate, and we trust it may be productive of much good.

"I WISH YOU A HAPPY NEW YEAR" (*Religious Tract Society*, 9d. per dozen) is a most choice collection of new year's counsels and encouragements, in prose and verse, selected from the writings of CHARLOTTE ELLIOT, the author of "Just as I am," &c. Well deserves extensive circulation.

THE TEACHER AND THE TAUGHT. By Rev. P. B. POWER. 2d. (*Hamilton.*) Mr. Power always writes in an interesting and practical strain. A careful perusal of this new year's address will, we think, awaken in the devout heart fresh desires to learn more patiently and readily in the great school of this earthly life, and to experience how beautiful and blessed that life may become. Mr. Power has written three new illustrated tracts, to be had of the same publishers, price 1d. each.

THE WOMEN OF INDIA.—A correspondent says:—A school has been in existence in Calcutta for the last ten or twelve years, in which the daughters, not only of native Christians, but of heathen Baboos, have been receiving a Christian and first-class education. In very many cases the girls have been converted. Many of the former pupils are in different parts of India serving their Lord, some as teachers, and some as the heads of Christian households. Contributions are needed in aid of the expenses of this school, which is carried on as a private work, and does not receive support from any society. Ladies who desire a copy of the report may apply to E. Ryland Trestrail, Rose-hill, Newport, I. W.

Y. M. C. ASSOCIATION.—Last Thursday evening a deeply interesting social meeting for young men was held at the Aldersgate-street rooms of this Association, presided over by H. Matheson, Esq., who kindly provided tea in the earlier part of the evening. Earnest and stirring addresses, full of loving and sound Christian advice, were given by the chairman, and Revs. Radcliffe, Billing, and Braden. From 200 to 250 young men were present, and it was evident that they appreciated and heartily enjoyed the social gathering to which they had been so freely invited. At the close of the meeting, at the request of Mr. Shipton, all who were able to stay were requested to do so, to ask for the Divine blessing to rest upon this special service.

BRIEF NOTES OF PASSING EVENTS.

A VERY SUCCESSFUL Free Church of England Mission is being carried on at Kinnerleigh, conducted by Mr. Hockley, licensed reader.

THE CHICAGO Y.M.C.A. has organized a service of song at its rooms, every Sunday afternoon, at 4.30 o'clock, which promises to be a gathering of unusual interest. Anyone can attend and join in the exercises.

LIVERPOOL.—It has been decided to have a short season of nightly meetings for prayer and exhortation, in Victoria Hall, from Dec. 24 to Jan. 14 inclusive; and Mr. George Müller, of Bristol, has promised to conduct the meetings during the last week.

A SUNDAY-SCHOOL CONGRESS.—The Plainfield Sunday-school workers, led on by their fellow-townsmen Dr. Vincent, have projected another grand enterprise, which is destined to take rank with their historic Normal Institute of 1872. This new movement is a Sunday-school Congress, to meet in March of next year.

A MINISTER'S EXPERIENCE.—At the recent Ayr Conference, a minister, in addressing the meeting, said that in the course of his life he had now seen three revivals, and, with ample opportunity for observation, he could affirm of the professed converts who had made shipwreck, and gone back to the world, that in almost every case the cause was *drink*.

GIRVAN, AYRSHIRE.—The Lord's work is advancing. The "tent meetings" conducted by young men in Doune-park on Sabbath evenings and Tuesday evenings, and the kitchen meetings on Monday evenings, are always well attended, and the Spirit of the Lord is evidently with us, convincing of sin, of righteousness, and of judgment.

A BRANCH of the Church of England Temperance Society is being formed in the Lincoln diocese. At the inaugural meeting the Bishop presided, and he is about to issue a pastoral letter to the clergy and laity of the diocese. The Bishops of Bangor and St. Asaph are also taking steps to bring the operations of the Society before their respective dioceses.

THE BIBLE THE BEST BOOK.—One of the signs of the times is, that a heathen editor in Bengal should have declared in his paper—The Bible is the best and most excellent of all English books, and there is not its like in the English language. If a person studies the English language with a view to gain wisdom, there is not a book more worthy of being read than the Bible.

A NOVELTY IN JOURNALISM.—The *Garden* will every week in future contain a coloured plate, full-page size, "of a beautiful or rare flower or fruit, of proved value for our gardens, and executed in the best style of art," in addition to its other always well-executed engravings. Those who study the handiworks of God in nature will find the *Garden* a source of full and useful information.

LOWER WYKE.—On Sunday the completion of a hundred years since the opening of the chapel of the United Brethren at Lower Wyke was celebrated by special services. The Rev. John England, of London, preached morning and evening, when there were very large congregations, the more numerous at the latter service. In the afternoon a love-feast was held, when several of the older ministers from various places addressed the audience, which quite filled the chapel.

SINGING FOR JESUS.—In Edinburgh, said a speaker at the Ayr Conference, you may see ladies from some of the best houses, travelling a mile, a mile and a half, or two miles, on a cold sleety wintry morning, to sing to some of the poor neglected ones about Jesus. I cannot help raising my hat when I meet any of them. The other day I met one, and, as usual, raised my hat. A gentleman who was with me inquired who she was. "Well, I'm sure I can't tell you," I said; "I only know this, that she sings for Jesus."

CANADA—PERTH.—The following is a portion of a letter received by a contemporary from the Rev. W. Burns, Knox Church, Perth, Ontario:—A good work has been in progress in the village of Lanark for some weeks now. A great change is visible in the people, and large expectations cherished as to its extension. Already Middleville, a neighbouring village, has been thoroughly stirred, and nightly union meetings in the Presbyterian church (the largest in the place) are crowded with earnest inquirers. I have spent portions of four weeks assisting in Lanark, and now my own people are desirous of more frequent services.

CITY PORTERS.—One of those gatherings which does so much to maintain and improve the good feeling which ought to exist between employers and employed in every large firm, took place on Wednesday evening, when the porters employed in the well-known firm of Messrs. Copestake, Moore, and Co., of Bow-churchyard, were entertained by their employers at supper in the large warehouses of the firm at 36, Goswell-street, E.C. The married porters were accompanied by their wives, and many of the unmarried ones by their sweethearts. The supper was preceded by an admirably instructive lecture by the Rev. G. F. Head, of St. Mark's, Tollington-park, on the popular subject of the Tower of London. Mr. George Moore presided, and there were also present the Rev. J. Rodgers (the chaplain), the Rev. E. Rodgers, Mr. S. Hope Morley, Mr. W. E. Shipton, Mr. S. Hough, and other gentlemen.—*Record*.

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CAUTION.—A correspondent requests us to warn our readers against one who is endeavouring to extort money in various parts of the country on false pretences. He gives the name of James Fender, Greenock, N.B.

THE DANISH BIBLE SOCIETY has distributed during the past year 3000 Bibles and 2000 New Testaments, and during the sixty years it has existed, altogether 340,777 copies of the Scriptures.

"THAT WHICH WAS LOST" is the appropriate title of the Christmas issue of the Reformatory and Refuge Union; the contents are also in keeping. It may be had from the office of the Union, 34, Parliament-street, S.W., price 3d.

"REVIVAL FACT."—Fifty-two persons have been received into the Rev. G. B. Sawday's church, at Pentonville, whose conversion was directly traceable to the labours of Messrs. Moody and Sankey at the Agricultural Hall.

THE RIGHTEBIRTH ANNIVERSARY of the Philadelphia Noonday Prayer-meeting, which has continued since its organization in 1857 without a day's omission, was held on Nov. 23 in the First Baptist church; Rev. Dr. Newton conducted the exercises.

JUVENILE MISSIONS.—A new monthly missionary periodical, illustrated, entitled *The Children's Missionary Paper*, is issued by the Orphan's Printing Press, Leominster, price 1d. The number for January, which has been sent to us, contains some very interesting letters from missionaries in Madagascar.

PERSIA.—When Henry Martyn translated the Bible into Persian there was very little use for the volume. Now, however, its time has come, as the Mohammedan influence is more broken in Persia than in any other Moslem country, and the missionaries are looking forward to a notable Gospel triumph in that land.

UTAH.—A colporteur in Utah, in eleven days, travelled 130 miles, visited 221 families, and furnished eighty Bibles and thirty-four Testaments to the destitute. Utah is a most needy field; and now, when the priesthood are rapidly losing their control over the minds of the people, the sacred volume should be carried to every family.

"THE LONDON CITY MISSION MAGAZINE" for December contains a well written and interesting sketch of meetings held last Christmas by the Missionary labouring near the New-cut; how the people were got together, and some of the ascertained results. The reading of it may incite to efforts of a like kind at the present time.

YORK.—A "Conference on the Spiritual Life" will (D.V.) be held in this City several days during the third week of January, 1876, commencing Jan. 17 or 18. Particulars will be shortly announced. It is hoped that Christian friends in the North-Eastern, North Midland, and other districts will make this announcement known.

UNITED KINGDOM BAND OF HOPE UNION.—The officers and teachers of Sunday-schools, promoted by the above Society, held a meeting in Exeter Hall on the 8th inst., with a view of obtaining the assistance of the Sunday-school teachers in promoting total abstinence. Mr. M. H. Hodder presided, and several most useful addresses were given. A number of those present signed the pledge.

NEWARK, U.S.A.—On a recent Sunday a party of temperance Christians held a service in Walsman's saloon, on Market-street, Newark, and while the meeting was in progress the selling of beer and liquors went on as usual. Towards the close the proprietor charged an admission fee, thus adding to his gains. On Sunday next the same gentlemen had proposed to hold a similar meeting, but the proprietor would not agree to stop his business, and Library Hall, directly opposite, has been secured, where services will be held at 9 a.m., at 3, and at 7 p.m. The temperance movement seems to be gaining ground in Newark.

MISSION TO POLES AND JEWS.—The sixth report of this Mission, in connexion with the orphanage at Plochocin, near Warsaw, says:—"From 1870-1875, 60,000 Bibles, New Testaments, portions of the Bible, religious books and tracts, in seven languages, have been sold and distributed by the agents of the Plochocin Mission in Warsaw and in the provinces. From this seed a harvest must spring some day if our Lord God gives his blessing to it." Another sentence we quote, which is much less satisfactory:—"It is with a feeling of deep regret that I have to announce," says the founder of the Mission, "that the orphanage mission has greatly suffered during the last year for want of funds." Mrs. Finn, The Elms, Brook-green, Hammersmith, W., is the secretary, and will gladly give further information.

THE BROOKLYN YOUNG MEN'S MEETINGS.—The meetings commenced by Messrs. Moody and Sankey for young men in Brooklyn have been continued with remarkable success and interest. Very large audiences gather each evening at the Rev. Dr. Cuyler's church at nine o'clock, and the deep seriousness, with the earnest singing and the many testimonies from young Christians, make a very wonderful meeting. George A. Hall, of Washington, secretary of the Young Men's Christian Association, has charge of the meetings, and is sustained by pastors and people very remarkably. Mr. Hall is seeking to have the young men visited and organised into working bands. He spends from 9.30 to 10.30 a.m., and from seven to eight each evening, at the rooms of the Association in Brooklyn.

DAILY TEXTS.

"THANKS BE UNTO GOD FOR HIS UNSPEAKABLE GIFT."—
2 COR. IX. 15.

Thurs., Dec. 23.—"God so loved the world, that He gave his only begotten Son." "A gift is as a precious stone in the eyes of him that hath it; whithersoever it turneth, it prospereth."—John iii. 16; Prov. xvii. 8.

"Fri., 24.—"I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand." "The gift of God is eternal life."—John x. 28; Rom. vi. 23.

Sat., 25.—"Unto us a Child is born, unto us a Son is given; and the government shall be upon his shoulder, and his name shall be called 'Wonderful.'" "Thou hast given Him his heart's desire."—Isa. ix. 6; Ps. xxi. 2.

Sun., 26.—"If thou knewest the gift of God, and who it is that saith to thee, 'Give Me to drink.'" "The Son of God, who loved me, and gave Himself for me."—John iv. 10; Gal. ii. 20.

Mon., 27.—"Christ loved the Church, and gave Himself for it." "The glory which Thou gavest Me I have given them, that they may be one, even as We are."—Ephes. v. 25; John xvii. 22.

Tues., 25.—"Have tasted of the heavenly gift." "Faith, and that not of yourselves, it is the gift of God." "Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."—Heb. vi. 4; Ephes. ii. 8; James i. 17.

Wed., 29.—"Ye shall receive the gift of the Holy Ghost." "Covet earnestly the best gifts." "The gifts and calling of God are without repentance."—Acts ii. 38; 1 Cor. xii. 31; Rom. xi. 29.

"HE LED CAPTIVITY CAPTIVE, AND GAVE GIFTS TO MEN."—
EPHES. IV. 8.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.—For a great blessing given on the services held by the South London Choir at Moorgate-street Hall, and at the Drill Hall, Norwood Junction.—For successful services at Barking.

—For restoration to health of a child of God, who has been long ill, and has been often prayed for in THE CHRISTIAN.—For the Lord's great goodness to a Christian invalid.—For blessing on the towns of Exmouth and Sidmouth, and two or three villages.—For answered prayer and restoration to health.

PRAYER.—For a young man who is deeply anxious about his soul, that he may be brought out of darkness into light.—For a blessing on the distribution of a tract, "La Pauvre Irlandaise."

—For a Saturday night mission to the public-houses; for the singing of God's praises in the "free-and-easies" on the same night; and for the reading of the Scriptures in the streets.—For a mother nearly seventy years of age, who has been for some years a drunkard, formerly for many years a member of a chapel.—A wife asks prayer for her husband, who is a victim to the terrible sin of intemperance.—For two men confined to bed through accidents, that one may be converted, and the other comforted.—A minister of the Gospel desires prayer that he may be guided whether to evangelize in France.—For three servants, and blessing on a household.—For special guidance and wisdom in a trying position.—The parents of a young man in an asylum request the prayers of God's children that He would remove the trial, or make them satisfied with his will.—For the distribution of tracts in various languages to the ships in the Millwall Docks on Sundays.

PLACES.—For a meeting for poor people at the Baths, Woolwich every Sunday evening at eight o'clock.—For a revival of the young men's work in Glasgow.—For blessing on the distribution of Bibles to attenders of the Drill Hall services; and for a blessing on the Sabbath breakfast meetings, Glasgow.—For a village in Derbyshire.—For the Children's Service at Ipswich on Sunday evening, Dec. 26.—For the Sunday-school in Dandalk Barracks.—For a village in Herts, that a night-school and temperance society may be prospered.—For a special meeting to be held in Vernon Chapel, King's-cross, on Boxing-night.—That a curate who will preach Christ crucified may be sent to a place in Yorkshire.—For a United Mission by South Choir at Brixton in January, New-cross in February, Clapham in March; that many souls be led to Christ.—For a series of meetings conducted by Robert Steel, evangelist, in the Mission Hall, Dumfries, beginning on Saturday, the 18th inst.—For a blessing upon meetings to be held at Bournemouth during the first week in January.—For a weekly service for soldiers' wives held in Aldershot Camp.

CONVERSIONS.—For my husband and son; also for a farmer, his two sons, and daughter.—For my sister, who suffers from a distressing malady.—For my brother, a High Church clergyman, and his wife.—For my only brother and three friends.—For a brother and brother-in-law.—For a husband given to intemperate habits.—For a lady of title, dying.—For a nobleman surrounded by Roman Catholics.—For a husband, a chapel-goer.—For a dear brother.—For a doctor.—For a class of Sunday scholars.

FORTHCOMING SPECIAL MEETINGS.

THE EVANGELIZATION SOCIETY are prepared to send qualified Evangelists to any part of England and Wales upon due notice. Apply to Honorary Secretary, 21, Surry-street, Strand, W.C.

YORK.—A Christian Conference will be held here in the third week of January. Particulars will be duly announced.

AGRICULTURAL HALL, Islington.—Sunday, Dec. 26, Rev. Dr. D. Fraser at 3.30 p.m.; Rev. Dr. Thain Davidson at 8 p.m.

MOORGATE-STREET HALL.—Every Tuesday, at 8, a Gospel Address. Young Women's Meetings:—Bible Readings every Saturday afternoon from 3 to 4, Upper Room (entrance from London Wall). Gospel Meeting, every Monday, 7.30 to 8.45.

HOME OF INDUSTRY, Commercial-street, Spitalfields, E.—Monthly Meeting of Workers, on the third Wednesday of the month. Tea at 6; Meeting at 7.

CHRISTIAN WORKERS' TEMPERANCE UNION.—Meeting at Conference Hall, Mildmay-park (Room No. 6), on Tuesday, Dec. 28, at 3 p.m., for prayer and supplication. Sunday-school teachers and other Christian workers (ladies) are earnestly invited to be present.

CONFERENCE HALL, Mildmay-park, N.—Sunday, Dec. 26, Mr. G. C. Needham at 3.30 and 7 p.m. A Service of Song will be held on Christmas morning, at 11.15. Addresses by Capt. Moreton and Mr. Proudman.

COW-CROSS MISSION HALL.—Mr. William Bradlaugh next Sunday evening at 7.

Y.M.C.A., THE PRIORY, 198, Upper-street, Islington.—A Special Prayer-meeting for Young Men, on Thursday evening, Dec. 23, at 8.30.

—ROOMS, 138, Sloane-street.—The S.W. London Young Men's Meetings are held in the above rooms every Sunday at 3.15, and every Wednesday at 8.45 p.m.

—IONA ROOMS, 236, High-street, Camden Town.—The meetings for Camden and Kentish Town are held here every Sunday afternoon at 3.15, and every Thursday evening at 9.

—HANOVER ASSEMBLY ROOMS, 334, Kennington-park-road.—Frequent Meetings every week, open to all classes and both sexes, excepting the Sunday afternoon Bible Meeting, which is reserved for males only.

YOUNG MEN'S MEETING, at the Young Men's Room, Abbey-road Chapel, St. John's-wood, Friday, 9 to 10 p.m.

—every Wednesday, at 9 p.m., in the Camberwell Hall, Grove-lane.

HOUSE OF REST, 7, Cambridge-gardens, Kilburn-park, N.W.—Meeting for Christians every Friday, at 3 p.m. Dec. 24, Rev. J. Gritton, on "Holiness considered as separation."

TRINITY CHAPEL, John-street, Edgware-road, W.—Meeting for Young Men, every Tuesday evening, 9 to 10. Meeting for Young Women on Wednesday evening.

EDINBORO' CASTLE, Rhodeswell-road, Limehouse.—Sundays at 11 a.m. and 7 p.m., and every week-evening at 8 p.m.

WEEKLY NOON PRAYER-MEETING, St. George's Hall, Langham-place, W.—Every Wednesday, from 12 to 1.

QUEBEC INSTITUTE, 15, Lower Seymour-street, Portman-square, W.—No meetings on Dec. 25, 27, Jan. 1.

HOLLOWAY HALL, N.—Sunday, Dec. 26, Service of Song for the Young at 6.15 p.m. Rev. G. Plaford to Working People, at 8 p.m.

THE IRON ROOM, Kensal-road, Kensal New Town, W.—Monday, Dec. 27 (Boxing-day)—Tea at 5.30; Special Addresses at 7.

MISSION HALL, 101, Binglefield-street, Caledonian-road.—A Meeting for Young Women is held every Monday evening from 8.30 to 9.30.

ST. GEORGE'S HALL, Langham-place, W.—On Christmas-day, at 11 a.m., Mr. Denham Smith will preach.

SPECIAL SERVICES IN THEATRES AND HALLS, Sunday, Dec. 26:—St. James's Hall, Regent-street, Capt. Low, at 3.30; Rev. A. King, at 7.

St. George's Hall, Langham-place, Mr. Denham Smith, at 11; Herbert Taylor, Esq., at 7.

Royal Amphitheatre, High Holborn, Rev. W. H. Burton, at 3.30; Mr. Winton, at 7.

Philharmonic Theatre, High-street, Islington, N. B. Downing, Esq., at 7.

Britannia Theatre, High-st., Hoxton, Various speakers, at 7.

Town Hall, Shoreditch, Various speakers, at 3.30.

Pavilion Theatre, Whitechapel-rd., Mr. Alfred Murtrie, at 7.

South London Palace, London-road, Borough, A. F. Gurney, Esq., at 7.

The Oxford Music-Hall, Oxford-street, Mr. Grove, at 7.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Lidstone at Guildford, Dec. 23. Mr. Kerwin at Queen-street Schools, Wolverhampton, Dec. 23; Christ Church (Baptist) Schools, Aston, Birmingham, Dec. 30. Mr. J. W. Jordan at Lilleshall, Salop, Jan. 10 to 15. Mr. Hill at Bedford Institute, Wheeler-street, Spitalfields, Jan. 3 to 7, each evening at 7.30.

City Weekly Prayer-meeting (for business men), at Weigh House School-room, Fish-street Hill, E.C., every Tuesday morning, at 9 to 9.45.

UNION HALL, Carlisle-street, Edgware-road.—Saturday, Dec. 25, Conference, 10.30 to 12.30; Tea at 5.30; Short Addresses at 7. Sunday, Dec. 26, Preaching at 3.15 and 7. Monday, Dec. 27, Tea at 5.30; Short Addresses at 7.

DAILY PRAYER-MEETINGS.

CENTRAL CITY NOON PRAYER-MEETING, Moorgate-street Hall, corner of London Wall, E.C., 12—1. Ladies' Meeting, 1 to 1.30. **Y.M.C.A.,** Stafford Rooms, Titchborne-st., Edgware-rd., W., 12—1. No. 59, LOMBARD-ST., E.C., Mon., Tues., Thurs., Sat., at 1; Wed. and Fri., at 12.30.

MILDMAY CONFERENCE HALL, Mildmay-park, N., at 12. **GREEN LANES WESLEYAN CHAPEL, N.,** at 7 a.m. **EAST-END CONFERENCE HALL, Carlton-sq.,** Globe-rd., E., at 12.30. **SUSSEX HALL, Leadenhall-street, E.C.,** at 1. **SUNDAY-SCHOOL UNION, 56, Old Bailey, E.C.,** at 1. **PEOPLE'S HALL, 272, Whitechapel-road, E.,** at 1, except Saturday. **ONSHOW HALL, Neville-st., Fulham-rd., S.W.,** Sat. even., at 7.30. **WOOLWICH, 14, Thomas-street.**—Union Prayer-meetings, Saturdays, 3.30 to 4.30.

CENTRAL NOON PRAYER-MEETING,

MOORGATE-STREET HALL, E.C.

The following are the subjects and speakers for the current week:—

DECEMBER.	SUBJECT.	SPEAKER.
Thurs., 23.	Guide, guard, and companion (Prov. vi. 22)	Rev. Dr. Edmond.
Fri., 24.	Standing of believers (Eph. ii. 6)	Major-Gen. Graydon.
Sat., 25.	Christmas-day	PRaise MEETING.
Mon., 27.	Jesus is the Home	Rev. E. W. Carmichael.
Tues., 28.	A retrospect and its lessons (Deut. viii. 2)	Mr. C. Russell Hurditch.
Wed., 29.	The gift of the Spirit	Rev. W. Grigsby.

NOTICES.

Communications received with thanks:—M. W.; Dr. W.; W.C.S.; J.F.W.; J.M.M.; A.T.A.; T.W.D.; O.L.L.; A.M.; Rochester; W.W.; R.L.B.; G.W.; K.B.; S.E.L.; L.S.; C.B.C.; J.H.W.; E.T.; E.T.C.; J.G.M.K.; S.W.; J.C.M.; J.B.; S.J.C.; M.S.; J.E.; A.A.; W.C.; C.A.; W.R.; W.H.C.; A.H.; S.P.A.; J.F.; J.H.L.C.; J.L.; D.C.J.; G.H.; W.F.D.; G.H.; A.M.; E.W.; W.H.F.; W.C.; C.C.; R.B.; J.H.; S.E.M.; R.S.C.; C.M.; T.R.; G.C.N.; G.M.; M.J.H.; A.M.; C.M.N.; W.R.; W.P.P.; H.R.H.; C.V.C.; W.B.L.; H.W.E.; A.P.; A.C.; W.S.; W.J.H.; F.W.G.; G.B.; E.J.; J.W.; T.B.B.; J.J.; J.K.W.; E.S.; E.P.; J.R.; J.B.; W.T.; G.C.N.

E. G.—Your two donations of 2s. 6d. each were duly acknowledged in last week's paper.

Rev. J. R.—We do not know of any society such as that to which you refer.

Geo. C. NEEDHAM is now in England. Letters will reach him at the office of THE CHRISTIAN.

The Christian TRACT FUND.

To Donations received to Dec. 18 £0 12 4 | By Grants to Distributors, &c. £0 12 4

APPLICANTS FOR TRACTS.

James Buck, 9, Windsor Esplanade, Cardiff.
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Donations received by Messrs. Morgan and Scott to Saturday Morning, Dec. 18th, 1875.

	£	s.	d.
"The Christian" Tract Fund—E.S.N.Z. 7/4; A.L. 5/-	0	12	4
Mr. Wall's Work in Rome—A Friend	0	10	0
East End Training Institute—E.H. 10/-; E.N. £1. J. Johnstone: A Friend 10/-	2	0	0
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Dinners for Aged Sick and Poor—L. £2; R.A.C. 10/-; C.L.D. 5 2; E.G. 5/-; J.M.K. 5/-; Mrs. L. 5/-; M.W. and J.H. 10/-; G.N. 2/-; F.C. 2/6; C.L. 10/-; E.S.C. 5/-; E.C. 5/-; I.B. 10/-; E.N. £2. Breakfasts: J.E.T. £1; L. £2; M.R. 5/-; M.J.M. 10/-; E.S.C. 5/-; E.C. 5/-; W.N.R. £2; W.B. £1	14	19	8
Poorson's-green Homes Fund—Z.V. 5/-; M.A.D. 2 6; M.S. 2 6; Beta 2/-; W.N.R. £1; A.H. 2 6	1	14	6
George-yard Bagged Schools—Mrs. B. £1; R.A.C. 10/-; I.B. 5/-; E.N. £2	3	15	0
Home of Industry—School Girls (Clifton) 13/-; R.A.C. £1; E.S. £5; M.W. and J.H. 10/-; G.N. 2/-; Mrs. D. £1. Widows: Mrs. B. £1. Christmas Dinners: Mrs. D. 10/-	9	16	0
Cow-cross Mission—Mrs. B. 19/-; R.A.C. 10/-; E.G. 5/-; E.H. 10/-; M.J.M. 10/-; S.H.S. £1; Mrs. B. 10/-; I.B. 5/-	4	9	0
Home for Little Boys, Kilburn—M.K.R.	0	10	0
Miss Mittenhoff's Orphan Home—M.K.R. 10/-; G.N. 3/-; I.B. 5/-	1	10	0
Christmas Treats: Somerleyton 10/6; A Servant 1/6	1	10	0
Major Malan's Mission in Africa—School Girls (Clifton) 9/-; E.S.N.Z. £8; G.K. 15/4; E.H. £1	10	4	4
London Missionary Society—School Girls (Clifton)	0	9	0
Hospital for Women, Soho-square—G.H. £2; L. £2	4	0	0
China Inland Mission—G.K. 15/4; M.A. 2/-; Friend £5; E.N. £2	7	17	4
Evangelical Mission to Israel—M.S.M. £2; R.A.C. 10/-; E.G. 5/-; Anon. 9d.	2	15	9
Miss Lee's Home, Plaistow—M.S.M. £1; A.L. 10/-; G.H. £1; W.L. 10 3; E.B. 5/-; E.N. £1; St. Malo £1/11 3	5	16	6
Rev. McAik's Work in Paris—M.S.M. £2; E.H. £1; J.F. £1; J.P. 10/-; A Friend £2; A.C.B. £3; R.W.B. £2; J.W. 10/-	12	0	0
Watercross and Flower Sellers' Mission—L. £2; R.A.C. 10/-; I.B. 10/-	3	0	0
Gospel in Paris (M. Monod)—C.T. 5/-; M.G. 10/-; M.K. £1	1	13	0
Discharged Female Prisoners' Aid Society—C.T. 10/-; A.L. 10/-; M.J.W. 10/-; M.S. 2 6	1	12	6
London City Mission—R.A.C. 10/-; O.L.L. £1; J.G. £5	6	10	0
Friendless and Fallen—R.A.C. 10/-; E.G. 5/-; Anon. £5; Miss L. £1; C.B. 5/-; I.B. 5/-	7	5	0
Home for Aged Israelites—R.A.C.	1	0	0
Home for Deserted Mothers and Children—R.A.C.	0	10	0
Miss Sharman's Orphan Home—R.A.C.	1	0	0
Destitute Children's Dinner Society—R.A.C. £1; E.H. 10/-; J.R.T. £1; M.S. 2 6; G.N. 1/-; E.S.C. 7/6; E.C. 7/6; I.B. 5/-; E.N. £2	5	13	6
Whitefield Mission—C.L.D. 5/2; A.L. 10/-; M.J.M. 10/-; R. and M. 10/-; H.M. £2; S.H.S. £1; G.N. 1/-; A.H. 2/6	6	18	8
Christmas Dinners: A.C.B. £2	2	0	0
Poor Jews in Whitechapel—E.G. 5/-; E.H. £1; H.M. £1; C.L. 10/-	2	15	0
Blackdown Hills Mission—E.G. 5/-; A.L. 5/-	0	10	0
Cripples' Home—E.G.	0	5	0
Paralysed and Epileptic—E.G.	0	5	0
Home for Fatherless Girls—Lucern	0	1	6
Nestorian Mission—E.H. £1; M.E.P. 5/-; H.E. 3/-	1	8	0
Zenana Mission—E.H.	1	0	0
London Medical Mission, Endell-street—E.H. 10/-; A.G.B. 14/6	1	4	6
Poor French in London (M. Barbier)—E.H.	0	10	0
Mr. Lawrence's Work in Spain—E.H.	0	10	0
Deplford Gospel Mission—A.H. 2 6. Boys' Home: E.B. 5/-; M.P. 2/6; G.N. 3/-; E.N. £1	1	12	0
Midnight Meeting Movement—Anon. £5; E.R.R. 2/-; I.B. 5/-	5	7	0
Miss Mason's House of Rest—J.F.	0	10	0
Poor ye Have—A.L.	0	10	0
Sermon-lane Mission—A.L.	0	10	0
The Christian Mission—A.L. 10/-; G.N. 7/6	0	17	6
Richard Weaver—A.L.	0	5	0
Mr. Toye's Orphanage—A.L.	0	5	0
Birds' Nest Mission, Dublin—A.C.B. £2. Emigration: A.L. 5/-	2	5	0
Scripture Readers' Society, Ireland—M.A.D.	0	5	0
St. Giles' Christian Mission—S.H.S. £1; A.C.B. £2; I.B. 10/-; A.H. 2/6	4	12	6
Destitute Miners, Newfoundland—Friend	1	0	0
Spanish Evangelical Mission—Friend	0	10	0
Colportage Society in London or England—Friend	0	10	0
Woman's Mission to Women—Beta	0	5	0
Christian Workers' Mission—Mrs. B.	0	10	0
Floods in London—E.E.S.	0	5	0
Mrs. Purson's Orphan Home—Christmas Treat: Somerleyton £1 1/-; A Servant 1/6	1	2	6
Christmas Treats for the Poor—E.H. 12/6; W.T. £3; A Servant 10/-	4	2	6
Rev. W. C. Van Meter's Work in Rome—A Friend	2	0	0
Miss de Broen's Work in Paris—A Friend	1	0	0
Home for Foreign Governesses—W.N.R. £2; E.N. £1	3	0	6
Home for the Aged Poor, Notting-hill—I.B.	0	5	6
Day Nursery, Angel-alley—E.N.	1	0	0
Miss Leigh's Home in Paris—E.N.	1	0	0
Miss Bramwell's Home—E.N.	1	0	0
Miss Weston's Work in Royal Navy—E.N. £5; J.G. £5	10	0	0
Soldiers' Institute, Aldershot—J.G.	5	0	0
Deaconesses' House, Mildmay-park—J.G.	5	0	0
	£231	16	1
Fisherton, Salisbury, Mission-hall—Mountjoy	0	3	0
Home of Industry—A Widow 5/-; C.E.F. (sale of apples) 4/3; C.L.S., parcel of things for children's Christmas trees; S.C.G. two hampers of clothing.	0	9	3
St. Giles' Christian Mission—Miss Young £5; H. Bell £5	10	0	0

The Christian.

PROGRESS OF MISSIONS.

SOME remarks made in the Assembly Hall, at Edinburgh, on the Day of United Prayer for Missions to the Heathen, regarding the progress of the Gospel in modern days, as compared with that in the first century, have led to inquiries which prove that the question is, to not a few, possessed of much interest. The following brief statement, then, may be acceptable to your readers.

It is not possible to estimate exactly the rate at which the Gospel extended in early days. "It is difficult," says Gibbon, "even to conjecture the real numbers of the primitive Christians." Still, after saying this, he himself proceeds to conjecture, or compute, their numbers as they were in the days of Constantine.

But a question of still greater interest is the following:—What were their numbers at the beginning of the second century? About seventy years had then elapsed since the great commission had been issued—that all the nations should be evangelized. What was the result about the year 100?

The well-known German scholar, Dr. J. P. Lange, in his commentary on the closing verses of St. Matthew's Gospel, calculates that the number of Christians then amounted to 500,000. This is, perhaps, somewhat too low an estimate. The language of Pliny, in his celebrated letter to Trajan, written early in the second century, proves that, in Bithynia at all events, the Gospel was spreading rapidly. "Neque enim civitates tantum, sed vicus etiam atque agros, superstitionis istius contagio pervagata est." So too, in all probability, it was extending with rapidity throughout the whole of Asia Minor. But, taking all things into account, we shall hardly err if we put the matter thus:—About the year 100, the number of professing Christians in the world was, very probably, much under 1,000,000.

Come now to modern days. The far greater number of our missionary societies have been set up during the present century; but let us say that modern missions have been going on nearly as long as apostolic missions had been conducted, at the death of St. John, about the year 100.

Let us confine our attention strictly to Protestant missions. We do not forget the efforts to convert the heathen put forth by the Roman Catholic Church and the Russian branch of the Greek Church. But one sufficient reason for passing their efforts by at present is the exceeding difficulty of obtaining clear and accurate statistics regarding the results of their operations. I am anxious to eliminate, if possible, every element of doubt from the estimate now to be given.

The most recent and, I believe, the most exact statement regarding the progress and present state of Protestant missions has been supplied by Dr. Grundemann, in the *Allgemeine Missions-Zeitschrift*. In the November number of that valuable periodical we have the following tabular summary of the numbers

of the converts connected with the missions sent forth by various nations:—

	Converts.
German (including Swiss) missions have	127,414
British	1,116,227
American	183,571
Dutch	87,226
French	14,000
Northern (i.e., Scandinavian)	8,836
Total	1,537,274

Every effort has been made to be exact, and the figures cannot be very far wrong.

But let it be observed that they give the number of Christians about the end of 1873. Evidently Dr. Grundemann took his numbers from the reports issued in 1874. Since then, missions have considerably advanced. For example, the figures put down to the Free Church of Scotland Missions are those given in the report of 1874, which supplied the statistics as they were two years ago. The number, as given in the report for 1875, had increased by one-twentieth and more; and in the forthcoming Report it will be fully—there is reason to hope—one-tenth above that which entered into the calculations of Dr. Grundemann. And now, assuming, as we may safely do, that a corresponding increase has taken place in other missions, we require to add a tenth to the number given in the table. A tenth is above 150 000. This would make the total nearly 1,700,000; or, more exactly, 1,691,001.

Another point needs to be explained. Certain Missionary bodies (such as the Society for the Propagation of the Gospel, the Wesleyans, the Baptists, and the American Methodist Episcopalians) include in their statistics the membership they gather abroad, both from among professing Christians and the heathen. Now, Dr. Grundemann is fully aware of this, and has taken great pains to make the needful allowance for it. The estimate includes *only* the converted heathen and their descendants.

The figures may probably take those of your readers by surprise who have not previously had their attention directed to the subject. That modern missions—or, at all events, Protestant missions—are a failure, is still, in many quarters, quietly assumed as a point not needing proof. Very well; if this be still asserted—as it probably will be,—let it be done with these figures clear before the eyes of men. Meantime, Christians will unfeignedly rejoice and give thanks to God that well-nigh two millions of human beings are now worshipping the true and living God, who, but for our modern Protestant efforts, would have been sunk in all the brutishness of Pagan idolatry. And surely the marvel grows when we compare the results of early Christian evangelism with those of modern missions. Assuredly we have no cause to boast; but there is that for which we need to be infinitely thankful. The great difficulty in the conversion of the nations—as the admirable Marshman used to say—is not with the hearts of the heathen, but with the heart of the Church. She has never yet accepted intelligently, lovingly, rejoicingly, the great commission to evangelize the nations. The great marvel is that God should so graciously acknowledge the feeble efforts we are beginning to put forth. Let that gracious acknowledgment warm our hearts into tenfold zeal. Let the Church of the living God advance! He who calls us to be his auxiliaries is waiting for us. J. MURRAY MITCHELL.

Edinburgh, Dec. 23, 1875.

FOR THE YOUNG.

TRIED WITH FIRE.

“I will refine them as silver is refined, and will try them as gold is tried.”—Zech. xiii. 9.

“I DON’T at all like all this beating and bruising,” said a piece of gold that had been under the hammer for a long half-hour, and was beaten into all manner of shapes. “I don’t see the good of it, and I quite ache with knocking about so.”

Heaps of gold and silver were lying about the room in different stages—some rough and shapeless, and almost hidden by earth and sand; some purer, having already been in the fire; but all had still a large amount of dross clinging to them.

They had been taken away from their native land and from their former surroundings, that they might be prepared for high and earnest work in the king’s service. But some of them did not understand this, and thought it all harshness and unkindness that put them to so much suffering.

“Oh, dear, dear,” moaned the gold again, as it was put into the furnace, “this fire is worse than all; the heat is terrible.”

“You seem in great trouble,” said a quiet, bright piece of silver, which was lying on the ground close by.

“Oh, I am!” exclaimed the gold. “No one knows what I suffer.”

“But it will not be for long,” returned the silver.

“I don’t know,” sighed the gold; “it offends seems very long to me, and I cannot see what good it is to do me; day after day passes, and I seem no further on—the same ups and downs, the same suffering, the same trial.”

“Shall I tell you a secret?” whispered the silver. “This trial is only for a while; we are by-and-by to bear the king’s likeness, and all this bruising and melting is but a preparation for it. It is no useless suffering we are bearing, it is all given us for that end.”

“Are you *sure*?” asked the gold wonderingly. “How do you know?”

“Because I have been told so by one I could trust,” said the silver quietly.

“I could bear *anything*, I think, if I was sure of that,” said the gold.

Just then his friend was taken away to a neighbouring furnace, and he was not able to ask any more; but he thought much and long on what had been said.

The days seemed long, and sometimes weary and painful; but the refiner knew what he was about, and did not try them above that they were able to bear.

After a time the gold met his friend again, and said—

“I have been thinking so much of what you said; if that is the end I ought to be glad and happy all the time, and I am not always glad,—I cannot be glad to suffer so.”

“One cannot be glad of the pain,” answered the silver, “it would be no pain if we did not feel it as such; but in and through the pain, we may be glad with the thought of what the end will be, and glad too in knowing that one who cares is watching us, and will not keep us in the furnace one moment longer than is necessary.”

“It is very strange that if he cares about us he should make us suffer so.”

“Nay,” gently replied the silver, “never think that. It is no strange thing that is happening to us. Everyone who would be like the king must go through suffering.”

“There were plenty of my brethren in the place I came from, who were happy enough, and yet never suffered like this.”

“No,” quietly answered the silver, “they were not called to such high honour.”

The gold looked wonderingly at his friend, and thought earnestly of what he had said—was it really such high honour? Was it really worth so much pain? And ought he to be glad *now* in that assurance? Then the end must be wondrously good, and there must be high and important service before him to make it worth the refiner’s while to spend so much time in watching him, and exactly measuring the time he was to be in the furnace.

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Yes, he was sure it must be so, and he determined to bear patiently and quietly—ay, and joyfully too, whatever might come—beating, bruising, melting—because of the sure confidence that by-and-by, when all the suffering would be over, and all the dross purged away, he should bear the king’s likeness. C. J.

MESSRS. MOODY AND SANKEY.

THE WORK IN PHILADELPHIA.

THE following telegram, dated Philadelphia, Dec. 20, appeared in the *Times* on Wednesday, the 22nd inst. :—

Messrs. Moody and Sankey began the fifth week of their services here yesterday, and prayer was offered by Bishop Simpson. President Grant, the members of the Cabinet, the Judges of the Supreme Court, the Governors of Pennsylvania and the other States, several distinguished senators and members of the House of Representatives, as well as many prominent citizens, including the historian Mr. Bancroft, were present. Many eminent divines have attended from day to day, including Drs. Hodge, M’Cosh, and M’Closkey, of Princeton. The hall in which the services have been held is the largest on the American Continent, seating over 10,000 persons; but its capabilities have often been taxed to the utmost. The interest displayed was unprecedented, and the inquiry-rooms have been crowded.

Many of our readers will remember the interest that was wont to gather around the noon prayer-meetings in Exeter Hall, the Opera House, and Victoria Theatre, especially those devoted to reports of the Lord’s doings. This feature appears by the reports to characterize the meetings in America.

Making allowance for a vein of exaggeration that seems, very largely, to enter into American reporting, the following

GRAPHIC SKETCH

of one of the noon-meetings in a Philadelphia paper will be read with interest. As will be seen, the subject of prayer was the prevalence of drunkenness :—

The great majority of all those gathered in the Depot-Tabernacle yesterday afternoon were as sad-faced and tearful-eyed a collection of humanity as it would be possible to assemble in one place. Those who had not directly suffered by intemperance grew at once into sympathy with the hundreds about them, whose heavy sighs told the stories of unutterable anguish, and this influence increased until a cloud of terrible depression seemed to hang over the entire congregation.

Every class of society was represented in this throng united so closely by such painful bonds. Close to the half-starved, long-abused, yet faithful wife of some besotted brute was seated the child of fortune and culture—child no more, but an old, old woman, whose only son, still in his youth, had fallen almost to the lowest depths of degradation. Near her was a man, every lineament of whose features was some index of nobility of soul and rare talents, but whose threadbare coat and sunken cheeks betrayed to all gazes the lifelong victim of an unconquerable appetite. Just behind this group was a young girl, whose face, sweet as an angel’s, was already furrowed by grief. Beside her was a father, whom she seemed to worship, and this father, broken down in health, and almost ruined in mind by the excessive use of liquor, seemed at last to have resigned himself to hopeless ruin. He gazed about in a half-sleepy, half-childish way, and several times attempted to get up and leave his seat, but the hand of the child-woman held his very tightly, and each time he would conquer his restlessness and sit down.

By far the largest proportion of the congregation were women, almost all of whom had evidently clutched at their hearts the agonizing image of some past or present experience with woe in its most terrible form. As the exercises proceeded it was interesting to note the change which gradually came over the scene. As Mr. Moody declared over and over again, that the God who had once cast out devils could do it now, and would do it if only asked, and as fervent supplications for this Divine interposition were made, the cloud seemed to rise from all hearts, the noonday sun poured in upon the picture-like blessed rays of hope; eyes long dimmed by tears beamed with a new light; lips so long tightly pressed by anguish smiled with a new-found joy; and dissipated faces lost their reckless look, and became resolute in the strength of noble determination. It is probable that more than one slave was freed yesterday, and more than one heart made happy.

A speaker at the same meeting related the following incident:—

A lady of this city who once had a drunken father many and many a time had gone out to look for him at night, and, finding him in some saloon, would stand in the cold and snow until he came out. The touch of her hand would turn him, and he would follow her staggering to their home. One evening, while the keen winds of winter swept down every street and a freezing sleet covered everything with a coat of ice, she attempted in ~~the~~ ~~street~~ ~~and~~ ~~home~~, but he staggered and fell on the pavement. She bent over him, trying to revive him, and when he returned to consciousness her hair was frozen to his lips. She succeeded in getting him home alive, and in less than one month afterwards he completely reformed.

At another noon meeting it is reported that—
Mr. G. H. Stuart read several

LETTERS FROM MINISTERS

resident in the country, showing that in all directions the revival was gathering strength as it moved, and sweeping over the entire State in all directions. A gentleman in the audience rose, and, alluding to the fact that last week prayer was requested for the Plymouth Congregational Church, said that at the next prayer-meeting a large number of the members of the Sunday-school had expressed a desire to learn to know Christ. Another gentleman said that the devil could not stand the siege in the country, for the revival had been making its way very rapidly through the State of Delaware.

Mr. Roland said that on Saturday noon, while he was passing through the inquiry-room, he found a man who had only a few days before denied his Saviour. This man said he had found Christ. Over twenty-five more had in the same way acknowledged that they had been convicted of sin, and were anxiously looking for the Saviour. "But," continued Mr. Roland, "the great majority of those who are saved are those who shrink from going into the inquiry-rooms, and will not stand up for prayer. Ah, Christians! do not lose these opportunities. Stand at the door and clasp the hands of those who are slipping out for the want of some friend to help them."

Mr. Farwell, of Chicago, spoke of some special meetings now being held in Central Illinois. The first convert was the leader of a company of actors who had been a few evenings before performing in the same hall in which the meeting was held. He was an intelligent, highly educated man, and is now preaching the Gospel. He says, "I have served the devil for thirty years. I am fifty-one years old now. All my time and talents shall be upon the Lord," and one of the first things he told the people after his conversion was this:—

"I HAVE BEEN BEHIND THE SCENES."

You don't know all that goes on there. Take my advice, you Church members that have been in the habit of going to theatres, and don't go there again." That was pretty good preaching for a first sermon. He now goes about the street reading the New Testament, as he used to read Shakespeare, and he tells Brother Dean that every day he finds new texts that he never knew were in the Bible at all. That might be the case with all of us, for the Spirit will bring all things to your remembrance whatsoever I have said unto you.

Rev. Dr. Hatfield said there was one point which ought to be mentioned in this connexion. It was a matter of experience with him that very often what prevents persons who are anxious from finding peace is some difficulty in their business. There is some little thing which they are not prepared to give up. It was so with a young man with whom he was speaking last night. He found that he was engaged in the liquor business, and he told the young man that unless he was prepared to give that up he would not have peace.

MEETINGS FOR WOMEN

are held in one of the churches every afternoon, and are said to be most profitable and largely attended. The speakers are all women. At one meeting

A sister rose, and presented a request which, she thought, had not before been spoken of—it was for the many henses of shame in this city,—and said that she had been led, by God's help to rescue one, just one, from one of these houses, and she said: "Oh, if you Christian women could hear the stories she tells me, your hearts would burn within you to help to save these poor fallen women. This woman said to me after I had brought her home to my house: "Why did you come after me? I thought I hadn't a friend in the world." This sister begged the Christians to be filled with

the Spirit and to go, in the love of Christ, and help to rescue these poor wanderers. She promised for herself that the rest of her life should be devoted to this work. Everyone was in tears during this touching appeal.

One verse of "Rescue the perishing" was sung, which was the expression of each heart present.

We notice that Mr. Sankey has been interviewed by the reporter of the Philadelphia *Evening Herald*, to whom he expressed his satisfaction with the general progress of the work in Philadelphia.

At the close of a sermon on "Confessing Christ," Mr. Moody called upon all the Christians to rise and sing, "Am I a soldier of the Cross?" and sing it as an open profession of their desire to follow Christ and spend their life in his service. A large proportion joined very heartily in the grand old hymn, during the singing of which many others repaired to the inquiry-rooms.

Many have been under the impression (says the *New York Witness*) that there would be an intermission in the services for several days during the holiday season. There is, however, good ground for believing that the meetings will be continued through Christmas and New Year's-days, and until, at least, the middle of January. Both the evangelists are now strongly of opinion that effective and permanent work cannot be accomplished in any great city if the services are held for a period less than two months.

INCIDENTS OF THE BROOKLYN MEETINGS.

If only a short sketch of each interesting case of inquiry could be made, a ponderous and most valuable volume would be the result.

Said a rough-looking man to a poor woman whose wants he had just relieved by drawing on his scantily-furnished purse: "My friend, don't thank me. You should thank the Lord Jesus, for if you had met me three weeks ago you couldn't have got a penny from me. It would have gone to that gin-mill over there."

Fourscore and five winters had whitened the locks of a feeble man who rose with difficulty. "The Lord has given me eighty-five years, and I have spent them to very little purpose. Pray that an old sinner may be forgiven." There were a hundred earnest amens and prayers for him. The Lord bless him and make his last days glad.

A man of about thirty years had joined a church in 1871, firmly believing he was a Christian, but soon neglected his Bible and forgot to pray regularly. Little by little he drifted away from good influences, until it was easy for him to spend his evenings away from his home and his church meetings. Finally he was dragged to the bottom of the pit by his appetite for strong drink. "I went down and down, and at last my wife and children had to leave me. I was without a place to lay my head, and walked the cold streets of New York the other night from sundown to sunrise. Then I went back to God. He has given me back his blessing; He has given me back my family; He has blotted out the dark past. I am rejoicing in his love, and realize my own weakness as I never did before. My little girl made me cry last night. She climbed into my lap, threw her arms around my neck, and said, 'You don't stagger any more now, do you, father?'" Here the speaker broke down, and many in the audience wept.

On one side of the same Christian worker knelt an old, grey-headed man, and on the other a tender girl of seventeen. As the tears coursed down their cheeks, the father and daughter began the Christian life together.

A confirmed sceptic came to the Rink to gratify the curiosity he had to "hear Moody and Sankey," but could not get in on account of the throng. Wandering over to the Reformed Church, he met a Christian acquaintance who persuaded him to remain, and they had a long conversation. The next night he came to the same meeting and was among the first to rise to be prayed for. Walking home from the meeting he said, "Well, I didn't think the time would ever come when I should prefer a prayer-meeting to a theatre." That day he had bought himself a little pocket Testament, and when his friend marked a special verse or two for him, he expressed the warmest gratitude. A praying mother, whose faithfulness has never waned, had much to do with all this.—*Rev. C. M. Morton, in New York Christian Weekly.*

THE GOSPELS, says a correspondent, can be obtained in foreign languages at the British and Foreign Bible Society, Queen Victoria-street, E.C., and also of Messrs. Gardner and Sons, Princes-street, Cavendish-square, for one penny each.

THE POWER OF THE SPIRIT.

AN ADDRESS BY REV. A. N. SOMERVILLE, OF GLASGOW, AT THE DUBLIN CONVENTION.

THE Baptism of the Holy Ghost is a doctrine, very important, yet not without difficulties. There can be no doubt that Christ's disciples, who were converted men beforehand, received the baptism of the Holy Ghost at Pentecost, according to Christ's words immediately before his ascension: "Wait for the promise of the Father, for John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence."

The same baptism of the Spirit, however, is said to have been imparted to the company of Gentiles who for the first time heard the Gospel in the house of Cornelius, the Roman centurion at Caesarea, according to Peter's rehearsal of the case: "As I began to speak, the Holy Ghost fell on them as on us at the beginning: then remembered I the word of the Lord, how that He said, 'John indeed baptized with water, but ye shall be baptized with the Holy Ghost.' Forasmuch, then, as God gave them the like gift as He did unto us," &c.

There seem to be three great blessings resulting from the baptism of the Holy Ghost to be enjoyed by us. These are—spiritual enlightenment; a fresh supply of spiritual life; and power from on high. As to spiritual enlightenment, nothing is more remarkable than the sudden opening of the disciples' eyes at Pentecost. Christ was revealed to them, as He had not been during all his residence with them on earth. They had seen Him depart from Mount Olivet, but now they beheld Him looking out on them from every verse of the Old Testament, of which He was discovered to be the Substance, as He is also of the New. As to fresh supply of spiritual life, three things may be noticed. First, the apostles received a mighty increase of faith, and were purified from the dross of corruption, so that they walked with God, as they never had walked before. Secondly, they were inflamed with a burning zeal to carry out the Master's great commission—"Go and preach the glad tidings to every creature of the earth." Thirdly, there was unkindled in them the fire of Divine love; the apostles were linked to each other in the bonds of mutual affection, so that there was no more contention among them which should be greatest; and in this glow of love for each other, and of compassion for mankind, they went forth to subdue the world to Jesus. As to power from on high, it is enough to say that it was power as the instruments of Christ at the right hand of the Father, to do, as He had said, even greater works than had been done by Him when on earth.

These three elements resulting from the baptism remind me of the three elements in the solar beam—the illuminating ray; the calorific or heating ray; and the actinic or germinative ray. Without the exercise of these three functions the sunbeam could not perform its part; and so with regard to the baptism of the Spirit.

Let me refer specially to "Power from on high." There is great need for this power, for there is a mighty work to be done. When in India, last winter, my eyes were often arrested at night by the well-known constellation of

THE SOUTHERN CROSS,

composed of four stars in the form of a diamond, the lower limb being elongated, so that when it stands upright on the meridian it has pretty much the appearance of a cross. Now, I will tell you what my Southern Cross is. I find it in the last three verses of the Gospel of Matthew. Jesus said to his disciples, "All power is given unto Me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo! I am with you always, even unto the end of the world."

Here is my Southern Cross—its stars are the four "alls" of the passage. "All power is given unto Me in heaven and in earth"—that is the culminating star. Then on the right hand, a little lower down, representing one arm of the cross, is "Go and teach all nations"; opposite this, and on the left hand, is the star, "Teaching them to observe all things, whatsoever I have commanded you"; and now we have the star at the termination of the lower and elongated limb, and what is it?—"Lo! I am with you always," or, as the Greek has it, "all the days,"—all power, make disciples of all nations, teaching them to observe all things that were commanded, and "Lo! I am with you always, even unto the end of the world."

Such was the commission and encouragement. It is melancholy to think how far we have come short in the discharge

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of what was enjoined, and what, had we been faithful, might have been done. The Lord Jesus said to his disciples on going away—"I charge you to go with this invitation of mine, and put it in the hand of every man you meet, and to everyone who receives it deliver him a parcel of invitations to distribute them." So one man is to go to another, and is always to deliver a parcel of invitations to others, who receive the invitation for themselves. In this way all the world is to be reached.

In the course of the last hundred years, the men whom the Lord employed, and their immediate successors, went so diligently and faithfully about the work that there was not a region of the then known world that had not been penetrated, and where multitudes did not receive the invitation. Those people who received it are this day in heaven. Soon after that, the Church was involved in feuds, controversies, and contentions; she halted in the fulfilment of her Master's work, and for about 1740 years most inadequate effort has been made to pervade the earth with the Gospel. I believe that had the Church of God continued to act as she did during the first hundred years, there would not at the present time be a single spot where the Master's invitation had not been spread abroad.

THE FACT—THE POWER—THE INHERITANCE.

What is the fact? The earth has about fourteen hundred millions of inhabitants, and it is believed that there are nine or ten hundred millions of the earth's population who have never had the invitation put in their hands at all. It is high time, then, for us to awake to the importance of the power of the Holy Ghost, that we may set about the fulfilment of the Master's commission, and carry his message to all nations of the world.

What is the power of which Christ spoke? Allusion to it is made in God's earliest communications to man:—"The Seed of the woman shall bruise the head of the serpent;" "Blessed is he that blesseth thee, cursed is he that curseth thee;" "Thy name shall be called no more Jacob, but Israel, for as a prince hast thou power with God and with men, and hast prevailed." In the New Testament, Jesus says, "All power is given unto Me," and then He announces, "Ye shall receive power when the Holy Ghost is come upon you." What that power is adequate to effect we may learn from the instances of Othniel, Gideon, Jephtha, and Samson in ancient days, who, when the Spirit of the Lord came upon them, advanced with a power that proved irresistible against any multitude of foes, and to fulfil whatever needed to be done. When our Lord, before going to Heaven, said to his disciples and to his Church collectively, "Ye shall receive power," He meant that with this spiritual power—but not without it—they should fill the whole earth with his glory; and bear witness to Him in Jerusalem and in Judea, and to the uttermost parts of the earth. God grant that in these days all the churches may awake to feel that their strength lies in the power given as the Lord has spoken.

What is the inheritance promised to us? It seems to me as if the Church of God had been brought to Kadesh-Barnea, and that Christ was standing at the head of his Israel, pointing with his finger, not to that promised land to which Caleb so eagerly looked, but to another and wider domain, saying, "I will give thee the heathen for thine inheritance, and the uttermost part of the earth for thy possession." What was the Church's duty? Was it not to have caught up the cry, "Let us go up at once and possess it, for we are well able to overcome it"? Alas! far otherwise has she acted. For hundreds of years the Church stood and said, "We be not able to go up against the people, for they are stronger than we." What has been the consequence? She has been chastised and kept in the wilderness. She has been sent back to wander in the wilderness of Popery, Mohammedanism, Rationalism, grievous error, worldliness, and spiritual corruption. The Lord give it to us, that now, when the Spirit of God is upon us, we may be aroused from our apathy and unbelief—that to-day, after so long a time—like Israel at the end of their forty years—we may rise up, take our journey toward our inheritance, and possess it.

For the neglects of the past I do not think anything will excuse us. The Church has been culpable in a high degree. By her intolerable feuds, quarrellings, contentions, and differences she has wasted her strength, and has been comparatively weak and helpless. Let us be wiser now. Though our denominations may continue, let us gather together in rank—stand shoulder to shoulder. Let us call upon the Lord God to give us a mighty power. The day is come for

A REVIEW OF OUR ENTIRE PROCEDURE

with respect to the necessities of the world. We must think of new methods, new expedients, new plans, new sacrifices. Mr. Moody used to say "the world was perishing for want of Christ." When we think of the pitiable condition of the nations, we might almost exclaim, "We have too many ministers at home." I feel ashamed, when I read in ancient history, to find what was done in those old times even by a few. Let us take the case of that rapid conqueror, Alexander the Great, who, 334 years before Jesus Christ appeared, established so wide and wonderful an empire that the Greek language spread over the world he subdued; and the New Testament Scriptures were written in the language of the Grecian king, as being that most suitable for the nations. What was the army, at whose head he issued on his memorable expedition? It consisted of about 32,000 foot and 4000 or 5000 horse, but they were brave, disciplined, and inured to fatigue. With these he conquered hundreds of thousands—the Persian Empire, and almost all the world then known. Strange to say, nearly all the officers and men who followed the youthful Alexander were old men; most of the officers were sixty years of age. The common soldiers had been trained under his father, Philip of Macedon, and were about fifty years of age. History tells us that when drawn up in camp they had the look of a venerable senate. Alexander conquered the world by the

BRAVERY, PROWESS, AND ENTHUSIASM OF OLD MEN!

I would say now—"Don't wait, old men, till the young men rise. Get ye up and go." I am an old man myself, and have gone over many parts of the world; and to-night you have heard before me an older, as he has told you, who has crossed the Atlantic to speak to us. We, old men, call upon our brethren, old men—"Come, sixty-years-old officers! come, fifty-years-old private soldiers! fall into the ranks; you will soon see a grand phalanx of young men at your heels, depend upon it. Don't be ashamed to follow the young Alexander of thirty-two, if you can find him." Is it not a shame that our great Commander in heaven, who has done so much to urge us on, and who places such resources at our disposal, should find at this time of day that the world is in its present condition with regard to the distribution of his invitation?

There is a great deal to encourage us to go forward. There is a word which often solaced me in India—"Fear not, thou worm Jacob; I will make thee a new sharp threshing instrument, having teeth; thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff; thou shalt fan them, and the wind shall scatter them." What is there so insignificant or so fragile as a worm? What is so indicative of magnitude and of stability as a mountain? Well, here is the feeblest of creatures set down in front of the massive mountain, and yet it is not the worm that goes down before the mountain, but the mountain goes down before the worm! Why, the merest fragment of rock broken off from the mountain, and trundling down the hill, would annihilate the worm on the spot; yet

THE WORLD PREVAILS!

When I read this verse I give rein to my fancy, and, looking to the sky, I see the heavens open, and in a little there appears issuing forth a company of shining ones—oh, how beautiful in form, and how lustrous in aspect!—they come by hundreds and by thousands; with wings swifter than eagles' they sweep downwards; they have no severity in their expression, their countenances are benevolent, joyous, and loving. What is that which as they approach is visible in their hand? Is it a sword, or spear, or other martial weapon? No, it looks like a golden spade or shovel. They all come clustering round the mighty mountain, and wait for signal to be given; and then, as the worm begins to move, on the instant all that mighty host take each his spade or shovel of gold, and plunge it into the mountain-side. Whether it be soil, or rock, or glacier—whatever it be they touch,—it is heaved up into the air, and the breeze sweeping by bears all as dust away. Ere long, summits, shoulders, slopes, and the entire mass gradually subside and disappear. The great mountain has become a plain; and the shining company, their work now done, spreading their wings, retire as they came, and re-enter the gate of heaven.

What is the import of my vision? The mighty host represents the *promises of God*. Their multitude may be said to correspond with the verses of Holy Scripture; since if we knew how to manage the verses, we should find well-nigh each verse convertible into a promise. These promises are

mightier than Gabriel, though his name means "the mighty one of God." Gabriel had the strength of a mighty angel, but the might of God himself is in his promises. Nothing can stand before them. That is the reason why, when the worm Jacob stood before the mountain, the power in the promise went forth to remove all difficulties, and so the mountain became a plain. If we had faith, even as a grain of mustard-seed, mountains of obstacle would be moved from their base. Let us be faithful in our preaching of the Gospel of the Cross.

While travelling in the South of Europe some time ago, I stood at the base of one of those giant mountains, whose sides are clothed with glacier and their summits with perpetual snow. A Swiss peasant was near, with his long Alpine horn that rested on two wooden props. Applying his lips to the rude instrument, he wound from it a few notes of the musical scale, which made but little impression on the listener. A moment or two elapsed, and then I was entranced, for far above me, among the icy pinnacles, these artless sounds were converted into chords of exquisite harmony. The melodious echoes—I can compare them to nothing but the aerial symphonies of colossal musical-glasses—seemed to sweep in circles among the heights. They rang out again, and again, and again, lingering still amid precipice and peak; then, gradually softening, they became fainter and fainter, and so died away.

The circumstances and occupation of this rustic of the valley not inadequately represent our own as witnesses for Jesus. Our performance of the work entrusted to us may be imperfect, and with little in it to attract the admiration of the world; but if, with faith and love, we sound out in notes sharp and clear, however artlessly, the truths of redemption by the Blood of the Lamb,

WE SHALL AWAKEN ECHOES MORE WONDERFUL

than ever reverberate among the mountains of Switzerland. These echoes will spring from the ridges, clefts, pinnacles, and summits of the Rook of Ages; they will be given back from the gorges, towering eminences, and peaks of that range, whose breadth and length, and depth and height, as Paul declares, pass all knowledge, and which is known as the Love of Christ; yes, response will come from those mountain-barriers known as the Perfections of God—his wisdom, faithfulness, and power. God himself will give the echoes to your testimony, and the world will ring with their harmonies.

What is to be done? You have all Ireland to look after. While in India last winter, I found that the movement in Dublin surprised the Christian brethren more even than that in London. They knew the difficulties of holding the evangelistic meetings in Dublin; and as the tidings came out of the things done here, these filled with astonishment the hearts of all acquainted with this country. A year has now gone by, and it is well to meet on this occasion to commemorate the things then done. But we are also to consider what is to be done for the future. What a grand company of men of God, and of women too, I see before me! Let us awake; but while we think of Ireland, let us think of all the Continent of Europe, and of the whole world. It will never do for us to be pent up at home, as we have been. God's grand promise is held out to all to cling to, and to plead that He himself would make it good. And He will do it. "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

AT REST.—We learn with regret that Mr. Mimpries (whose labours in connexion with systematic Bible-teaching are so well known to the religious public) passed away to his rest on the 20th inst.

REVIVAL IN MICHIGAN.—Rev. A. P. Graves, the evangelist, began a series of meetings at Grass Lake, Michigan, Nov. 10. The churches of the place—Baptist, Methodist, Episcopal, and Congregational—led by their pastors, engaged heartily in the work. For a village of 800 inhabitants, with less than 1000 people in the country tributary to it, the attendance at all of the meetings was remarkable. During the meetings all the business places were closed at 7 p.m., and everything was quiet and orderly, though the whole community were thinking and feeling most intensely on the subject of religion. Scores—nay, I judge hundreds—asked the prayers of Christians, and themselves sought and found a Saviour. All classes in the community were blessed; Christians were revived, and reconsecrated themselves to the Lord's work; backsliders were reclaimed—the young and the older, the moralist and the more dissolute, the high and the humble, were all reached, and many, very many saved. The evangelist, a discreet, loving, earnest man of God, devoted body and soul to the work of saving sinners, was attended by his loved and loving wife, a true helpmeet in the work, and by a Mr. Hillman, a young singer whose voice and heart are both in the work.—*New York Daily Witness*.

THE LORD'S WORK AT GEORGE-YARD, WHITECHAPEL.

"Who can utter the mighty acts of the Lord? Who can show forth all his praise?" Everything we have taken in hand for him He has smiled upon and prospered. We have our days of difficulty and times of perplexity, the same as other labourers in the Master's vineyard; but we are often in his presence, making known to Him all, and looking alone to Him for guidance. We have found the inspired words of the Psalmist true: "The counsel of the Lord that shall stand."

Little ragged, bare-footed boys and girls still flock to the schools. They come laden with home-sorrows. Life's troubles begin very early with these poor children; very soon care is printed upon their faces, and the furrowed brow is the rule, and not the exception.

Think of the importance of gathering in the neglected children, and telling them the "old, old story of Jesu's dying love"! Think of the privilege of being used as instruments in the Lord's hands of bringing these children to Jesus! Think, too, of the blessed fact that many dear boys and girls are testifying for Jesus in the presence of ungodly parents and opposing companions! At the close of the children's services there are always some anxious inquirers waiting to hear more about a Saviour's love.

It is gratifying to look back upon the labours of nearly a quarter of a century, and to find more than 150 who once were poor boys and girls attending here, and who now labour in some portion of the Lord's vineyard.

We have not forgotten that the dear children have bodies, and we often think of the Lord's compassion upon the multitude, and no poor child is refused necessary food. Many have been kept warm by garments lent to wear out; and we are grateful to the Lord for disposing of the hearts of his people to send clothing. It has greatly encouraged us when we have received letters telling us of servants using their spare half-hours to make up garments for the poor, and thus doing something for the Great Master.

It has been our privilege to gather in little invalids, and provide them two or three times a week with tempting and nourishing food. We still shelter destitute and helpless boys. A father called, telling us of the death of his wife. In one small room we found, besides the corpse, the father and four children; there they must sleep, and cook, and eat their food. We sheltered the two boys, and at length gave them back to their father, who had obtained employment and was renting two rooms.

Many of the homeless boys received into the shelter are happy in Canada, whilst a large number are engaged on board fishing-smacks, or, as sailors, they are at work on board larger vessels.

Our hearts are often pained when we witness the neglect of parents who are given to the debasing vice of drunkenness; but there are many deserving poor, who are not to blame for their poverty, and for whom we feel the deepest sympathy. We are now in the height of our winter campaign; not only is the Lord blessing his servants labouring amongst the young, but He is permitting them to do a great work for Him among the grown-up people.

Every room is under visitation, and the right sort of people are attending the evangelistic services. The very poor crowd the large-room; there is nothing to draw them hither but a desire to hear the Gospel.

Preaching in the lodging-houses is one of the means for reaching the lowest classes of the people. In these places we have laboured for years, and a glorious work is doing. Here we meet with the outcast, the criminal, and the very poor. We have seen in these houses the most wretched and miserable of the human family. Men, women, and children we have met with away from home and friends: they are just the sort the loving Saviour would have us carry the glad message of salvation to.

On Sunday evenings we reach hundreds of this class, who, for the most part, listen attentively to the preachers, whilst not a few have given themselves to the Lord. About 200 of the most depraved of criminal and vicious women and girls were invited to tea. They were spoken to by ladies, and many were moved to tears. Afterwards they were shown some beautiful dissolving views. At the close of the meeting we found the word spoken had been carried home to the hearts of many present. We cannot describe the grief and sorrow of many of the dear girls away from home and parents. They waited behind, and entreated us to rescue them from their degraded position. The next day Mr. Thomas received into his

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"Homes" seven, and some were taken by Mr. Cooper, whilst two were admitted into our Shelter for Girls at George-yard.

One girl, with her right hand terribly bruised, seemed to feel her position much. We urged her to look to Jesus. She said, "You don't know, I am so bad—such a bad girl. My poor mother! You don't think the Lord Jesus will have anything to do with one so bad as me."

The George-yard Shelter for unfallen girls is carried on at the "Black Horse"—for many years a notorious public-house of the lowest stamp. It was here the very off-scouring of society met to drink and gamble. Here the detective watched for the criminal he wanted; here, on the morning of the Lord's-day, drinkers could obtain a supply of intoxicating drinks, and workmen waste their weekly earnings. As much as £20 worth of drink has been sold here on Sunday morning. Here, also, many of our poor boys and girls learned to become drunkards, and are now in the grave or in prison; their histories are to be found amongst the records of our criminal courts.

The upper portion of this old public-house we use as a Shelter for Girls. The old gin-shop is used by the George-yard Missionary to "Inebriate Women and Girls." Very successful meetings of this class are held several times a week. In one case fifty meet for Bible-reading.

For more than twenty-three years we have laboured amongst the drunkards of East London, and, with gratitude to a gracious God, we can say that hundreds have been rescued from this terrible sin, and are now rejoicing in Jesus their Saviour. Two fallen women brought a poor homeless girl to us; they had fed, and sheltered, and prevented her entering upon a life of sorrow. They said—"Do take her in at once; she has been sleeping on the bare floor in our room; she has shared our food, and, if you will take the word of two lost ones like us, she's a good girl; and, if you won't believe us, for the sake of the Lord Jesus Christ take her in." We are glad that we did, for she has obtained a good situation, and is grateful to the Lord for rescuing her.

But so much remains to be done. In a neighbourhood where the people are always coming and going, there will be always some work to be done of the Lord. Theorists may have their pet schemes, but there is nothing but the glorious Gospel of the grace of God that can produce practical changes amongst this class. This has been our experience now for many years.

Those who are fellow-labourers with us here were much refreshed at the meetings held by Messrs. Moody and Sankey; they have returned to the Lord's vineyard, determined to do all in their power to carry the Gospel to "every creature" they come in contact with. In these days we feel we must be up and doing, testifying for the Lord Jesus before an ungodly world.

We know not how soon the "little while" will be past, and the Lord appear. We labour on, longing for, looking for, and expecting a coming Lord, and as we work we listen for the cry, "Behold! the Bridegroom cometh; go ye out to meet Him."

GEORGE HOLLAND.

George-yard, High-street, Whitechapel, E.

MONMOUTH.—The late special services here were concluded with a tea-meeting, at which there were present about 250. At the evening meeting the Market Hall was crowded. Mr. Hafford spoke with great power on "The Great Salvation" (Heb. ii. 3). The people were most attentive, and I believe deeply impressed. When Mr. Hafford first came amongst us, eleven weeks ago, many of these might have been found in public-houses, and such-like places, and now they sit for nearly two hours, night after night, listening eagerly to the grand old Gospel. We are now anxious to be led in this work entirely for God's glory; we therefore ask continued prayer for guidance. A mission hall is very much needed, and also a Gospel tent for summer use; this would be a great blessing for the dark villages round.—M. T. HOWARD.

WOOLWICH.—The two Sunday-evening services that have been held at the Baths, Nelson-street, since the free tea given to 500 tramps, have been most successful. Considerable numbers have remained to the after-meeting, and several are evidently under serious impression. The singing of Sankey's hymns is an attraction, and much good is looked for from the series of meetings contemplated during the winter. The hall is becoming a rallying-point for a large staff of earnest Christian workers belonging to all the churches in the town, many of these being the fruit of the great religious awakening and of Mr. Moody's labours. Other meetings of a similar character are being organized in different parts of Woolwich. Is not the work of the churches in this field, so earnestly advocated at Bow and Camberwell, only beginning? Will your readers continue to pray for us?

R. B.

THE STAR OF BETHLEHEM.

BY MRS. G. C. NEEDHAM.

Long ages past, a glorious star,
Seen in the distant east,
Led watching wise men from afar
To find an Infant blest.

Its wondrous course at length was stayed
Above a mean abode,
Just over where the Babe was laid,
Incarnate Son of God.

With joyful haste, to worship there,
Before the Child they come;
Spread out their gifts, prophetic, rare,
And, warned, depart for home.

That star went out in Bethlehem's sky;
That humble house decayed;
That Child, accurs'd from men, did die;
Those kings in dust were laid.

Not so the blessings which attend
That strange, incarnate birth;
They live to grow, and never end
Till they have compassed earth.

That night brought in an endless day;
That star a Sun revealed;
That birth has opened up the way
By which our souls are healed.

Jesus! our all to Thee we owe,
And all to Thee we give;
Our worship and our praise shall show
By faith on Thee we live.

Liverpool, Dec. 16.

MISSIONS IN NEW MEXICO.

A CORRESPONDENT of the New York *Evangelist* describes a ride of two thousand miles through this portion of the United States territory. He says:—

Upon our return trip a Sabbath was spent at Las Cruces and Mesilla, and a service held with thirty or forty Americans, who are as sheep without a shepherd. Dr. Hentzleman and his wife, who had years of adventure in Old Mexico, gave us delightful entertainment, and a deeper insight into the heathenism of Mexican papists. But most of all were we touched by the condition of a few Mexicans, who, under the influence of the Baptist Mission years ago, became Protestants, and then were left for years, and are still without spiritual guides. One of them, through an interpreter, made a most piteous and feeling plea for a missionary. Another, who could not understand a word of English, sent for me to pray for her, saying that if she could not understand what I said, yet God could, and that was sufficient.

How long, oh, how long before the American Church will arise and show herself deeply in earnest to give the Gospel to these baptized heathen on her own borders? New Mexico has 100,000 American citizens, of whom not more than one in thirty can read or write their own names, and a large majority of whom are sunk in the most abject superstition. They already have the ballot. Shall they have the Gospel? They are knocking at the door of Congress to be admitted into the sisterhood of the States. Shall they be evangelized? Reader, are you doing all you can to sustain and encourage the Church in this great work? Have you given all that you should this year to Home Missions?

MONTBELLARD, FRANCE.—Pastor Henri Andru, of this place, has visited Great Britain for the purpose of raising funds to build a chapel for the preaching of the Gospel at Montbellard. He has issued an appeal, which is endorsed by many of the leading men in London of the Baptist body, to which Pastor Andru belongs. His address is 1, Granville-square, King's-cross-road, W.C.

PECKHAM AND NUNHEAD MISSION.—This Mission was commenced in December, 1874. In February, 1875, a hall was opened near Nunhead-green, and the glad tidings of salvation were made known therein. During the summer, convenient premises in the midst of a poor neighbourhood were secured, and, after undergoing repairs and alterations, were opened as a Mission Institute on Oct. 17, and a number of agencies are now in operation. About 600 families are visited every month. A good work among the young men of the district has been carried on, and several have decided for Christ. The Mission is wholly unsectarian. The Committee will readily forward full information to Christians willing to assist in the work, which has for its object the glory of the coming Saviour, and the turning of men from Satan unto God.

Mission Institute, Nunhead-green, S.E.

J. F.

THE RAILWAY ARCH.

THE Mission with which the railway arch in Royal Mint-street is connected has been in existence for about thirteen years; and, by the blessing of God, has been during that period a light in a very dark neighbourhood, and a refuge for many an anxious and sorrowful soul, to whom the sound of the Gospel in the simplicity of Christ's own words has brought peace and consolation. The arch has been to a great extent made habitable by the hands of the faithful man and his wife, who, from the first, have borne the burden of the work; and it now presents the appearance of a large and comfortable hall, hung around with texts and simple decorations.

During the week, there are altogether eleven services of one kind or another, which are well attended; and there are children's classes, mothers' meetings, Sunday breakfast meetings, as well as Bible-classes, attached to the work. The Mission is in the midst of a large Roman Catholic neighbourhood, and in its earlier days, and even so lately as a few months since, Mr. Heath and his wife have been actually attacked, their property almost wrecked, and even their lives threatened, by an angry mob; but the Lord has on each occasion enabled them to escape without serious injury.

Last year a special mission to the dock labourers of the London and St. Katharine Docks and of the wharves in the neighbourhood was added to the work. These poor men present a promising field for evangelistic effort. They are not an entirely fixed body, but consist to a great extent of men out of work, or of lost character, who, in a starving condition, gather around the dock gates in the hope of picking up a pittance in lading or unlading vessels. It is a very precarious livelihood, liable to be affected by various passing events which little touch the outer world, such as the removal of the sugar duties, or the sinking of the *Charles Dickens* in Boulogne Harbour, both which occurrences brought much suffering for want of work to some of the men. No one who has watched their haggard faces, their thin and ill-clothed forms in cold wintry weather, huddled together for warmth whilst awaiting their chance employment, or seen the eager rush for work when the arrival of a vessel is announced, will easily forget it. The object of the special mission is to speak of Jesus to these poor men as they linger in unwilling idleness around the gates, and to help the most needy with tickets for soup and bread; and in the winter season, by gathering them together in the Railway Arch to a simple meal of tea and bread (most thankfully received), to seize the opportunity of preaching to them the Gospel of Jesus Christ.

The expenses of the Mission, exclusive of the special work amongst the labourers (which is otherwise provided for), come to about £130 a year, and have been hitherto defrayed by a few friends whose personal acquaintance with the locality has enabled them fully to realize the blessing of the work.

There is good ground for believing that many souls have first received the seed of life at the Railway Arch; and the earnest prayers of fellow-Christians are requested, that the glory of Jesus and the preaching of his Kingdom may be the only motives of the work, and that God the Holy Ghost may sanctify every portion of it, and bring forth from it much fruit to the Father's endless praise.

A YOUNG BARRISTER.

PROTESTANT LECTURES.—We have seen the prospectus of the Protestant Tract Society and Lecture Agency, 17, Buckingham-street, Strand, W.C., which seeks to counteract the evils of Romanism, Ritualism, and Rationalism. Help is requested towards the delivery of Protestant evangelical lectures throughout all England.

THE MISSION IN BELLEVILLE.—By the kind permission of Mr. and Mrs. Miller, of 5, Sussex-square, Brighton, a drawing-room meeting was held on Friday, Dec. 17, at their house, to hear an account from Miss de Broen of the mission she has established in Belleville—that suburb of Paris in which the lowest classes principally live. Miss de Broen explained the circumstances which led her, in 1871, to commence her Christian labours in Belleville, and how under God's blessing they have since been prospered. At the present moment special funds are needed for providing the balance required for putting up an iron room to be used as a day school, as well as for the other purposes of the Mission. About £1500 will be wanted to put it in proper order, and additional annual subscriptions to meet the current expenses. At the close of Miss de Broen's statement, one of her lady-helpers who was present gave some further details as to the importance of providing education for the children. A committee of ladies was formed for raising funds in aid of the Mission. Contributions will be thankfully received by Mrs. Gladstone, 31, Ventnor-villas, Brighton, and at the office of THE CHRISTIAN.

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CHILDREN'S MEDICAL MISSIONARY SOCIETY.

THE first public meeting of this Society was held on Wednesday, 15th inst., at three o'clock, in the Young Men's Christian Association Rooms, Sloane-street, Chelsea, Rev. Dr. H. Sinclair Paterson in the chair.

The CHAIRMAN enlarged on the special form of Christian work implied in the term "Medical Mission." The Christian Church has of late recognized the great importance of having medical men as missionaries, because it was found impossible to reach certain classes in heathen lands by the ordinary means of teaching. By this Association much more power has been given to the testimony of the Gospel than previously. The self-devotion that medical work requires has been a living testimony to Christianity. The Christianity and kindness of a medical man who loves his profession will win hearts if anything can.

In respect to medical missions, the power of children is not quite known. In one of our large societies one-eighth of the funds is raised by children. The present generation needs to be trained in medical mission work, that the next generation may understand it. It is a comparatively new sphere of Christian activity, and it is often hard therefore to arouse an interest in it. Hence the importance of interesting children.

Dr. HEWAN (President) observed that children were not only able to do much themselves for the work of missions, but were sure to interest their friends in such mission work as they loved; he judged from the success of the Medical Mission working party at his own house that the efforts of children in the matter of clothing the sick at the various mission dispensaries are likely to prove a great power for good.

Dr. DUDGEON (Pekin) said his life for twelve years past had been connected with this work. Three weeks ago he was present at the inauguration of the Glasgow "Children's Medical Missionary Association," and from the enthusiasm manifested on that occasion he augured well for its prospects. Forty years since medical mission work was begun by our American brethren. At his own station (Pekin) there were in the first year 20,000 patients from all parts of the country, from princes and dukes to beggars; and the success of the hospital had been so great that the quack doctors of China try to impose on the people with medicine-bottles prepared in imitation of those used by the foreign doctors. The greatest consideration is shown to anyone connected with the Pekin Hospital; indeed, the political importance of our medical work in China is very great. The eaves of his hospital were now covered with tablets of the most elaborate description, presented by grateful patients. "You have saved me like the return of spring," says one of them.

Dr. SAUNDERS spoke of the poor of this great city of London, living many of them within a stone's throw of the grand dwellings—people who are at present nobody's people—outside people. You may see women so huddled up in the corner of small rooms that you can scarcely tell what they are. He was never more humiliated in his life than when a woman lately said to him, "I will fall down and worship you, sir, if you will relieve me of my pain." The medical missionary meets such in their sufferings, alleviates their bodily pains, rescues them from death, puts clothes upon and nourishes them. Romanists take advantage of the mission, and many of them have embraced the Gospel of Christ; their souls have been saved, and this is the primary thing in all works of this kind. He said he was anxious to open another medical mission in London, and also to find another medical man willing to share in the work.

Rev. G. H. STANTON (St. Giles-in-the-Fields) said: I am glad to bring this work before the dear little children here. I give the names of some of the sick children of my parish to some little boys and girls, and these read them hymns and the Bible, and sometimes they pray with them. Can you do anything of that sort? Some of you might work; some might take cards; and you can advise others to help. And children can also ask God to help the good cause.

Rev. G. W. BUTLER said: Though this is the first public meeting of the Children's Medical Missionary Society, it has already done much. Its boxes are all over the country from Durham to Cornwall—from Wales to the eastern coast. The speaker drew special attention to the collecting-boxes, to the Medical Mission books for sale, and specimen articles of work to be seen in the ante-room.

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The CHAIRMAN remarked that he was glad to find the widespread nature of the Children's Medical Missionary Society; when he had first heard of its existence, it struck him forcibly as a thing one ought to have thought of before; and a hearty expression of his good wishes for its continued prosperity brought the meeting to a close.

FOOD FOR THE HUNGRY.

MISSION HALL, GREAT ORMOND-YARD, QUEEN-SQUARE.

WITH the aid of the missionary who labours in this large and destitute district under the London City Mission, we purpose giving once a week a jug of good nourishing pea-soup to about forty of those whom we know to be almost destitute—widows, orphan children, and others who are in urgent distress. Help is given only to those upon whom the missionary has had his eye, and knows to be deserving. At present we cannot exceed this allowance, but if your readers will give us liberal help we would supply them three times a week during the winter, and give them besides small quantities of coals, and some nice warm blankets for feeble shivering limbs.

There are many most interesting incidents which I long to record of the great blessing which has rested on our missionary's self-denying labours, both amongst the children in the Sunday-school, and also amongst the rough men employed about the Yard, such as cabmen, ostlers, wheelwrights, &c.; but my present object is to obtain help for the soup-kitchen, which is a new institution, and has arisen out of the more spiritual work. I will just say, however, that the spiritual blessing we have lately received is most remarkable. A prosperous tradesman in the neighbourhood, who has since described himself as being formerly "everything that was bad," has been brought, entirely through what he heard from the missionary in the hall, to give himself to the service of Christ. After his conversion, he became, first, the active superintendent of our Sunday-schools; and next, feeling a great desire to enter on a larger sphere of work for his Master, he established a night school in one of the worst parts of St. Giles's, where he has 150 of the wildest boys, whom he is seeking to bring to Christ.

The only other fact which I would mention, as showing the reality of the work, is that some of the men who have received a blessing through the mission work in Great Ormond-yard have set their hearts on opening a new mission-room in Little Ormond-yard, becoming themselves responsible for a considerable portion of the rent. They have to collect the sum of £30 for the purpose of various fittings before the room can be opened. They have only yet collected about half that amount, and perhaps some of your readers may be disposed to help these poor disciples to realize their wishes.

Contributions for either of these objects can be sent to the Honorary Treasurer, C. J. Fache, Esq., 13, John-street, Bedford-row, London; or to myself at the same address.

EDWARD BANNISTER, Hon. Sec.

[We have inserted this as a new effort; our readers know how many more there are equally deserving their help.]

ANOTHER KILBURN HOME.

AMONGST the many Homes in Kilburn, for which the prayers and sympathy of your readers have been asked, few need them more than the small Home for Training Female Servants at 27, Pembroke-road, Kilburn-park. It was established by one Christian lady, who, in her visits of the abodes of misery in this great city, found numbers of children more destitute than many orphans, and yet ineligible for orphanages. Of those already admitted each has a history, which might almost be termed a romance. One babe of a month was taken in to enable the poor mother to take a situation, and thus provide for her other destitute ones, whilst its presence there gave many a practical lesson in nursing to the elder girls. The mother of another child, a most respectable widow, has not only supported her four little ones, but has, by toiling early and late, kept her own and her late husband's aged mother from the workhouse. She is now lying dangerously ill in a hospital.

Every effort is made to lead these dear children to Jesus, and the prayers and sympathies of all who have at heart the welfare of little waifs and strays is earnestly asked. Without such Homes they must eventually drift into the ranks of the degraded and criminal classes. All the girls who have left are giving satisfaction, but there are none now in the Home fit for service. Further particulars will be given by Miss Walker, honorary superintendent, at the Home; or Miss Firth, treasurer, 74, New Bond-street, W.

GOLDEN-LANE MISSION.—Mr. W. J. Orsman states that the work of the Lord at the Golden-lane Christian Mission to Costermongers is progressing exceedingly. The meetings on Sunday average 700 persons, and two simultaneous prayer and inquiry meetings are held after the evening service. The week-night meetings are also largely attended. The winter benevolent operations have now commenced. Mr. Orsman's address is 75, Oakley-road, Islington.

SOWING AND REAPING.—I.

BY GEORGE BREALEY.

"Herein is that saying true, one soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours." (John iv. 37, 38)
 "My Father worketh hitherto, and I work." (John v. 17.)
 "It is not ye that speak, but the Spirit of your Father which speaketh in you." (Matt. x. 20.)

So true it is still—one soweth, another reapeth. I was journeying to Bristol a short time since. I found one of my fellow-travellers was a City commercial. We had a few words on commerce and matters which concern the life which now is; and then I asked my friend whether he had any business transactions with the oldest firm in the universe.

"What is their name, and where do they live?" was the question.

"Their names are the Father, the Son, and the Holy Spirit; and their great place of business is *Calvary*."

"Oh, I see what you are," he said; "you are one of Mr. Moody's sort; I don't like such close dealing."

"But," I replied, "you deal closely with your customers on the matter of sale; and you would be of little account with your employer if you did not transact business; and there is no business like the matter of your soul and eternity—nothing so real as heaven and hell, Christ and the devil, life and death."

"Yes," he replied, "that is what Moody said. I did not like him."

"Or rather," I said, "you did not like what he said."

"Yes, that's what I mean."

"Well, what he said was either true or false; if true, you dare not shake it off; if false, you need not fear it. Now, can you decide which it is? Is there a heaven, and is there a hell?"

Well, yes, he believed there were both.

"To which are you going?"

"I don't know. But if what Moody said is right, and you are the same way of thinking, I suppose I must be going to hell."

"Is that a pleasant thought while rushing on at sixty miles an hour?"

"No."

"Are you willing to do a little business with my firm?" Taking out my Bible, I asked him to read Rom. iii.—and he said it was a dark picture. "But," I replied, "it is like life—a true photograph, written in the light by Him who is the Light. Now," I said, "the first part of the business is to accept the verdict of the judge and plead guilty; which, if done with the heart, will soon settle all the difficulty."

His reply was, "I must plead guilty to being a sinner; but I don't see how that will help me out of it."

"We will see," I replied. "The next thing in the chapter is a mercy-seat for the guilty, in the blood of Christ. He died for the guilty, and faith in that blood justifies the guilty: 'being justified freely by his grace through the redemption which is in Christ Jesus'; 'Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.' Now, there are three aspects of how we are justified—in ver. 24, it is freely by *his grace*; in ch. v. 9, it is by *his blood*; in ch. v. 1 it is by *faith*. It is God's free love, but it is at a wondrous cost—the life of his Son—the blood is the life;—and Jesus died. Then it is through *faith* we receive it, and are made partakers. 'He that believeth on Me hath everlasting life,' said Jesus (John vi.). Will you do business with God in the matter by receiving his Son, and thus pass from death to life, from sin to holiness, from condemnation to salvation, from hell to heaven, and have Christ as your Saviour and Lord instead of Satan?"

The interest he manifested was intense. He confessed he had not been happy since he heard Moody at Bow-road Hall; but now he could see the other side of the matter, and would thankfully accept the terms of salvation in God's way.

I doubt not there are many such cases which do not come to light. He thanked me for the close way of speaking, and as we parted I said—"If you have done business with the Great Firm for yourself, seek to be a *commercial* for the Firm in the same way as I have to you."

PAPAL INTOLERANCE.—A New York paper states that the Protestant Indian Church at Oka was completely wrecked on Dec. 7 by a crowd of French Canadian Roman Catholics, roof, steeple, and walls being levelled to the ground.

MR. HAMMOND AND THE CHILDREN.

REMARKABLE AWAKENING.

THE Harrisburg correspondent of a Philadelphia contemporary sends a long and deeply interesting account of special services for children being conducted there by Mr. E. P. Hammond. We extract portions of his sketch:—

The Opera House is crowded every morning at eight o'clock by a congregation of boys and girls, all eager to hear and join in the singing, and to listen to the exhortations of Mr. Hammond and others who take part in the proceedings. The morning meetings are generally the largest, so far as children are concerned, as the hour before school enables them to be present. In the afternoon and evening the attendance is more largely made up of men and women, though, as the different schools disperse, delegations of boys and girls are added to the audiences, the effect of which is at once apparent in the singing. After the regular meeting, the sermon, and the address to the young, there is usually held the "inquiry-meeting," which consists in personal appeals to those present by Christian men and women who take part in the proceedings.

While Mr. Hammond reads a portion of Scripture, and he is in the act of exhortation, notes are passed to him asking for prayers for a husband, a wife, a brother, and a sister. Others again follow their friends to the green and dressing-rooms, so that while prayer, singing, and exhortation are had in the main audience-room, far behind the scenes of the stage are heard the notes of praise and prayer, the effect of which is beyond description. Where only a night or two ago Davenport and his troupe enacted *Hamlet*, we now have the evangelist performing his more real and elevated part. These inquiry-meetings are attended by men and women who never enter a regular church, while Christian men and women, preachers, and church officers are here brought into personal co-operation, who were perhaps never before thus mingled.

Among the incidents of yesterday's meeting was that of a lady who openly declared, "I thank God that two out of four for whom I have been praying came to God last night in our meetings." Rev. J. D. Robinson, one of the ablest and most revered men in the Presbyterian pulpit, said: "Sometimes a very strange thing occurs for which to thank God. I noticed, when Mr. Hammond asked all the children who felt that they were Christians to sing the last verse of that hymn this morning, among a group of girls one who had been singing the previous verses very heartily, when Mr. Hammond said that, she drooped her head and did not sing the last verse. I was very glad to see such evidences from a child that the Spirit of God was striving with her."

At a general consultation of the Protestant clergymen the character of these meetings was fully discussed; and while pastors were free to admit that most of the proceedings were new to them, no objection was urged to the effectiveness, and all readily confessed a recognition of the Divine influences which pervaded them. It is seldom that such a unity of action among the sects can be brought about.

THE WHITECHAPEL TRAGEDY.—A tract, bearing specially on the solemn lessons to be derived from the circumstances of this sad affair, has been written by Rev. Jas. Morris, Kelso Villa, Cotham Brow, Bristol, of whom it may be obtained; or of Messrs. Taylor Bros., 22, Baldwin-street, Bristol (1s. per 100). We hope much blessing to our young men and women may follow its circulation.

REDRUTH, CORNWALL.—There is a gracious revival going on in our midst and neighbourhood. Mr. Horton, evangelist, from Leeds, has been holding services in the Chapel, and numbers have been professedly saved. Mr. Watson, an evangelist from the North, has been greatly owned of God at Camborne and St. Day. He is expected to commence at Wesley Chapel, Redruth, next month. J. W. WILSON.

GORLESTON, GREAT YARMOUTH.—Each year for some years past the loss of life at sea from this place has been very serious, and we have therefore a large number of widows and fatherless children. There is much need to help these during this season of the year, and an earnest Christian of another denomination has joined me in an effort to alleviate the sadness of their case. We hope to be able to give some coals to the widows and aged people, and also to continue an effort we have already commenced, to supply them occasionally with good soup. I gave in your columns an account of my visit to the North Sea Fleet during last summer. God has blessed the Word preached. The vessel in which I sailed from here has just come into harbour, having lost three men. One of these dear fellows has left a widow and four children. On behalf of many like these I beg sympathy and aid, which will be gladly received by myself or at the office of THE CHRISTIAN.

GEORGE WILSON, Baptist Minister.

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BASUTO-LAND, SOUTH AFRICA.

MR. R. H. DYKE, who is preparing in Paris, and in due time hopes to proceed to the African field as a missionary, sends the following account received by him of the conversion of a heathen 100 years old.

During the past year the Lord has been doing great things in our benighted South Africa. A thousand and more souls saved in Basuto-land during the last twelve months. Is it not glorious! The last of the students at the Morija normal school has yielded to Jesus after a long struggle. Many old renegades are coming back, and some of the chiefs who had opposed the Gospel from the first are yielding. The four evangelists who leave in the beginning of spring (March) for the tribes beyond the Limpopo are now going the round of the Lesuto churches, holding meetings of farewell: £300, besides oxen, &c., have been subscribed by the Basutos for this inland mission.

"I have to send you by this opportunity news which I am sure will cause you much joy. It is that of the conversion of Ratsin, aged 100 years, and his younger brother. You know these two men to be very aged. The one you will not have forgotten. He always occupied an important position in the tribe, being uncle to Moshesh, the late king. He is still looked up to. Four years ago he thought he was about to die, and ordered, through the Queen's agent in the country, an English coffin; he, however, recovered, and God, whilst granting him a few years longer, granted him a greater mercy—that of knowing Him and loving Him."

During the lifetime of Moshesh, I did not know a man more indifferent to the things of religion than Ratsin. To day he is a new man; his heart has been changed by the power of the Holy Spirit, and in him I now see one of the most irresistible, apologetical proofs in favour of Christianity. In speaking of this old man, we have been able to say to the most sceptical, "Come and see."

"It was on Sept. 19 that the baptism of Ratsin took place on 'the Mountain' (Shabo Bosigo), in the presence of over 2000 people. We gave him the name of Timothy. In reply to a question put to him, he said, 'By nature I am a sinner, but I am born again, I am a child of the Lord; I rejoice in Him, all else has lost its value.' Oh, what a joy lighted up the face of this 'centenarian.'

"Ratetenene, brother of Ratsin, took the name of 'Noe,' and was also baptized at his village, before a great multitude, which covered the rock and caves forming an amphitheatre around us.

"I pray the Lord to add to the number of his children all the old friends and companions-in-arms of Moshesh, who said on his death-bed, 'By this I shall know those who have me truly at heart, and those who thought but of the favours they enjoyed in my presence. None of those who loved me in this world wish to be separated from me for eternity; they will therefore take the road I have now chosen, and follow me.'"

THE NEW YORK CITY MISSION AND TRACT SOCIETY lately held its last monthly meeting. Mr. John Ruston gave an interesting account of mission work in tenement houses, showing the happy results of Christian effort in elevating and saving the degraded and abandoned. Rev. John Dooly, of the Carmel Chapel, in the Bowery, recited incidents of his labours among the friendless and homeless men who throng the Bowery, many of whom have been rescued by the brotherly hand extended to them.

IRISH EVANGELISM.—We are highly gratified to be able to inform our readers, from authentic reports that have reached us, that the agents of the Scripture Readers' Society for Ireland are doing good service in the cause of Christ in that land. Their ministrations are directed to Roman Catholics and Protestants alike, and many instances are occurring to encourage them in their important but difficult work. This excellent Society well deserves support. The office of the Society is 27, Lower Pembroke-street, Dublin, and the indefatigable Secretary, Captain Kearney White, will be happy to give information or receive contributions.

CHILDREN'S OPEN-AIR SERVICES.—Some few months since I gave an account of how I had been led to start a meeting for children in the suburb of Brixton. These meetings were continued so long as weather permitted; the results are interesting and encouraging. The attendance was regular. Many who were present at the first meeting continued their attendance from Sunday to Sunday, helping by their young voices in the singing, and testifying to their love to Jesus by speaking to the children at the close of each meeting. I can point to many who gave their youthful hearts to the Saviour, and are now regular in attendance at Sunday-school and evening services. R. C.

[912]

OUR DEAF-MUTE BROTHERS.

How fair upon the mountains
Are the feet of them that bring
Glad tidings of salvation
To souls fast perishing!
But there are those who never
May hear that joyful sound,
Whose ears are closed ever,
Whose lips are silent bound.

Shall we, whose souls are lighted with wisdom from on High,
To these, our deaf-mute brothers, the lamp of life deny?

Oh! if across the desert
Of their sad, silent lot,
One little ray of blessing
May by our means be brought;—
Oh! if one thought of Heaven,
One hope of life to come,
May cheer the dreary prospect
Of the poor Deaf and Dumb,

Shall we, whom God has blessed with wisdom and with speech,
Refuse that ray of life and hope to bring within their reach?

—Llandaff Leaflet.

* Written in behalf of the School for the Deaf and Dumb, Llandaff.

Contributions will be thankfully received by Mr. Alexander Melville, at the School, of whom also may be had collecting-cards, by which the young may help to collect funds in support of this institution.

EVANGELISM IN THE UNITED STATES.

SOME years since, a well-known business man of Boston strayed into a church a thousand miles from home, where an eminent lay preacher, an old comrade of Mr. Moody, was urging Christian consecration. After a tender appeal, the preacher asked those present who were willing to adopt the Harlan Page Covenant—"Resolved, that, by Divine grace, I will act as though there were no one else to act, waiting not for others,"—to rise. Among the first to spring to his feet was our Boston friend.

At the close of the service, pressing through the throng, he seized the hand of the preacher, saying, "Tell me how I, an active business man, may carry out my pledge?" The outgrowth of the acquaintance thus made was a subsequent meeting in the far West of these two men, who planned a system of aggressive work which aimed ultimately to reach a score of States. The plan was to labour through the executive committee of the Young Men's Christian Associations of various States, seeking to come in contact with individual churches, rousing them to Christian activity.

For four years this work has been carried on in this State with greater force and power, winning the loving support and sympathy of the clergy. The canvass for the fifth year opened on Nov. 26, and bids fair to be fruitful of blessed results. Other States have caught the impulse given by the Old Bay State, and last winter Vermont was mightily moved by the Holy Ghost as the untried workers went from place to place. Over a thousand were admitted to her evangelical churches as the result of this lay effort. Local pastors joined heartily in the service, and union and sympathy never failed of direct blessings. Maine, New Hampshire, and Connecticut have also fallen into line, and this coming winter five of the New England States are to have a systematic visitation of the churches.

Who can estimate the result of such a campaign, that is baptized with daily prayer, and carried on under the guiding influence of the Holy Ghost? Wisconsin has issued a programme extending from Oct. 19 to March 1. New Jersey and other States are also engaged in similar work. Dependence upon the Spirit, a prayerful trust in God, the careful, conscientious study of the Bible, are the conditions of success in this mighty increasing service. An annual convention of the Associations is held in these States, to choose the executive committee, to look over the field, to plan and pray together, and thus sympathy and interest in each other are enlisted, and the fires of Christian love and devotion kept bright.

We watch with deep interest the columns of THE CHRISTIAN, often finding there words which quicken and stimulate us on this side of the sea, and we rejoice in all local enterprises which seek to revive the wayward ones and rouse the indolent disciples.

The work at Northfield, Mr. Moody's home (just above us), is going on, his brothers engaging heartily in sustaining the meetings there. S. E. BRIDGEMAN.

Northampton, Mass., U.S.A.

"GRACE FOR GRACE."*

A LITTLE while before Mr. Moody left England this book was brought under his notice by some American friends on whose judgment he relied, and in compliance with whose request he gave an introductory letter—not, indeed (as we have since learned), written by himself, but expressing his belief in the value of these letters, and warmly recommending them to Mr. Hodder.

The book has been severely criticized by the *Record*, and Mr. Moody has written explaining the circumstances, and regretting that he was induced to commend it. The publishers have, therefore, resolved to omit the introductory letter from all future issues.

The question remains as to the soundness or otherwise of the book itself. After our receiving it for review, it lay unnoticed until the article already mentioned appeared in the *Record*. We sent the book for review to a clerical friend, whom no one who knows him would suspect of want of honesty, but whose leanings and whose writings have always been in the same direction as those of the *Record*. We felt, therefore, that we were safe in his hands from a partial or unfairly favourable review.

His opinion was published in our issue of Dec. 2, and was animadverted upon by the *Record* of the 10th. We have asked him to give the book a second reading, and the following communication is the result:—

The *Record* has lately devoted a second article to the examination of "Grace for Grace," in which there is a continuation of the same adverse criticism to which allusion has been already made. The *Record* expresses regret that THE CHRISTIAN should not have reviewed the book more unfavourably, and, to justify its severer judgment, some of the most objectionable passages in the book are quoted apart from their context. In this way a far more unfavourable impression is conveyed to its readers than is at all fair. Take, for example, the following. The *Record* says:—

"Does Mr. Moody really think that in times like these it is wise even to seem to applaud the deceased writer's statement that 'the grandest and most elevating sentiment to me of Christianity is recognized in the Monastic system'?"

The italics are the *Record's*, and the impression conveyed to most readers would probably be the very painful one that the deceased writer regarded the monastic system as the grandest and most elevating sentiment of Christianity. But here are his own words (page 183), which will speak for themselves, italics only being used to point attention to what has been overlooked by the *Record*:—

"You said nothing to me in your letter about 'The History of Port Royal.' How did you like it? I trust it has done you no harm—of which, however, I am not so certain, considering its strong legal and ascetic tendency. Nevertheless, the grandest and most elevating sentiment to me of Christianity is recognized in the monastic system—the sentiment that Christ is the true and proper Bridegroom of the soul. Certainly, it was the influence of that sentiment which drove so many, both of the strong and the lovely, to seek in the cloister a shelter from the world's contamination. It was a devotion to the unseen Lover of the soul, though a superstitious and irrational devotion, which forbade them to find joy in anything but spiritual intercourse. I do not suppose that this was the common motive, but that it was so in many cases. I do not admire the institution, nor regret that we have nothing in Protestantism that corresponds with it. It is condemned alike by reason and Scripture; it was the natural product of an age of ignorance and licentiousness, and its best practical effect was to bind the conscience without at all relieving the heart."

Again, the *Record* brings what seems a serious charge against Mr. James in the following sentence:—

"Is it well that young men should be taught to believe that 'Strauss and Renan both represent the great intellectual want of the age in reference to Christianity, the want of an intelligible, human, or natural version of Christ's history and teaching'? Is it come to this, that not one of all the four inspired Evangelists, including the beloved disciple John, who leant on the bosom of Jesus, has been able, under Divine inspiration, 'to give an intelligible, human, or natural version of Christ's history and teaching'?"

My first feeling on reading this was that the *Record's* criticism of this passage was by no means too severe; but, on looking at the book itself it became apparent that a grievous injustice had been done—no doubt unintentionally—by altering the punctuation. The passage, as it occurs in the book (p. 191), reads thus:—

"The great intellectual want of the age in reference to Christianity—the want of an intelligible human or natural version of Christ's history and teachings."

* "Grace for Grace": Letters of Rev. William James, of Albany. With Introduction by D. L. Moody. Hodder and Stoughton. 8s. 6d.

The absence of commas, which the *Record* reviewer inserts after the words "intelligible" and "human," makes a considerable difference as to the sense. It is plain that the writer considers the great want of the age to be a "human or natural version of Christ's history and teachings" which would be "intelligible." There is no question about the Scriptures being intelligible, for they are not "human or natural"; but, on the contrary, Divine or spiritual. It may be very fair to question whether he is right in supposing that such a version is the great intellectual want of the age, but it is surely not fair to represent him as slighting the Scriptures because an intelligible version of the kind he mentions has not yet been produced. Farrar's "Life of Christ"—had he lived to see it—might possibly have satisfied him, but even those who regard that book as a proof of how unsatisfactory every "human or natural" life of Christ must necessarily be, and how far more suited to our need are the Divine and spiritual records of the Evangelists—even such would hardly regard Dr. Farrar's work as intended to be a studied insult to the Scriptures. And if not, no more should the expression of a desire for such a book be regarded in this light either.

There is one more point which needs to be noticed. One who had not read "Grace for Grace" would gather from the notices of it in the *Record* that the writer sympathized with the errors of Maurice and the other writers whose names "it is not desirable even to appear to quote with approval," as THE CHRISTIAN has already admitted. How far this is from being the case will best appear by giving a few sentences from what the book contains about Maurice, who occupies the largest share of space allotted to any of the heterodox writers who are mentioned. Whether what is said of him deserves to be described as "the incense of exaggerated flattery," is best left to the readers of THE CHRISTIAN to judge for themselves. It is quite true that far too much praise and too little censure are bestowed upon Robertson, Faber, Manning, and the author of "Ecce Homo"; but, as has been before remarked, a private correspondence with congenial friends is very different from a public deliverance of one's opinion. Viewed, however, only in the light of a criticism upon Maurice, contained in a private letter to a friend, it may be not without profit for readers of THE CHRISTIAN, and the *Record* also, to read what follows (p. 241):—

"I think I have a very clear view of the root of all his errors. The end of all his refinement is to vindicate and magnify the love of God. But he does this by virtually denying the Divine holiness—by shutting his eyes to the worst effect of sin, and that in which the evil nature especially appears—viz, the wound which it inflicts on God's moral sensibilities, which is the cause of his wrath against it. The whole evil of sin, as Maurice views it, appears in its natural (not its judicial) effect upon the mind of the sinner; its only effect upon the mind of God is to excite his pity.

"Occasionally an expression may occur which intimates more, but it is meant evidently to conciliate orthodoxy, and in any deep sense is repudiated by his system. I cannot learn from him that God hates sin with a perfect hatred. It grieves him as the transgression of a child grieves a parent, but it does not provoke Him to threaten it in good earnest with everlasting punishment. On the contrary, the only effect of sin on God, as far as I can learn from Maurice, is to bring out in all its intensity His love to man. Love, according to Maurice, is comprehensive of holiness; they cannot be distinguished. The very holiness of God, therefore, obliges Him to save man from the effects of sin. And how is this done? According to him, all are righteous in the *Righteous One*, for all are in Him, or, which with Maurice is the same thing, He is in all, in one not less than another. What is the proof of this? The flimsiest that I ever saw adduced for a position so important, drawn from a particular interpretation, or I may say perversion of the experience of Job, which by an assumption still more glaring the writer asserts to be the experience of universal humanity. It rests absolutely on the amazing assumption that every man of every class, from the most contented Pharisee to the miserable malefactor, possesses, and in given circumstances always becomes conscious of, a righteousness which is deeper and stronger than his sin—a righteousness derived from his union with the Righteous One, in all whose redeeming acts all are alike interested. On the way in which this redemption becomes effectual he speaks only in general. But that the result of his system or of his principles is a refined universalism, there can be no doubt. In his last essay he is forced to confess it.

"Though I have always held that the system which makes love more prominent than wrath is the best system for men of all classes, and though if I felt, as Maurice does, that there was no other ground than the one he takes, on which the depth and sincerity of God's love could be indicated, I might go over to his side. This is far, however, from being my mind.

"My grand objection to the system of Maurice is, that, by divesting sin of its worst aspect, it robs the love of God of its highest and most peculiar manifestation."

In conclusion: the advice already given is again urged as.

the best escape from a difficulty into which all concerned have, it would appear, by inadvertence been betrayed. Let a new edition be at once issued, omitting all mention of these unsound writers. It will involve the omission of only about fifteen pages out of two hundred and ninety; or, if Maurice be made an exception (as we think he may well be, considering how well his errors are exposed), ten pages will suffice. What remains will, it is hoped, then be judged of on its own merits, apart from the prejudice which the ill-judged laudation of the style and gifts of these dangerous writers is calculated to produce. It will then be of little credit to the spiritual discernment of any critic who shall fail to appreciate the sterling piety, substantial soundness, and spiritual wisdom of the author of these interesting Letters.

[Our reviewer has not specially mentioned the almost unqualified commendation of "Robertson's Sermons" (p. 25), and considering the widespread and hurtful influence which they have exercised, and continue to exercise, we are constrained to mention the dangerous tendency of these eloquent and fascinating discourses. Still, it ought to be remembered that Robertson brought into prominence some important truths often overlooked by evangelical writers and preachers.

Some blame, doubtless, is due to all concerned in this matter, not—as our reviewer has shown—excluding the *Record*; but time is too precious for recrimination or self-justification. It is, however, worth while to consider whether it be true that this book, irrespective of its admitted blemishes, is "a mangle-mangle of truth and error," "covering over the gulf that has hitherto been recognized as separating evangelical truth from infidelity." If not, nothing is gained to the cause of truth by saying so.—ED.]

EVANGELIZATION IN MANCHESTER.

THE "Wooden Tent," to which I have before alluded, is at length completed, and was formally opened for evangelistic purposes on Friday night, the 10th inst. It is reared on the site of the canvas tent, at the junction of Union and Ogdon-streets, Ardwick. It is well constructed of good timber, with admirable contrivances for heating, lighting, and ventilation, and will accommodate 700 people. The entire cost—amounting, we believe, to £300 and upwards—has been defrayed. Trustees have been chosen from representatives of various churches, and the services of the building will be unsectarian.

The opening service was presided over by Dr. Ziemann, and was one of very deep interest. The spirit of praise seemed to have taken possession of almost the entire audience. Several anxious ones remained, after the service had been concluded, for counsel and instruction in the way of salvation. The first Gospel service was held on the following Sunday evening. Each night since the structure has been crowded, working men preponderating. Already "the harvest is great, but the labourers are few." Will the Manchester Christians who may read this take the hint, and go and assist in the prayer and inquiry meetings?

Good news reaches us of special services at Stretford and Blackley, two large suburban villages. They are the result, to a considerable extent, of the men's meetings held in the Museum. One who was induced to attend the latter became "a new creature in Christ," and went home to Blackley, and started cottage meetings. From these sprang the present services, which have been blessed to the salvation of many souls. J. R.

REFORMATORY AND REFUGE UNION.—The annual prayer-meeting for workers in industrial schools, reformatories, penitentiaries, and similar institutions, will (D.V.) be held at 34, Parliament-street, on Jan. 5, at 7 p.m.

WHAT DO OUR CHILDREN READ?—Do we read with sufficient care those papers and periodicals which come into our homes, and which we place before our children? Surely we cannot be too careful. It is both painful and surprising to note how many books there are in the present day, bearing a religious exterior, whose teaching is decidedly opposed to that of the written Word. Let us therefore beware what we introduce into our homes, remembering how soon the mind becomes familiarized with error. "A little leaven spreads very quickly." L. S.

BIBLE CARTOONS.—The Wesleyan Methodist Sunday-school Union, 2, Ludgate-circus, E.C., have issued a group of five cartoons illustrative of incidents in the life of "The Child Jesus." The cartoons are on sheets, 27 inches by 23, printed "on a gold ground, in sepia tint, and graphic outline." They are most pleasing to the eye from their rich warm colouring and beautifully sketched outlines. They are specially effective by evening light, and will make, in our judgment, first-rate lesson objects for our children, both in the school and the nursery. We shall be much surprised if there is not a large demand for them. The price is only 1s. each.

TO OUR READERS.

In consequence of the Christmas holidays falling on Saturday and Monday, we have been obliged to prepare this issue for press two days earlier than usual. For this reason late communications could not be inserted; and amongst other necessary omissions is an account of Mr. Aitken's closing services in York.

ORPHANS' HOME, GRAVESEND.

THERE are 212 orphans on the books of the Orphans' Home, South-street, West-square, Southwark, but as there is not room in the parent home for all the children belonging to it, Baynard Castle has been taken and fitted up to accommodate sixty of them. Those who have been brought to Gravesend are most of them from among the younger children, their ages varying from two years to ten years. There are also a few elder girls who do the work of the house, and assist in taking care of the little ones.

Each orphan has been left *entirely destitute*. No child is ever received into the Orphans' Home whose relatives are able to provide for her. There is a whole family now in the Gravesend Home, consisting of five children (the eldest eleven, the youngest two years of age), who lost their father and mother within a few weeks of one another, and were left without a relative in the world to take care of them. The orphans are trained for domestic service. They receive a plain English education, and are taught good needlework. Our aim also is to make their young lives bright and happy, that their Home may be worthy to them of its sacred name.

The Home is opened to any destitute orphan girl, provided there is room. The poorer and more friendless a child may be, the more heartily is she welcomed. There is no funded property belonging to the institution, and it has no stated income except some annual subscriptions. I never make personal appeals for money nor collect subscriptions, but during the eight years that the West-square Home has been opened every want has been supplied. Contributions have come unsolicited from almost all parts of the world, and often in the time of greatest need. The average cost of each child's maintenance is £15 a year.

I shall very gratefully receive and acknowledge any contributions to the Home. Post-office Orders should be made payable at London-road, Southwark, and cheques crossed London and County Bank. I shall be happy to forward a copy of the last report to anyone who may wish to see it. CHARLOTTE SHARMAN.
20, West-square, London, S.E., December, 1875.

EMIGRATION OF CHILDREN.—Miss Rye writes from Ottawa to the *Times* on this subject, and says:—"Having myself during the past six months gone over the ground of the whole question again and again, having in a most searching manner considered and reconsidered the whole matter in all its bearings, I have no hesitation in saying that Miss Macpherson and her workers could place a thousand little boys (the younger the better), and I and my workers place a thousand little girls, wisely and safely, in Canada every year for the next ten years, provided, also, that we ourselves are not at the same time expected to do the work of a department, nor cross the Atlantic about twenty-four times every six years. Coming to Canada, moreover, is not an equivalent for conversion, so a margin must be allowed us for disobedience and discontents; it may be a minimum margin, but that margin must be claimed and allowed, for absolute perfection is only for the dwellers in the many mansions of the Father, in the City whose Maker and Builder is God."

THE GOLIATH TRAINING-SHIP.—We learn with deep sorrow that the *Goliath* training-ship, moored off Grays, in Essex, has been totally destroyed by fire, two or more lives being lost. The ship, says the *Times*, was for the training to a seafaring life of workhouse boys, and of this class there were 480 on board. A paraffin lamp was upset, and exploded. The most energetic measures were taken to prevent the spread of the fire, but all were unavailing, and those boys who could swim were ordered to jump overboard and swim ashore. It fortunately happened that there were no sick on board, the infirmary of the ship being ashore. On counting the boys it was found that no fewer than forty-eight were missing; but it is not feared that any calamity has befallen so many. Eleven who had taken advantage of the absence of supervision to escape were brought back in a batch, the boys having a great horror of returning to the workhouses whence they came. Two bodies of boys, have, however, been taken out of the water, and it is feared that a teacher who only joined the ship on Saturday has also perished. The *Goliath* was an old Admiralty vessel. Mr. Goschen gave the guardians of the three parishes all the assistance possible in obtaining the vessel, for he warmly supported the principle which in the last few years has been initiated, of training the workhouse children apart from the workhouse. The work has been so highly successful that this unfortunate accident is one of the first occasions upon which the system has been brought before the public, except for praise and congratulation—praise for the discipline of the ship, and congratulation that the boys who used to give trouble to parish guardians were now eagerly sought for to man our ships.

BANKRUPTCY OF HUMAN NATURE.

(CONTRIBUTED BY A CORRESPONDENT.)

"I SEEM affrighted and confounded with the solitude in which I am placed by my philosophy. When I look abroad, on every side I see dispute, contradiction, and distraction. When I turn my eye inward I find nothing but doubt and ignorance. Where am I? From what cause do I derive my existence? To what condition shall I return? I am confounded with these questions. I begin to fancy myself in a most deplorable condition—enviored with the deepest darkness. i., p. 458.

"The world abounds with wretches—"

In man is more wretchedness than in all other animals together. Man loves life, yet he knows he must die; spends his existence in diffusing the miseries which he has suffered—cutting the throats of his fellow-creatures for pay—cheating and being cheated. The bulk of mankind are nothing more than a crowd of wretches—equally criminal—equally unfortunate. I wish I had never been born."—*Voltaire*.

"There is nothing but roguery in villanous man."—*Shakespeare*.

"I am feeble, discouraged,—solitary in the midst of 800,000 men. I feel little attachment to existence; my imagination has taken the colour out of it. I am satiated of all, without having tasted anything. If you only knew how sad I am becoming! I love sorrow, and live much with her. They speak to me of literary fame and public employment. I have occasionally certain desires that way; but, frankly, I despise fame, and can scarcely conceive why people should take so much trouble to run after such a little fool. Where is the soul that shall understand mine?"—*Lacordaire, of Paris*.

"The approach of death is very dreadful. I am afraid to think of that which I know I cannot avoid. It is vain to look round and round for that help which cannot be had. Yet we hope and fancy that he who has lived to-day may live to-morrow."—*Boswell's "Life of Dr. Johnson"*.

"The world and I may shake hands, for I dare affirm we are heartily weary of each other. What a prodigal I have been of the most valuable of all possessions—*time*! I have squandered it away with a persuasion it was lasting, and now when a few days would be worth a hecatomb of worlds, I cannot flatter myself with a prospect of half-a-dozen hours."—*Buckingham's Letter to Barrow*.

"I have been under the powers and influence of all the pleasures of this world, and consequently know their futility, and do not regret their loss. I appraise them at their real value, which, in truth, is very low. I look upon all that is past as one of those romantic dreams that opium commonly occasions, and I do by no means desire to repeat the nauseous dose for the sake of the fugitive dream."—*Chesterfield*.

"Nay, for myself, so dark my fate
Through every turn of life hath been,
Man and the world so much I hate,
I care not when I quit the scene."—*Byron*.

"My days are in the yellow leaf—
The flower and fruit of love are gone—
The worm, the canker, and the grief
Are mine alone."—*Ibid.*

"Hear the just law, the judgment of the skies:
They that hate truth shall be the dupes of lies;
And if they will be cheated to the last
Delusions strong as hell shall bind them fast."—*Couper*.

"This ye shall have at My hand: ye shall lie down in sorrow."—*Isaiah i. 11*.

MITCHAM CONVALESCENT HOME.—A few Christian friends met at The Elms, Mitcham, the week before last, to supplicate God's favour and blessing upon this institution, which has been opened for the behoof of first-class female assistants in houses of business. The Countess of Gosford, Mrs. W. Thomas, and other ladies from town, evinced their deep satisfaction with the appointments of this interesting old house. The work was fervently and solemnly commended to God by Rev. M. Rainsford, and the chairman declared the Home open. The kindness of Mr. George Williams, Messrs. Marshall and Snelgrove, Lewis and Allenby, Redmayne, and others, was alluded to. Information respecting the Home will be supplied by Miss Dudin Brown, Buckingham Palace Hotel, S.W.

* Moore, the Irish poet, tells us that his friend Byron sought the Lord on his death-bed.

Y.M.C.A., MANCHESTER.

THE Committee of this Association announce that the alterations of the Museum in Peter-street for the central offices of the Y.M.C.A. are completed, and the whole of the central working staff will now be found there. In the new premises will be found a light, spacious, and well-furnished reading-room and library, class-rooms and other meeting-rooms, refreshment-rooms, bath-rooms and lavatories. The lecture-hall, capable of seating from 1200 to 1500; also a smaller hall, to seat about 400, are in course of erection, and, it is expected, may be ready for occupation by midsummer. A spacious gymnasium is also in course of erection.

Special attention, as heretofore, will be given to young men of good character, and satisfactory credentials, coming to Manchester as strangers, who may require advice or assistance in seeking situations or obtaining suitable lodgings. An earnest appeal is now promulgated for practical support being given to the Y.M.C.A. in men of Manchester, as well as in the neighbourhood, the object of which is to attract strangers constantly coming into the city, and to have them immediately met by so many varied, novel, and attractive temptations to vice and dissipation. In order to make the Association effective in its influence upon the city, and to support its varied agencies as they ought to be supported, it is desired to enter, as soon as possible, at least 1000 new members and subscribers. The inaugural *soirée* will be held on Jan. 10.

Mr. W. Hind Smith, the excellent Secretary, informs us that over twenty services are held in connexion with the Association every week. The spacious building, of which we have seen an engraving, will form a most fitting and enduring monument of the labours of Messrs. Moody and Sankey in Manchester.

PECKHAM.—A meeting was held on Thursday evening, Dec. 16, in the Hall of the Peckham Evangelistic Mission, at which it was resolved that a Young Men's Christian Association should be established upon the basis of the rules of the Aldersgate-street society. A committee and officers were elected, and a number of those present enrolled their names as members of the society.

ANGLO-ISRAEL.—We have received several communications, some of considerable length, in reply to a note by a correspondent, asserting that "Jer. xvi. 13 should be sufficient to prevent the Anglo-Saxons from believing that they are the ten lost tribes of Israel." We have not space for this discussion. Whether our correspondent was right or wrong, we do not now attempt to decide.

PHILO-JUDEAN SOCIETY.—We have received the forty-eighth report of this Society, whose object is "to administer temporal relief to aged and distressed Hebrew women." Besides a comprehensive statement of the past year's work of the Society, this little booklet contains much information respecting the present condition of the Jews as a nation, and Christian effort among them. The Secretary is Mrs. Way, 18, Colville-terrace East, Bayswater, W.

A SUNDAY-SCHOOL TEACHER suggests that many who are not able personally to give much monetary assistance to our various Homes and Refuges, might greatly help them by circulating the reports of their doings among the members of Bible-classes, &c., who would probably each subscribe something. This has been done with much success by our correspondent and others known to her. The plan she advocates is easy of accomplishment to all, and we hope during the coming year to hear of its extensive adoption.

ZENANA WORK.—The *Bombay Guardian*, Nov. 20, says:—Miss Tucker (A. L. O. E.), of whom we made mention in our last, arrived on the 14th inst. We were wrong in supposing that her field of labour was to be in this part of India. She goes to Umritsur. The Zenana work in this Presidency has been reinforced by the arrival of two Misses Appleton from England. Miss McKitchie has arrived to take charge of the Free Church Female Boarding School in Bombay, her predecessor, Miss Brown, having left a few weeks ago for Scotland. Mr. and Mrs. Dalzell, of the Free Church Mission, Nagpore, have returned from England, and with them Mr. Clubb, who will have to do with the school work of the Nagpore Mission.

LIVERPOOL.—The correspondent of a contemporary says:—"A crusade has just been started here against the dens of immorality around us. A committee has been formed, termed the Midnight Mission; and numbers of ladies and gentlemen meet once a week, at ten o'clock at night, in one of the lowest parts of the town, where a kind of mission-room is stationed. Here hot tea and coffee, &c., are provided; and, after prayer, these Christian friends rally out in couples to invite to this midnight meal all the poor abandoned women they can find. The results have been marvellous. Each effort has brought in some 130 of these poor degraded creatures, and the rooms have been filled. The result is that some twenty or more have been drafted into the homes and penitentiaries each night, so that they are now full, and other accommodation has to be provided. Naturally this work entails much self-denial on the part of those faithful Christians who leave their comfortable firesides to spend three or four midnight hours in these dark scenes. Cannot the Christians of other large towns follow the example at once?"

BRIEF NOTES OF PASSING EVENTS.

FATHER CHINQUY has received another threatening letter from a French Romanist, warning him to quit Canada.

CUMBERTREES, DUMFRIESSHIRE, N.B.—Evangelistic services have been held here for some months past in connexion with the Scottish Evangelistic Association, and have, to all human appearance, proved most successful.

THE AMERICAN NATIONAL TEMPERANCE SOCIETY will renew their efforts with the present Congress to secure a commission of inquiry concerning the relations of the liquor traffic to crime, pauperism, taxation, the industry and prosperity of the nation.

THE INDIANA Young Men's Christian Associations are making remarkable progress under the leadership of Dr. L. W. Munhall and other active workers. A wonderful revival joined **grass at Logansport**, characterized by **expect to do so soon earnestness**. One hundred, a decided work of grace is also

FREEDOM IN CHINA.—The Chinese Foreign Office at Foochow has recently issued a decree, of which the following are the important points:—1. That contributions levied on Christians for processions, temples, theatrical exhibitions, &c., are illegal; Christians who refuse to pay such contributions are not to be molested. 2. The right of foreigners to leased houses and chapels in the cities and villages is not to be questioned. 3. Christians are to be treated with propriety. 4. The term of "barbarian" cannot be lawfully applied to foreigners. 5. It is perfectly legal for foreigners to live inland in the departments, districts, cities, and villages, and they must not be annoyed.

PERSEVERE.—By a private letter from up-country we learn of an incident full of encouragement for missionary workers. A girl, who had been for some time in a mission school, and had there learned to love Jesus, was removed by her parents, and sent among the heathen to a heathen husband. They took her books away, and would not let her sing or pray or read. And now the missionary writes:—"On Tuesday I baptized her husband, two children, brothers-in-law, &c. They now want books to have her teach them to sing and pray, and read the Word of God. These five years of waiting were long to her, but she triumphed, and is happy. So the work spreads and deepens."—*Lucknow Witness.*

AMERICAN RAILROADS.—At the Fulton-street prayer-meeting lately a pastor brought good tidings of the work of grace among railroad men. He said:—"A few weeks since, in one city in New Jersey a noon-tide prayer-meeting was started for this class of sorely tempted toilers. An engineer read the advertisement of the meeting, and out of curiosity 'came to see the fun,' as he put it. Four days after he rose and said: 'I thank God I ever saw the notice of this meeting. Here I have come and found Christ. Only fancy,' continued the speaker, 'a prayer-meeting of railroad conductors, engineers, and baggage-smashers—and then the singing! Why, these men seem to be singing their souls out in glorious melody.'"

SPAIN.—Mr. Wm. Greene, writing to us from Neuhausen on the 18th inst., sends the following extract of a letter received by him, giving the details of persecution in Spain:—"A few days ago the Governor of Toledo gave orders that our brother Astral and his family should leave the province, and with great sorrow he was obliged to leave Camunas; and he came to Alcazar, all his family riding on asses, in the most severe night that we have known in these parts (five hours). I don't know how they were not frozen. This is what Astral and family have suffered who have laboured so much among us." Our correspondent adds:—"All this is the beginning of sorrows, and I expected they would begin in Spain."

RAGGED SCHOOLS.—Lord Shaftesbury writes to the *Times* on the position of these schools in consequence of the action of the School Board, and says:—"The new Board very shortly, by its commands for larger and better buildings, for improved teachers, and a higher standard of secular education, and for, in short, an enormously increased expenditure, proved to us that our occupation was gone. The schools were broken up, and 30,000 children were dispersed. How many were gathered up by the new establishments I cannot say; I can only assert that a vast number of the most forlorn creatures have been sent to the right-about, and can never, unless the present system be greatly modified, be again collected into one teachable body. We never pretended to give to these children a full secular education according to modern notions of the 'fitness of things'; but we gave them, as we thought, and as we still think, an admirable practical education, and one far better adapted than the present one (so far, at least, as it is known) to enable them to make their progress in life. We appeal to facts, as we have appealed to them for years, and we have never been contradicted. Since the time we began our work to the year 1870, when the calculations were completed, we had taken off the streets and placed in a way of honest livelihood more than 200,000 children, most of whom without these efforts would have been found among what are ordinarily termed 'the dangerous classes.'"

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PORT JERVIS, N.Y.—The revival here has now been going on in the Methodist Episcopal Church about eight weeks, and several hundreds are said to have been converted, probably one-third of them children under fifteen years of age. The tone of the town is generally improved.

SACRED SONG.—A most interesting and important lecture on this subject was given in Exeter Hall on Tuesday evening last week, by Mr. Proudman, the well-known leader of Soloists choirs. His excellent and practical remarks were well interpreted by a choir of 250 voices, who gave in perfect time and tune a variety of musical illustrations of the lecture.

BOSTON.—The "Washington Home for Inebriates, &c.," "Reform" is in successful operation in the Washington Asylum. Here Day, formerly at the **victims of appetite have been humbled**. About forty are now inmates, many of them gentlemanly in appearance, two or three with their wives as fellow-boarders. The daily religious exercises are very interesting to a visitor, and exert a most salutary influence on the inmates.—*New York Observer.*

ANOTHER "REVIVAL FACT."—Rev. W. A. Essery, of Marlborough Chapel, Old Kent-road, writes to a friend:—"During the present year, as direct and indirect results of Messrs. Moody and Sankey's work, we shall receive seventy members more than the most prosperous year of my previous ministry—our total admission being 138 persons." Mr. Essery adds:—"It grieves my heart deeply to hear so many ministers asking what has become of all the excitement, and where are the results? If Christ's ministers and churches had sought for blessing, they would have been largely refreshed."

CANTON.—Rev. J. C. Nevin, of the United Presbyterian Mission in China, writes that the missionary community in Canton recently offered four prizes for a tract to reach the educated classes on the importance of the religion of Christ as a means of elevating the morals of a nation, of promoting education, and of securing future happiness. Forty-two essays have been submitted, chiefly written by native Christians. The one that gained the highest prize has been printed and distributed among the 10,000 literary candidates attending the great examination for the second degree in letters at Canton.

THE LAKE NYASSA MISSION.—Information has been received from Mr. Edward Young, the leader of the Free and United Presbyterian Kirk Mission to Lake Nyassa, dated Mazara, Aug. 17. The expedition had not escaped without misfortune, for one of the two sailing-boats sent on by Mr. Young had been capsized, some of her native crew drowned, and nearly all the personal luggage belonging to the members of the Mission lost. The Englishman in charge of the boat fortunately escaped. It is supposed that Mr. Young reached Chibisa, at the head of the Sheri, below the Murchison Falls, by the end of August; and, allowing him a month to carry his steamer and goods past the Falls, and put the vessel together again, he probably launched on the lake about the first week in October, which would leave him ample time to establish the Mission station on Cape Maclear, and explore the lake, before the rainy season set-in in November.

The Christian TRACT FUND.

APPLICANTS FOR TRACTS.

W. G. Elliott, 103, Oxford-street, W.
J. McKay, 103, Hardinge-street, Belfast.
R. S. Couch, 30, Hinton-road, Loughborough-rd., Brixton, S.E.
J. Rowley, 9, Marsland-street, Hyde-road, Manchester.
H. Slack, care of Mr. Turner, draper, Packer's-row, Chesterfield.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

NOTICES.

Communications received with thanks:—R.B.; J.F.; W.S.; B.S.; J.B.; G.G.; A.L.C.; W.J.L.; E.B.; S.S.; H.E.B.; E.W.; J.M.; A.R.B.; W.G.E.; W.S.; H.R.; A.S.; F.L.D.; R.R.; G.W.B.; Farm Labourer; A.F.C.; H.P.D.; A.M.; M.W.; F.W.; J.H.H.; M.T.; W.S.; S.F.C.; W.H.S.; O.L.L.; A.E.L.; H.F.; A.W.; F.S.; W.B.; C.E.M.; A.J.S.M.; G.C.N.; B.W.

TO OUR READERS.—The Publishers will be happy to send back numbers of THE CHRISTIAN for distribution on application giving the name and address of applicant. Carriage will be paid if requested.

TO CORRESPONDENTS.—We must remind our friends that we cannot take any notice of anonymous requests or communications. Also that contributions ought to be written on one side of the paper only.

O. L. L.—"Home for Working and Destitute Lads," 18 and 20, Stepney-causeway, London, E.

M. T. T. gratefully acknowledges, as requested, six pairs of cuffs for shipwrecked seamen.

DAILY TEXTS.

"IN THE WORLD YE SHALL HAVE TRIBULATION."—JOHN XVI. 33.

Thurs., Dec. 30.—"All that will live godly in Christ Jesus shall suffer persecution." "The time cometh that whosoever killeth you will think that he doeth God service."—2 Tim. iii. 12; John xvi. 2.

Fri., 31.—"The disciple is not above his Master." "He that taketh not his cross and followeth after Me is not worthy of Me."—Matt. x. 24, 38.

Sat., Jan. 1, 1876.—"Endure hardness, as a good soldier of Jesus Christ." "Fight the good fight of faith." "Put on the whole armour of God."—2 Tim. ii. 3; 1 Tim. vi. 12; Eph. vi. 11.

Sun., 2.—"Perfect through sufferings." "Tribulation worketh patience." "We must through much tribulation enter into the Kingdom of God."—Heb. ii. 10; Rom. v. 30; Acts xiv. 22.

Mon., 3.—"When tribulation or persecution ariseth because of the Word, by-and-by he is offended." "He that endureth to the end shall be saved."—Matt. xiii. 21; x. 22.

Tues., 4.—"The Lord knoweth how to deliver the godly." "My grace is sufficient for you."—2 Pet. ii. 9; 2 Cor. xii. 9.

Wed., 5.—"All things work together for good to them that love God." "These are they which come out of great tribulation."—Rom. viii. 28; Rev. vii. 14.

"THE FORMER THINGS ARE PASSED AWAY."—REV. XXI. 4.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE.—For abundant blessings bestowed during a fortnight of mission services at Market Lavington.—For much blessing on special services at Matlock Bank.—For a revival in a town in the South of Ireland, where the Lord's cause had languished.—For two beloved sons delivered from the deep-laid snares of Satan.—For answers to prayer asked for in late numbers of THE CHRISTIAN.—For peace and strength vouchsafed during much trial in the year now drawing to a close.—For a blessing on the special united services at Tunbridge Wells.—For great blessing attending the special services at the Wesleyan Chapel, Barking.—For enabling an aged mother to rest on Jesus.

PRAYER.—For a lady and gentleman who are separated from each other, and the husband, it is feared, living in open sin.—A wife desires prayer for Divine guidance to her husband in Calcutta under very difficult circumstances.—For a wife whose husband has left her without means of support.—For a backsliding husband, who has not been heard of for twelve months.—For a lady and gentleman in New Zealand, that they may be faithful in witnessing for Christ.—For a young man in the Stock Exchange, exposed to much temptation.—An assistant professor in an Indian college requests special prayer on behalf of his wife, who is so sorely afflicted by mental derangement that he has been obliged to be temporarily separated from her.—For my dear son, seeking, but not as yet finding, peace in Jesus.—For the son of a believing mother, lately led astray.—For a young Christian soldier, in trial in a heathen land.—For a restored backslider, that his way may be made plain.—That a dear and only brother may be kept from drinking at this festive season, and also for his conversion.—Prayer is earnestly asked

"It Passeth Knowledge."

"The love of Christ, which passeth knowledge."—Eph. iii. 19.

MARY SHEKLETON.

Moderato. With expression.

IRA D. SANKEY.

It passeth telling, that dear love of Thine,
My Jesus, Saviour; yet these lips of mine
Would fain proclaim to sinners, far and near,
A love which can remove all guilty fear,
And love beget.

It passeth praises, that dear love of Thine,
My Jesus, Saviour; yet this heart of mine
Would sing that love, so full, so rich, so free,
Which brings a rebel sinner, such as me,
Nigh unto God.

But though I cannot sing, or tell, or know
The fulness of Thy love, while here below,
My empty vessel I may freely bring;
O Thou who art of love the living spring,
My vessel fill.

I am an empty vessel—not one thought,
Or look of love, I ever to Thee brought;
Yet I may come, and come again to Thee,
With this, the empty sinner's only plea,
Thou lovest me.

Oh, fill me, Jesus, Saviour, with Thy love!
Lead, lead me to the living fount above;
Thither may I, in simple faith, draw nigh,
And never to another fountain fly,
But unto Thee.

And when my Jesus face to face I see,
When at His lofty throne I bow the knee,
Then of His love, in all its breadth and length,
Its height and depth, its everlasting strength,
My soul shall sing.

FROM "ADDITIONAL SONGS AND SOLOS." Morgan and Scott.

for the mother of a young family, who is very ill and in great despondency, that it might please God to reveal Himself to her, and make this trial a blessing to all.

PLACES.—For services to be held at Birtly; also for cottage-meeting commenced there.—For a meeting of 100 widows to be held on New Year's day at Lynn, Norfolk.—For revival effort in Dacca, East Bengal.

CONVERSIONS.—For the father and mother of seven children, who are both drunkards.—For one who does not believe in Christ, and is in failing health.—For a sailor brother.—For a sister and her husband.—For two brothers.—For two brothers and their families.—For a persecuting stepmother.—For my sister and her family.—For a brother and three sisters.

FORTHCOMING SPECIAL MEETINGS.

THE EVANGELIZATION SOCIETY are prepared to send qualified Evangelists to any part of England and Wales upon due notice. Apply to Honorary Secretary, 21, Surry-street, Strand, W.C.

YORK.—A Christian Conference will be held here in the third week of January. Particulars will be duly announced.

AGRICULTURAL HALL, Islington.—Sunday, Jan. 2, Rev. R. C. Billing at 3.30 p.m.; Mr. Jos. Weatherley at 8 p.m.

MOORGATE-STREET HALL.—Every Tuesday, at 8, a Gospel Address. Young Women's Meetings.—Bible Readings every Saturday afternoon from 3 to 4, Upper Room (entrance from London Wall). Gospel Meeting, every Monday, 7.30 to 8.45. Ladies' Praise-meeting, Dec. 31, 1 till 2. Ladies who have received answers to prayer during the year are affectionately invited.

HOME OF INDUSTRY, Commercial-street, Spitalfields, E.—Monthly Meeting of Workers, on the third Wednesday of the month. Tea at 6; Meeting at 7. Dr. Donald Fraser will give an Address.

Y.M.C.A. Rooms, 138, Sloane-street.—The S.W. London Young Men's Meetings are held in the above rooms every Sunday at 3.15, and every Wednesday at 8.45 p.m.

IONA ROOMS, 205, High-street, Camden Town.—The meetings for Camden and Kentish Town are held here every Sunday afternoon at 3.15, and every Thursday evening at 9.

HANOVER ASSEMBLY ROOMS, 334, Kennington-park-road.—Frequent Meetings every week, open to all classes and both sexes, excepting the Sunday afternoon Bible Meeting, which is reserved for males only.

YOUNG MEN'S MEETING, at the Young Men's Room, Abbey-road Chapel, St. John's-wood, Friday, 9 to 10 p.m.

— every Wednesday, at 9 p.m., in the Camberwell Hall, Grove-lane.

HOUSE OF REST, 7, Cambridge-gardens, Kilburn-park, N.W.—Meeting for Christians every Friday, at 3 p.m. Dec. 31, Prayer and Praise Meeting.

EDINBORO' CASTLE, Rhodeswell-road, Limehouse.—Sundays at 11 a.m. and 7 p.m., and every week-evening at 8 p.m.

WEEKLY NOON PRAYER-MEETING, St. George's Hall, Langham-place, W.—Every Wednesday, from 12 to 1.

QUEBEC INSTITUTE, 15, Lower Seymour-street, Portman-square, W.—Prayer and Praise Meetings every Monday at 3. Every Saturday, Children's Service, by Mr. W. Forbes, at 3 p.m. Special Address by Rev. W. Haslam, Monday, Jan. 4, at 3 p.m.

CHRISTIAN WORKERS' MISSION, George-street, Camberwell.—Young Men's Meetings every Thursday evening at 8 o'clock. Gospel Meetings are also held on Tuesday, Wednesday, and Friday, at 8 p.m.

TRINITY CHAPEL, John-street, Edgware-road, W.—Meeting for Young Men, every Tuesday evening, 9 to 10. Meeting for Young Women on Wednesday evening.

HOLLOWAY HALL, N.—Sunday, Jan. 2, C. H. Lovell at 8 p.m. Children's Service at 6.15 p.m.

MISSION HALL, 101, Binglefield-street, Caledonian-road.—A Meeting for Young Women every Monday evening, 8.30 to 9.30.

St. GEORGE'S HALL, Langham-place, W.—J. Denham Smith on Sunday morning, Jan. 2, at 11.

SPECIAL SERVICES IN THEATRES AND HALLS, Sunday, Jan. 2:—
 St. James's Hall, Regent-street, Rev. F. J. Serjeant, M.A., at 3.30; Alfred Gliddon, Esq., at 7.
 Royal Amphitheatre, High Holborn, Rev. C. B. Sawday at 3.30; J. H. Lydall, Esq., at 7.
 Philharmonic Theatre, High-street, Islington, Frank Knight, Esq., at 7.
 Britannia Theatre, High-street, Hoxton, N. B. Downing, Esq., at 7.
 Town Hall, Shoreditch, at 3.30.
 Pavilion Theatre, Whitechapel-rd., Mr. A. F. Murtrie, at 7.
 South London Palace, London-road, Borough, at 7.
 The Oxford Music-Hall, Oxford-street, at 7.

CHILDREN'S SPECIAL SERVICE MISSION.—Children's Evangelistic Band: Mr. J. W. Jordan at Lilleshall, Salop, Jan. 10 to 15. Mr. Hill at Bedford Institute, Wheeler-street, Spitalfields, Jan. 3 to 7, each evening at 7.30.

— City Weekly Prayer-meeting (for business men), at Weigh House School-room, Fish-street Hill, E.C., every Tuesday morning, at 9 to 9.45.

DAILY PRAYER-MEETINGS.

CENTRAL CITY NOON PRAYER-MEETING, Moorgate-street Hall, corner of London Wall, E.C., 12—1. Ladies' Meeting, 1 to 1.30.

Y.M.C.A., Stafford Rooms, Titchborne-st., Edgware-rd., W., 12—1. No. 59, LOMBARD-ST., E.C., Mon., Tues., Thurs., Sat., at 1; Wed. and Fri., at 12.30.

MILDMAY CONFERENCE HALL, Mildmay-park, N., at 12.

GREEN LANES WESLEYAN CHAPEL, N., at 7 a.m.

EAST-END CONFERENCE HALL, Carlton-sq., Globe-rd., E., at 12.30.

SUSSEX HALL, Leadenhall-street, E.C., at 1.

SUNDAY-SCHOOL UNION, 56, Old Bailey, E.C., at 1.

PEOPLE'S HALL, 272, Whitechapel-rd., E., at 1, except Saturday.

WOOLWICH, 14, Thomas-street.—Union Prayer-meetings, Saturdays, 3.30 to 4.30.

Donations received by Messrs. Morgan and Scott to Thursday Afternoon, Dec. 23rd, 1875.

In consequence of the Christmas Holidays, our List of Donations this week closed on Thursday instead of Saturday. All sums received after Thursday afternoon will appear in next week's number.

	£	s.	d.
Gratuitous Circulation of "The Christian"—R.F.Y.	0	10	0
Bible Women in France—E.A.S.	0	10	0
Whitechapel Mission—A.G. 2/6; A.D.C. £2; D. 5/-; W.L.T. £1; An Invalid D.N.L. 5/-; H.N.S. £1; Inasmuch £5; R.P.C. 10/-; Christmas Dinners: A Friend 5/6	10	8	0
Watercross and Flower Sellers' Mission—J.M.W. 2/6; R.F.Y. 10/-; Rev. McAll's Work in Paris—S.V.D. £2; C.J.B. 6/-; H.B. £1; Mrs. L. £1 0/3	0	12	6
Christmas Treats for the Poor—S.V.D. £1; E.L.C. 4/-; Anon. 2/6; F.L. 5/-; M.F.C. £3; E.D.L. 10/-; A.M.M. £25; E.H. 5/-; W.J.M. 2/6; A.S. £1; W.H. 1/-; Miss J. £2; A.B. £1; S.S. £1 3/4; E.H. 2/-; W.P. 5/-; I.B.S. £5; Miss B. £1; X.X. 5/-; H. £5; H.N.S. £2; Mrs. M. £5; G.P.M. 10/-; A Friend 1/-; F.J.M. and M.M. £1; C. 5/-; R.F.Y. 10/-; S.C. 10/-; R.P.C. 10/-	4	6	3
Friendless and Fallen—S.V.D. £1; S.M.S. 2/6; M.C.L. 2/-; X.X. 2/6; H.P. £1; H.W.L. £2; R.F.Y. £2; J.S. 5/-; K.L.W. 10/-; L.P.A. 5/-; E.B.G. 2/6	7	9	6
Mrs. Dalby's Abode of Faith—S.V.D.	1	0	0
Rev. J. Wilkinson's Home for Aged Jews—S.V.D.	1	0	0
Cow-cross Mission—S.V.D. £1; I.E.F. £1; A.D.C. £2; I.C.S. 2/6; E.A.B. 2/6; R.F.Y. £2	6	5	0
Field-lane Mission—S.V.D. £1; E.A.B. 2/6	1	2	6
Discharged Female Prisoners' Aid Society—S.V.D. £1; An Invalid D.N.L. 5/-; R.F.Y. 10/-; Washing Fund: R.P.C. 10/-	2	5	0
Deptford Gospel Mission—S.V.D. £1; X.X. 10/-; E.B.G. 2/6	1	12	6
Golden-lane Mission—I.E.F. £1; Mrs. M. £5; A.L.W. £1	7	0	0
Dinners for Aged Sick and Poor—I.C.S. 2/6; Bournemouth 5/-; M.A.I. £2; H.H.S. £1; W.C. 1/6; G.M.P. 10/-; Mrs. D. £3; F.F. £1; E.B.G. 2/6; H.W.L. £2; T.G.B. 8/-; L.L.S. 10/6; R.F.Y. 10/-; K.L.W. 14. Breakfasts: I.E.F. £1; G.M.P. 10/	13	14	0
Major Malan's Mission in Africa—I.E.F. 10/-; X.X. 5/-; R.F.Y. £1	1	15	0
Ball-all-y Mission—E.A.B. 2/6. Christmas Dinners: I.E.F. 10/-	0	12	6
London Medical Mission, Endell-street—A.D.C.	1	0	0
Bristol Orphan Home—M.L.	0	3	0
Essendon Orphan Home—M.L.	0	3	0
East End Juvenile Mission—Id. 8/-; C.L.S. £7 10/-; I.C.S. 2/6; G.M.P. 2/6; Freddy and Alice 18/-; X.X. 10/-; G.M.P. 10/-; H.W.L. £2; R.F.Y. (Boys) £2	13	19	0
Midnight Meeting Movement—M.C.L. 2/-; H.W.L. £1; With Cheerfulness £1; R.F.Y. 10/-	2	12	0
Home for Fatherless Girls—M.C.L. 2/-; B.L.C. 10/-	0	12	0
Hospital for Women, Soho-square—M.C.L. 3/-; M.A.I. £1	1	2	0
Rescue Society—E.E.G. 10/-; An Invalid D.N.L. 5/-; S.T. 5/-; A.T. 5/-	1	5	0
Mrs. Hilton's Crèche—E.E.G. 10/-; An Invalid D.N.L. 5/-	0	15	0
Miss Coles' Orphan Home—E.E.G. 10/-; G.M.P. 2/6; E.M.L. £2	2	12	6
Mr. Toye's Orphanage—E.E.G.	0	10	0
Farson's-green Homes Fund—W.W. 5/-; X.X. 2/6; J.S. £1	1	17	6
K.L.W. 10	0	10	0
Gospel in Paris (M. Monod)—E. and E.H. 10/-; Mrs. M. £5	5	10	0

	£	s.	d.
George-yard Ragged Schools—I.C.S. 2/6; E.M.L. £2; R.F.Y. £1	3	2	6
Destitute Children's Dinner Society—Bournemouth 5/-; M.A.I. £2; Children of C.H.C. 3/-; A.B. 2/-; W.H. 13/-; G.M.P. 10/-; H.W.L. £1; R.F.Y. 10/-; J.S. 5/-	5	7	0
Poor ye Have—M.A.H. £10; I.W. 10/-; R.J. £2	12	10	0
People's Hall, Camberwell—Mrs. E.	0	10	0
Homes of Hope—J.G.	5	0	0
Rev. W. C. Van Meter's Work in Rome—Stirling Boys' and Girls' Religious Society £2 4/7; S.W. £2 0/8	4	5	3
Evangelical Mission to Israel—B.S. 5/-; R.F.Y. 10/-	0	15	0
Scripture Readers' Society, Ireland—B.S. 6/7; R.F.Y. 10/-	0	16	7
Christian Workers' Temperance Union—G.M.P.	0	2	6
Miss Weston's Work in Royal Navy—G.M.P. 2/6. Life-boat Hall, Devonport: R.P.C. 10/-	0	12	6
Jr. Cohen's Work among the Jews—Miss J. £1; C.W. 12/-	1	12	0
Missionaries' Home, Plymouth—Miss B.	2	0	0
Protestant Industrial Home for Boys, Florence—Miss B.	2	0	0
Home of Industry—X.X. 5/-; E.M.L. £3	2	5	0
Nestorian Mission—X.X.	0	5	0
Mr. H. Cook's Work at Gosport—X.X.	1	0	0
Homerton (J. J. Jones) Mission—E.A.B. 2/6. Police, &c.: R.F.Y. 10/-	0	12	6
Home for Foreign Governesses—Mrs. M.	5	0	0
Miss Mason's House of Rest—Anon. 5/-; R.P.C. 10/-	0	15	0
East End Training Institute—S.T. 5/-; A.T. 5/-	0	10	0
Bird's Nest Mission, Dublin—A Friend	0	2	0
Miss Lee's Home, Plaistow—E.M.L. £2; P.D.R. 5/-; N.K.N. 5/-; R.F.Y. £1	3	10	0
Spitalfields Gospel Mission—E.M.L.	2	0	0
Latymer-road Mission (Soup Suppers)—M.C.L. 2/-; H.W.L. £1	1	2	0
Poor Jews in Whitechapel—C.M.G. 5/-; A.R.C. 3/-; R.F.Y. 10/-	0	18	0
Christian Blind Relief Society—E.B.G.	0	2	6
Miss Mittendorf's Orphan Home—H.W.L.	1	0	0
St. Giles' Christian Mission—L.L.S. 10/6; R.P.C. 10/-	1	0	6
Indigent Blind Visiting Society—With Cheerfulness	0	10	0
Women's Mission to Women—With Cheerfulness 10/-; R.F.Y. £1	1	10	0
Iron Room, Shoreditch—With Cheerfulness	1	0	0
Paralysed and Epileptic—With Cheerfulness	0	10	0
Special Services (Theatres)—R.F.Y.	1	0	0
Miss Bramwell's Home—R.F.Y.	0	10	0
Miss Leigh's Home in Paris—R.F.Y.	0	10	0
China Inland Mission—R.F.Y.	1	0	0
Holloway Infants' Nursery—R.F.Y.	0	10	0
Sailors' Orphan Girls' School, &c.—R.F.Y.	0	10	0
Working-men's Lord's Day Rest Association—R.F.Y.	0	10	0
Refuge for Friendless Young Women, Dublin—M.M.	0	5	0
Christian Colportage in London—R.P.C.	0	10	0
Sermon-lane Mission—R.P.C.	0	10	0
South London Refuge—R.P.C.	0	10	0
Mr. Pascoe's Work in Mexico—R.P.C.	0	10	0

£218 15 7

The Children's Home, Bonner-road, E.—Thankfully received:—
 A Widow 0 2 0

